

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOTHT MAKE MANIFEST IS LIGHT.'—Paul.

No. 1,607.—VOL. XXXI. [Registered as] SATURDAY, OCTOBER 28, 1911. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

In a valuable article on 'The Trend of Psychical Research' in 'The Quest' for October, Miss H. A. Dallas advances a proposition which deserves careful note by many experimenters in automatic writing:—

There is no exercise of subliminal faculty which requires more cautious discrimination than that of automatic writing. That stratum of the consciousness which for lack of a better term we call 'subliminal' is the region most susceptible to impressions from other minds. It is there that we may expect to find telepathic messages registered; but it is also there that the manifold impressions made by past experiences are stored, and from this deep reservoir they emerge in varied forms when the normal consciousness is passive and leaves room for their manifestation.

Those who are puzzled by the confusion sometimes apparent in automatic writing (and other forms of psychic communication) will do well to take account of this subliminal element to which Miss Dallas refers. So much has been attributed to the 'subliminal consciousness' in the past that the phrase has become almost grotesque, but there is no doubt of its reality and activity, especially in cases of what Andrew Jackson Davis described as 'psychological mediumship.' Not the smallest of the evidences we have personally received of this is the fact that our unseen communicators have sometimes pointed out that certain parts of a given communication originated not with them but with the medium, and they have afterwards revised these passages. And that gives point to another statement by Miss Dallas:—

Much that passes for communication from some extraneous source is really due to the subliminal activities of the automatist; *much, but not by any means all.*

(The italics are ours).

If we had more careful sifting of results on these lines, our critics would have less scope for their satire!

In the same number of 'The Quest' is an article on William Blake, by J. H. Wicksteed, M.A., from which we take the following passage as bearing on the subject dealt with above:—

It is not too much to say that some of the eternal splendours of genius and some of the twaddle of the idiot and sleep-talker are equally 'given,' and in declaring that the productions of Blake's pen and pencil were 'not his own' we have done nothing towards deciding their merit.

Here again we agree, but with this comment: that the worldly-minded man is sometimes found to dismiss as 'twaddle' things too deep for his understanding. Truths, as expressed by some of the mystics, have at times taken strange and uncouth forms, their deep significance being grasped only by sympathetic students. So that the wisdom

of the spirit may be foolishness to the worldly mind. But in saying this we are not to be understood as defending the babblement of 'the idiot and sleep-talker'!

'Reason' for September contains a remarkable appreciation of the work of Andrew Jackson Davis from the pen of Willard J. Hull, who writes:—

As soon as mankind learns to kill out the sense of separateness from that which is above and below it in the scale of being, and knows that every analysis of matter, if carried far enough, will land in spirit and nowhere else; that spirit is the animating, energising substance whence all life-phenomena proceed, Andrew Jackson Davis will assume his rightful position as the greatest seer and philosopher of all time.

That, as the legal orators say, is 'putting it very high.' Nevertheless we have long felt that the works of the Poughkeepsie seer form a majestic body of spiritual philosophy which we have hardly begun to appreciate. His exposition of universal principles shows a tremendous range and penetration of mind, and his classification of the different orders and grades of mediumship leaves very little to be said on that subject.

We thoroughly endorse Mr. Hull's remark concerning the work of Davis in relation to our own movement:—

Amongst Spiritualists Davis should be held in that esteem not born of pride but of reverent gratitude. Never in all history has a people been so blest and benefited in every way by a mighty prophet as have the Spiritualists of our time by the majestic and priceless volumes Davis has left to us. . . . He has but just stepped behind the Curtain for good and all—the Curtain he so deftly and wisely drew aside to show mankind that which is truly imperishable and forever lovely and beautiful.

In 'A Brief for Animal Immortality' (G. Bell and Sons, Limited, 3s.), Mr. Walter Clifford Meller offers an argument for the survival beyond death of the anima of the lower creation. In support of his plea he cites a number of authorities, and on the whole makes out a very strong case. One of his arguments takes the form of a syllogism:—

Life is one of the attributes of God. Therefore life (anima) is immortal. But animals possess life (anima). Therefore they possess an attribute of God which is immortal.

Undoubtedly life is immortal, but *individual* life is another matter, so that although we are disposed to accept the proposition that animal life persists after death, we see no reason to assume its eternal persistence in a specialised form. There is, indeed, a great deal of evidence that animals—and this applies particularly to pet animals—survive death for a time, but are eventually dissipated into the great ocean of universal life. The animal, in short, is not self-conscious—it lacks the ego or immortal principle which renders the human being secure against ultimate extinction. So that, although we regard Mr. Meller's argument with sympathy and appreciation, we are unable to endorse his position to the full extent. We can well imagine that many animal-lovers would like to think of their favourites as immortal. On the other hand, there are many forms of animal life whose extinction at death we could regard with equanimity!

Turning over the leaves of 'The Golden Grove' by Jeremy Taylor (Bishop of Down and Connor, 1660), we came upon the following almost forgotten passage:—

I believe that at the last day all they whose sins are forgiven, and who lived and died in the Communion of Saints, and in whom the Holy Spirit did dwell, shall rise from their graves, their dead bones shall live, and be clothed with flesh and skin, and these bodies, together with their souls, shall enter into the portion of a new life.

It is difficult to realise that such ideas were ever so crudely entertained. Would any bishop to-day subscribe to these strange words?

That the Bible was made for man, and not man for the Bible, is now admitted by many on what we may call the affirmative and conservative side. Thank Heaven for that, for Bibliolatry has been a sad hindrance both to brain and soul.

We may say further that man was not created for God, but for himself, and to be helped by God. God has duties as a 'Father' just as man has duties as a son: and only in this profound truth can we find any guarantee for a world-order and for human progress.

If there is no Father-God and no future life for man, nothing can be predicated concerning any 'sacred rights of man.' The power and authority of God are our only hope: and that He is our 'Father' is not only the ground of our hope, but the charter of our liberty. If He is an 'outside' God; if He is a God of vengeance: or if Nature is unconscious and infinitely stupid, can anyone entertain any reasonable hope of human progress?

If [He is a God who takes no direct and present interest in us, we are machines or the victims of machines, and no one can tell where that may end. If He is a God of wrath, nine-tenths of the human race may be utterly undone. If we must attribute nescience to Nature, and regard her as a beetle, working in the dark, 'chaos may come again.'

The only alternative is a God of wisdom, power and patience who is the Lord of Evolution, and its invincible guarantee.

One of the teachings of our spiritual philosophy is that there is in every human being the latent possibilities of angelhood. The practical consequences of that are obvious, but who is there that even tries to fully act up to them? 'Let us,' said a modern writer, 'respect the manhood and the womanhood, yea, the angelhood that is in everyone, no matter in what condition of external quality, weakness, or even wickedness he may be placed.' That appears undeniable. Who would contradict it? But who really accepts it, or fully acts up to it? Let us be perfectly frank about it. Acting up to it, in numberless cases, seems impossible. But that is no reason for pulling the blinds down and shutting out the view. It is, in fact, the glory of our philosophy that it calls us to seemingly impossible ideals.

We do well to offer to others whatever we have proved to be good for ourselves; and, here and there, a few urgent and militant spirits may be useful: but, for the most of us, charity and patience are best. In truth, we are all only experimenting, and our neighbour, with his fad, may be complementary to us, after all. He was a wise man who sang:—

Seek not to pour the world into thy little mould.
Each, as its nature is, its being must unfold:
Thou art but as a string in life's vast sounding-board,
And other strings as sweet may not with thine accord.

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, NOVEMBER 9TH,

WHEN THE FOLLOWING SPEAKERS WILL TAKE PART
IN A SYMPOSIUM ON

'Some Unorthodox Systems of Healing':—

Mrs. Home on 'The Principles of the Science of Being.'

Lady Coomaraswamy on 'The Work of the Psycho-Therapeutic Society.'

Mr. W. S. Hendry on 'Vital Magnetic Healing.'

Mr. Percy R. Street on 'Direct Spirit Healing.'

Mr. J. L. Macbeth Bain (if in London) on 'The Immanent Christ the Healer of Soul and Body.'

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, Hon. 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 at 7.30:—

Nov. 23.—Rev. Edgar Daplyn on 'A Modern Aspect of Immortality.'

Dec. 7.—'Cheiro' on 'Personal Experiences of Psychic Phenomena in India, America and Other Countries.'

The arrangements for next year will be announced in due course.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, October 31st, Mr. J. Isherwood will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Associates; Members *free*; for friends introduced by them, 2s. each. November 7th, Mrs. Jamrach.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, November 2nd, at 5 p.m. *prompt*, clairvoyant and psychometric descriptions will be given by members of the class.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates *free*. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers 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. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., at 110, St. Martin's-lane, W.C., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura. For full particulars see the advertisement supplement.

A CONFERENCE will be held at the Hotel Metropole on Wednesday, November 1st, at 8 p.m., to consider what are the best methods of dealing with prisoners found guilty of murder, in view of the declared intention of the Pope to write to all Kings and Emperors and important statesmen to put an end to capital punishment in Christian countries.

REMARKABLE APPORTS: SWORN TESTIMONY.

In 'LIGHT' of September 23rd (p. 451), under the heading, 'Count Solovovo's Dilemma,' I note the following statement, made by the Count, 'Apports have never been strictly proven to exist—not one of them.' I may say that I felt very much as the Count does in that respect, until the following incidents occurred.

Permit me to go back a little. Twelve years before the experience which I will now relate, I was Deputy-Secretary of State of California. During my incumbency I had printed about two hundred cards bearing the facsimile of my signature, together with the official designation. Upon the expiration of my term I had, perhaps, two dozen of these cards left, which, with some private correspondence that I had special reasons for desiring to keep, reposed securely in an old trunk. Among the letters was one from a musician whom I greatly admired. They were in a tin box that was locked, there being but one key and that on my pocket ring. The trunk was locked, and that key was also on my ring. The trunk was in a locked closet in the attic on the third floor of my own home in the residence district of this city.

I now skip twelve years to the evening when the manifestation took place that more profoundly impressed me than any other occurrence in my life.

A friend, who was investigating psychic phenomena, had urged me repeatedly to accompany her on a visit to the wife of an engineer on one of the city railroads. She stated that the lady, although unknown to students generally in the psychic world, had had remarkable things happen in her presence. I was rather slow in responding to my friend's invitation, owing to the fact that I had learned that the lady's séances were held in the dark. I had attended one or two of this character before, and had satisfactory reasons, as I thought, to suspect all meetings of that kind. However, I was told that some of the happenings were of a character that would disprove the idea of trickery, and although I did not see how this could be, I went under protest.

There were but seven persons present, all told, and we sat around a dining-room table in a very unpretentious room that had been darkened until it was as black as ink. My wife sat on one side of me and my lady friend on the other, the others being on the opposite side of the room, and all sitting away from the table.

The lights had been out but a few minutes when a strong masculine voice called me by my first name, and asked if the speaker could bring me something. There was but one other man in the room and he sat in quite a different direction from that from which the voice came. In fact, it seemed to speak from the ceiling, and was so strong and clear that I felt certain the lady had an assistant and that the premises had been carefully prepared. At the same time I did not understand what the question meant, for the thought of an apport had not entered my mind. The voice explained that my hat, which I had left on the rack in the hall, or a handkerchief out of my overcoat pocket, could be handed to me if I desired it. There was a light in the hall and the opening of the door would have been instantly noticed, so I decided quickly that these things had been carefully secreted and were in the dark room ready for just such purposes as proposed. It all looked so cheap and superficial that I replied that such phenomena would not interest me, but that, if such things could be done, it would be good evidence if he could get a paper out of the above-mentioned tin box at my house.

I must explain that my home was about a mile away, and that it was locked, and as the kitchen maid had gone out for the evening the house was unoccupied. I should also say that my wife and self were unknown to any of the parties except to the lady friend I have mentioned, who was thoroughly reliable and as anxious as we were to find the truth.

The voice without any hesitation met my suggestion in a friendly way, and said that if we would sing for a few moments they (the spirits) would endeavour to meet my request.

I was sitting with my hand on my right knee. It could not have been more than thirty seconds when I felt something slip

gently between my hand and knee. I at once noted the fact that although the room was jet black yet there was no feeling for the exact place to put the card, it was slipped in without friction as accurately as if the thing had been done in full light.

I was not ready for the surprise that followed. I reported the occurrence, and the medium, on the other side of the room, thereupon lit the light. To my intense amazement I found that what had been slipped under my hand was one of the cards (perfectly new and clean), that bore my name and designation of the office of Deputy-Secretary of State. Although I had not seen or had occasion to go to the tin box for months, and although twelve years had elapsed since any of the cards had been used, and it was therefore exceedingly unlikely that some unknown person could have been keeping one fresh, new and clean, in readiness for such an occasion as this, yet there was the barest possibility of such a thing. Recognising this, I thereupon mentioned that there were, in the same tin box in which the cards were kept, about a dozen pieces of correspondence and manuscript, each of which was an original, and that if one of those could be produced the truth should be proclaimed. The medium suggested that we put out the light and ask the voice. The reply was the same as before—to sing and they would try. The light was extinguished and we sang softly. It was probably a little longer time than before, possibly a minute, when something fluttered against my face. I announced the fact and the light was turned up. I then received the shock of my life, for the paper was the prized letter from the musician referred to above. The voice stated later that it would repeat this phenomenon at my own home.

I am not sure whether it was the next day or a few days later, but, at any rate, at the first convenient moment I went up to the attic closet with the keys to see if the letter was missing from the file and if the remaining cards had been disturbed. The letter was, of course, not there; and as to the cards they had a rubber band around them, and looked the same as previously. Before going upstairs my wife had just turned back the bedclothes in our bedroom, and had turned the mattress for airing. On our getting back to the bedroom we found one of the cards, new and clean, lying in the middle of the bare mattress, where it would attract immediate attention. This was done apparently while we were either going up or coming down stairs.

I wanted to see the phenomenon again and, a week or so later, paid another visit to the medium, this time taking my wife and sister. We had not been seated five minutes in the dark when something was thrust into the hand of the latter. The light was turned up and it was found to be another of the cards referred to. About two weeks later a business man from an Eastern State called on me at my place of business and, introducing himself, handed me another of the cards from my trunk. I asked him where he got it. He said that he had friends who had given him letters to the medium in question, and he had been to see her the night before and was thoroughly perplexed. The card had been given to him there, the voice saying, 'Go down town and tell Ewing that I can get these cards whenever I want them.' I have since had many experiences with this medium and may take occasion to give some further details later on.

After these experiences your readers will see that I cannot now share Count Solovovo's uncertainty.

In order that the facts mentioned above may be fully appreciated and weighed and that they may not be considered as lightly uttered, I have taken the occasion to append my signature under oath before an official of this State who is authorised to administer oaths and certify documents.

EWING.

We may say that our correspondent is an old subscriber to 'LIGHT,' whose name and address are well known to us. His letter bears the following officially stamped endorsement:—

'Being a State official and fully authorised thereto there appeared before me this day a business man of this city who is well known to me as the president of a local corporation and who signed the above with the *nom-de-plume* of Ewing and on oath deposes and says that the above is true in every particular.

'Subscribed and sworn to before me at my office, 620, Montgomery street, San Francisco, this, the Fourth Day of October, A.D. Nineteen Hundred and Eleven.

'THOMAS S. BURNES,
'Notary Public in and for the City and County
of San Francisco, State of California.'

AN EXPOSITION OF THEOSOPHY.*

This work, written by one who never has been a member of the Theosophical Society, indicates that the writer has gained a fairly accurate grasp of the fundamental principles of Theosophy. With the ethical truths enunciated we are in entire agreement, but cannot accept many of the so-called 'laws' which the writer seems to consider established. There is, too, a lack of clear and definite statement about the life out of the physical body that is altogether different from the explicit statements regarding that life to which the Spiritualist is accustomed. The prospect of being compelled to dream for fifteen hundred years and then be born again in a physical body does not attract us, and, as yet, we have seen no evidence that it is likely to occur.

We had thought that the 'shell' theory was dead, but it is here revived, and we are told :—

In some cases it [the shell] will prey upon the unsuspecting medium, sapping his vitality, acting as a vampire, until, pale and wan, he is neither dead nor yet truly alive, owing to the unfortunate alliance with this spirit, which is yet no spirit, but just an evil force, a thing which could not exist of itself, and which is one day destined to utter extinction.

We should hope so ! Frankly, we do not believe that these shells exist, or that they act as vampires in the way stated. The mediums with whom we are acquainted are anything but 'pale and wan.' Mediumship is a perfectly natural function, and its judicious exercise is fraught with great benefits. Why do Theosophists belittle mediums so much ?

Further, we learn that in spite of incarnation and reincarnations, it is possible for an individual to go wrong, in which case that individual is annihilated. 'The spiritual soul cannot be touched, however ; it simply loses the state of evolution which it had attained, the period of rest it should have enjoyed, and starts all over again after a very short period as a planetary spirit.' Truly this theory is 'fearfully and wonderfully made,' and we sympathise with the writer in her endeavour to put such involved contradictions clearly before her readers ; but, apart from the deficiencies and difficulties alluded to, there are many good thoughts in her book, and some home-thrusts that should be of service to the thoughtful reader.

W. H. EVANS.

A GREY-HEADED 'GHOST.'

At the Wandsworth County-court, on Monday last, Judge Harington decided that a plea of 'ghosts' could not be a successful reason for not paying rent. Mrs. Atkinson, wife of the defendant, in a letter to the plaintiff, said :—

It is impossible to live in this house : it is being haunted by a grey-headed man. Some noises we have heard give us no rest. We have tried all the rooms to sleep in, but they are all alike. Big bangs come at the head of the bedstead and wake us up. One of my daughters had her face slapped. One night some brass rails were flung across the room. There are terrible bangs at the head of the bed, and pattering up and down stairs. Our dog whines, and it is very restless, and last week he was let loose, the back door opened, and the dog admitted to the house, by whom we do not know. . . . Our experiences have been something dreadful. The shadows of a man and a woman have been seen by more than one person. . . . Our nerves are all unstrung, and we cannot live here any longer.

We shall be thankful to all those friends of 'LIGHT' who will bring this paper to the notice of their friends, and suggest to them that they should request their newsagent to supply it regularly.

* 'Practical Theosophy.' By O HASHNU HARA. 2s. 6d. net. L. N. Fowler & Co.

LIFE, LOVE, AND IMMORTALITY.

The old fable of man's creation has been eclipsed completely by the scientific fact that as regards his physical form he evolved from lower forms of life. Man, therefore, is an epitome of all the animal natures that are below him. Considered from this standpoint, the limitations of human nature are at once established. For, indeed, that nature is nothing other than a few primitive instincts combining in various complex relations, so as to give that aggregate which is termed life. Behind this complex organism there is an entity called mind ; and it is this part of man that gives him ascendancy over and differentiates him from the lower animals.

Nature, in endowing him with this entity, evidently placed within his reach the knowledge of her entire self ; for, indeed, it is somewhat presumptuous to set any limit to mind. The fact, therefore, becomes evident that man has two natures—the lower self and the higher self or Ego ; the one limited, the other infinite. The former, from its nature and origin, is circumscribed by limitations and marked by imperfections ; the latter, on the contrary, is an epitome of the universe, and is therefore infinite. These antithetical natures centred in man are accountable for his perpetual discontent and longing desires.

Again, while the development of the body (the lower self) is evident, that of the mind seems to be very different. The inner self, while it is the principal part of the man, seems to conform to a different set of laws from those that rule the body : it lies quiescent and awaits, so to speak, the touch of the wand. But the lower self is, *per se*, development.

What, then, we may appropriately inquire, is the nature of this wand that raises the higher self into activity ? The answer is simple—love. Love is the finality of all things. It permeates every atom of the universe ; it brings atom to atom, body to body, hence it is the great unity. All things associate under the sway of love ; it was love that brought about all things, that, in short, brought the universe into existence. Its power and nature are manifest. To love is to know ; ignorance is the want of love.

Man has been called a microcosm. The secret of all things is the property of his higher nature ; the universe was not made for him, but is him and he it. His soul, however, being in a state of torpidity, has become estranged, and has lost its connection. The counterpart of itself has usurped the throne and dominated the rightful heir.

We have evolved to a stage of abjectness and artificiality. No longer do we recognise ourselves as omnipotent ; and in our pitiable confusion we dogmatise about the non-existence of the soul, its limitations and imperfections, its annihilation after death, and so forth. That is to say, we place ourselves again on the same plane as animals pure and simple—the faculty of speech being the sole line of demarcation. The occult sciences, however, act as a powerful antidote to these materialistic theories. For, thanks to them, we are enabled to get again a little insight into the powers of the inner or higher self, and to know something of man's intrinsic value. The slaves of a few instincts and passions, we see that, after all, the way to the higher self is along these routes, and especially that they are only *means* to this end. When people speak of instincts and passions as ends the limits of man appear, and his finity is obvious. This is where the hitch comes in.

Love is innate in man, but he has to learn gradually to respond to it and bring it into relation with outer phenomena. Then does his real self assert itself as the beautiful butterfly does from the chrysalis. Then is he brought into harmony with the universe, and he realises once more his co-relation. In doing so, a gradual exfoliation is brought about, and with it a truer self-knowledge. The power and significance of individuality, the boundless sea of the soul, its immortality, beauty, purity, slowly evolve in his consciousness ; and in some degree he realises that, after all, the life of the higher self is the life to come.

How beautiful, how powerful, then, is love ! It is the end of each individual's life ; he craves for it ; he seeks it in every moment of his existence. Love ! love ! That is really what the world is most in need of to-day ; for surely civilisation

is a perversion and a ruthless aberration from Nature. Man was never so alienated—fenced around with convention, greed, unnatural appetites, and the slave of his own lower self. His beautiful, immortal soul is warped, with few outlets for expansion; it is entirely separated from its concomitant, love, in order to minister unto the wants of the lower man. Until now the Temple of the Holy Ghost has become the slave of artificiality.

We must look up to love for emancipation from this sordid and unnatural existence; we must bring our souls once more into tune with Nature and become her devoted children. It is then, and only then, that God will make His presence felt within us and without us; it is then that He will speak freely to us, and elevate us to our quondam greatness. And at last the divine afflatus, love, shall be our happiness in, and harmony with, the world, and our leader into the new existence, the Promised Land of all.

J. J. A. COYNE.

DESIGN OR CHANCE, WHICH?

1. Léon Denis. 'La Grande Enigme : Dieu et L'Univers.' (Paris. Librairie des Sciences Psychiques.) 2 francs.
2. Pharasius. 'Un Coin du Voile.' Etude Philosophique sur la Recherche de la Vérité. (Paris. Leymaric.) 4½ francs.
3. Gabriel Delanne. 'Les Apparitions Matérialisées des Morts.' (Paris. Leymaric.) 10 francs.
4. Léon Kendal. 'Le Magnétisme Personnel.' (Paris. Daragon.) 2½ francs.
5. René Schwaëblé. (i) 'La Sorcellerie Pratique.' (ii) 'Le Livre de la Veine.' (iii) 'Nicolas Flamel.' (iv) 'Biologie Minérale.' (Paris. Daragon.) 3½, 2½ and 2 francs.
6. Georges Meunier. 'Ce qu'ils pensent du "Merveilleux."' (Paris. Michel.) 3½ francs.

The above named books, which lie before us, betoken the many-sided interest in matters spiritual which exists across the Channel.

The results which the authors achieve are of different value: they range from the philosophical consequences of the acceptance of the Spiritualistic hypothesis, through the detailed study of the evidence for the facts of materialisations, to the story of the interesting and bizarre experiments of the alchemist. Number one consists of three parts. Part one is an exposition of the author's views regarding the problems of God and the world; part two is devoted to a discussion of Nature, and part three consists of a catechism intended to teach the truths of the Spiritualistic philosophy. M. Denis has provided a thoughtful and stimulating work. We are unable to follow him entirely in his argument that there exists distinct evidence of the unity of the universe; for, in our opinion, he lays too little stress upon the fact that the human mind is constrained by its innate weakness to discover similarities in phenomena and to neglect those differentia which do not fall within the scope of its hypotheses, and is inclined to ignore the fact that new discoveries usually follow from the investigation of the neglected differentia of an earlier generation. Although some may contend that his use of the term 'law' is objectionable from the strictly logical point of view, and that the idea of causation as solely due to the effect of an anterior cause does not cover the whole field of causation, as it assumes always that the time element is important in a discussion of causation, still, despite these matters, the work is suggestive and stimulating.

One other point we notice: M. Denis denies that there is any chance in the universe. Surely the fact that we have read a book written far away by one whom we do not know, and that our reading of this book has modified to some degree our outlook on life and death, so that from now onward we owe something to the interaction of his mind with ours, is chance! Can it be regarded as designed from above or below or anywhere that his book should be recommended by us, should be read at our suggestion and should modify the thought of all who so read it? Was it designed that we should have the book some time ago, should leave it after a brief survey until we found opportunity to appreciate his argument? Further, was it by

design that in the same batch of books we should find such a book as that by Pharasius (2), which, in parts, advocates a different point of view regarding the world?

M. Denis, in his second part, instances the starry sky, the forest, the mountain, as evidences of design in Nature. Pharasius is in search of a remedy against ever-present human suffering. A colleague of the writer, a student of natural philosophy, recently admitted, in the course of an argument, that to him everything in Nature is wonderful. Can it be by design that out of the millions of possibilities these thoughts should be conjointly placed before the writer in such diverse ways? Pharasius argues that humanity from its birth is seized by a natural law, the law of need, that this need forces its own satisfaction. Can it be design which determines that any child shall be born, that he shall live in such and such circumstances and obtain such and such nourishment, and grow in such and such a way? Is it designed that the child for whom the best nourishment is always available shall lack the digestive power of assimilation and shall be weak, while another child shall grow strong on poor food? Pharasius points out in a discussion of the various doctrines of Christianity, of Mohammedanism, &c., that the child usually imbibes with its early training prejudices and predispositions, that all education is education in prejudice, all early teaching is the imposition on an awakening intelligence of the sum total of the intelligence of the environment.

Is it chance or design which decides that a boy shall go to one school or another, that he shall have in the school most attention from this, that, or the other teacher, and have as comrade this, that, or the other boy, that out of the million possible combinations of intelligence which make his individual environment a particular combination shall affect him permanently, shall cause him to act throughout his life in a particularly individual way? If it be design, does the designer descend to everyday—nay, hourly—details, or is the broad scheme mapped out and the details left to chance? Is it designed that a Sven Hedin shall traverse Tibet and shall feel throughout his effort the presence of a guiding power, which in his opinion keeps him safe? Is it designed that he shall prevaricate and deceive to attain his end? On the other hand, is it designed that a Patterson, as a tiny child, shall have a vision of his recently deceased mother, shall feel in a cellar the pressure of a hand upon his head, and ever after in time of danger shall feel anew the same sort of pressure? This last is but an illustration of maternal affection, and yet what shall be said of the case when a mother, whose attention is momentarily directed elsewhere, loses control of her child, who is fatally hurt as a consequence of a moment's lapse of care? M. Denis believes in design, Pharasius sees little but suffering in the world, another mind differently environed fails to see either designed happiness or designed suffering. Which is right? Students of the Bible and the Koran as the products of revelation will find much that is of interest in the book by Pharasius, who concludes that knowledge of mediumship and its consequences ought to regenerate the world.

M. Delanne (3) has produced a voluminous study of materialisations, and his work is a mine of treasures for the student of the facts of Spiritualism. We note specially the lists at the end of the work of the cases in which the manifestations are of the same type; as, for example, the list of twenty-two cases in which the manifestation was recognised by those present at the séance. M. Kendal (4) has shown how, in his opinion, it is possible for us to augment our personal magnetism by the power of directed thought consciously concentrated in definite ways so that we may accomplish more easily our purposeful aims.

Those who are interested in astrology and alchemy will find much of historical value in the works of M. Schwaëblé (5), who publishes directions for the manufacture of gold. The cheaper books contain matter extracted from the larger volume. It was a happy idea of M. Meunier (6) to interview well-known people, such as Amundsen the Arctic explorer, Coppée, and Rostand, as to their opinions on Spiritualism, and to publish them.

B. C. W.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, OCTOBER 28TH, 1911.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs '86 centimes. To Germany, 11 marks 25 pfgr.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

A CHEERFUL RELIGION.

Religion, rightly understood, takes its place in the ceaseless process of evolution. It denotes the spiritual advance of Man: and hence it is a matter which specially concerns Spiritualists. In fact, the religion of the future will, we believe, be very largely dominated by the facts and philosophy of Spiritualism. It is not at all a mere matter of opinion, it is an obvious fact, that what we can only call conventional religion is having a purely artificial existence. It is musical, spectacular, sensational, fashionable—anything but alive with the freshness of present-day experiences and modern thought. Besides, it is still painfully haunted by spiritual terrors and intellectual absurdities which were born in, and which belong to, the far distant past. It is true that the terrors have been dressed up and painted, and that the absurdities have been set to music, but that does not alter the fact that they are there.

The general influence of the religious ideas that have come down to us is, and always has been, an influence of distress produced by dread. That those ideas maddened the writer of 'John Gilpin' all the world knows: but all the world does not know or does not admit that this was because Cowper was specially honest and sincere. That tens of thousands of others did not go mad is not to their credit. It was creditable to Cowper that he did.

We need not go into particulars. It will suffice to point out the two main causes of Cowper's melancholy and madness. These were his belief in the notion of arbitrary salvation by 'election,' and in the dire reality of an arbitrary eternal Hell. We use the word 'arbitrary' advisedly. The old ideas were based on the belief that God, of His own will, chose to construct and maintain an eternal Hell, and that He chose to leave a certain number of His creatures to drift into it, or to actually consign them to it. It was purely a system of terrorism from first to last; and natural law was not concerned in it at all. The whole thing was swayed and decreed by an inscrutable and irresponsible Will.

Now it is precisely upon this that Spiritualism acts as a solvent. Its Alpha and Omega are that only spiritual states control and determine spiritual destinies—that God, whoever or whatever He is—works through the order and harmony of unswerving Law. Its hopes and fears, its warning and its gospel, are all expressed by that simple and sublime declaration, 'Whatsoever a man soweth, that shall he also reap.' Spiritualism, therefore, naturally and logically, confronts the old theology with its arbitrary decrees and its terrorism, and throws human nature back upon itself, and upon the blessed laws of a universe which ever works for progress.

It is high time, then, to get out of the old jungle, and to come into the open, to a religion of Humanity, and

therefore to a religion of good cheer. Here, for instance, are four substitutes for the ideas that drove Cowper mad: All the common relationships and duties of life are divine—divine, that is to say, in the sense that they are expressions of the divine mind and of divine intentions; even error and sin are inevitable stages in the development, in the upward march, of Man; the great tendency of this marvellous unfolding of the universal Life is onward; this onwardness appears to be governed by intention, and the inference is that it will never cease. These four thoughts have nothing arbitrary in them, but grow out of experience, and are increasingly luminous as we go on: so much so, that we may now venture the prophecy that this Religion of Humanity is destined to take the place of the arbitrary terrorisms of darker days.

Such a religion will not only be seen to be more in harmony with natural law, but it will commend itself to all as entirely practical, as an efficient working scheme for life, and as a really surprising source of joy. Its message is this: Religion is not to hold a correct creed, but to be held and inspired by a right spirit. It is to trust the Power that is within every throb and tendency of natural law, and to help it by the service of Man. It is to make the crooked things straight and the rough places plain. It is to help the weak, and not to push him off the course, to wipe away the mourner's tears and to make the little child clap its hands for joy. It is for the master not to be hard on the servant, and for the servant not to be unfaithful to the master. It is to make life less animal and more human. In a word, it is to make the best of what is here, and to have no coward fears for the hereafter.

Jesus said, 'Be of good cheer!' and in his company we well may be. He teaches us that 'things are not what they seem'; that the drudgery and anxiety of life mean more than a sordid struggle for existence, and that the true using of life is the real saving of the soul. He teaches us that the highest results of life are not measured by happiness or prosperity: that life's best results are in the spirit self, that the real wealth is soul-wealth, the stored-up treasures of experience, the sympathies and the affections that may flow from the hardest lot. 'Be of good cheer,' he seems to say, 'this earth is not a cursed earth, and man is not the outcast child of the Eternal. The real Eden is before us, not behind. We are not banished from the Father; we are going to Him. He is not angry with us; He is teaching us, creating us, saving us. This little fragile life is not all. We are on pilgrimage, and every one of us, staff in hand, is on the road that will lead us home. They who are there still know us, love us, wait for us. We may look along the old, old way along which so many unwilling feet have gone, and see that it is not the way of death but of life. It shines with the Father's presence. It is the way of emancipation, of light and peace.'

CONTINUITY of existence is referable to spirit *per se*, which is uncreated and indestructible. The fact that the spirit has evolved to a state of self-consciousness of its own divinity, and to righteous relationships with the Divine Spirit, does not insure its continued existence, nor does the absence of such unfoldment insure its annihilation. Persistence after bodily death is *conditioned* for the individual by his conscious fitness, or otherwise, to understand his state and relate himself to the realities of the spiritual realm, but life, or spirit, is eternal, since it is Divine. If one living spirit could cease to be, then *all* spirit might be destroyed, which is unthinkable. 'Whether good or bad,' we are 'all fated to *live* for ever,' and 'are immortal despite our character and our conduct.' But it is also true that our conditions at any given point in our eternal and progressive career result from our motives and our former conduct, so that our happiness and well-being are dependent upon our attaining to states of spiritual evolution and righteousness.

THE DISTANT HILLS.

There is a strange elusive charm about the prospect of a distant range of hills. They are full of suggestions of beauty and mystery and surprise. They catch the glow and colour of sunrise and sunset. Early spring paints them with vivid green, mingled with the dim blues and greys of wood and copse in the first stages of budding leafage. Summer robes them in a rich drapery of foliage, heavy and luxuriant, dapples their glowing expanse of down with the shadows of slow-sailing clouds, and etches their outlines vividly against a background of shining blue. Autumn mantles them in mists and purple shadows full of hints and promises of concealed wonders, at times deepening the mystery by swathing them with a low-hung cloud. Even the winter brings enchantment, clothing them with snow as with white samite, turning the naked branches of their trees to a delicate lace, tinging them with the deep crimson of its sunsets, or hanging above them a garland of frosty stars.

But while even in themselves they are a pageant of endless beauty, they never lose their suggestion of being a veil or barrier to something secret and wonderful on the other side. In this aspect they are a constant challenge to the imagination, bringing to the mind some of the feeling that lurks in Keats' wonderful lines about 'charmed magic casements opening on the foam of perilous seas in fairy lands forlorn.' Even a knowledge of the region beyond the hill-tops does not break the spell for those in whom the sense of wonder has not died out. The mind refuses to be cheated with crude realities, and imagines an enchanted land of its own as lying 'on the other side of the range.' And so the hills preserve their eternal lure, and remain the walls of dreamland.

At times when gazing at a line of far-off peaks, especially at evening, when they are suffused with the wistful light of sunset, one has a sense of impending revelation. Watching the distant hills at such a time one sees a dim, white shape rising slowly from behind them—but it is only a great cloud. Or it may be a light, vague and mysterious, which discloses itself at last as the face of the rising moon. They are not the revelations for which our imagination waited, but they are none the less full of the eternal message of loveliness.

'I will lift up mine eyes to the hills from whence cometh my help,' sang the poet-king, inspired by the same feeling. Hills are a part of the fabric of inspiration. They stand for spiritual as well as physical exaltation. They are more than the vague outreaching of the imaginative faculty of the soul. The hills have from time immemorial been the abode of natural seers and clairvoyants. The pure rarefied air of the heights, free from the heavy exhalations of the plains and the turbid magnetism of crowded cities, has furnished the best environment for the psychic life, and influenced, in some dim fashion, by the fact, the meditative dweller in the plains has seen in the far-off hills a vision of strength and mystical beauty. It is a vision that has inspired the thought-life of seer, prophet, and poet all through the ages, whether 'on Christian or on heathen ground.' Carmel and Athos, Olivet and Ida, Tabor and Parnassus—sacred and classic lore is thronged with the names of hills.

Hills of the world of sense, and hills of the world of soul—both have their parts in the great legend. We once heard a secularist orator take scornful objection to the story of Jesus being taken by the devil 'up into an exceeding high mountain.' Where was this 'high mountain'? the critic inquired. Certainly nowhere in Palestine. It was clearly futile to suggest to the objector that some passages

of Scripture (as of poetry) have to be read in an allegorical sense—that the 'high mountain' had a purely spiritual significance. He would not have understood—or, at least, he would not have suffered his point to be ruined in that way!

Spiritually or politically, as reformers or teachers, or even plain men and women cherishing some homely ideal, we are all to-day looking towards the hills. At times they glow with 'the light that never was on land or sea,' and, as we watch for the vision or the message that never comes—never, at least, in the shape that we expect—we are tempted now and then to wonder what is on the other side. If haply we ascend the hills, our expectation is unfulfilled. There is but more of the same country that we have known—and another range of hills beyond! And, doubtful and perplexed, we are inclined to think the quest an unending one, and to ask with a modern poet—

Is it fashioned wisely,
To help us or to blind us,
That at each height we gain, we turn, and behold a heaven
behind us?

We think, after all, it is 'fashioned wisely,' for so we learn the lesson of looking within and finding the hills and their secret in the compass of our own souls.

One range of hills we shall assuredly pass and find on the other side a change, if not in the surroundings at least in ourselves. At some time—late or soon—we shall 'cross the valley' and mount the heights and know for the first time in full reality what lies beyond. And then—disillusion? Not so, unless by our folly and neglect we have suffered the spirit for the time to lose its creative power, and have dulled and warped its vision. Of that will come disappointment and perplexity—even the pains of Tantalus. But those who have kept their faith undimmed, who have seen and heeded the signals of those others who from the heights watch and wait for our coming—to these will be the prize of attainment, the fulfilment of hope. For them the new country beyond the hills will glow with richness and wonder, even though it be no longer far away. Meantime let us welcome such messengers as may reach us from thence. For truly, 'beautiful upon the mountains are the feet of him that bringeth good tidings.'

A PHOTOGRAPHIC PSYCHOGRAPHIC MESSAGE.

We are informed that, during the recent Church Congress, Archdeacon Colley spent five busy days at Stoke-on-Trent, Hanley, Fenton, and the neighbourhood, in overseeing and helping in the distribution among the clergy of the especially ecclesiastical Part Five of his 'Ritual of Family Worship in Spirit Communion with our Departed Friends.' At the Masonic Banquet given by the Earl of Dartmouth at Fenton, and at the Lodge meeting afterwards at Stoke Town Hall, he showed to the Earl as Provincial Grand Master, and to Colonel Walker, P.G.D., England, with other Brethren, a remarkable Masonic psychographic message on a photo-plate, the third of an unopened packet of quarter-plates, developed by him on July 6th, in the presence of six friends, at Stockton Rectory. This phenomenon is making a great stir in the Masonic world, and creating much perplexity. Materialists find it difficult to account for the psychic disclosure of Masonic secrets (up to and even beyond the Eighteenth Degree, to which the Archdeacon has attained), mixed up with allusions to and bearing on family matters known only to the Archdeacon and his Masonic son, Captain Colley, Royal Field Artillery. The circulation of Part Five of the Ritual referred to has had the effect of bringing inquiries from the clergy relative to the other parts. The whole eight parts, chorally set with accompanying music, can be obtained from the 'Courier' Printing Works, Church Walk, Leamington, post free for sixpence.

'AUTOMATIC' COMMUNICATIONS AND 'THE
SUB-CONSCIOUS SELF.'

We have received from Mr. H. Dennis Taylor an interesting bundle of MSS., consisting of some three dozen short poems and an Eastern story entitled 'The Song of Aloaz the Happy,' all of which were obtained 'automatically.*' The poems are quaint and old-fashioned. They resemble the hymns of about a century ago much more than aught else, and are essentially 'orthodox' in tone. The following lines, headed 'To-morrow,' give a fair illustration of the style and sentiment of the unknown writer:—

We work to-day, we weep to-day,
But shirk not toil or sorrow;
For God has said, 'For those who strive
There's rest and joy to-morrow.'

We sin to-day, we fail to-day,
Oh! bitter is the sorrow;
But God has said, 'I'll give to thee
A robe washed white to-morrow.'

We sow the seed in faith to-day,
Through sunshine and through sorrow;
For ripening grain brings Harvest Home,
And we shall reap to-morrow.

We lose the ones we love to-day,
Our hearts near break with sorrow;
But God has said, 'They safely rest,
You'll meet again to-morrow.'

We live in fear of death to-day,
To-day we wait in sorrow;
But God has said, 'In Paradise
I'll welcome thee to-morrow.'

We live amidst a world to-day,
Where all around is sorrow;
But God says, 'Fear not, little flock,
I've heaven in store to-morrow.'

The story, which begins with 'the song of the Arabs as they ride over the boundless desert,' is rather melodramatic and in a style that is now out of date. It is forcibly told, is full of incident, and the characters are well if crudely drawn.

The interest lies, however, in the method by which both the poems and the story were obtained. Mr. Taylor speaks of them as 'the "Milner" Communications,' and says:—

Four different automatists or mediums were concerned in the writing of these communications, some examples of which are given below. Their real names are known to the Council of the S.P.R. and the Editor of 'LIGHT.'

Mr. Milner had tried to get messages through a tumbler and alphabet with scarcely any success in the year 1900, but in 1903 he and a friend, a Mr. Drury, decided to try jointly, the latter not having tried it before. A smooth table was provided with the letters of the alphabet placed, *in any order*, round the edge, and an inverted tumbler glass was placed in the middle, on which they each lightly rested two or three fingers of one hand. After a few trials, resulting in coherent but senseless messages, the tumbler began to spell out systematically the first page or two of the 'Song of Aloaz the Happy.' Then Mr. Milner's friend went away, but the story was nevertheless continued a few months later through the double mediumship of Mr. Milner and his sister, Miss E. Milner, until towards the middle of the second part.

After certain alterations and corrections to the first two pages had been made, the remainder of the second part was finished through Miss E. and Miss M. Milner, who continued to be the mediums until towards the end of the third part, which was finished through Mr. Milner and Miss E. Milner. A fourth part entitled 'The Death of Korah' has been begun since and is now finished. After 'Aloaz' had been started and Mr. Milner had left home the Misses E. and M. Milner would sometimes get instalments of 'Aloaz' and sometimes the whole or a part of one of the poems. Only one poem was obtained when Mr. Milner and Miss E. Milner were joint automatists, and this one is not quite up to the average level of the others. None of the automatists claim to have the slightest talent for writing verses.

The poem entitled 'The Road of Life,' number thirty-one, was the last one obtained, although, during the nine months which have since elapsed, many unrecorded conversations have been held with the entity controlling. Most of the communications have been interrupted by longer or shorter intervals of time; thus some months intervened between the three parts of 'Aloaz.' But whatever interval might have elapsed, the thread of any broken-off poem or story was always taken up again from where it had been left off, the communicating control sometimes asking to be reminded of the last few words or sentences written at the previous sitting. Sometimes obvious mistakes in the metre, words or spelling occurred, and then the control went back and over it again, making the requisite corrections.

About twelve times it has happened that in the course of conversations with the usual control, the sitters were suddenly told to 'Go,' 'Break up,' or 'Disperse,' as 'Evil is near,' and on refusing to obey this mandate there seemed to occur a complete change in the control, and on one or two occasions the communications became of such a disreputable character that they had to be suppressed.

One of these interruptions took the form of the following doggerel verse, professing to come from a 'Poltergeist':—

I kick up a row in the dead of the night,
And make all the puppy dogs yelp with affright.
I pinch all the babies and make them all yell,
And jump on loud snorers and give them all—well,
I had better not mention the word; I should say
It's a place you will most of you visit some day.

While the lengthy communications were being received, the automatists concerned took no pains to attend to the message as it was spelled out, but indulged in ordinary conversation on everyday topics, the recorder alone attending to and noting the tumbler's travels from letter to letter. Two automatists, working together, gave the best and steadiest results, one alone rarely getting anything coherent, and three together resulting in confusion or movements too rapid for the recorder to keep pace with them.

It will be seen that there are certain features in this case that seem hard to reconcile with the usual provisional hypothesis that such communications emerge from the subconscious minds of the automatists themselves, although the feature usually regarded as proof of an agency external to the mediums is not much in evidence—namely, the communication of facts provably unknown to any of the automatists. Under this head we can at most include the references in 'Aloaz' to the Arab habit of dying each on his own sheepskin when driven to last extremities, the throwing of daggers, and the weaving of 'woys' together by a lover when ardently addressing his mistress. Mr. Milner has, since 'Aloaz' was written, read of the first-mentioned custom in a book dealing with the Soudanese Arabs, while the other two customs may yet be confirmed. He states that none of the automatists was aware of such customs, nor have any of them the slightest recollection of ever having read anything resembling this literature before. While the usual argument that the subconscious mind never forgets, although the waking mind does, may here be urged by those who would explain such communications as merely resurgent memories, it must be at least conceded that, even regarded merely as subconscious narrative and poetic inventions, some of great beauty, these communications are unusually interesting and remarkable. Personally I am inclined to regard them as telepathic and emanating from a mind or minds distinct from and external to the automatists themselves, because there is no 'greatest common measure,' as it were, in the mediumship in the case of 'Aloaz.' There was no one medium present in all the sittings. The communication is begun through A. and B., then A. goes away and it is continued through B. and C.; then B. goes away and it is continued through C. and D.; and on B. returning it is continued and finished through B. and C. again. Of course it may be asserted that the subconscious minds of the mediums may in turn take up the thread of a narrative, the first part of which they have read, and carry it on with such fidelity to the style and atmosphere that no ordinary literary critic can discern a break in its continuity. This may easily be ascertained, but I am not aware of any experimental proof of it being extant.

* These poems and 'The Song of Aloaz' can be seen at the office of 'LIGHT.'

On the subconscious mind hypothesis it is difficult to find a valid reason why two mediums should succeed when one alone gets nothing. Therefore we are driven to consider the alternative hypothesis of an intelligence external to the automatists. Here, again, if such influence were exerted through the subconscious minds and brains, motor nerves, and arm muscles of the automatists, as in the case of self-originating subconscious impulses, it is just as difficult to explain why an automatist working alone gets but feeble results, while two together get a constant and fairly rapid spelling-out of the story, while three result in confusion or else spell it out with such rapidity that the recorder cannot generally keep up with it.

But if there be an element of telekinesis in the operation, as has to be assumed in so many well-attested Spiritualistic phenomena, and was long ago proved by Professor Robert Hare with his various test apparatus, then the facts can be explained far more consistently if the external agency is supposed to make use of the vital forces of the sitters and apply them to the tumbler in some manner independent of the muscular mechanism of the sitters' arms and their pressure on the tumbler, so that they may be assumed to passively follow the tumbler about, while keeping a very light touch upon it. It would be consistent with such an hypothesis to assume that while one sitter alone might scarcely supply enough of vital force for the purpose, two together would supply the right quantity, while three together would supply too much. Mr. Milner lays much stress on the fact that the tumbler seems to be actuated by an independent force applied below the level of their fingers, so that all they have to do is to passively follow the tumbler's movements.

But as experiment is here far more reliable than conjecture, I am getting made a simple little apparatus for substituting for the tumbler, which should show in the most unmistakable way whether the forces moving the apparatus about are applied in the normal way through the muscles of the automatists (unconsciously, of course) or not, and I hope to report any definite results that may be obtained.

It is a curious fact that the communicating intelligence has throughout represented itself to be that of a living person or influence in accord with the automatists. Once he stated that he had lately been cruising in a friend's yacht along the Italian coast, and on one or two other occasions that he was ill, or sitting by the fire with a bad headache, and often said he was tired and must stop, but could sometimes be prevailed upon to go on. Whenever the control was asked to reveal his identity he returned evasive answers, excusing himself on the ground that should they afterwards meet him it would be embarrassing. He always exhibited great resentment if any of his statements were laughed at. Should the intelligence be in a communicative mood, but no letters be provided, the tumbler would trace out words on the table. He has held quite intelligent conversations on the subjects of wireless telegraphy and on radium. But conversations on such technical subjects have only occurred when Mr. Milner was one of the automatists, and as he was the only one having any real acquaintance with those scientific subjects, this may be set down as favouring the subjective mind hypothesis, although I think this argument is much overrated, for the simple reason that when two people engage in a conversation, it is unusual for either party to embark upon subjects of which the other party may be supposed to be ignorant, so that it may easily be conceived that an external communicating intelligence would only enter into technical subjects when the mediums engaged, or one of them, is likely to be responsively interested.

If it could be shown that the poems and the tale of 'Aloaz' are not original and exist in print anywhere, and that they had at some former time been read by one or more of the automatists and forgotten, then the subconscious memory explanation would apply. But even if it should, how is it that other poems and tales that must be fresher on the subconscious memory, and still more familiar, have not emerged in the same way? Have we any valid reasons for supposing that the subconscious mind specially selects for automatic reproduction only those things which the waking mind has completely forgotten? If so, then why? Is it done deliberately in order to mystify the waking

mind? Some psychic researchers, such as the late T. J. Hudson, have answered that question in the affirmative, and held that the subconscious mind is capable of any deception, which view is strangely inconsistent with that great exaltation of the moral conscience and degree of spirituality which is well known to characterise those revelations of the subconscious mind which are rendered possible by the employment of hypnosis.

Another enigma. Why is the subconscious mind not always on tap, as it were? It always seems to respond under suitable hypnosis, and to be able to converse intelligently with the experimenter, and shows that nothing that takes place during waking hours and even during ordinary sleep fails to be noticed and remembered by it. In short, it never seems to sleep. Why, then, should we not expect automatists to be always able to get communications from their subconscious minds when the passive attitude is adopted? Why should the automatists involved in these 'Milner' communications so often have failed to get anything at all, however the three mediums present were interchanged and combined? And on the other hand, when they were getting communications, how was it that the changing of the mediums did not perceptibly affect the nature of the communication coming through, although the speed was often affected?

Mr. Milner tells me that they have noticed the above points on many occasions. Such enigmatic facts appear far more easily reconcilable with the hypothesis of an external influence, which, from its very nature, should be expected to be fitful in its manifestations, for, if present, we should expect it to be largely independent of the particular combination of automatists so long as there were at least two, the number affording the most suitable amount of vital and psychic force; and, if absent, then no combination of mediumship should result in anything. Does the subconscious mind ever do more, *spontaneously*, than serve up submerged memories, either by automatic methods or by prompting the waking memory? In either case it would be performing a very useful service. I ask this because it seems to me that the familiar experiment of telling a hypnotised person a story with a post-hypnotic command to write it out automatically after awaking and while conversing on other topics with other persons, has probably been seriously misinterpreted. Such experiments are often cited as proof that a communication through automatic writing originates in the subconscious mind of the automatist, whereas all they really prove is that automatic writing may be mediated *through* the subconscious mind of the automatist. It has been quite overlooked that the communications in such experimental cases have originated in the mind of the experimenter, an intelligence external to the automatist's subconscious mind; so the latter has been really fulfilling the function of a *transmitter* and not that of an *originator*. It would be difficult, indeed, to devise an experiment to prove decisively the possibility of a person's subconscious mind being able to hold an intelligent conversation with his waking mind, as is often taken for granted. Thus the difficulties in the way of applying the theory of the subconscious mind to account for such compound automatic communications as those herein dealt with will be seen to be very great indeed.

MEDIUMISTIC DEVELOPMENT.—Arrangements have been made with Mr. Percy R. Street to hold a small circle for mediumistic development for the *Members* of the London Spiritualist Alliance, at 110, St. Martin's-lane, W.C., on Wednesdays, at 3 p.m., commencing on November 1st. Application should be made at once, as the number is limited. Those who apply must be prepared to attend promptly and regularly for at least six weeks.

THE SHIPLEY MEMORIAL.—Miss Dallas kindly informs us that on October 13th, at the Church for the Deaf and Dumb, the beautiful picture of 'The First Easter Morn' was dedicated to the memory of J. B. Shipley. His name and the date of his 'passing on' are engraved on a tablet let into the wood of the frame. The total cost was £5 1s. The amount received in subscriptions was £5 2s. 4d. The small balance has been added to the fund for printing and circulating 'The Sanctuary.' Of the total amount subscribed £1 2s. 10d. was contributed in small sums by friends of Mr. Shipley who do not belong to the Association of St. John the Evangelist.

SPIRITUALISM IN THE THEATRE.

In 'LIGHT' of the 21st we quoted the reference made by the President of the National Spiritualist Association of the United States to the fact that for the last nine or ten months American theatres have been crowded to witness a thoroughly Spiritualistic play, entitled 'The Return of Peter Grimm.' Reports respecting this play are now reaching the English newspapers, from which we learn that at its recent production in New York the crowded audience was 'thrilled' and that 'audience and newspaper critics alike were wildly enthusiastic. The latter unanimously declare that Belasco has accomplished the impossible by making Spiritualism the theme of the most remarkable drama America has seen for a decade.' The New York correspondent of 'The Standard' says:—

The play is not sombre, and it has many touches of pathos and humour; but no mere description can convey the idea of how thrillingly it affected the audience. By a curious coincidence Dr. Hyslop, of the American Society for Psychical Research, announced yesterday that he had positive proof that he had been in communication with the spirit of the late William James, the eminent philosopher and psychologist. Dr. Hyslop says he is now preparing his proofs for publication.

THEOSOPHY AND SOCIAL RECONSTRUCTION.

Dr. L. Haden Guest, writing in the October number of 'The Theosophist,' claims for Theosophy a leading part in the future reconstruction of the social fabric. In reply to the question, 'What, for the Theosophist, should be the main lines of such reconstruction?' he says:—

Firstly, the social system must be based on the recognition of brotherhood, and should give to each the opportunity of growth which his stage of development needs. The detail of such a system will be complex, and must be based on experience, and the teaching of such great men as the future may bring forth. The outline of such a system is simple. The evolution of man takes place in the physical, astral, and mental worlds. In each of these worlds men should be provided by society with the best possible conditions. In the physical world, all men should be provided with at least the necessary minimum of food, clothing, warmth, and housing required to keep their physical bodies in good health. Those bodies, too, should be born of healthy parents, living in good circumstances. Everything which stands in the way of these conditions is an evil, and anyone familiar with the present social conditions will recognise that the Theosophist's demands on the physical plane necessitate a sweeping change of the present state of affairs. To provide men with good bodies at birth, with good nurture during childhood, adolescence, and manhood, means drastic and comprehensive reconstruction. Rates of wages, conditions of labour, conditions of housing and a hundred other details of ordinary life will need to be greatly altered. . . . Much of what is now called Socialism will be required, probably to the extent of national ownership of the chief means of production, of the chief necessities of life, buildings, cotton and cloth manufacture, furniture, foodstuffs and so forth, national ownership of electrical energy, of the chief means of distribution, and a great degree of control of the means of exchange.

In the world of emotion, the astral world, our duties are quite as comprehensive: stated broadly, they are to minimise all violent and coarse emotions and desires, and to stimulate all higher and finer emotions and desires. This means the cultivation of a noble literature, of splendid theatres—national and municipal probably—and of beauty everywhere in the ordinary life of man. It also involves, even if the purely physical did not, the granting of leisure to all. No man should work so hard that he has no life left for finer things, and no man should spend all his life in work. To begin work not earlier than twenty, and to cease work not later than fifty, may seem a utopian ideal, but it is a Theosophic necessity. For beauty must once again come into men's lives, and where drudgery is, beauty cannot live.

In the world of mind, our duty is to provide for each intellect the opportunities it can best use, to provide for all the chance of growth, of training, of discipline, and to provide for the highest minds all that they may need.

These requirements of a social system changed in accordance with Theosophical ideas are no dream; they are the requirements for the realisation of God's plan for the world, the spiritual evolution of man. And they must and will come.

We welcome Dr. Guest's practical programme, and agree that some such changes as he specifies are needed for the spiritual evolution of mankind.

HUXLEY AND THE PROBLEM OF A FUTURE LIFE.

Thomas Huxley was commonly regarded as an unemotional man of science, but as Dr. Hyslop in the October number of the 'Journal of the American Society for Psychical Research' points out, though he was an arch agnostic regarding all the conceptions of religion and theology, he could not always conceal some rebelliousness against the creed which he honestly felt compelled to confess. As evidence of this fact the Doctor quotes the following story of Huxley related some months ago in 'The Academy' by Mr. Frank Harris:—

I happened to meet him once at a funeral, the funeral of a friend and contemporary of his. The Church of England service was read over the grave and, as we turned to go, I noticed the tears were falling down Huxley's face. I walked beside him for some time in silence; suddenly he shook his head and dashed away the tears with his hand. 'What good are tears,' he cried, 'or sorrow, or regret? Death comes and ends everything—the hateful executioner.'

'You don't believe, then,' I asked, 'in Walt Whitman's "beautiful beneficent death"?'

'No, I don't,' he replied half savagely. 'Do you? Does anyone? Here we are, gifted with an intellectual being, "thoughts that wander through eternity," far-reaching projects, impersonal ambitions—all to be cut short and wasted. It is terrible. Just when we have learned how to work, and might be of some use in the world, we are tossed on the dust heap. Death is hateful and stupid—stupid! When I think of one's affections . . . and he turned away again to hide the streaming tears.'

'Huxley had been induced,' says Dr. Hyslop, 'into an experiment with an alleged medium, and came away with the conviction that it was all simple fraud, and in looking over the phenomena which Spiritualists claimed in support of survival after death he said that all he could see in their facts was an additional reason for not committing suicide! A man with some sense of humour can appreciate that verdict. But with it all there was an undying recognition that the cosmos does not seem right in casting its achievements on the "dust heap."'

ITEMS OF INTEREST.

Our South African correspondent, on page 516, touches upon a prevalent misconception, *viz.*, that Spiritualism consists only in a series of phenomena, and that Spiritualists are concerned almost entirely in the observation of manifestations which indicate the supernormal powers of sensitives, or reveal the presence and identity of discarnate intelligences. While phenomena and their investigation are important they are not the end, as our columns bear ample witness, not only this week but every week. Spiritualists are concerned, and rightly so, in building up such a body of evidence, based, as far as possible, on irrefragable testimony, as will ultimately prevail against modern scepticism and materialism. Their aim is, by the very force of the facts, to compel acceptance of the spiritual interpretation of the phenomena of life and recognition of life's persistence beyond the incident of death. Believing that it is wisest and best to build on the firm foundation of ascertained and demonstrated truth, they are cautiously, but steadily, pursuing their way towards the desired end of a scientific basis for belief in a future life. Their house of faith, founded on this impregnable rock, will stand firm, but he who has no other foundation for his house than the shifting sands of authoritative affirmations, philosophic speculations, and pious anticipations need not be surprised if, when the time of stress and storm arrives, his faith fails and crumbles like a house of cards.

With reference to the teaching of 'the brotherhood of man' we may repeat what was written in 'LIGHT' on this subject, some twenty years ago, by 'M. A. (Oxon)': 'It is a pity that the study of the obscure region, loosely called "the occult," cannot be carried on by all inquiring and earnest minds in harmony and that minor differences so often assume proportions so disproportionate. We know that we must not cry for the moon. Such perfect harmony, when all is so obscure, may not be had. Unity in multifariousity is the most that we can ask for. And he is a bad Spiritualist, Theosophist, Occultist, or whatever it may please him to call himself who loses sight of what is by no means an exclusive appanage of Theosophy, the brotherhood of man, and fails to discern over us all in brooding tenderness the Fatherhood of God.'

'The Two Worlds' for October 20th, a special twopenny number, is more than usually interesting. The Editor, in considering

the human factor in spirit communion, holds that Spiritualism has, during the past sixty-three years, either proved the reality of communion with departed earthly friends, or it is valueless for all that has been claimed on its behalf by Spiritualists. He then asks: 'Have spirits any feelings which mortals have any need to respect?' and makes the following remarks which inquirers will do well to bear in mind: 'The scientific inquirer may not unlikely cause the spirits to feel some resentment at being treated as of no importance—treated merely as "forces"—and their humanity utterly ignored. . . It is well enough to be careful in pursuing investigations, wise to take proper precautions, but it is neither well nor wise to assume that mediums are frauds, and that there are no spirits to be reckoned with.'

Mr. R. A. Scott-James, reviewing in 'The Daily News' Maeterlinck's recently published work on 'Death,' says: Maeterlinck 'will not tolerate the idea that the soul should be blotted out; but he thinks that if consciousness survives it can hardly be the same consciousness as that of earthly life. . . He still seems to consider, with Plato, that the soul is something which merely inhabits the body, rather than something related to the body as form is to matter. Surely if the physical world which we know is but the matter through which the soul expresses itself, to which it gives form, it follows that in any other life about which we are capable of arguing—that is not saying much—there must still be some analogous material by means of which the soul takes form and can envisage itself.' M. Maeterlinck would be greatly helped by a course of study of Spiritualism, or better still, a few clairvoyant experiences: he would then understand that there is a spirit-body, a body which exists before the death of the physical form sets it free to move onward to the spirit-plane of existence.

A Spiritualist said this: 'I point to the mother as the one great artist of the world, and I ask the world to give that artist the true light; give her her own proper conditions, that in the secrecy of her own thought, in the brooding holiness of her own motherhood, the future race may be grand and beautiful. Oh! for language to touch this subject as it deserves. Let me tell you that the mother has within herself the germ of a double immortality—her own, and that of generations yet unborn; and if the mothers fail the world fails. If the men fail the mothers must fail. I ask all men to remember the mothers. I ask the mothers to remember the children. I ask men to be artist-husbands, and not mar the work of their own creation by their own rudeness, gross selfishness and lust. Time and change may work upon the immortal spirit of the child, but yet for ever and for ever it shall bear the impress of the father's hand, of the mother's lip. As you have formed them, as you have trained them, so through life and out into the great hereafter they must go. Oh, the responsibility and sacredness of such a charge, committed to the world of men and women through you, God working for the peopling of the vast future of the infinite with angels yet unborn!'

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.

Bilocation.

SIR,—In 'LIGHT' of the 21st inst. 'G. H.' solely upon the strength of his memory, traverses the evidence of 'A. E. L.,' which was written at the time (three years ago) of the occurrence of the events for which it vouches. Although I embodied that evidence in my letter, in 'LIGHT' of the 7th inst., I consider that it concerns my witnesses and my 'astral' (as the table spelled my name) more nearly than it does me at present.

If the three sitters who were present at the time endorse the evidence which I produced, that is entirely their affair. I can only hope that they will be able to do so. In that case there will be a letter written at the time and three 'memories' against the unsupported memory of 'G. H.' I do not remember telling 'G. H.' over the telephone, that I had informed 'A. E. L.' that my astral would visit the circle that evening. The diary in which I recorded all psychic matters does not show any trace of such a conversation. I do not, however, intend to contradict the memory of 'G. H.' solely upon the strength of my memory, and, therefore, concede that point to him, as I do not desire to be discourteous to a 'friendly foe.'

In his letter 'G. H.' makes it clear that he considers that his own 'unconscious cerebration' deceived him. I am sorry, but I can in no way be held responsible for the doings of that mis-

leading 'entity.' As regards the inferences which might be drawn by a careless reader of 'G. H.'s' letter concerning the circle at B.'s house, my book, &c., I have only to say that I never have notified Mr. B. of any intended visit (of my astral), and that my book is not concerned with inferences, but with facts which were well evidenced at the time by all those concerned. It only remains for me to thank you for the hospitality of your columns, and with that the matter ends so far as I am concerned.—Yours, &c.,

VINCENT N. TURVEY.

SIR,—Mr. Turvey and I having now had some little talk, I think it well to assure your readers that my letter on pages 502-3 of your paper was not in the least meant to cast any imputation of dishonest intention on Mr. Turvey in this matter.

Nothing was or is further from my mind.—Yours, &c.,
G. H.

SIR,—We feel the least we can do is to say that we absolutely hold to the details of the letter written immediately at the conclusion of the séance of three years back.—Yours, &c.,

THREE OF THE SITTEES.

[This discussion must now cease.—ED. 'LIGHT.']

The Holy Grail.

SIR,—The fine article by Mr. J. B. Shipley, on page 471, has a great attraction for me. I am not familiar with Wagner's music or the theme of it, but I know there is a deep spiritual significance in 'Morte d'Arthur' and 'The Quest of the Holy Grail.'

There is a band of loving workers on the other side who are ever trying, with wise patience, to awaken in our hearts compassion and love for all things that breathe. Those who respond, and who are willing to dedicate themselves to the service of humanity, may possess the precious cup, the Holy Grail. This is not theory, but the plain truth. I have absolute proof of what I write, and the experience has been of such indescribable beauty that I can truly say, 'Eye hath not seen, nor ear heard, neither has it entered the heart of man to conceive the glory that awaits us.'

Now, like all the lessons given me by these wise friends, there is a practical side to this. The purpose is to do the work of the Grail. Man lives not by bread alone, and 'the milk of human kindness' is more than an empty phrase. Every pure, loving thought, for the sake of those who suffer, flows from the thinker in a radiant stream. Although on the one hand there is much callous indifference to the sufferings of humanity, on the other there is a great awakening to the needs of the children and the rights of animals—the two things that count. It is an old saying, 'Get the child, and you have the man,' and if he is taught to protect all dumb creatures, he will also learn to love his neighbour as himself.—Yours, &c.,

MARY HAMILTON.

The Ministry of the Unseen.

SIR,—It may interest some of your readers who read my protest addressed to the Editor of 'The British Weekly' (including several who have written to me privately) to know that I hope shortly, by your courtesy, to place before them some particulars of the 'messages' which I spoke of as having been received from my wife. Rather more than a year ago I was assured from the other side that my wife would impress messages upon my consciousness, and that these impressions I should pass on. Previous to this, anything of the kind was absolutely new to me, and even at the time I had no conception how the messages would be made known. Suffice it to say, however, that I have had a series of definite and beautiful messages, and, after taking the advice of valued friends, including the Rev. Arthur Chambers and the secretary of the Christian Mystical Society, I have decided to avail myself of the hospitality of your columns and also to issue the articles separately in booklet form.

I have also in preparation a larger work under the title of 'The Life that is Life Indeed; Here and Hereafter,' which I expect to issue in March next, at the third anniversary of my dear wife's passing on. I need only add that, as I am publishing anonymously, I can hardly be accused of seeking to 'make a name for myself'—in fact, I am giving my story to the world only because I feel 'woe is me if I tell it not,' and because I am fully persuaded in my own mind that I have been 'ministered to' in order that I may 'minister to others.'—Yours, &c.,

24, Cartwright-gardens,
London, W.C.

L. V. H.

The Press and Spiritualism.

SIR,—I read with deep sympathy the experiences of 'L. V. H.' with the 'British Weekly' (page 478), the tactics detailed being only too characteristic of many other journals. It is not journalism to study moods, idiosyncrasies and kindred mental phenomena, but surely its attitude should be impartial and discriminating. Such an attitude is not always adopted, and frequently the bias is so ill concealed that it defeats its own object. Spiritualists, being tolerant people themselves, expect a reciprocal treatment; failing this, and in face of such ill-mannered remarks as those of which 'L. V. H.' complains, our most hopeful course is to prosecute a patient Press campaign, never letting slip an opportunity of defining our position, and of doing so in a dignified, generous spirit.

Though I have found this task difficult at times—for it is not always easy to maintain that sweet reasonableness which is so valuable an asset in such situations—I have been able to gain the friendship and respect of over a dozen editors through my persistence.

Despite the recent discomfiture of clerical assailants, intermittent instances of abuse, insinuations, &c., continue, the most recent being a few snappy paragraphs in the 'North Mail,' which, like the unfriendly criticisms of 'Claudius Clear,' fairly indicate the hostile spirit that still exists. On September 11th, among other 'Mail' notes, appeared one headed 'Mystery-Mongering,' being a reply by the conductor of the column, 'Whist,' to a correspondent who had evidently been making inquiries concerning the medium Bailey. This was its closing sentence: 'In all such cases it is more reasonable to believe that men deceive than that the laws of Nature are reversed.'

Mr. 'Whist' must have a poor opinion of human nature, and a poorer conception of the laws governing psychic phenomena. A short letter that I sent to him did not appear for a couple of days, and then it was so mutilated and condensed that it actually conveyed the idea that I had been advancing apologies for Bailey. My second letter, like 'L. V. H.'s' to the 'British Weekly,' was ignored. On September 12th this amazing statement appeared: 'But are my correspondents aware of this, that to convict a "medium" of imposture has very little effect upon devout Spiritualists? No exposure of fraud seems to be capable of turning them from their creed. They are constituted to be dupes.'

Perhaps there is not a great deal in either of these allegations. We have read them and heard them before, but they cannot fail to affect adversely some, at least, of the readers of daily newspapers, who, as a rule, belong to a section of society who are little given to personal thinking, being content with the fare dished up for them. I know that many Spiritualists regard such incidents as trivial and harmless, and consequently take no steps to meet them; but present-day conditions do not warrant the neglect of a single opening, and I would counsel everyone in our movement who can wield a pen not to pass unchallenged any report of a flippant, untruthful, or prejudiced nature, nor any statement, insinuation, allegation, &c., bearing the stamp of an intention to damage, annoy, obstruct, and misrepresent Spiritualism or in any way to sully its fair name.

Thanking you for the noble stand taken by 'LIGHT' in its dealings with criticism, and its fair treatment of all expressions of opinion given through its columns, when courteously and tolerantly worded.—Yours, &c.,

JAMES LAWRENCE.

Newcastle-on-Tyne,

The Phenomena and Philosophy of Spiritualism.

SIR,—I have been reading with interest the correspondence consequent on Mrs. M. Hopper's letter to you (page 394). 'C. B. N.' (page 419) says no one's attitude towards Spiritualism should unnecessarily alarm us; but it does seem that Mrs. Besant considers Spiritualism merely as a series of phenomenal occurrences, and that Spiritualists are those who have no other aim than witnessing such occurrences. This view is borne out by a recent letter on page 408 from Miss Severs.

'C. B. N.' points out, what all Spiritualists proclaim, both as societies and individuals, that one of our tenets is to regard all men as brothers. The father of modern Spiritualism preached brotherhood, yet in the 'Changing World' (pages 77-8) I find Mrs. Besant commenting on the strange fact that only two societies proclaim universal brotherhood—*viz.*, the Masonic fraternity and the Theosophical Society.

Hitherto, like many others, I had thought the command to love one's neighbour had found a more extensive application than merely in these two societies. My experience of Theosophical Society members here is that they are very circumscribed in their reading; perhaps it is so elsewhere as well.—Yours, &c.,

AFRIKAANS.

Johannesburg, South Africa.
September 23rd, 1911.

SOCIETY WORK ON SUNDAY, OCT. 22nd, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—The inspirers of Mrs. M. H. Wallis answered a number of written questions in an able and deeply interesting manner to a most attentive audience. Mr. A. J. Watts presided.—15, Mortimer-street, W.—On the 16th inst. Miss Florence Morse gave successful clairvoyant descriptions to members and friends. Mr. W. T. Cooper presided. Sunday next, see advt.—D. N.

LONDON SPIRITUAL MISSION: 22, Prince's-street, Oxford-circus, W.—Mr. Percy R. Street gave addresses under spirit influence. Morning subject, 'The Mills of God'; evening, 'The Rationalism of Spiritualism.'—E. C. W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mr. Drake gave a soul-searching address on 'The Past, Present and Future of Spiritualism.' Sunday next, at 7 p.m., Mr. J. L. Macbeth Bain.

SOUTHPORT.—HAWKSHED HALL.—Mr. C. Smithies discoursed on 'Will Spiritualism improve the Social Conditions of the Present Age?' and gave clairvoyant descriptions. Sunday next, morning and evening, Mrs. M. H. Wallis.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. J. Isherwood gave an address and clairvoyant descriptions to a good audience. Sunday next, lecture by Mr. T. O. Todd. Mr. Humphreys will sing.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. Harvey's address was appreciated. Sunday next, service at 11.15 a.m. At 7 p.m., Mr. Percy Scholey will give an address.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. H. Boddington gave an instructive address on 'The Building of the Mind' and answered questions. Mr. E. P. Noall presided. Sunday next, at 7 p.m., address by Mrs. A. Jamrach.—W. S.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Alice Jamrach gave an address and excellent clairvoyant descriptions. Sunday next, at 7 p.m., Mr. and Mrs. W. F. Smith. Monday, at 8 p.m., Mrs. Webster, clairvoyance. Tuesday, at 8, astrology class. Friday, at 8.30, healing circle.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Miss Florence Morse gave excellent addresses and clairvoyant descriptions. Sunday next, local mediums will occupy the platform (for Benevolent Fund). Tuesday, at 8, and Wednesday, at 3, Mrs. Clarke. Thursday, at 8, members' circle.—A. M. S.

SOUTHEND-ON-SEA.—MILTON-STREET.—Mrs. Podmore gave good clairvoyant descriptions, following the usual services. Sunday next, morning and evening, Mr. E. W. Wallis will speak on 'Mediumship and Spiritual Gifts,' and 'The Three Aspects of Spiritualism.'

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mr. T. O. Todd gave excellent addresses upon 'Foregleams of Immortality.' Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Mary Davies, addresses and clairvoyance. Monday, at 3 and 8 p.m., and Wednesday, at 3, Mrs. G. C. Curry. Thursday, at 8.15, public circle.—A. C.

BRIXTON.—8, MAYALL-ROAD.—Miss Violet Burton gave an address on 'Spirit v. Holy Ghost.' Solo by Mrs. Hutchins. Sunday next, Mrs. Mary Gordon, address and clairvoyance; 3 p.m., Lyceum. Circles, Monday, at 7.30, ladies'; Tuesday, at 8.15, members'; Thursday, at 8.15, public.—G. T. W.

LITTLE ILFORD.—THIRD AVENUE, MANOR PARK, E.—Mr. A. J. Neville gave an address. On the 16th Mrs. Harrod gave an address and clairvoyant descriptions. Saturday, 28th, at 7 p.m., social at Salisbury Hall, 155, Romford-road, Stratford, tickets 6d. 29th, Mrs. Podmore, clairvoyance. November 1st, Mrs. Mary Davies, clairvoyance.—E. L. V.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning and evening, 'Homely Talks' by Mrs. Alice Webb, followed by well-recognised clairvoyant descriptions. 19th, good public circle. Sunday next, morning, circle; evening, Mrs. Hylda Ball. Tuesday, at 8.15, healing circle. Thursday, at 7.30, prayer meeting; at 8.15, circle. November 5th, Mr. Horace Leaf; soloist, Mr. Howarth.—A. C. S.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. R. G. Jones spoke on 'The Lowly Nazarene,' and gave clairvoyant descriptions. Evening, Nurse Graham gave an address on 'What is Death?' and successful clairvoyant descriptions. 18th, Miss Venning gave an address and psychometric readings. The collection, &c., for the F.O.B. amounted to £2 10s. 6d. Sunday next, 11.15, Mr. A. Graham; 7, Mr. W. R. Stebbens. November 1st, Miss Nellie Brown. 5th, opening of new hall, 32, Parkhurst-road, Holloway; 11.15 and 7, Mrs. Mary Davies.—J. F.