

# Light:

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

LIGHT ! MORE LIGHT !—Goethe.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

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## NOTES BY THE WAY.

Mr. G. R. S. Mead has made solid progress towards his ideal,—a great work to be called 'Round the Cradle of Christendom,' a title which fairly well indicates his aim. His book just published, though a solid volume of about 650 pages, is issued as 'a pioneer sketch—a programme, as it were,' the outlines of which he hopes to fill in when he produces his 'series of volumes.' We admire his courage. The full title of the present volume is, 'Fragments of a Faith Forgotten: some short sketches among the Gnostics mainly of the first two centuries—a contribution to the study of Christian origins based on the most recently recovered materials' (London and Benares: Theosophical Publishing Society).

These old Gnostics were a speculative, dreamy and poetic people, with leanings towards a philosophy which interests both Theosophists and Spiritualists: and it is always an open question whether they did not, on the whole, understand Jesus better than the theologians and creed-makers who succeeded them. Mr. Mead evidently thinks that we are ready for a return to these strange custodians of 'a faith forgotten,' and that 'never have conditions been more favourable for the wide holding of a wise view of the real nature of the Christ and the task He is working to achieve in the evolution of His world-faith.' 'Our present task,' he says, 'will be to attempt, however imperfectly, to point to certain considerations which may tend to restore the grand figure of the Great Teacher to its natural environment in history and tradition, and disclose the intimate points of contact which the true ideal of the Christian religion has with the one world-faith of the most advanced souls of our common humanity,—in brief, to restore the teaching of the Christ to its true spirit of universality.'

Mr. Mead covers a vast amount of ground in this long procession of short sketches, and writes with a precision and clearness on subjects usually associated with bewildering technicalities and mystifications. Even the long-suffering 'general reader' could go through this large volume with pleasure. That is a great deal to say of a book on such a subject.

Many of our friends agree, we believe, with Dr. Alfred Russel Wallace as to the social implications of Spiritualism: and certainly they have a right to be heard. Far away in Texas there is a minister of religion to their mind. In a sermon, the other day, he did a very wise thing. Instead of denouncing syndicates, trusts, landlords and stores, he

recognised their real significance and drew the inference. He said:—

Economy is the heavenly law of civilisation. It is the key to the hidden treasure of knowledge. In it is concealed the secret of health, happiness and progress. Trusts and department stores are founded on economy. They save labour, time and energy: why should not these be saved? If the department store compacts a hundred retail shops into one, why should it not do so? So with the trusts. The keynote is 'Waste nothing.' Utilise every labour-saving invention, every machine, every device that can save time, labour and energy, and thus follow out the natural law that leads to wealth, peace and happiness. Let us not destroy, but harness the trusts. Let the people own the trusts and the land, and there would be neither pauper nor millionaire; and contented, comfortable homes would be within the reach of all.

That last is doubtful: but no thoughtful person can doubt the desirability of taking over the operations of trusts and the like by the nation, for the nation's good.

We call this sensible, but forget who said it. Anyway it is sensible, and puts a great deal in a very little space:—

I have come to that state of mind in which I am willing to believe almost any theory which makes unrighteousness more hateful and undesirable, and makes righteousness more desirable. If my life is what it ought to be I shall be glad to be surrounded by the good spirits of my departed friends, and I shall not at all fear the evil spirits of those misguided, head-strong ones we call bad. There is nothing in the ministry of good spirits or in the evil machinations of bad spirits, that ought to disturb a good man.

But on the other hand, if I am a bad man, consciously bad, I should not desire the presence of my departed friends, either good or bad ones. I would not like the good ones to witness my degradation and uncleanness. I should be anxious to escape their knowledge of my evil ways. At the same time I should fear the presence of evil spirits. They would haunt me in my dreams, and make me fearful in my waking moments. The whole doctrine of the ministration of good and evil spirits is hateful only to those who are evil, and has no terrors for the righteous man.

A certain Henry Wilson has been writing on salvation by sacrament—which he grimly satirises. We do not wonder at it. We must never cease to insist upon it that only spiritual conditions are saving conditions. To see that is quite half way to Spiritualism. To miss seeing it at the end is to go back half way. Mr. Wilson discusses the very possible case of a person who missed the saving rite (for the sake of which 'reservation' is pleaded). He says:—

Suppose the person in question died before coming to church again; then on the day of judgment, whenever that is, the Ruler of a thousand solar systems is to say to his soul:—'I find that some thousand million years ago you lived on a little speck in My universe called earth. For some seventy years you appear to have lived an innocent and kindly life. But, on your last Sunday, a Sacerdos omitted to give you a piece of bread and a sip of wine. Depart to everlasting torment!'

Of course this is over vigorous, but it is perfectly to the point. If there is nothing serious involved, why is the 'Sacerdos' hurriedly sent for with his already 'consecrated' Host, 'reserved' for this emergency? It is just as well to see these things thrown upon the enlarging sheet.



'Living by the Spirit,' by Horatio W. Dresser (London and New York: G. P. Putnam's Sons), does not greatly differ from his other books, all of which give us variations of the same melody. Their very titles run into one another and suggest the same thought or emotion. The eight chapters in this small book give as fair an idea of the writer's message as any he has written, and are commendably brief. The tendency of the whole is to help the spirit win the victory over its external enemies in the battle of life, and to do this by realising its constant reception of spiritual power from the interpenetrating God. The book can do only good. In some cases, it might save.

A friend writes:—

I wonder what you would say about the case of a little girl of twelve who has just died here from typhoid, and whose last days were simply tormented by visions (?) of people ('angels,' she said) standing in her room ready to carry her away. Though she could not properly speak above a whisper, she would literally scream with fear of these stranger visitants, imploring her mother to go with her. Could anything have been done to bring peace to her poor little heart? One felt so helpless and such a longing that the end would come. Surely the coming of blessed spirits should not cause fear like that!

The case is an unusual one. In all probability, the poor child had not been blest with the rudiments even of our consoling faith, though it is strange that the notion of 'angels' should be associated with terror. Perhaps here, as elsewhere, 'a little knowledge is a dangerous thing,' especially if it does not come in the right way.

The following 'Child's hymn,' from 'The Christian Register,' by Alice P. Carter, is very winsome. It perhaps illustrates, as well as anything could do, the way in which our message should reach a child:—

Why do I believe in God,  
The God I cannot see?  
How many, many things unseen  
Are precious still to me!

I cannot see my mother's love;  
But, still, I know it's there.  
I feel it all around my life,  
I trust its tender care.

And so around, about, above,  
O God, I know Thou art!  
Although I cannot see Thy face,  
I feel Thee in my heart.

And not within my heart alone.  
Wherever Man may be,  
Wherever he has lived on earth,  
He has believed in Thee.

So I can trust with all my soul  
The God I cannot see:  
The God whom Jesus knew and loved  
My Father still shall be.

#### THE CURE OF CONSUMPTION.

In 'LIGHT,' of November 17th, in our list of 'New Publications Received,' we mentioned a pamphlet which had been sent us, entitled 'Consumption; its Cause, Prevention, Treatment, and Natural Cure without Medicine,' and, in accordance with an announcement conspicuously printed on the title page, we added that it could be obtained gratuitously on application to the author, Thomas Bennett, Priory Park, St. Alban's, Herts. Complaints have since reached us from friends who applied for copies, and who inform us that, instead of the pamphlet being sent to them, they received replies asking for remittances, varying from 4s. 6d. to 10s. 6d., towards the cost of printing! We venture to submit that, in pursuing this course, the author is not acting quite fairly with the public. The pamphlet is announced as 'printed for gratuitous distribution.' If Mr. Bennett cannot afford to distribute it gratuitously, he should not profess to do so. Surely it would be far wiser to supply the pamphlet to every applicant at a stated uniform price, say, one shilling per copy.

#### IN MEMORY OF MISS ROWAN VINCENT.

##### INTERVIEW WITH MRS. FINLAY.

Thinking that the readers of 'LIGHT' would be pleased to learn some further particulars respecting their departed friend, Miss Rowan Vincent (writes a representative of this journal), I obtained an interview with Mrs. David Finlay, who knew her intimately and who had been unremitting in her tender care and sisterly devotion. 'Can you tell me anything,' I asked, 'that the readers of "LIGHT" would like to know about Miss Vincent, and especially about any spiritual experiences she may have had?'

'Yes,' was Mrs. Finlay's reply, 'I shall be pleased to tell you what I know of our dear friend, but it is difficult to say where to begin. As you, of course, are aware, she underwent a very serious operation more than a year ago for a terrible internal disease. The operation was thought to be successful and for a time she was apparently making a good recovery. For some weeks she was hospitably entertained and lovingly cared for by Mr. and Mrs. Everitt and afterwards by Mr. and Mrs. Lucking at their homes in Hendon, and she improved so much that we really began to hope that she would be able to return to active work. When she left Hendon I was pleased to have her stay with me for a time; but it was not long before symptoms manifested themselves which indicated a return of her dreadful malady, and the specialist who was consulted informed us that it was only a question of time—that there was absolutely no hope whatever of a cure.'

'And how did she bear the terrible tidings?'

'Oh, most bravely. The only thing that really seemed to cause her anxiety was the apprehension of pecuniary embarrassments during a protracted illness. Happily this fear was removed by the generous response to the special appeals issued on her behalf by the Council of the London Spiritualist Alliance, and afterwards by Mr. Dawson Rogers and Mr. W. J. Lucking, and the expressions of tender sympathy by which the responses were accompanied, and which were conveyed to her by Mr. Dawson Rogers, touched her grateful heart most deeply. Indeed, the kindness of her many friends was a great solace to her throughout her sufferings. I sometimes shrink from the thought of what the consequences would have been to her if the friends had not been so kind and so generous, or, indeed, if she had outlived the fund that was thus provided. Happily, however, as Mr. Dawson Rogers will tell you, he has been able to pay all the expenses of her sickness and all the cost of the funeral. As to her sufferings she endured them with wonderful fortitude and patience, maintaining her cheerfulness and seeing the humorous side of things in quite her old way between the paroxysms of pain, which, however, became more frequent and more severe as time passed and the disease developed. Through it all she frequently expressed herself as intensely grateful for all the kindness and sympathy which were shown to her, and she deeply appreciated the love of those friends who so frequently called to see or to inquire after her, and the affectionate ministrations of those who were so constantly in attendance upon her—Mrs. Brinkley, Mrs. Price, and Mrs. and Miss Corp being especially kind. There were others, too, of whom I might speak—so many, in fact, that I cannot mention them all; but I must not omit to mention Dr. Neatby, for no one could have been more kind and attentive than he was.'

'Some indication of the esteem in which she was held was evidenced,' I suggested, 'by the number of very beautiful wreaths which were sent on the occasion of the funeral.'

'That is so,' Mrs. Finlay replied, 'and the wreaths were very properly enumerated in "LIGHT," with the names of the contributors, but the fact was unfortunately overlooked that beautiful floral emblems were also sent by Miss Fullagar, Miss Rae, Miss Porter and Miss Braund, whose kind thoughtfulness also deserves acknowledgment.'

'Very true; and I have also learned that the names of Mr. and Mrs. Everitt were accidentally omitted as having contributed a beautiful wreath. But now let me ask you, do you know anything of what I may call Miss Vincent's psychic history? She had been known as a Spiritualist



about a dozen years before she passed away. Had she previously had any abnormal experiences?

'From what she told me I have no doubt that she was a psychic from birth. She frequently referred to the fact that when a child she had often been carried downstairs quite unknown to herself, and used to get into trouble at home because she was out of the room against orders. She possessed the elements of several psychic gifts, but want of time and weak physical health prevented her cultivating them as she desired. She could play music under spirit influence; at one time having as a "control" a foreign band-master. Some spirits also wished her to try to become a sculptor, but she was unable to give them the conditions for such a development. She also had painting controls (which has already been mentioned in "LIGHT"), and occasionally she used to draw, although she never had any lessons in painting, and had never made a study of this art. She was given at times to dabble a little in verse or rhymes, and frequently received poetical improvisations from the other side. She was much interested in Egyptology, and at one time used to visit the "Mummy room" of the British Museum, and was crowded round by the spirits of the departed, potentates and others, but this at last proved too exhausting to her.'

'Reference has already been made in "LIGHT" to Miss Vincent's powers as a psychometrist and clairvoyant. Can you tell me whether those powers were normal or induced?'

'I do not know that I quite appreciate the distinction, but I should say that she was a normal or an inspirational medium; at any rate she did not go into the trance state. Both publicly and privately she gave many descriptions of spirits and evidences of the possession of remarkable psychic sensitiveness. She was conscious that she was assisted by spirit people, both in the exercise of these gifts and in the addresses which she delivered, especially in Cavendish Rooms, where she spoke once a month for several years and gave many convincing tests of spirit presence and identity. Her last public appearance, as you will remember, was on the occasion of an address which she gave in those rooms in June, 1899. Medical men frequently received valuable assistance from her in difficult cases, which she was able to diagnose for them. She was well able to render these services because she had a natural fondness for scientific studies, and in all her public addresses she endeavoured to strengthen her claims by appealing to natural science and the latest philosophical views.'

'And now as to her last hours here. Did she have any spiritual experiences immediately before passing away? You know people sometimes say, "Spiritualism is all very well while you are strong, but when you come to die it will fail you." Now our friend was a typical Spiritualist and medium, a level-headed woman, and her testimony will be valuable if you can give it.'

'The physical pains of our dear friend kept her from saying much, as after each attack she was too exhausted to speak, and although she often made an attempt we were not always able to catch the words. She frequently seemed to be conversing with the spirit friends, who, she said, were always near, and gave her much comfort. They told her they were waiting to welcome her, and that she must not fear. She said, "If this be death it is very beautiful, and no one need fear it; to those who are watching it must be painful, but to me, if this is dying, it is pleasant to die." She often spoke of the many spirit friends around, and said the room seemed filled with them. "Wherever I look," she said, "there are faces, and David is always there." She often spoke of my husband, Dr. David Finlay. She said how, even on the other side, he seemed to help and minister to her, as he did on this side before he passed on, and she gave me messages from him. One evening she told me that before going to sleep she was in the habit of repeating to herself some verses which she received from a spirit friend when she first began to investigate. These are the lines as she repeated them to me, as nearly as I can remember them:—

"Give me thy hand and have no fear :  
I'll safely lead thee through the gloom,  
And guide thee to that happier sphere  
Of love and hope beyond the tomb."

"For thee I leave those realms of Light  
To tread once more an earthly scene—  
My home of Day, for thine of Night—  
But love has bridged the gulf between."

'From time to time, to the very end, she spoke of her great love for Spiritualism. "How I love the cause!" she said, "how I love it! Keep it pure; oh! keep it pure from the hands of charlatans who do so much to ruin it!" She seemed to think she had done so little for it herself and regretted the lost opportunities. She spoke of the music that she could hear—so grand and beautiful, such volumes of sound. Once she looked up to Sister Louie, the nurse, and said, "Are you sure you cannot hear it? it is so loud it seems impossible to think you cannot hear it also." Then she spoke of the "beautiful flowers, so lovely and bright," "the beautiful river which was so pleasant to go down," "the splendid sunset, indescribably grand." She said to us: "Live true to yourselves as I have tried to do. We all make mistakes, I have made many; but you will find they won't count or trouble us so long as we are true to ourselves." Towards the end she said she felt in the air certain vibrations that seemed to be discordant, as if there were some unfriendly feeling, a "crossness" somewhere. Once or twice she spoke of it, but she said that she felt herself at perfect peace with everyone. The medical man said she had wonderful vitality and rallying power. For several weeks she had to be attended night and day, and Sister Louie was most devoted. Both she and I were in almost continuous attendance during the last four days and nights, and Sister Louie sat and held her for two hours until she breathed her last. She retained her consciousness to the end. In the evening previous to her passing out she said she saw the spirit body passing out of her physical form, and watched the process with much interest, exclaiming at last, "Now I know how it is done." She knew she was going; she had no fear, but felt quite happy. For quite a long time she talked in gentle whispers but we were unable to hear more than occasional words; they seemed to be murmured messages of love and greetings to the spirit friends with whom she had told us previously the room was crowded—so loving and kind; and she peacefully sank into that sleep from which she would awake "over there."

'Did she leave written records of any of her experiences?'

'She left for Mr. Dawson Rogers a manuscript book containing copies of messages she received in 1898 and 1899, at séances held with two or three intimate friends. And I have also found a little note-book which she always kept in her bed and in which there are two or three interesting entries. Here, for instance, is the record of an encouraging message from one of her controls:—

"Messengers of God are ever nigh to strengthen and sustain, even in the hour of thy deepest tribulation. The thought of their loving presence shall give to thy soul comfort and peace."—JOHN BUNYAN.

'And on another leaf I find the following, the source of which is not mentioned:—

"Grieve not; if the veil of destiny seem dark before thee, remember it is darkest before dawn."

'And here are her last words—an evidently unfinished message—to the friends whom she was leaving:—

"MY BELOVED FRIENDS,—How grieved am I to find our most pleasant converse ended. Still I look forward beyond the horizon of mortal sight and see the brighter day, when face to face we all may speak again, one to another, without the difficulties of this plane of limitations—."

Having thanked Mrs. Finlay for her touching testimony, I was about to bid her adieu when she said that some friends had suggested that a headstone should be put to the grave in memory of our ascended sister, and I replied that I would mention it in these notes of my interview, feeling assured that it would only require to be known to secure an immediate and satisfactory response.

[We shall be pleased to take charge of any contributions for a tombstone, or they may be sent direct to Mrs. Finlay, 29, The Park, Ealing, W.—ED. 'LIGHT.']

You talk of self as the motive of exertion. I tell you it is the abnegation of self which has wrought out all that is noble, all that is good, all that is useful, nearly all that is ornamental in the world.—WHYTE MELVILLE.



## A HOME FOR SPIRITUALISM.

We referred, in 'LIGHT' for October 6th, to the advice given by 'Quæstor Vitæ' to the American Spiritualists, and quoted some portions of his letter which had appeared in the 'Banner of Light.' We now desire to emphasise his suggested remedy for the state of things which he deplored. He said :—

'The cause at work that has led to the social opprobrium that surrounds Spiritualism is the outcome of the personal selfishness of aim that permeates Spiritualists. They go to mediums for personal tests, again and again from the same motive and nothing further. Meetings for philosophic discussion are poorly attended unless supported by phenomena carrying appeal of a personal nature. Though there are large numbers of Spiritualists associated in the various local societies, and through them in the larger organisations, yet no colleges or training schools or institutions for scientific study have been established, and only one permanent spiritual temple exists.'

At the conversazione of the London Spiritualist Alliance, on October 5th, the President expressed the hope that the Spiritualists of Great Britain would do something to worthily commemorate the close of the nineteenth, and the opening of the twentieth century. Mr. John Page Hopps expressed the opinion that 'we ought to have premises of our own,' and 'Quæstor Vitæ,' in the 'Banner of Light,' said :—

'Spiritualists might subscribe the necessary funds to institute spiritual temples to which materialisation séances should then be restricted. The mediums would be engaged and maintained as salaried assistants of the temples. Their services could be placed at the disposal of the public as the "pythonesses" of the temple under the supervision of officers of the temple, who themselves might be selected from inspirational speakers or test mediums. Healing mediums might also be engaged. A fee might be charged to the public, and the institution would undoubtedly become self-supporting.

'If this proposition were adopted, the whole position of Spiritualism would be lifted up to a higher level than we can at present conceive of. It would come to occupy a position something similar to that which is held when associated with the ancient temples referred to, where relation between the two worlds, so illustrated, experimentally constituted the basis and foundation of the belief in man's immortality which was the dominant note in the Egyptian cult. The public would come to recognise admission as a privilege. It is only by disinteresting mediums from results and raising the mental atmosphere of the séance room, as would occur in a temple under impressive surroundings, that materialisation will be raised to the level it should hold.

'I appeal to Spiritualists to strike a deeper, bolder, more sonorous, more reverent note than they have yet rung. Let each decide to help to make psychism a power, a real living thing, lifting its head with dignity in the world. Let them decide in their own minds whether they are merely amateurs of curious sensations, or real disciples of the Infinite Truth, prepared to "Follow Me" and "give unto the poor" (the poor in spiritual knowledge). Let them realise whether psychism, in furnishing evidence of a future life and of the relation of man to the Eternal, stirs their religious emotion to its depths and supplies them with the stern and steady enthusiastic strength to descend from the drawing-room and platform, not as talkers, but as doers.'

The question is frequently asked, 'How is it that wealthy Spiritualists do not come forward and assist the Cause they love so well, as the supporters of other bodies do?' The London Spiritualist Alliance, Limited, is a legally constituted body which is steadily growing in numbers and influence, but it is cramped and hindered for want of suitable premises in which to carry on its work. 'I appeal to Spiritualists to strike a deeper, bolder, more sonorous, more reverent note than they have yet rung,' says 'Quæstor Vitæ,' and so do we. The movement requires—and must some day have—a *home of its own in London* if it is to grow and take its rightful place. We feel assured that the spirit people who have done so much for human progress and liberty will impress some worthy souls with a sense of the urgency of the need that we have indicated, so that the indictment will no longer apply which 'Quæstor Vitæ' has brought against us with too much truth, viz. :—

'Spiritualists fail to realise that, having had the opportunity afforded them of obtaining convincing evidence of a future life with continued individuality, the responsibility becomes incumbent upon them to afford the

opportunity to others of similar advantages; they fail to perceive that they should strive to follow the example of the invisible operators who have procured them this tremendous advantage, and "do likewise unto others"; that they should bring the knowledge of this momentous fact to the world in a manner fitted to carry conviction.'

Can we not have a twentieth century fund to provide a central building in London for Spiritualism, so that we may possess 'a local habitation and a name,' and more effectively carry out the work which presses so urgently upon us?

## PRESENTIMENTS.

It is perhaps a little late in the day to make comments on matter published in 'LIGHT' of November 10th, but lack of time has hitherto prevented my presenting the following thoughts to your readers.

In 'Notes by the Way' of that date quotations are given from a letter of Elder Myrick on presentiments, in which the good man expresses himself as puzzled because one person may be warned of a catastrophe, and others, just as good as he, allowed to go on to their death; and he seems much exercised how to reconcile this not infrequent occurrence with the justice of God.

May I be permitted to suggest that the whole difficulty lies in his way of viewing things? He takes for granted that death is an evil and a punishment, and that a warning which prevents such death may be regarded as a reward. But is this always so? May not A. be warned because his time is not yet come, while B. is allowed to pass on without hindrance because his time *has* come? As for the fashion of the end, again, we are all too apt to let our imagination run wild; we think with horror of what we call a violent death, and long to die peacefully in our beds; and yet, to one who is prepared, a quick and sudden death may be preferable to a long and lingering illness. As for pain: the example of the Christ and the martyrs should show us that pain is not an evil in itself, and most certainly is not always sent in the way of punishment.

As it seems to me, the endeavour to understand God's workings may be compared to unravelling a tangled skein, and all depends upon which end we work from. If we start from the point: 'God does not arrange things as I would do if I were God, therefore He is all wrong' (which appears to be the most generally accepted position,) every step we take leads us into a more and more inextricable muddle. If, on the contrary, we take as our starting point: 'God is not only good and just, but He is the one and only Goodness and Justice from Whom alone we derive our own sensing of those attributes; therefore He can do no wrong, and my failure to understand lies in my own limitations'—from that standpoint all unfolds itself, gradually it is true, but infallibly and harmoniously. For instance, one may deduce, from the undeniable fact that God is reckless of human life, the conclusion that one of these short lives has not the fatal and irremediable importance that some of our teachers would attach to it, thereby crushing and bruising many a tender soul.

Your correspondent 'Alphonse,' writing in the same issue on the Texan catastrophe, gives some very useful and beautiful thoughts on the same lines.

A. E. MAJOR.

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Wandsworth Common.

## 'LIGHT.'

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, post free, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will feel that 'they cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to forward 'LIGHT' to them by post, as stated above?



## THE RECENT ARTICLE BY LILIAN WHITING.

Your correspondent, H. T. Noakes, and others may well feel disheartened and dismayed at the recent announcement in 'LIGHT' by Miss Lilian Whiting that 'all the physical phenomena of the séance, even to slate writing, materialisation, and other aspects, may be produced by the persons present entirely without any intentional fraud or conscious intention.' Miss Whiting does not simply *suggest* that this sweeping and unverifiable assertion may be true, neither does she advance it as her own cherished opinion, but she stoutly affirms it as a fact, and one naturally asks upon what authority she does so. It is an opinion which no intelligent Spiritualist, psychical researcher, or believer in 'Animism' will readily endorse; neither is it to be found in the best works dealing with psychic phenomena. Telepathy is an established fact, but even its most ardent apostles hesitate to declare that by it may be explained *all* the various manifestations of the séance-room, while disciples of the animistic theory have based *their* conclusions chiefly on the appearance and behaviour of materialised forms. Telepathy is an admitted fact; auto-suggestion is another; and that these causes are frequently ignored by the average investigator is a third. What lies hidden in the heart is extremely apt to come out at the hand in automatic writing. This is a matter of daily occurrence, and makes the necessity for wise discrimination, and for suspension of judgment, very often, a duty of obvious import. Unfortunately the average Spiritualist, as well as the average investigator, is all too prone to doubt only the messages received by his neighbour! His own automatic script is usually regarded as above suspicion. H. T. Noakes must bear in mind that nice discrimination is *always* advisable, and that the investigation of psychic phenomena bristles with difficulties. Consequently, when the presence of friend or relative is announced in *any other way* than by their visible presence, an endeavour should be made to prove the truth of the announcement, remembering at the same time that the friend or relative may be quite unable to give any wholly satisfactory proof of identity. Then, as regards the visible presence of a disembodied spirit being attributable solely to the 'psychic forces' of the sitters, H. T. Noakes must accept the teaching that most commends itself to his heart and head. If a form should appear to me and say 'I am your mother,' and that form be really my own exteriorised psychic body and *nothing* else, then I am a liar, and am playing a heartless practical joke upon myself!

This theory has found favour in some quarters, but is too objectionable to be accepted by any but those who seek to evade the spiritualistic hypothesis at any cost. It may possibly owe its origin to the indisputable fact that a materialised form frequently bears a strong resemblance to the medium, but it has been stated, and is quite conceivable, that a discarnate intelligence sometimes makes use of the psychic body of the medium, wearing it as a garment, for reasons best known to himself. The exteriorisation of the double, or psychic body, however, is not quite so simple and ordinary a phenomenon as H. T. Noakes would appear to think, especially *during the retention of normal sensibility*. Let the thing be put to the test. Assemble and sit together, and wait for your own psychic selves to manifest. If, as Miss Whiting alleges, the phenomena are so easily produced by the unconscious action of our incarnate spirits, why do they only occur in presence of one called a medium? Why does not the bread and butter plate come trundling along, and the tea pour itself into the cups, as we gather round the table? That should be no more difficult than to see a heavy musical box fly round a ceiling, or a large dining table hang suspended in the air. As regards the danger of hypnotism, your correspondent is quite needlessly alarmed. Everyone is not susceptible in the first place; neither are people hypnotised at first sight or will; while, as to *auto-hypnotism*, how is that going to account for the unexpected and the undesired? It is known to all that people are constantly disappointed in the results obtained through sitting with mediums.

The names and characteristics of those best loved and most anxiously sought are often not given at all, or given only after many and many an effort to obtain them. Surely hypnotism and auto-hypnotism should do better than this,

if so easily applied and worked as H. T. Noakes fears probable. In concluding, one is tempted to pause and consider a moment, why Miss Whiting speaks only of 'physical phenomena' as being attributable to the working of the incarnate spirit of man? Miss Whiting's own experiences have been largely of the impressional order, and auto-suggestion, if it comes in anywhere, may certainly be expected to come in here; far more so, indeed, than in connection with the ordinary physical manifestations which so constantly take one by surprise, and are *hard to obtain* under conditions of fixed attention. Even the communications obtained by Miss Whiting through the hand of Mrs. Piper, and purporting to come from Miss Kate Field, may, according to this teaching, be merely the functioning of Miss Whiting's own spirit. This, of course, is not Miss Whiting's opinion, but then, as H. T. Noakes asks: 'How are we to discriminate?' It must be the one thing or the other. Either Miss Whiting's own spirit played her false, or she was actually in communication with some other intelligence. Miss Whiting is satisfied that she has enjoyed communion with her beloved friend, and has made known how great a blessing this has been, and it seems a little cruel to seek to dash from other lips the cup out of which she has drunk the very water of life. But your correspondent need not be cast down. No hypothesis is of much use that does not account for *all* the phenomena, and up to now Spiritualism holds the field. H. T. Noakes is confessedly a pilgrim on the road, and the road is rugged and not too well lighted at present, but let all press on, strong and calm in the faith that patience, prudence, and perseverance will take them to the shrine at last.

'BIDSTON.'

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'THE SIN OF ATLANTIS.'\*

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In 'The Sin of Atlantis' we have an interesting though somewhat disjointed story in which occultism largely figures. The two chief characters Broadhurst, an individualist, and Lever, an altruist, are both occultists, and it is their influence, deliberately exerted, that determines certain incidents in the life of a third person, the Duke of Havant, with a view to convincing him of the truth of reincarnation. The duke, although a married man, becomes enamoured of a beautiful Norwegian girl, and serious consequences might have arisen had it not been for her innate goodness and purity. Presently she discovers that the duke has a wife, and then it is that her power of self-sacrifice, her gentleness, and her sweetness of character are fully revealed. They part, and she returns to her native land after sending to the duke, as a memento, 'a small gold ring containing one pearl.' It is in the stress and struggle of this love that the duke has brought home to him by occult means the progression of his soul, the reincarnation of his Ego.

That the author has an intimate acquaintance with occultism is abundantly evidenced from the conversations of Broadhurst and Lever, and the questionings of the duke. There are many striking passages in the book. It is Lever who remarks 'that directly the spirit side of things is revealed to us at all, the average person rushes off to give it an ethical value,' and it is Broadhurst who, in a later chapter, observes 'till we learn to love everyone as ourselves—and more than that—everyone as well as the beloved—there is for each of us a fellow-soul which is always with us. When we meet it on earth, it fires us to stronger effort. The higher our souls, the higher that effort is.'

'The Sin of Atlantis' is far from being a superficial novel. It presents in an attractive way the leading principles of Eastern philosophy, and it insists that it is because of our wilful blindness or incapacity that the reality of the unseen world is so often a matter of doubt. The book is a wholesome one from beginning to end. A. B.

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TO CORRESPONDENTS.

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- 'B. L.'—Not a suitable subject.  
 'A. H.,' 'Veritas,' 'B. L.,' 'I. de S.,' 'An Old Correspondent,' and others.—Next week, if possible.  
 'W. L. L.'—If you approach the subject calmly and courteously, our pages will be open to you.  
 'Sold.'—We refer to the matter in another column. If you will let us have your name and address we will let you see a copy of the pamphlet you mention.

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\* 'The Sin of Atlantis.' By ROY HORNIMAN. Publisher, John Macqueen.



OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
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SATURDAY, DECEMBER 1st, 1900.

EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

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### ADVENT TIDE.

*'A little child shall lead them.'*

To-morrow is the first Sunday in Advent, bringing with it the memory of the world's brightest hopes and loveliest dreams:—hopes and dreams which sometimes seem to rather mock than gladden us but which, as angel-promises, never seem to entirely fade away: for, though still 'despised and rejected of men,' the Christ stands, in dream if not in fact, the ideal of pity, sympathy, peace and saving love.

Following up this precious golden clue which ends in our Advent keeping, we find ourselves, as we so often do, in 'the green pastures' of the Old Testament. Was ever vision of hope or dream of longing more beautiful than that recorded in the Book of Isaiah (chapter xi.)? The prophet of sorrow and consolation had his dream, too, of a golden age, with a ruler who would be inspired by the spirit of the Lord to rule in righteousness, upon whom would rest the spirit of wisdom and understanding and courage, who would judge with insight and not by outward appearance; and who would defend the poor and break the power of the wicked. 'And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.'

What a long way off we seem to be from any such time! Advent songs are mixed with tears and blood and sighs; and we shall enter the new century with words of wonder and thoughts of awe. But the ideal is still there, and nothing can ever blot it out,—the ideal of a happy time when that which the child symbolises will lead the wolves and lions of the world.

The glamour of Advent and the glory of Christmas belong to the vision of the child-Christ. It is the village inn, the stable, the humble manger, the new-born babe, that charm the fancy and touch the heart: and it is the divine romance of this little child, born so low down but destined to overcome and lead the world, that has captured the imagination of the world. 'A little child shall lead them.'

But how true it is! The ideal characteristics of a child are guilelessness, fearlessness, affection: and how wonderfully these do often turn children into victors and guides, and enable them to conquer and lead the wild creatures of the world! To-day, the world is largely cursed with merciless competitions and the supremacy of the law of 'Might is right,' all of which is farthest away from the ideal child; and, in consequence, the nations of the earth

are armed camps; and not one can lead where all are watched and feared. We want the child. A child is a born communist of a heavenly type. There are, of course, lapses and failures, but the typical child knows one law above all others;—'One for me and one for you: and I love you.' In that we see the possibility of salvation from these devil-driven selfishnesses and animosities. No one actually approves or loves these: all feel the burden of them, the horror and the shame of them. All cry or whisper, 'What must I do to be saved?' and again those stern, sad, tender lips respond: 'There is no salvation possible for you: there is no heavenly kingdom for you, unless you become as a little child.'

In the child-spirit, we may find a cure for the worst forms of the madness of war: and only when the child leads can the wolf dwell with the lamb, and the leopard lie down with the kid. A child is naturally fair-minded, forgiving, companionable, and bears no malice. It harbours no revenge, it stands not on its dignity, it is blessedly free from the thing called 'honour,' it wants you to come and play in its garden. Would not that be the saving of the world?

A child—the ideal, the typical child—is wonderfully patient. As a rule we deny that, but it is true. How patient children are with us,—with our self-assertion, and our implied assertion of the law that might is right! How patient they are in their play, so easily pleased, getting so much complicated joy out of such cheap material, doing things over and over again, and even pretending, with such endless resolution, to extract sunbeams from stones! How patient they are with their parents—who really are often very trying to their children, with their ignorance and their impatience. And in this direction, too, great salvations are possible for this restless, impatient world.

Very wonderful, also, is the child-spirit in relation to life, to anxiety, and especially about work and money. The child lives for enjoyment. It wants to be out for a holiday, all the time. It does not mind missing a bargain, or the failure to steal a march on a competitor. The sun shines: let us enjoy it. A lovely programme! Of course it would not do to carry out the child's programme in its entirety into the man's career: but why drop it altogether? Is not the child at least partly right? Is not happiness the best part of living? Is it not wrong to insult the sunshine by ignoring or corrupting it? Is it really wise to make business and a balance at the banker's the 'chief end of man'? Is it reasonable to work till you drop, and to lay up money you will never use, and to pile up 'a nice little fortune' that may only teach somebody to be conceited—or worse? Think of the missed happiness of the world, and of happiness possible for thousands who live lives a very little higher than the life of a cab driver or his horse. One day there will come a new conception of business and work and money, when everything will be valued only for the joy it can bring. Do we not want the little child to lead us?—

The children's world is full of sweet surprises;  
Our common things are precious in their sight;  
For them the stars shine, and the morning rises  
To show new treasures of untold delight;

A dance of bluebells in the shady places;  
A crimson flush of sunset in the west;  
The cobwebs, delicate as fairy laces;  
The sudden finding of a wood-bird's nest.

Their hearts and lips are full of simple praises  
To Him who made the earth divinely sweet;  
They dwell among the buttercups and daisies,  
And find His blessings strewn about their feet.

How many, worn by days of toil and sorrow,  
And sick of pleasures that are false and vain,  
Would freely give their golden hoards to borrow  
One little hour of childhood's bliss again!



'Daddy, let us go and pick some buttercups and daisies' will one day lead the world. It will settle many great political questions, and even considerably alter 'the balance of power' in Europe.

But Advent cannot be considered apart from religion; and the little child will not desert us here. On the contrary, it is precisely the child's trust and wonder and simplicity we need in religion. Did not the highest authority say, 'Except ye become as little children, ye cannot enter the kingdom'? Nature endows her little ones with large stores of awe and reverence and the sense of mystery, and it is not always the nobler impulses that seal up these. Besides, the little child is a natural lover. It would never have invented an eternal hell. The child's religion is all expressed in the Lord's Prayer. The creeds of Christendom were hammered out or spun by spoiled mystics or crabbed persecutors, not by the child-heart of our kind.

So then, breathing around us throughout this Advent tide, let the old Hebrew poet's message be with us:—See that you are led by the right force. Don't give in to the brute powers, to the wolf, the lion and the leopard forces of the world; but lead *them*, and bring them into line with the lamb, and teach them to live together; and let the leader be the ideal spirit of the child.

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#### LONDON SPIRITUALIST ALLIANCE, LTD.

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##### DRAWING ROOM MEETING.

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On Friday, November 23rd, at 3.30 p.m., the Members, Associates and friends of the London Spiritualist Alliance assembled in the French Room, St. James's Hall, Piccadilly, in goodly numbers, and were speedily engaged in the interchange of greetings and good wishes and in animated conversation. Shortly before 4 p.m., the President of the Alliance, Mr. E. Dawson Rogers, cordially welcomed the friends assembled and expressed his gratification with the success of the meeting, which, he said, was mainly due to the initiative of Mr. J. Page Hopps, who would in a few words explain his ideas in connection with these afternoon gatherings.

Mr. Hopps then, in a brief address, said that he felt convinced that this manifest appreciation of their effort would encourage the Council to arrange for a series of similar afternoon meetings during the season. He felt somewhat unwilling to break in upon the pleasant social intercourse which he had been delighted to observe in all parts of the room, and was especially pleased because the result had been attained without anything formal or even the attractions of music and singing. His idea was that the proceedings might be varied; sometimes questions might be put and briefly answered, or some short and interesting reading might be given and afterwards talked about, or a little music might be introduced; but the main purpose should be to get people together, to enable them to know one another without formal introductions, to meet for the time being on a common ground and enjoy the beneficial results of such social interchange of thoughts and ideas as would naturally follow.

Tea was served at 4.30 p.m. and shortly after 5 p.m. the company dispersed, everyone expressing pleasure and anticipating other enjoyable gatherings of a similar character.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday, December 14th (admission by ticket only), when the friends present will be invited to narrate, briefly, the particulars of any

#### PERSONAL EXPERIENCES

of an abnormal character, the record of which may possibly be of service to students of psychical phenomena and philosophy.

*In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st are taken as for the remainder of the present year and the whole of 1901.*

#### THE HISTORY OF THE CULTIVATION OF MEDIUMSHIP.

By MR. FREDERIC W. THURSTAN, M.A.

ADDRESS TO THE MEMBERS AND ASSOCIATES OF THE LONDON SPIRITUALIST ALLIANCE, LTD., IN ST. JAMES'S HALL, NOVEMBER 16TH, 1900.

Mr. President, Ladies, and Gentlemen,—The subject of the Cultivation of Mediumship among the various races who have occupied this planet, how mediumship originated, how it has been adopted under different forms as a regular institution of society, and its effect on the evolution of religion and civilisation, is, to the enlightened student of history, a subject of absorbing interest and importance, as it is neither more nor less than the history of the action and interaction of incarnate and discarnate human intelligence as the race has evolved itself towards the light of a greater divinity. It must be, moreover, a subject of special interest at this time to many of us, for the question of the utility of the cultivation of mediumship is now being discussed as a question of the day.

To get back to the very beginning of this object of inquiry, and to discover the origin of the cultivation of mediumship amongst mortals, one must traverse three fields of research. The first, going backwards, is the field of the historical records that nations and persons have left behind them—a field that takes us right back to the great races who first, so far as we know, founded national systems on this earth, the peoples of Egypt, India, China, Assyria, Greece, and Italy; a field that every year is being pushed further and further back by the discovery of new records in the excavations of buried cities of the past, until now, in traversing that field, we can say that we are able to trace humanity back for some ten thousand years at least.

But when we have arrived at that furthest limit we still find a second field of research lying before us; for at that furthest limit of historical record we still find humanity in a civilised state, far advanced from mere savagery. This field was considered unexplorable until, some half-century ago, there arose the studies of comparative philology, ethnology, anthropology, folklore and geology, studies which that great *savant*, Max Müller, who has lately departed to the other side, did so much to introduce amongst us in this country from those schools of German thought which have always led the way towards new discoveries on this path.

These studies have revealed to us the great Heroic, Patriarchal, or Tribal period of civilisation which lies beyond the National, the manners and customs of which are found embedded in the great Epic poems which start the national life of the historical period—poems like the Ramayana and the Mahabharata of India, the Iliad and Odyssey of Greece, and the Sagas of Celtic and Scandinavian bards. For it has been found that these epics, though committed to writing within the historical period, are only the final literary embodiments of recitals sung in schools of bards and minstrels who inherited the traditional stories that previous to the institution of writing had passed orally from generation to generation of bards, so that they represent to us truly the manners and customs of the tribes who inhabited the central tablelands of the old continents in the period extending probably some ten thousand years further back than the ten thousand years of recorded history.

And when we have traversed this dim field there lies a third domain before us, to be traversed before we can get to the origin of things: human beings are described to be there and civilised in certain ways, but how are we to get a voice or an echo from those dimmer distances beyond, to tell us now in what modes men lived and thought more than twenty thousand years ago?

The task would seem impossible but for two recent discoveries made in unravelling the origins of the great Aryan race. The first is the fact that in the earliest extant Aryan literature, known as the Rig-Vedas of the Sanskrit language—the mother language of Hinduism—there are certain hymns called Mantras, and these Mantras are the remnants



of hymns orally handed down from the very primitive origin of the race before it began its migrations over Europe and Asia.

The second fact is that the comparative study of the primitive customs and folklore of the known Aryan races, shows certain characteristics in common, and the inference is justified that these common characteristics were those which prevailed in the original race from which they all started.

Instructed by a study along these two paths of research, I will now begin my subject of the Cultivation of Mediumship by drawing a picture of what prevailed at that far distant epoch of the earth when the Aryan or white, fair-haired, blue-eyed race was yet an undivided people, occupying, not, as was erroneously supposed by Max Müller in the beginning of his research, the tablelands of Central Asia, but a great region of upland, intersected with long fiords and bays, lying in what is now the Arctic Zone, above the plains, and tundras, and steppes of Northern Europe and Asia. The tablelands of Central Asia were certainly the cradle of the first offshoot of the Aryan people when in much later times they were forced by the growing rigour of the Arctic climate to come southwards; and from that cradle spread branches later again into India on one side, and into Persia, Asia Minor, and the isles of Greece on the other. How long ago it was when the great white race was occupying this Arctic continent it would be out of place here to discuss; but personally I see no great reason to prevent one placing it in that Eocene or Miocene period in which, judging from the geological examination of the rocks of Greenland, Iceland, and Scandinavia, there appears to have prevailed a time when the Arctic climate was warm enough for sub-tropical vegetation to grow; an epoch which was followed by the glacial condition of the Pleiocene period, from which glacial condition the Arctic regions are now only gradually emerging. In this remote period of the origin of the Aryan family, whenever it was, there appears to have been gradually breeding a great white race which the circumstance of having their homes, as even now in Iceland and Scandinavia, isolated by mountain ravines and fiords, and overshadowed for long periods of Polar winter darkness, evolved their special civilisation on lines of home and village life and social fraternities or clans.

South of these white people was a belt of swamps, morasses, and forests which were occupied only by savages of the most primitive type—cave-dwellers, lake-dwellers, and little diminutive jungle races, traces of whom are seen to this day in the Esquimaux, the Laps, the Fins, and perhaps the Basque. This jungle belt kept the white, fair-haired, light-eyed Polar race of humans from all intercourse with another civilised race, the brown-skinned, black-haired, dark-eyed, arch-nosed people who occupied the central tablelands of the old world—the race called the Semitic, including probably the Dravidians, Chaldees, Assyrians, Arabs, Etruscans, and possibly further west the inhabitants of the fabled continent of Atlantis, as far as Yucatan and Peru. These were civilised on lines of development quite different from those of the Aryan white race. Inhabiting as they did the most favoured climes of the earth, they had advanced more in material prosperity than the others, and there were those amongst them who had attained considerable mental powers of concentration and will and knowledge. The lore of the stars was theirs, and even architecture, such as the monuments of pyramids, and possibly even colossal stone temples. Druidical circles certainly and round towers were their institution, and their social order was governed by a caste of master minds—Magi or Arch-Druids—who controlled the masses by systems of magic which they had discovered, the secrets of which were kept from the ordinary people and handed down orally only to trained pupils.

Besides these inhabitants of the earth at this period there were other races, such as the black race of Chem who inhabited the uplands of Africa, the yellow race of Mongols in Eastern Asia, and the red race of Malaysia and America, all of whom had their grades of civilisation of which we can only conjecture from the customs now prevalent in their descendants. But these, along with the more savage races of Negritos and Todas and Bushmen, I propose to leave out of our consideration, confining myself to tracing the practice

of mediumship through the histories of the Aryan and Semitic races.

Lost in the dim ages though all other points may be about these two peoples, the one point that they were both in habitual intercourse with the other world stands out more and more prominently the farther we go back. But what is more important to notice is that they seem to have discovered this intercourse independently, and that their systems of practice were in consequence considerably dissimilar. And again, it will be curious to note that this very difference is the same line of difference that is already beginning to demarcate the practices of the two schools which in recent times have recommenced systematic communications with the other world—the schools of the Spiritualists and the Occultists.

First, let us gather what the tribal customs and primeval hymns tell us of the original habits of the great white race of the North in this respect. We have only to consider the peculiar method of spending the after-day which the special environment and situation of this people must have engendered, and we shall grasp at once how it was that this race discovered the intercourse with the other world as a natural course, and how it was that they developed the habit of this intercourse on the lines of the home spirit circle. Imagine for yourselves what the consequences would be in this country of ours if every day the following conditions of social arrangements took place:—

War, and earth greed, and competition of wealth and individual grandeur being unknown, there are, in consequence, no political organisations for mutual protection beyond the homesteads in sheltered and sequestered valleys, up long fiords, which protect the family and the clan from their two great enemies—the wild beast and the cold. Tired out with the health-giving physical exercise of hunting for food in the daytime, and unworried by mental anxiety, each large family or community gathers at dusk into the common sitting-room. The evenings are the long ones of the Arctic clime. Lights and candles have not been invented, nor reading, nor brain wear—which eats up psychic aura; but there is a large fire burning on the hearth and the family gather round it. At first, may be, their spirits are cheered by merry converse and recitals and jests—for they are by nature an affectionate social brotherhood and sisterhood, harmonious and familiar. As time wears on conversation slackens, eyelids grow heavy, the bright blaze dims down to a glow, the room is wrapt in mystic darkness, and they think of members of the family departed from the realms of light. What more perfect conditions for spirit manifestations could we have than these—regularity, harmony, peacefulness, and dim darkness? What wonder, then, that the voices of the dead spoke back to them from over the hearth which they faced as a cabinet, and the 'shades' of the dead, as they called them, appeared again before their eyes in the recognised counterfeit of their old earth forms! What wonder they discovered with ease, of themselves, without the help of priests or sacred revelations, what we are now discovering with such difficulty, owing to our material social habits and rivalries! What wonder the hearth became to them the centre of their reverence, the altar of their religious love!

You can follow the trace of this reverence of the hearth and of the departed all through the various branches of this people when, in after days, they migrated southwards. The Mantras of the Rig-Veda show it; the Roman worship of the Lares and Penates, and the sacred fire kept burning in each house, and by the Vestals of the State; and the sacred Hestia of the Greeks are clear instances of it; as are also the fire-worship of the Persians and the village circles of the Scythian and Keltic communities. Later poets of the race sang of this happy primitive period as the Golden or Saturnian period of social life, when men lived at peace in happy Arcadian homes, and the intercourse between terrestrials and celestials was common and easy.

But, happy as this picture of conditions may seem at first sight to us, there is a darker side, an element of imperfection which we must not forget to consider, and which may make us more reconciled to the day in which we find ourselves. The intercourse with the world of spirits may have been easy, natural, and common; but what was the condi-



tion of the world of spirits at that remote time? The Vedas and the Epics and the Sagas tell us something of this also, and lift a veil at times through which we get glimpses of anything but perfection. It was but natural, when you come to consider it, that they were not perfect. Human beings were still in their infancy, unprogressed, material; as such they lived and as such they found themselves when they passed over. Now we are aware from experiences narrated to us from the other side that the material-minded person finds himself in darkness when he reaches the spirit world, and that he has a craving or inner drawing to gratify once again his material tastes. Consequently, at this early stage of history, human beings returning to converse used to lead those on this side to think that the material plane was the only real life, and that the spirit life was only that of a shadow, longing for a moment to greet the light of earth once more.

Again, we know that as a spirit advances from an earth-bound state into a realisation of his spiritual nature, he sees a light or a warmth in his darkness, and he is drawn more and more to radiant environment in proportion as his heart irradiates with fervour and self-forgetting devotion. These more advanced ones would, on exceptional religious occasions, come back and chant through the lips of entranced mortals of the beneficence of this inner fire and radiance. The external listeners, interpreting the words in the literal material sense, picked up these chants to sacred Agni and the Sun, and hence the origin of these early chants of the Rig-Veda.

Doubtless some members of these hearth-circles were found more psychical than others, but the development of them did not take the wrong lines which it has taken elsewhere and at other times. One thing is clear, that at this early period of the Aryan race there were no regular body of priests, and no psychics in their control to be hypnotised into repeating the dogmas and forms of thought prevalent and fashionable. The psychic lived a healthy and free life in the hours of eager daytime, and at reposeful eventide sank into passivity and spoke or listened as the spirit moved him, or as the direct voice of the oracle instructed.

In course of time some organisation of these circles became natural. The head of each family became the director, and this—the only priesthood—was always in later days invested in the patriarch of the clan. It was also doubtless found that certain habits of body and mind educed happier results, and drew the company of more refined visitants. Hence we see in these early Veda hymns the habit of purificatory washings, the donning of spotlessly clean robes, and the scenting of the atmosphere with incense and the perfume of the sacred *Khusa* grass—our modern *Khus-Khus*, that you can buy made up into firescreens.

Now let us pass on to the other great race of humans—the Semitic-Chaldee race. The masses amongst these, engaged in busy competition for material position, were materialists, in the sense that they were ignorant of their own powers to converse with the other world, but this important key to power was known to certain individuals or magicians and to certain castes of priests, who used this jealously guarded knowledge to give themselves greater power. These men were indeed superior types of human beings, inasmuch as they had acquired, what the masses still lack, that concentration of imagination and feeling and of form of thought which we call will power. This power was sedulously cultivated in their schools by regular practices and asceticism. They had also stumbled on or learnt two other forms of moral power which were derivatives of this concentration of will. The first was the law which underlies the present practice of mesmerism, magnetism, and hypnotism, the ability to overpower the consciousness of others so as to induce a passivity there, and make the suggestions implanted seem objective realities. In this way they trained youths and maidens to be seers and prophetesses, because they were aware that they could be made to objectively see and hear, in a similar way, impressions from intelligences of the other side. The second discovery of theirs was the fact that certain rites and forms and postures had effects on the mentality of themselves and their congregation, which combined effects reacted on the invisible inhabitants of the mental world, whether disincarnate humans

or sub-humans. In this way they could awe ignorant spiritual beings and order them to carry out their purposes and designs.

I might add another discovery which I think belongs to this race. It was that the blood fumes of freshly-sacrificed animals had a potent effect in these rites of drawing elementary spiritual beings to attend and gain potency to act. It must not be supposed that these adepts and magicians were all selfish and material-minded. Many, no doubt, used their powers for the improvement of the masses and the increase of knowledge. But it was when these adepts passed, in their turn, into the realm of discarnates that their influence on the earth was, no doubt, more potent than before. For, holding as they did an easy pre-eminence among the throngs of earth-haunting spirits, they not only gratified their innate love of power by gathering bands of followers from lower grades of spirits, but sought out centres whence they might impose their ideas for good or bad on mortals. This was the origin of the establishment of shrine worship of departed adepts and saints—a practice which, however salutary at first, became, as we shall see later, a source of great corruption and of sham divinities.

Let us now pass on to the next period—the Heroic or Patriarchal. We find that a great change in the distribution of races had meanwhile taken place. Driven out from their northern land from some cause or other, either increasing rigour of climate or over-population, the white race had migrated south at various periods in different tribes, and had succeeded in occupying the territories of the Semitic and the yellow races—a movement directed by the great guiding intelligence of our race for the coalescence of the special qualities of each and the creation of new qualities out of the fusion.

The first Aryans to migrate were probably the Sanskrit and Zend tribes, who occupied Pamir and Persia, and afterwards spread as Hindus into Northern India, and as Persians and Ionians into Mesopotamia and Asia Minor. Then came the Italians into Italy, and the Hellenic Aryans into North Greece. After them came the Celts into the land of the Cymri, and the Scythians into Russia; next the Teutons into Germany; and the last immigrants were Saxons and Scandinavians.

All these tribes, it is now proved, had words of language in common, and customs in common, but they fused in different ways with the occupants of the different lands, and so not only their complexion, but their language and religions, became differently modified.

At first sight it might seem that the white race, so backward in material progress, had no chance of dominating in the lands of their rivals: but by the system of development described above the white races were composed more uniformly of persons who had each acquired an individuality and a power of intuition to such an extent that these qualities have ever remained characteristic of the race. Besides this, they were united more firmly into clans and tribes by the strong sense of home and comradeship which they had acquired by their family life. A third cause of their success was doubtless the weakness caused in the other race by the wars of people against people which had set in as a consequent on the increase of population and wealth.

The succession of tribal wars which characterised the Heroic period and in which the white races gained power by helping one people against another, and one caste against another, profoundly modified the customs of both the white and brown races as regards mediumship and intercourse with the other world. With the white races, of course, the institution of the hearth circles was interrupted in times of war, and, in consequence, individual homes lost their power of communicating, until at last it became the custom in each tribe to set aside certain of the best mediums as prophets, medicine men, or Brahmins of the whole tribe, and those who wished to consult the other world came to these, while the heads of the tribe became warrior chieftains, occasionally adopting also the leadership of religious ceremonies.

In the case of the brown races the incessant tribal conflicts had the effect of weakening the power of the castes of Magi; for not only were their temples and colleges threatened with destruction by pillage, but the masses of



the populace, becoming warriors, grew more powerful. The Magi, with their secrets and training, still had the best chance of leading the people, and for self-protection they began to divide themselves into two castes or orders—one set of their classes learning the art of fighting and ruling, and the other the art of magic and communication with the other world. In this way the kings, being themselves priests, protected the temples and shrines.

(To be continued.)

#### SYMBOLICAL ASTRONOMY.

'Veritas: Revelation of Mysteries,' by Henry Melville, is not an easy book to understand. It displays great erudition, but is often obscure and occasionally, we venture to think, even fanciful. The author has made a deep study of the symbology of the constellations, and he endeavours to show that celestial signs and figures constitute a universal and pictorial language pregnant with meaning as regards Biblical, historical, and social events. The so-called modern constellations that appear upon our globes, and in our atlases, are simply old symbols revived and reintroduced under new names. The present arrangement of the celestial figures is, according to Mr. Melville, a distorted presentment of the original symbolic scheme, and one that but vaguely indicates the great truths it was intended to preserve. The author claims to have rediscovered the laws, or principles, upon which the original symbology was based. These laws constitute the *lost mysteries* of Masonry; they are the key to the Apocalypse, and by their aid the mysteries of all great religions may be comprehended. He even goes further, as he attempts, by actual examples, to prove a certain mystical, underlying, zodiacal combination in connection with all historical events, ancient or modern. The essence of the author's discoveries is set forth in a singular diagram facing the title-page, in which the signs of the zodiac, the names of the Apostles, the twelve tribes of Israel, and certain festivals of the Established Church are arranged in circles between radiating lines. We cannot express an opinion as to the discoveries or the interpretations they afford, but there is abundant evidence that they are the outcome of much thought and patient research. The work contains several excellent star maps and numerous illustrations of a symbolic character.

A. B.

#### SPIRIT UNIVERSAL.

Science never reaches the last analysis of matter until it reduces it to its last invisible unit. Matter, so far as its phenomena are concerned, has in itself no permanency, no consistency, but is subject to flux and constant change; only when in analysis reduced to that invisible essence which constitutes the substance of its visible forms do we discern its unitary and indivisible nature and discover the fundamental basis of all things. The substance of the universe is invisible to man; man himself is invisible to his material consciousness. Matter is not Nature; neither is man matter. I speak now of matter as manifest in phenomena. But when matter is apprehended as invisible substance—or spiritual energy—and man as an expression of such energy or spirit, the problem is solved and Man and Nature become one, and *spirit is universal*.

Modern chemistry has been almost driven to the conclusion that there is but one element or substance out of which the variously compounded substances of matter are formed. The science of dynamics is rapidly moving away from the contemplation of the various forces experienced in ordinary life, known as light, heat, electricity, and so on, and recognises now but one force, universal, persistent, and all-pervading, whose manifestations are apparent in the ever-varying forms that constitute the physical universe.

—HENRY FRANK, in the 'Independent Thinker.'

If all mankind, minus one, were of one opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind.—JOHN STUART MILL.

#### THE GOOD OF SPIRIT COMMUNION.

Writing in the 'World's Advance Thought,' Mr. John P. Cooke says:—

'When devout persons tell us of angel voices heard by the bedside of the dying, or where two or three are gathered together in pure love and holy converse, of grand and solemn words pronounced by invisible lips, of visions of more than earthly beauty, and landscapes lit up by spiritual lights, we must accept the facts of consciousness. When the mother clasps the form of her heaven-nurtured infant, when wife and husband meet, whom death has no power to part, since the affections of the pure outlast mortality; when the good and nobly great of other days evince their presence by a dispensation of heroic strength to fill the bosom with an equal virtue and inspire it for true battle with the evils of the time; when, as we know through angel messengers, the seemingly dead are kept from being buried alive, and mariners saved from shipwreck on the wide ocean, and travellers preserved from equal perils of fire, explosion, railway collisions, from the fall of buildings or the infection of pestilence; when the sick are healed through spirit magnetism; charities made more wise and discriminating, lips made less malicious or censorious; bodies more sound and hearts more virtuous; strength given to bear the burdens of life; when the hungry are fed and the naked clothed, through the blessed influence of angels and good spirits with man, then every argument forces us to admit a Divine element in the manifestations of our day. "By their fruits we shall know them."

#### LETTERS TO THE EDITOR.

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

#### Swedenborg and the Divine Word.

SIR,—I hope you will allow me to make some remarks upon the letters of your correspondents 'Otto Deutschmann' and 'I. O. M. A.' The first-named gentleman seems to contradict himself, for he says that 'the internal or spiritual sense of the Word is certainly fallible,' and afterwards he speaks of 'the Infallible Word.' The only explanation I can think of is that he attaches two different ideas to the term 'Word.' However that may be, Swedenborg distinctly teaches that the Lord is the Word, and since He is infallible the Word consequently is infallible. How it is that He is the Word is a subject much too large to discuss in a letter, but any of your readers who may be sufficiently interested will find something upon it in the 'True Christian Religion,' No. 263. The written Word is the medium through which Divine Truth is conveyed from God to men—and angels. Mr. Deutschmann says: 'The internal or spiritual sense of the Word is certainly fallible and erroneous, namely, to the extent of our defective understanding of it. You cannot buy the understanding as you can buy a Bible.' If you look at any object in nature and imperfectly understand it, does your imperfect understanding of it make the flower or whatever it is imperfect? Certainly not. Neither then, reasoning from analogy, does your imperfect understanding of the Word make it 'fallible and erroneous.' Mr. Deutschmann also says that there is little difference between attaining a spiritual quality from simply reading the Bible, or by grasping the internal sense of some of its books. But can the same spiritual quality be attained by the letter as by the spiritual sense? I think not, for the man who only understands the letter is in shade, but the man who understands the spiritual thought is in light. Mr. Deutschmann speaks of 'The Ancients, Swedenborg's angel inspirers,' but I would point out that Swedenborg claims to have been inspired, not by angels either ancient or modern, but by the Lord. (See 'True Christian Religion,' 779.)

Of course I am well aware that this is a claim too tremendous to be accepted by many at the present day, and if I accept it, I do not ask anyone else to do so. I merely say—Read his works and perhaps some day you will agree with me. Swedenborg teaches a very elaborate doctrine of degrees, but they are not the degrees mentioned by Mr. Deutschmann. He speaks of the third degree of the Divine as the material universe, but this would be to make nature, God, which is Pantheism, but Swedenborg does not teach Pantheism. He teaches that the universe proceeded from God yet is not continuous with God; it subsists by an influx from God, in a similar way that there is heat and light from the sun by means of which all life subsists, yet the heat and light are not the sun, but from the sun.

Now in respect to the letter signed 'I. O. M. A.' It is assumed that the Word is not pure, and that there are 'misleading incrustations.' No such idea can be found in



any of Swedenborg's writings. His teaching is, that the Word is not only infallible in the internal sense but also in the letter. 'Absurd claim !' I fancy I hear ; is it not full of imperfections, contradictions, and absurdities ? Is there not a higher morality in the New Testament than in the Old ? Has not the Higher Criticism shown it to be a thing of 'shreds and patches' ? But suppose that the letter is not intended to teach science or history but is the vehicle of spiritual truths that could not be taught so well in any other way, and that the very errors (so-called) of the letter are the means by which internal things are revealed ? There is then a purpose in the errors of the letter ? Certainly there is. That idea, I think, places the Word upon a basis altogether different from what it has been thought of hitherto. It does not matter even if all the stories and histories of the Word could be shown to be incorrect ; the Word would still remain intact, for the spiritual thought would still remain untouched. It is of no consequence whether Abraham, Isaac, or Jacob ever lived ; the principles for which they stand exist in man and are eternal. The Word, Swedenborg teaches, is in heaven, but angels do not see the science or the history but they see those spiritual truths to which these natural things correspond. Is Swedenborg's interpretation infallible ? Although Swedenborg has written so much it must be borne in mind that he only interprets verbatim a small part of the Word ; he has rather given the principles of interpretation than the interpretation itself. These principles I hold to be infallible. 'I. O. M. A.' could believe Swedenborg if he said that God was Wisdom, Love and Power ; but this is the very thing he does say—indeed this is the fundamental teaching of the New Church. The Father is the Divine Love, the Son the Divine Wisdom, and the Holy Spirit the Divine Operation or Power ; and this Trinity, not of Persons but of Attributes, is centred in Jesus Christ, 'for in Him dwelleth all the fulness of the Godhead bodily.' In respect to the 'Original Genesis,' which I have not read, but hope to do so, I think it a pity its advertisement should have been refused, for no harm can come from free and open discussion and examination.

Perhaps I may be allowed to add that Swedenborg's statement is that the first ten chapters of Genesis were taken from an older Word, now probably lost, which was (as our Word) written by correspondences, but by correspondences 'more remote.'

In respect now to progress or change of view ; it would be a mistake to suppose that Swedenborg is any exception to the general law of progress, but I would remark that if Swedenborg had a perception of truths while on earth, he would not have to alter those truths in the spiritual world, else they would not be truths, for there is a continual expansion of truths—truths within truths to infinity ; still the fundamental truths remain the same. In the case of those persons passing from this world to the next, who have accepted ideas that are erroneous, these ideas will melt away in the fuller light there given, if they are willing to part with them ; but in the case of those who while here have some perception of eternal truths, there will of course be no need for them to change their views, they will simply advance upon the lines already established in their minds. This, sir, is Swedenborg's teaching, and it seems to me to be most rational.

CLAUDE TOBY.

#### A Pure Diet.

SIR,—The subject for which I now ask you to give me a little space bears perhaps rather indirectly than directly on the main object of your paper, and yet I think it cannot but be of interest to a large proportion of your readers.

I have always found that Spiritualists are almost *ipso facto* humanitarians, and from a psychic point of view the question of a pure diet is of the highest importance ; at the same time, I believe that there are many who, while their conscience shudders at the cruelty of a flesh-diet, and their knowledge of things occult shows them its dangers, are practically sore put to it to find a fleshless régime which will give to their bodies the proper chemical constituents to keep them in health. Such was, at any rate, my condition for about fifteen years, and having at length found the solution of my own difficulties, I was anxious to help, as far as possible, fellow-seekers and fellow-sufferers.

I have no doubt that many have found, as I did, that if one tries to share the ordinary meal, simply ruling out the meat, one does not get sufficiently nourished ; others again have found, like myself, that the pulses are flatulent and hard of digestion ; while raw nuts, unless masticated beyond the powers of ordinary teeth, produce agonies of indigestion. The system which I came across a little more than a year ago, and to which I have given a full and convincing trial, provides, in the place of meat, nuts ground in a mill, mixed with cereals, and cooked for several hours ; it also pays attention to a matter never before, to my knowledge, sufficiently considered, viz., the proper combinations of foods to be eaten together at the same meal, also the sequence of foods according to the various stages of digestion.

To all persons anxious to follow up this question I can offer help in four ways :—

1. I can take them into my house and give them the proper foods properly prepared.
2. I can provide them with the foods at their own homes.
3. I can give them cooking lessons.
4. I can give them advice.

I trust that you will give me the opportunity of putting myself in communication with those who need what I have to give.

ALICE E. MAJOR.

The Brackens, 11, Bolingbroke-grove,  
Wandsworth Common, S.W.

#### A Guide to Mediumship.

SIR,—In 'LIGHT,' for November 10th, Mr. J. S. Hill expressed the opinion that 'Spiritualists have not in the past helped, as they ought to have done, private inquirers to investigate for themselves,' and he speaks of the 'difficulties' that were encountered in connection with his 'home circle.' This is a common experience, and one that can hardly be avoided. We have been frequently requested, during the last twenty years, to give advice and assistance to inquirers and young mediums, and, like Mr. Hill, have realised the difficulties in the way of investigators. We have always felt the great need for a suitable handbook which we could recommend in such cases, and in consequence have prepared a work for publication which will be entitled 'A Guide to Mediumship.' The first part, which is called 'Mediumship Explained,' is now in the hands of the printers and will be published about the middle of December. Part two : 'How to Develop Mediumship,' and Part three, 'Psychic Powers : How to Cultivate Them,' will be issued early in 1901. These parts will each be complete in themselves, and will sell at 1s. each (post free 1s. 1½d.), and the whole 'Guide' will be issued in cloth covers as soon as possible. We have endeavoured to produce a practical and useful work, which we hope will be of great service to the Spiritualist and the inquirer alike. Copies may be ordered at the office of 'LIGHT.'

E. W. AND M. H. WALLIS.

#### Spiritualism in Ireland.

SIR,—I think it right to inform you that we are still struggling along here, although with difficulty, but have been much cheered and encouraged by a visit lately from Mr. D. Anderson, of Glasgow.

Mr. Anderson while staying here was the guest of Mr. James Duff, of Lisburn, and the friends here have had an opportunity of hearing his splendid controls on various subjects, and also receiving the kind ministrations of the genial 'Dr. Jacobs.' Unfortunately, Mr. Anderson's health did not permit of any public work, and our sympathisers who see this account will understand why he did not appear in public.

Mr. Anderson has now visited us for a number of years past, and given his services ungrudgingly, without fee or reward, and we think it only right to make this public acknowledgment of his services to us and to express the hope that he will be long spared to carry on the good work. He was the first, or one of the first, mediums to visit this 'distressful country' in order to spread a little of the 'light,' and I am sure he, as an Irishman, will be delighted to know that his efforts are bearing fruit, and that formerly where we had only one or two sympathisers we now have dozens, and many anxious inquirers as well. Our great difficulty here is lack of mediums for public work. Home circles, although most necessary, do not bring our cause into the prominence we desire, nor give us an opportunity of rebutting the garbled reports about Spiritualism which sometimes appear in our local Press. We have faith, however, that the future will see the establishment of a strong society and that Belfast, as elsewhere, will be brought into line with the spirit of the age, and that psychical matters will take a larger share in the thoughts and feelings of its citizens.

Belfast.

W. G. K.

To MRS. —, 1871.—'I know nothing will make up for such a loss as yours. But you will still have love on earth all around you ; and *his* love is not dead. It still lives in the next world *for you*, and perhaps *with you*. For why should not those who are gone, if they are gone to the Lord, be actually nearer us, not further from us, in the heavenly world, praying for us and, it may be, guiding and influencing us in a hundred ways of which we in our prison-house of mortality cannot dream ? Yes ! Do not be afraid to believe that he is near you and you near him, and both of you near God. What comfort there is in it if one can give up one's heart to believe it.'—From Charles Kingsley's 'Letters,' &c.



## LITTLE WHITE COFFIN.

(To MR. AND MRS. DAVID ANDERSON, in memory of their little one recently departed).

Little white coffin,  
Smothered in flowers,  
Bathed in showers  
Of tears;  
Beneath whose lid  
Our hopes lie hid  
In the folds  
Of a tiny shroud,  
That tenderly clings  
To motionless limbs  
Like angels' wings  
At rest,  
Feathering for comfort's sake  
Our love-bird's nest,  
While waiting to hear  
Her—anywhere  
God deems best;  
And wells of affection,  
Heart-breaking  
For the object  
They will miss,  
Must all be stifled,  
Save alone  
Through channel of a kiss.  
So we breathe a prayer  
On her golden hair  
And curling finger-tips,  
As lips that are living  
Touch lips that are dead,  
While thought—speech-forsaken—  
Crowds overhead,  
Till the weight of our sorrow  
Bids it descend  
To a farewell embrace  
Of a vanishing face,  
Whose features it holds  
In moulds  
That only memory can fill.

A. F. G.

## SOCIETY WORK.

CAMBERWELL, S.E.—GROVE-LANE, 36, VICARAGE-ROAD.—On Sunday last Mr. Sloan gave an interesting address on 'Spiritualism,' which was much appreciated. Speaker on Sunday next, at 7 p.m., Mrs. Holgate. On Thursday, at 8 p.m., public circle.—H. W.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB LECTURE HALL.—We had a successful day with Mr. Alfred V. Peters, who gave excellent addresses upon subjects chosen by the audiences. Nearly all the clairvoyant descriptions which followed were recognised. Next Sunday, at 11 a.m. and 6.30 p.m., Mrs. Walker, of Northampton.—A. O. W.

73, BECKLOW-ROAD, SHEPHERD'S BUSH.—On Sunday last Mr. H. Brooks, of Hackney, delivered an address on 'Spiritualism for the People,' to an appreciative audience, and answered questions at the close. Next Sunday, at 6.30 p.m., Mrs. Whimp; after circle at close of service. Thursdays, at 8 p.m., developing circle. 'LIGHT' on sale.—M. E. C., Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—These rooms were again filled to their utmost capacity when on Sunday last Mr. G. H. Bibbings spoke upon the lessons that life is ever teaching, the address being quaintly entitled 'What shall I do to be lost?' This address showed the remarkable dramatic power of the speaker and almost compelled the attention of even the least interested person. Next Sunday, at 7 p.m., Mr. J. J. Morse, trance address; doors open at 6.30 p.m.—L.H.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last Mr. E. W. Wallis replied to some twenty-four questions from a crowded audience, who showed their appreciation of the clear statements made in reply. Mr. Wallis read a poem by way of a lesson and also contributed a song. Next Sunday the president will deliver an address entitled 'Out of Bondage.' On Wednesday, December 5th, at 8 p.m., Madame Nellie Cope will give her annual concert at the Bishopsgate Institute. This lady has repeatedly helped us and we sincerely hope our friends will attend her concert. Tickets, 1s. each, to be had at the hall or from the undersigned. Wednesday, December 12th, address by Rev. John Page Hopps. Spiritual literature on sale here.—A. CLEGG, 18, Fleetwood-street, Stoke Newington, N.

THE UNION OF LONDON SPIRITUALISTS.—The monthly conference of this union will be held at Henley Hall, Battersea, on Sunday, December 2nd, at 3.30 p.m. and 7 p.m. Tea at 5 p.m., 6d. each. There will also be an open air meeting on Clapham Common at 3 p.m.—D. J. DAVIS, Secretary.

TRANMERE AND ROCK FERRY SPIRITUAL EVIDENCE SOCIETY.—Some time ago this society engaged a new hall and were thus enabled, with the cordial agreement of Bootle friends, to secure Mr. G. H. Bibbings to take charge in conjunction with the society at Bootle. We trust that the work will prosper accordingly.—COR.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last, the controls of Mr. J. A. White delivered a lucid and encouraging discourse upon 'Our Homes in the Summerland.' The detailed clairvoyant descriptions, &c., given by Mr. White were recognised in nearly every case. Next Sunday, at 7 p.m., address and clairvoyance by Mr. A. Peters; on Thursday, at 8.15 p.m., members' circle at 226, Dalston-lane.—O. H.

WOLVERHAMPTON.—On Sunday and Monday, November 18th and 19th, we had fine times with Mrs. E. Green; good audiences and stimulating addresses. Her clairvoyance on Sunday at each service; and on Monday evening, both psychometry and clairvoyance, were exceptionally good. On Sunday our church was packed with a fine, intelligent audience who listened to the truths presented by Mrs. Clarke with much appreciation. Mrs. M. H. Wallis on Sunday and Monday next. All welcome.—G. E. A.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW ROAD, S.E.—Well attended and instructive services were held on Sunday last. In the evening Mr. W. E. Long continued the subject of the previous Sunday. The various parts of the Tabernacle, and Ark, even the peculiar garments of the priests, with uses, methods, and nature of communion, were well described. The utility of these addresses upon Bible spirit communion is proved to us week after week. Criticism and questions were invited and will be gladly answered at the public circle held next Sunday morning at 11 a.m.; at 3 p.m., children's school; and at 6.30 p.m. an address by the guide of Mr. W. E. Long.—J. C.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—On Sunday last Mr. Gwinn gave as a preliminary reading a short allegory from a work entitled 'What came to me in the Silence.' Many good and useful thoughts were expressed by the speaker in his usual earnest and interesting manner. Mrs. Boddington presided. On Sunday next, at 11.30 a.m., public discussion class; at 3 p.m., Lyceum; at 3.30 p.m., the Conference of the London Union of Spiritualists; at 5 p.m., tea will be provided, tickets 6d. each. Several speakers will occupy the platform in the evening. On Tuesday, at 6.30 p.m., Band of Hope. On Thursday, at 8.30 p.m., public circle; and on Saturday, at 8.30 p.m., social evening.—YULE.

## NEW PUBLICATIONS RECEIVED.

- 'The Ideal Review,' for November. London agent: J. M. Watkins, 53, St. Martin's-lane, W.C. Price 1s. 3d.
- 'The Astrological Magazine.' Edited and published by B. SURYANARAIN ROW, B.A. Madras, India.
- 'The Humanitarian,' for December. London: Duckworth & Co., 3, Henrietta-street, Covent Garden, W.C. Price 6d.
- 'Modern Astrology,' for December. Special Christmas number dealing with Destiny. London: L. N. Fowler & Co., 7, Imperial-arcade, E.C. Price 1s.
- 'Records.' A journal devoted to the Phonograph. London: 8, Bear-street, Charing Cross-road, W.C. Price 1½d., post free.
- 'The Radiant Centre.' Published by Kate Atkinson Boehme, 2016, O-street, N.W., Washington, D.C., U.S.A. Price 10 cents, or 5s. per year.
- 'A Romance of the Unseen.' A novel. By M. E. WINCHESTER. London: Digby Long & Co., 18, Bouverie-street, Fleet-street, E.C. Price 6s.
- 'The Alleged Haunting of B— House.' Edited by A. GOODRICH-FREER (Miss X.) and the late JOHN, MARQUIS OF BUTE, K.T. New and revised edition. London: C. Arthur Pearson, Limited, Henrietta-street, W.C. Price 2s.

ENOUGH, and too much of the sect and the name.  
What matters our label, so truth be our aim?  
The creed may be wrong, but the life may be true,  
And hearts beat the same under drab coats or blue.  
So the man be a man, let him worship at will,  
In Jerusalem's courts, or on Gerizim's hill.

—WHITTIER.