

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way	505	'The Devil's Advocate'	570
L.S.A. Notices	506	Human Life after Death' ..	571
From Madame Florence Montague	507	Christian Science	572
Professor Max Muller on Theo-		A Lost Ring Found.....	572
sophy	507	Advice to Inquirers.....	573
Death of Dr. E. M. Bucke	507	A Presentiment and a Prediction	573
'All Sorts and Conditions of Men'	508	A Verified Premonition	573
Dreams.....	509	Spiritualism in the Church of	
New Phase of Mediumship.....	509	England	574
'The Newer Dispensation'	509	'Who is Palma?'	575

NOTES BY THE WAY.

Our readers will, we believe, be interested in the following, which we have received from Mr. Walter Crane:—

Many thanks for sending me 'LIGHT,' with your admirable article denouncing the blind brutality of flogging, and the appalling insensibility disclosed in the particular case you quote.

But while the economic system under which we live is so brutal and inhuman, what can be expected? It is the day-in and day-out conditions which form people's minds as they form their habits; and the higher morality and spiritual development are based upon physical sanity and well-being. Good teachers, no doubt, have incalculable influence; but, as Wordsworth says:—

'Custom lies upon us with a weight
Heavy as frost, and deep almost as life.'

We follow with constant admiration the truly spiritual apostleship of Mr. Hodgson Pratt, advocate of peace, lover of co-operation, teacher of ethics, at home and abroad.

We do not know whether he would welcome or resent the suggestion that he is a spiritual Spiritualist, but we recognise in his elevated teachings our own Ideal on the truly spiritual side of our testimony: for what, after all, is that Ideal but the making supreme, both in estimation and in action, the spiritual in man?

Mr. Hodgson Pratt's teaching is not less but more valuable because it is always practical and concrete. His lessons are always object-lessons. Here, for instance, is an extract from a letter lately published in French in the 'Correspondance Gromier.' It is on the need of morality in Co-operative movements, and of morality as a basis in ideal business:—

In order that there may be an harmonious and successful combination of 'Capital, Labour, and Talent,' there is one condition indispensably necessary. To ensure complete equity, concord and co-operation, the combination of these three elements must be based upon the 'laws of morality,' such as those which have been generally accepted by the great teachers of philosophy, and by an enlightened public opinion. Without this basis, every organisation of men, and compact between them—however skilfully and ingeniously framed—will be liable to ultimate failure.

No rules or provisions can probably preserve a Community or an Association from the influence of egotism, passion, jealousy, fraud, or injustice, if the undertaking has no moral element in it. Sooner or later, anarchic tendencies will make their appearance, and put an end to harmony, concord, and co-operation.

Where, however, moral principles, formulated by persons having an adequate moral sense, form the basis of a Community or Association—the members being also inspired by the sentiment of fraternity—then peace and prosperity will probably be secured permanently.

We hope the Dean of Ripon will accept the challenge of 'The Guardian,' and publish his remarkable 'Churchman's Union' Lecture. The air wants clearing, especially on the subject of the Resurrection.

The Dean, in a letter of explanation, proffers the useful alternative, well known to our readers. He says:—

As to the last point, that of the Resurrection, the views of Bishop Horsley, of Dean Goulburn, and of Bishop Westcott, which have so often been urged by Canon MacColl, as well as by myself, in Ripon Cathedral and elsewhere, were followed—namely, that the Resurrection was not a return to the mortal conditions of this life, but a manifestation of the spiritual state and the 'spiritual body.'

There we have the whole of it: and can anyone doubt what the ultimate choice will be?

But for the crudeness and earthliness of the average mind, 'the Resurrection' would never have meant the return of Christ 'to the mortal conditions of this life': and yet the enlightened Christian mind of to-day clings to that old gross notion. It is hard to say why, unless we see in this another illustration of the innate conservatism of conventional religion. The uprising of the physical body of Christ presents innumerable difficulties, and is provocative of utter disbelief; but the familiar explanation of the Spiritualist,—now being widely accepted on every hand,—is in every way helpful to faith.

Working our way through a pile of papers, we have only just come across a breezy letter by Dr. Peebles in 'The Harbinger of Light.' What an alert mind the old man has! On board the 'Runic' (12,000 tons) he seems to take stock of everything. Here is brother Teece, a Congregationalist minister, preaching 'in dubious, sepulchral tones,' and generally indicating that without the acceptance of certain specified doctrines we are all booked for hell. But, outside of Sunday, 'This reverend preacher plays deck-billiards, plays cards, and only last night dressed for a fancy dress ball in a female costume.' I saw him engaged whirling in the merry dance, his woman-hair streaming down his back. And yet, here were hundreds of sinners on this steamer that, if his creed and his preaching are true, are doomed to the tortures of endless hell torments! One naturally asks, "Have these preachers consciences? Are they sincere?"

Dr. Peebles might well ask this question: and yet, in a way, they are sincere enough: but the real and the conventional are kept in different compartments: and, in most cases quite unconsciously, the conventional has dwindled into a sham; the nakedness of real faith being covered by extra draperies of solemn seemings and hollow forms. From this point of view, conventional Christianity is very ill indeed.

A timely Lecture on 'Theosophy and Imperialism' has been put forth by Mrs. Besant (London: The Theosophical Publishing Society). But Mrs. Besant's sensible diagnosis and prescription do not appear to have any particular relation to Theosophy. The Lecture might just as well

have been called 'Imperialism and Common Sense,' or 'Imperialism and Common Honesty,' or even 'Imperialism and Swagger.' Mrs. Besant's ideal is a beautiful and lofty one.

'The Contemporary Review' for November abounds in good things. General Botha's Paper on 'The Boers and the Empire' would alone make it notable from a political point of view: but, on the spiritual or transcendental side, there is a timely and enlightened Article by Mr. E. Wake Cook, on 'The Newer Dispensation,' in which justice is done to Christian Science, Theosophy, Spiritualism and the present-day unfoldings of Physical Science. The concluding section gives a fairly accurate summary of the whole:—

With Christian Science thus unexpectedly reinforcing Christianity just on those points dropped by the Churches, and lifting Christians to a higher platform; with Theosophy revivifying and enriching Western Thought by the wonders of the East; with Spiritualism demonstrating a future life, and the existence of latent faculties and powers, and giving a meaning to life never before discerned; with Physical Science opening up new vistas into the Infinite, new wonderlands, and giving us glimpses of the awful potencies we are subduing to our service; with all this we have a movement of unprecedented significance. And although the different parts of the advancing army may sometimes wage internecine war, it is fratricidal, as they are all complementary to each other and to the older movements. The broadening and deepening of the Religious Consciousness by this Spiritual Renaissance and the wondrous revelations of Physical Science mark a stage in our development as much in advance of the New Dispensation as that was in advance of the Old. All the diverse and apparently conflicting movements have yet a strange underlying tendency to unity, and are manifesting a vaster meaning hidden from the workers by the dust of progress.

A writer in the 'San Francisco Sunday Bulletin' gives the following as his remedy for fear:—

1. Say to yourself 'There's nothing on earth to be afraid of. I'm not afraid.'
2. Repeat five times.
3. Keep on repeating it.
4. Stand erect when in the throes, and take five deep, full breaths very slowly. Eat a gallon of air at a mouthful and the heart will cease to crowd your Adam's apple, and will drop back towards the diaphragm with a glad thud.

It will not work quite that way with everybody; but there is sense in this proposed remedy, and it is worth trying—with modifications. The best part of it is, 'Eat a gallon of air': but the air must be fresh.

SPIRITUAL PRAYERS

(From many shrines).

Lord, for to-morrow and its needs

I do not pray;

Keep me from stain of sin

Just for to-day.

Let me both diligently work

And duly pray;

Let me be kind in word and deed

Just for to-day.

Let me be slow to do my will,

Prompt to obey;

Help me to sacrifice myself

Just for to-day.

Let me no wrong or idle word

Unthinking say;

Set Thou a seal upon my lips

Just for to-day.

So for to-morrow and its needs

I do not pray;

But keep me, guide me, hold me, Lord,

Just for to-day.

THE COUNCIL of the London Spiritualist Alliance, at a meeting held on Thursday of last week, elected ten new Members and twenty four new Associates. They also accepted with thanks a fine portrait of Mrs. d'Espérance, handsomely framed, which that lady had generously presented.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (entrance from Regent-street), on the evening of Thursday next, December 4th, when

MRS. J. STANNARD

Will give an Address on

'The Facts and Philosophy of Psychometry.'

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

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

CLAIRVOYANCE.

Mr. Alfred Peters kindly gives illustrations of CLAIRVOYANCE to Members and Associates, on Friday afternoons from 3 to 4, or possibly until 4.30, at the rooms of the Alliance, 110, St. Martin's-lane, W.C. Admission fee, 1s. each. No one admitted after three, and it is expected that no one will disturb the séance by withdrawing before the close.

DIAGNOSIS OF DISEASES.

Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council of the London Spiritualist Alliance, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., every Thursday afternoon, between the hours of 1 and 4. Members and Associates who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance. A Member or Associate may introduce a friend.

MEETINGS FOR PSYCHIC DEVELOPMENT.

Meetings are held once a fortnight in the new rooms of the Alliance, at 110, St. Martin's-lane, W.C., for the encouragement, and direction, of the cultivation of private mediumship. The times appointed are from 4.30 to 5.30 p.m. on the same days as are announced for the Alliance addresses at St. James's Hall, as that arrangement, it is thought, will be the most likely to suit Members who live in the remoter suburbs. The proceedings are under the direction of Mr. Frederic Thurstan, who has devoted much time to a special study of the subject. Any Member or Associate of the Alliance earnestly desirous of self-development is welcome to attend, and more especially any promising psychic. There is no fee or subscription.

It is particularly requested that all visitors be in their places at least five minutes before the time fixed for the commencement of the proceedings.

'DREAM WORLD' AND 'REAL WORLD.'—A full report of the fine address by Mr. Edward Carpenter on 'Dream World' and 'Real World,' delivered on November 20th to the Members of the London Spiritualist Alliance, will appear in next week's issue of 'LIGHT.'

SEANCES WITH MR. A. PETERS.—We are glad to learn that the séances for clairvoyance and psychometry which are being given by Mr. Peters, in the rooms of the London Spiritualist Alliance, to the Members and Associates, are regarded by the friends who have attended them as almost uniformly interesting and successful. The knowledge of this may induce others who have had little experience in these forms of mediumship to avail themselves of the opportunity thus afforded.

FROM MADAME FLORENCE MONTAGUE.

SPECIAL TO 'LIGHT.'

Hands across the sea! Kind faces so dear to me! Loving greetings.

You graciously asked me to report myself to you in 'LIGHT,' and I comply with eager readiness, for you are constantly in my thoughts, and the crossing of the mysterious deep has only intensified my affection and your attraction.

I landed in New York last evening (Sunday, the 10th inst.), after a most delightful passage on the 'Cynric,' one of the White Star Liners, as I had missed the 'Majestic' and went by this later boat. Several of our dear English friends accompanied me to Liverpool, and my cabin was a home-like, sacred place after being hallowed by their presence, besides being decorated by them with beautiful flowers and pretty keepsakes—all bespeaking kind thought and sweet sympathy.

As I stood upon the steamer's deck bidding good-bye to the dear ones on the pier—gradually receding from view—I felt that I was leaving a portion of myself upon the hospitable shores of that great land where I spent such happy days, never to be forgotten.

Truly the poet spoke when he said that partings are sad. No matter how sure the hope of reunion, there is a void in absence that those who love must ever feel.

Our party on board was a small one, as the stormy season is not courted by tourists; but we soon fell into groups, each seeking congenial spirits to fraternise with, and exchange thought during the voyage. That *natural* seeking of 'one's own' has always struck me very forcibly, and the law of affinity is clearly demonstrated in such cases.

We had with us Mr. Erastus Day, Consul of the United States in England; a couple of military men, 'superior officers'; a clergyman, a musician, and a great financier. Thus society was well enough represented.

One of the passengers had one of the latest things in gramophones—a magnificent instrument registering to perfection the human voice, and even a whole chorus, as well as instrumental selections, and we had the privilege of listening to the great stars who have graced Covent Garden for the past few seasons.

Besides these glorious nightly concerts we had the usual entertainment given for the benefit of the Liverpool Seamen's Orphanage, at which I had the honour of delivering a short address, followed by psychometry, both being received favourably; and we took a fine collection to help in supporting that worthy institution.

On the eve of our arrival in New York the ocean presented a beautiful sight which I had never seen outside of tropical seas—that phenomenon commonly called a phosphorus-surface, in which shine exquisite lights, in streaks, flashes, and globes, of all hues, the vessel leaving a luminous track in its wake, the beauty of this gorgeous display revealing the throbbing life imparted by the Great Creator to all His wondrous works.

There is in that vast immensity a charm, a fascination that holds me spellbound, and I have always wished that when my spirit has no longer need of my body the latter may find a resting-place beneath those graceful waves, where corruption is unknown, where everything is either held in preservation or converted into new uses swiftly in that great salter of our mother earth.

Some of our spirit friends often come in distress about their bodies. To some the usual disposal of the mortal vessel is a torture, for it takes too long for the separation and convertibility of elements, and *they* will be frequently seen round burial places (awaiting, no doubt), till final dissolution relieves them of the unpleasant memory of the faithful friend and servant (the body) held in a state of ignominy. Others claim that cremation precipitates the transformation, and causes them much anguish. But all agree (in my experience) that burial at sea is the best way of disposing of the mortal remains.

But pardon the digression. On my arrival in New York, I found a voluminous mail of cordial greetings and offers of work from all parts of the States, and among others, a letter

from dear brother Colville, kindly offering to take a hall for me in Boston, and help in *establishing* work there.

Unfortunately I must decline anything that would break into my rest, as I require it complete; therefore, after a few flying visits to some of the friends in Boston and vicinity, I shall proceed to the mountains, either North or West, but probably the former, as I am not known in Canada, and may secure greater and more perfect repose there. In the meantime I send my love to *all* my dear friends, and pray that each may see a special personal message in this letter, which I trust will come to 'LIGHT' safely. May God ever bless you and give you the best of all things.—'Yours forever and a day,'

FLORENCE MONTAGUE.

New York, November 11th.

PROFESSOR MAX MULLER ON THEOSOPHY.

Our Theosophical friends will be interested and amused, if not edified, by the following extract, which we take from a review, in the 'Daily News,' of November 20th, of 'The Life and Letters' of Professor Max Müller:—

During the last twenty years, enough, and more than enough, has been heard of 'Esoteric Buddhism' and its Prophetess, Madame Blavatsky. Professor Max Müller condescended to take notice of the Blavatskyites and their preposterous doctrines. He spoke disrespectfully of the 'Mahatmas,' and of 'Koot Humi,' mysterious, miracle-mongering personages alleged to be living in Thibet, whence they communicated by psychological telegraphy with the faithful throughout the world. In a letter dated June 10th, 1893, addressed to Colonel Olcott (Madame Blavatsky's colleague), the Professor writes:—

'There is nothing esoteric in Buddhism. Buddhism is the very opposite of esoteric—it is a religion for the people at large, for the poor, the suffering, the ill-treated. Buddha protests against the very idea of keeping anything secret.'

To an article which Professor Max Müller had written on the new craze, sham Buddhism, a Mr. Sinnett, one of Madame's earliest disciples, had written a reply, and this is what the Professor, in his letter to the American Colonel, says of it:—

'It is so childish that I do not know how to answer it. He evidently wishes to step into Madame Blavatsky's place, and to claim for himself the authorship of this whole movement. He and Mrs. Besant are trying to divide the spoils. I believe that Mrs. Besant is honest—at least, she was so; as to Mr. Sinnett I have my doubts. A man who can say that the pork of which Buddha died was the Boar Avatar of Vishnu is outside the pale.'

Perhaps the reader may not need to be told that an avatar may be roughly translated by some such word as 'incarnation,' 'manifestation.' Vishnu had many an incarnation. But the discovery of what became of the Vishnuvite pork appears to have been reserved for Madame Blavatsky's convert. Professor Max Müller tells the American Colonel that he feels it his duty to protest against the caricature of 'a beautiful religion. He also advises the Colonel to persuade people to study their own religion in a reverent spirit, to keep what is good, and discard openly what is effete, antiquated, and objectionable. If all religions would do that, we should soon have but one religion.'

DEATH OF DR. R. M. BUCKE.

Only since the insertion of the notice of 'Cosmic Consciousness,' in 'LIGHT' of October 25th, has the writer become aware of the death of its author, Dr. R. M. Bucke. His decease took place last February, with absolute suddenness, shortly after the publication of his book. He slipped on ice, in the verandah of his own house, and received a blow on the head which was immediately fatal. He had been superintendent of the Asylum for the Insane at London (Ontario) for twenty-five years. He was sixty-five years of age, was an Englishman by birth, and a descendant of Sir Robert Walpole.

E. T. B.

'ALL SORTS AND CONDITIONS OF MEN.'

WORK IN THE SPIRIT WORLD.

BY THOMAS ATWOOD.

In dealing with the questions connected with those in the unseen who are generally termed by Spiritualists 'undeveloped spirits,' and detailing my recent experiences in the work to which I have devoted my life, I much prefer to look upon these people as 'men and women,' and to refer to them by those terms.

Whatever form of body they assume after 'shuffling off the mortal coil,' they are *spirits*—just as much as they were in earth life—no more; and in face of the fact that in very many cases they have no knowledge of having passed away from mortal life, and believe themselves still to be following their occupations as in the former days, they seem to me to be, to all intents and purposes, men and women, and as such I always address them.

I have before me my notes of a series of sésances over which I presided from November, 1900, to August, 1902, the objects of which were two-fold. Although the main purpose was to render the help so sorely needed by the men and women who pass away from earth life without having developed the higher life within, a secondary object was the development of the psychic gifts of the sitters. This has been very notable in the cases of those who have been most regular in their attendance, but, as usual, it has been found impossible to secure this regular attendance of *all* the sitters, and changes from time to time have militated against a fuller realisation of the hope. As far as a correct judgment can be formed, however, the principal object of the sittings has been most successfully achieved, and help has been rendered by our small circle that, in my opinion, could not have been given by individuals acting singly. The exhaustion following such sittings has, in my own case, been far and away beyond anything I have experienced at home, and more than once, two nights' rest has been necessary before I have fully recovered from the effects. The depletion has never been otherwise than temporary, the permanent result being nothing but gain in every respect.

It is manifestly impossible, in the compass of this article, to give anything but a very short *resumé* of our proceedings, and I can only deal very briefly with the many phases presented to us of life in the beyond. Neither can I attempt to explain the conditions under which this life is lived. The two hours per week occupied by the sésances have been too fully taken up with deadly earnest work to permit of much conversation with those on the other side, who use us as instruments in work *they* understand if *we* cannot. An intimation has occasionally been conveyed of rough work in store for us, seldom anything further; and most assuredly when such an intimation has been given it has been fully justified by what has followed.

Watchful and alert, as the very nature of the work necessitates my being, the attack upon me on one occasion was so swift that before I could realise what I was doing, my coat was off, and I was on the point of striking one of the sitters: on another, the state of rage in which I found myself was such that it appeared to me as if my head was full of smoke, and an attack of giddiness supervened, which was only removed by magnetic treatment at the hands of a sitter. Men have come and spoken through me of horrors that I do not care to describe, terribly real to them, and at the time (although, no doubt, in a modified sense) real to me also; and yet I have gone home and slept as peaceably as if, instead of the dark and dismal, I had been occupied with nothing but the bright and beautiful.

To me this is one of the most marvellous features of the work. Willingly would I, if necessary, suffer depression of mind as a consequence of engaging in it. But so complete is the oblivion that follows these experiences that it is only on reading my notes that the various episodes recur to my mind. They are noted while fresh in my memory, then forgotten. So, however strong my wish might be to pose as a martyr to the cause, I can only tell of increased happiness, added strength, and peace of mind.

In a period so long as that covered by our sittings (nearly

two years) one naturally looks for the development of a kind of system to be traceable; some order, even in a chaotic state of affairs, that may reasonably be expected to exist. And the more the notes are studied the more does it become apparent that such is the case. In many instances a representative says that he speaks to us on behalf of a group of, say, twenty or thirty, he being selected, it may be presumed, much in the same way as the spokesman of a deputation waiting on the head of some department able to afford help in earthly matters. Over and over again this been the case, and so completely does the whole procedure appear under the complete control of those who only be described as ministering angels, that we have had that all the circle had to do was to wait developments to place our faith fully on the guidance of those in the unseen. This was made apparent in an early sitting, when, being somewhat anxious as to whether things were not getting a little bit out of hand, a reassuring message was conveyed me inspirationally.

No greater mistake could be made than to imagine that we on earth are the prime movers in this work, and can depend upon those in the unseen to help us. Upliftment of the human race in the great beyond is not the work of mortals. It belongs naturally to those who understand the conditions under which such work is performed. Those who contend strongly in support of this view of the matter, are, in my judgment, perfectly right; what they fail to recognise is the fact that dwellers on earth *can* come into touch with earth-bound people in the unseen in a way that the highest intelligences *cannot*, and therefore are made instrumental in the successful carrying on of the work of redemption. And in face of the fact that these poor creatures *are brought to us for this very purpose*, it is idle to say, as so many do, that in our endeavours to help them we are only hindering their progress by keeping them in touch with earth influences.

It has become possible from lengthened experience and careful observation to classify those whose presence with us has been signified in various ways, viz., by clairvoyance, clairaudience, impression, trance and inspirational control, and table movements and raps. The groups into which these may be roughly formed admit of many divisions and sub-divisions, an exhaustive analysis of which I am probably incapable of making, even if I had the time and space at my disposal. Some, moreover, of those brought to us are in so elementary a stage of development that it is difficult to realise that they were ever part and parcel of our great humanity. Thick darkness is the most appropriate word by which to describe the conditions they bring. That the human soul could be at so low a level seems incredible, and yet if, as we walk our streets, we use our ordinary powers of observation, or recall some of our experiences in this life, surely the prototypes of these poor creatures will be easily recognisable by us. A step higher, and we get to men and women who have some dim perception of life. Many of these do not know who they are, what they are, or where they are. Gradually memory revives and some incidents in earth life is called to mind. 'Who am I?' is a frequent question. 'Do you not remember? Does no name come to you?' 'Well, I get the name of Henry Brown, but I don't know if it was my own.' Another step higher, and we get a distinct desire expressed for help to be given, though in what direction this help is required seems to be quite unknown, for great difficulty is often experienced in making these people understand that they are no longer in the earthly body.

In this connection it is most interesting to watch, as I have many times done, the bewilderment that follows the partial realisation of the fact that 'things are not what they seem.' I see before me frequently clairvoyant visions of men at work at their various trades; gasworkers at the coke ovens, blacksmiths at the forge, butchers selling meat, shoemakers repairing boots, and so on. I speak to them. Apparently they do not hear me, for they still go on working. But suddenly the butcher loses his knife, next the joint he was cutting disappears, the block follows. Where have they gone? He cannot understand this. And then for the first time he realises that all was imaginary, that he had only been dwelling in the past. What is he to do? 'Ask for help,' I tell him, 'Pray for light,' and guidance will be given

to him. The vision fades. But, not infrequently, no result is apparent, and the blacksmith is left working at the forge, the youth holding on the anvil the white-hot iron that is being wrought by a third man, and no change seems to have taken place.

If good has been achieved no intimation is given, but an intuitive conviction is felt that there is some set purpose that will in due course be brought to fruition. 'We walk by faith and not by sight,' and earth life has its limitations, even to the man most zealously intent on doing good, and who tries his hardest to understand this great problem.

(To be continued.)

DREAMS.

There have been many references to dreams in 'LIGHT' lately, and your readers may be interested in the following. I have had dreams which show a greater evidence of brain activity during sleep, but even this indicates some thought at least.

I am, always was, a great dreamer. I suppose that if I only sleep for five minutes I dream. Now and then my dreams are like continuous stories, and beautiful; sometimes they are unconnected rubbish, and generally I awake with an impression of having been among a number of people, and I quickly forget; but occasionally the dream is so vivid that I could write it down.

One night I dreamt that two sisters, friends of mine, passed my window singing. I heard the words quite distinctly. They sang *one* verse only. Then I found myself sitting at a table by my husband's side; the sisters were there, and I begged them to sing again for him to hear.

This is what they sang. I repeated the words to myself twice after I awoke. I may say I am not a Roman Catholic, and I had not been reading anything that would have suggested the lines:—

'Far in the forest we're seeking our way,
Holy St. Mary help us, we pray;
(Both sang this.) Holy St. Mary!
Wear your footsteps, halting and slow,
Lead us, and guide us, the way we should go;
Holy St. Mary!
See where there glimmers a star on the right,
Follow, follow, follow the light.'

When I awoke the sound of the voices was still in my ears.
W. G.

NEW PHASE OF MEDIUMSHIP.

Under the above heading the 'Philosophical Journal,' of San Francisco, Cal., U.S.A., states that Professor Carlyle Petersilea, of Los Angeles, Cal. (who will be remembered by many English Spiritualists for his remarkable musical recitals in London some ten years ago), reports a new phase of mediumship which has lately come to his wife. Mrs. Petersilea, he says, placed a sheet of common letter-paper against the window-pane, where the sunlight could come directly through it. She then ran the tips of her fingers over it a few times, when there appeared upon the paper twenty-three faces. They were only transparencies, for when the paper was removed from the window nothing appeared upon it. In order to retain them upon the paper she outlined them with an ordinary lead pencil. Mr. Petersilea says: 'Of the twenty-three faces that appeared to-day four are those of children, three are those of exquisitely beautiful young ladies, two Turks, two Indians, two Greeks, two Romans, six grand, intelligent-looking men of middle age, whose nationality is not apparent. Two are decidedly German; one a fine likeness of Mozart, the other of Beethoven, as he must have looked in his palmist days on earth.'

THE 'LANCET' ON CHRISTIAN SCIENCE.—'The name "Christian Science" always reminds us,' says the 'Lancet,' 'of the celebrated remark which someone made about the word "blue-bottle." When asked why this insect was so called, he replied, "Because it is not blue and is not a bottle." So we say that Christian Science is neither Christian nor scientific. Christian Science is a swindle pure and simple: it only panders to the craving of the human intellect for something new or something which it thinks is new.'

'THE NEWER DISPENSATION.'

The November number of the 'Contemporary' contains another thoughtful and interesting article by Mr. Wake Cook. Like the previous articles by this writer which have appeared in this 'Review,' it deserves more than a cursory perusal. It is called 'The Newer Dispensation,' and opens with the suggestion that as various contributory streams of thought were focussed in the New Dispensation in the Christ, so now various mental and spiritual movements are converging towards one another, and are awaiting the genius who shall reveal their true correlation and inaugurate a *Newer Dispensation*. The teaching of Jesus, says Mr. Cook, is in certain respects not surpassable, but He Himself indicated that a further unfoldment of truth was to be expected.

Will this 'Newer Dispensation' of the Spirit be realised in a widely-diffused harmonising illumination of many minds rather than in the advent of some individual genius? The writer does not either ask or answer this question, but part of the educative value of an article like this is that it, unintentionally perhaps, prompts the reader to further questions and surmises.

The paper contains allusions both to Spiritualism and to Theosophy, and Mr. Cook boldly claims that the former demonstrates a future life and gives 'a meaning to life never before discerned.' But he deals mainly with another widespread movement, namely, Christian Science. He deals with the main truths upon which this so-called science is rather unscientifically built, and does so with such breadth and clear discernment that both those who rank themselves as its adherents and those who do not, can scarcely fail, if they are fair-minded, to welcome his interpretation and to recognise its value, although it is not to be expected that the close disciples of Mrs. Eddy will be satisfied with it. One may safely say that if 'Christian Science' could be re-stated on the lines of Mr. Cook's amendment, it would meet with much wider acceptance than it can do at present. But this amendment is, as he admits, a free translation, and as such, whilst it gives generous recognition to the truth and inspiration of the essential *idea* embodied in Mrs. Eddy's system of teaching, it avoids the unscientific phraseology which lands anyone attempting to think in these terms in hopeless intellectual confusion.

It seems hardly fair to isolate one of the finest paragraphs in this article from its context, as it loses value by this isolation; but even under this condition it is worthy to be read, marked, learned, and inwardly digested; and it is likely to tempt readers of 'LIGHT' to look up the article in which it finds its setting and of which it forms one of the most suggestive portions.

Mr. Wake Cook thus interprets the idea contained in Mrs. Eddy's antithesis between 'Immortal Mind' (the Real) and 'Mortal Mind' (the Unreal):—

'All substance, then, is spiritual; but it is viewed by means of a human brain through five very imperfect senses, which respond to, and inform us of, only a few out of an infinity of qualities belonging to this spiritual substance. This limited selection of qualities we call Matter, and regard it as the reality, a very solid fact. . . Our outer senses weave for us a web of illusions. . . Matter *is* what it appears to us when viewed from the worm's-eye standpoint of our five senses, but viewed from the higher standpoint of our perfect selves, in touch with the real realities, the representations of our senses are as much like the reality as the black silhouettes of our grandmothers are like archangels.'

H. A. D.

[Our readers may be interested to know that Mr. Wake Cook has kindly promised to give an Address to the Members and Associates of the London Spiritualist Alliance early in the New Year.—Ed. 'LIGHT']

FRAUDULENT MEDIUMS.—The American spiritualist papers report the doings of a man 'who bears no resemblance to the real John Slater but assumes his name to gain confidence and fleece the uninformed.' The 'Light of Truth' utters a warning which Spiritualists everywhere will do well to heed. It suggests that Spiritualists 'should be on their guard when persons of unknown identity roll into their towns and cities and advertise great things in mediumship.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

'THE DEVIL'S ADVOCATE.'

The only occasion on which Mr. Gladstone appeared to be bitter against an opponent was when he described him as 'the devil's advocate': but the kindly old man explained that 'the devil's advocate' was a recognised and useful official of the Roman Catholic Church whose business it was to rake up offences, or even to invent anything he could think of, to blacken the character of a candidate for canonisation: and this duty was laid upon him in order to ensure a perfect sifting of character,—a duty by no means to be despised.

It is not the first time that we have been reminded of this functionary when reading Mr. Podmore's writings on Spiritualism. He is 'the devil's advocate' pure and simple; and, so entirely and resolutely that, that we could almost imagine him playing the part of the old Romish official, with the understanding that he sufficiently discharged his duty if he exhausted his ingenuity in *inventing* sins for the saint.

Mr. Podmore's new book, of nearly 700 large pages, has for its leading characteristic a steady, resolute, monotonous, and, we must say, often comic, raking up of every imaginable depreciation of the evidence in favour of Spiritualism. Fairly enough, he sets forth strong cases in point, and, at considerable length, but only to follow them with the inevitable waive of the hand: and lo! like Sancho Panza's dinner, dishes, one after another, disappear: and, like Sancho Panza, we are moved to ask: 'Is this dinner arranged to show off your sleight of hand?'

He is never at a loss for a reason for dismissal. The medium is, of course, a conjurer. The presumption, of course, is that he is cheating. Or your memory is defective. Or you were hallucinated. Or you were the victim of illusions. Or it is clearly a case of 'morbid psychology': and, in the end, we are not surprised to read his verdict that the whole thing is 'Not proven,' with this comical rider: 'What evidence could be regarded as sufficient to prove such agency ('communion with the dead') it is difficult to say.' Evidently!

Of course, in so resolutely pursuing this mode of dealing with the evidence, Mr. Podmore has to brace himself up for a formidable and, presumably, delicate operation. He has to depreciate, break down, or sweep away, the evidence of an army of reputable witnesses. But Mr. Podmore does not mind it. He even seems to enjoy it. After citing the testimony of men of the highest standing, he seems to positively revel in knocking off their hats and flicking his

cluster over all they have written, for all the world as though his arbitrary surmise, or pert guess, or unsupported objection, sufficed: and this occurs with such ridiculous regularity that one is obliged to conclude that the book was written for the sake of its dismissals of testimony.

Referring to the experiments of Mr. Crookes, Dr. Huggins, Mr. Varley, Serjeant Cox and others of equal standing, Mr. Podmore coolly says: 'It is possible, if not always to explain the fraud practised, at least to see when the opportunity for fraud occurred.' And again, 'Fraud untrained observers are no match for one clever conjurer. The 'untrained observers' were Mr. Crookes, Dr. Huggins, Serjeant Cox and two others: and the 'conjurer' was Mr. Home, of whom Mr. Podmore says, 'Home was never publicly exposed as an impostor: there is no evidence of any weight that he was even privately detected in trickery.' This shows how resolute Mr. Podmore is in carrying out his rôle. The petty nibbling at Mrs. Tappan's Addresses and poetry on pages 134-9 (Vol. II.) also amounts to nagging. And so in a score of cases.

But Mr. Podmore is not content with the mechanical dismissal of everything; he is as consistently regular in smudging everybody. Even Mr. (now Sir William) Crookes is presented as a weakling in the hands of Mr. Home, 'probably even in a worse position' for testing him than any other man 'his equal in intelligence and native acuteness of sense.' Mr. Thomas Shorter is said to have been 'by no means well-equipped for an investigation into delicate matters of evidence.' Mr. Duguid (confessedly without proof) is assumed to be a desperate cheat. Of Mr. Burns, though praised in a way, as sincere, he says that it is 'impossible to believe him as ignorant as he professed himself of the manifold wiles and trickeries practised by physical mediums within his doors and under his direct patronage and protection.' Home, it is suggested, was illegitimate: his most prominent characteristic was vanity: he 'basked in admiration,' and was on the look-out for 'soft jobs,' luxuriating in rich patrons upon whom he sponged, 'a practised conjurer, as we are entitled to assume': (and all along it is simply that,—'we are entitled to assume'). As for Zollner, 'it hardly seems necessary to discuss the question whether or not he was, at the time of the (Slade) experiments, suffering from incipient mental derangement.' Mrs. Everitt's friends were restrained by social considerations from testing matters too closely. She 'presumably lacked the long training in feats of dexterity which we are entitled to assume in the case of professionals,' but 'the physical obstacles in the way of fraud at these private séances were quite inconsiderable.' Probably all such people are 'to some extent unconscious of their actions, and therefore not fully responsible for them.' Stainton Moses, though greatly complimented, only did what 'has been done again and again by fraudulent mediums and naughty children.' He had 'the advantage of darkness more complete than that afforded to most mediums.' His circle was peculiarly 'constituted,' and 'it was hardly to be expected that actual proofs of fraud should come to light.' If he was not a cheat, the secret of his life 'must be sought in the annals of morbid psychology.' And so on, through miles of dismal detraction.

It has been painful to follow Mr. Podmore even thus far along this new Pilgrim's Progress through mud: and the temptation is great to say that it is now no longer 'Mr. Sludge, Medium.' We very readily admit that Mr. Podmore has compiled, in some respects, a useful book, but it is ruined by his grossly obvious bias which sticks at nothing in his determination to follow his careful building up by a dismal knocking down. And yet, after all, the harm will come of it. And yet, after all, the harm will come of it. And yet, after all, the harm will come of it.

HUMAN LIFE AFTER DEATH.

ADDRESS BY MR. E. W. WALLIS.

On Sunday evening, the 16th inst., at Cavendish Rooms, the headquarters of the Marylebone Association of Spiritualists, Mr. E. W. Wallis delivered an address under the above title.

MR. GEORGE SPRIGGS officiated as chairman, and there was a large audience. A solo, 'Be Thou with me' (Hiller), was sung with much ability by Miss Dorothy Humbert (of New York), after which Mr. Wallis gave a reading from the 'Herald Sermons' of the late Rev. George H. Hepworth (whose niece was amongst the audience).

In commencing his discourse MR. WALLIS said: The greatest mystery in existence is life—that wonderful force, that subtle energy, that formative or creative power which is ever fashioning for itself new forms and bodying forth its interior potencies in organisms, and attaining, in the consciousness of man, to interpretative power, that it may see, understand, and rejoice in conscious knowledge of itself and of its relationship to, and oneness with, the Infinite.

Man is a living being, and life is sometimes likened to light, light being the revealer, for in the light man can see, but death, like the darkness, hides, and so the great problems of life and of death face every individual. Sooner or later, in obedience to that insatiable longing that will not be suppressed, the soul itself claims its right to know, affirms its heritage of immortality, and intuitively demands continuity and satisfaction. Earth life can never afford to the spirit scope or opportunity for the realisation of those possibilities and capabilities inherent within itself. No soul that has lived in human form ever scaled the heights and reached the summit where there was nothing more to learn or other heights to conquer. All human perfection falls ever short of achieving the absolute, and this very fact has been taken as indicating the necessity for a life after death, for the fulfilment of those longings, those prophetic aspirations of the human spirit which are the crown of its glory and the evidence of its innate divinity.

Continuing, the speaker dealt with the problem of death. In the presence chamber of the grim king, looking on the form of the departed lying cold and unresponsive, bitter indeed was the sorrow of the mourner who was without hope or knowledge regarding a future reunion. It had been said that the hope of immortality was born of the human heart, and that so long as the lips of love should kiss the lips of death that hope would live; and mankind indeed needed it in that sacred hour of sorrow and bereavement—every ray of light, every word of sympathy, every hope that like a star shone in the heavens was welcome to those who through their love were thus stricken to the innermost of their being. One of old had said, 'I must go away, and if I go I will prepare a place for you. I will send a Comforter, even the spirit of truth.' Nay, more, He had declared, 'If I go I will come again.' For that 'second coming' many were still waiting, forgetful or unappreciative of the fact that the record bore testimony of His return within a short space of His crucifixion—to those who visited the sepulchre in the early morning, to the two on the way to Emmaus, and afterwards in that 'upper room.' Surely He *had* come again, and the very note of triumph, the ring of victory that ran through the testimony of the early Apostles and of Paul (to whom He had spoken on that eventful journey to Damascus), had been that life and immortality had been brought to light because He who had been crucified was risen again.

But did those of old-time obtain any kind of clear, rational, or scientific testimony of the reality of the spiritual life? If we turned to the Old Testament little would be found to give encouragement to the hope of continued human existence. The beings of the spiritual or unseen realm were regarded as hardly human in their character; and in the New Testament, until we came to the teaching of Paul, there was little to give any indication of a belief in a natural, rational life after death. The ordinary conceptions of what happened at death and after it were anything but satisfactory, and could not contribute much to the enlightenment of mankind regarding the destiny of the

departed, for the voices varied. It was not that they contradicted each other, but that they were hardly supplementary or sufficiently confirmatory to make one regard them as a solid body of fact or evidence to give assurance amounting to scientific demonstration. One idea, for instance, regarding immortality was that it was something to be earned—a gift that could be imparted or withheld. As regards the immediate state of the departed, the traditional view was that those whom we had loved and lost were 'asleep in Jesus,' waiting in the 'sure and certain hope' of a coming bodily resurrection. To all intents and purposes, if this were true, the departed were unconscious, and therefore practically non-existent, and were supposed to be awaiting a return to consciousness as the result of the resurrection of the physical body—but who could tell when that would occur? For others, the idea of the departed was that they were in an intermediate state, not fully alive to their spiritual existence, or finally apportioned to their eternal abiding places until the physical body could be raised and re-united to the spirit, and in the meantime uncertain of the doom or delight that awaited them. Thus they were to remain until a general Judgment Day, when some—the great majority, it would appear—were to be banished into outer darkness, while the remainder were to be transformed into angels—so unlike human kind that they would be content selfishly to remain in their heavenly abode, nor seek to leave it in order to minister to their friends on earth, or rescue their beloved ones in the darker hell conditions. What satisfaction could there be, what sort of a realisation could anyone have regarding the life after death, with nothing to guide him but these traditional doctrines and creedal affirmations, without actual knowledge or experience in connection with the realities of the after-death state?

The speaker then proceeded to show that apart from Spiritualism there was no evidence—there could be no evidence—of a life after death. He took the word Spiritualism in its collective sense, including ancient as well as modern manifestations from the unseen. No distinction could be made. The Spiritualism of all ages bore testimony to the fact that God had never left Himself without a witness—the returning hosts from the unseen had made their power and presence felt amongst all peoples at all times. There had been no exclusive manifestation—light from beyond the veil had lit the pathway to the tomb wherever man had pressed the soil of earth.

The wonderful similarity of the yearnings and intuitions of human hearts in all places and at all times was next dealt with. The story of life was very much the same everywhere. To each came the temptations, the weaknesses, the besetting sins, the realisations of truth, the spiritual awakenings and overcomings. Talk of the inequalities of life! They were surface matters in comparison with its spiritual realities. Deep down in the soul there were identity, unity, and one-ness of ultimate attainment and the unfolding of the conscious relationship with the Divine life; and even the path of pain and struggle might be recognised as God's method of the education of His children—all had to learn that lesson of obedience, of righteousness, sooner or later, here or hereafter. There was nothing like pain and sorrow to bring men together in love, teaching them to forget their strife and selfishness. The softening that these chastening influences brought was as beneficial to the soul as were showers in springtime to the flowers. As man strove to understand his place in Nature, to read the wonderful book open before him, and to comprehend something of the manner and method of the forces that were operative everywhere, he was but re-thinking the thoughts of the Master Mind. Man's intelligence enabled him to grasp something of the mystery of the Divine Intelligence that used things and experiences as object lessons in the Kindergarten school of life's educational experiences. So even death—death with its pains—had its compensatory blessings; death with its spiritual message that one should not lay up one's treasures on earth—death served its purpose, proving itself no enemy to man, but his deliverer, releasing him from 'this muddy vesture of decay' that did 'so grossly close him in,' and sending him forth on the highways of experience towards the Delectable Mountains in pursuit of that perfec-

tion towards which he is ever urged by his intuitive longings, strivings, and ideals. 'If what you call Modern Spiritualism has made manifest one fact more than another, it is the naturalness of life after death—that it is sequential, and so man's identity is preserved; he is still human. The change of death is rather one of external environings than of spiritual realities; the change of death does not modify the man, and all that goes to make him what he is—tendencies, conceptions, and attunings—all that he can claim as his, as the spiritual outcome of his life's experiences and discipline, is his still, and he will continue his evolutionary unfolding on the other side.'

Modern Spiritualism knew nothing of 'stained-glass-window saints,' or fiendish sinners, or sub-human devils. Spiritualism taught man to trust the Power Divine within and about him, and to recognise that in the spiritual world nothing could overtake him worse than this life had afforded him; that he created for himself largely those environings which would be his on the spiritual side; that whatsoever he had done truly and spiritually would be his and conduce to his spiritual unfolding, and that none could steal from him those consequences of his life's struggles—the knowledge, liberty, light, power and wisdom that were (so to say) God's rewards for faithful service. The spiritual world was a world of law and order, developing and extending the natural laws and forces of this world. In its underlying realities the whole universe was spiritual: physical conditions being only ephemeral. Spiritualism helped man to know himself; it was God's revelator to him. But the revelation was always conditioned by the qualifications of the percipient. One of the reasons why spirit people, in seeking to communicate with those in this life, found themselves hampered and limited and their efforts frequently frustrated, was because so many were so immersed in the body, accepting the external instead of the interior conditions as the reality, that they were blind and deaf and unconscious of their spirit companions. 'Until you are converted from the things of sense to those of soul, how can the angels speak intelligibly to you? You cannot comprehend their message. . . . It is because of your imprisonment in the bonds of flesh that you receive so little from the other side of life, and what you do get is largely external—materialistic.' In illustration of this point the speaker referred to the tendency of investigators to demand of the spirit communicants who came for spiritual intercourse, their names, ages, where they came from, and other trivial details of their earth life, that counted for so little on the plane of spirit.

Speaking next of the great inheritance of immortality—the birthright of every man, the lecturer said: 'The only test is that of fitness: your right of entrance into the more advanced conditions of spirit life is the fact of your power to understand, to use, to realise, to possess, to enjoy.' The latest word of science was that Nature is beneficent, that her seemingly cruel forces operated for good, that pain was meant to act as a friendly danger signal to warn and to save man. Everywhere God had erected barriers that hemmed man in for his own good, that he might know how to walk aright and thus break through them, or rise above them, and enter into the liberty and light of the spirit.

Dealing with those souls in the spiritual world who were held captive and in darkness by evil tastes and habits contracted on earth, the speaker said that their state would endure so long as they were content; until they realised their darkness, poverty and deformity, and, like the Prodigal Son, repented and sought to return to their home and the Father who loved them. It might be asked, 'Why do not the wise and good of that world help to set the captives free?' The reply was, that the more exalted spirits were always ready to serve, but they were bound by the same laws that limited the reformers and teachers of earth; they could not make a man good against his will; the captives could not be set free until they themselves desired freedom. The angels could only wait with sympathy and patience until the imprisoned souls sought for power to break their barriers; until they grew conscious of their sin and repentantly desired to arise and become obedient to the divine laws of righteousness. There was a close correspondence between the spiritual life and the material

life when both were interpreted spiritually; but many sought to materialise spiritual life—to express it in the terms of matter. The fact that spirits ate and drank, wore clothes, and dwelt in houses was not to be taken in a material sense; the conditions of the spiritual life were to be interpreted spiritually, and it was necessary to realise that in that life man came into contact with subtle forces, and externalised his surroundings mentally, morally, and spiritually; that, as the result of strong, purposeful thought and desire, his interior condition was reflected, objectified in his surroundings.

In conclusion, the control said this world was itself a spiritual world and its inhabitants spiritual beings already. Death did not change the soul, but it modified its environments, and in the majority of cases afforded it larger scope and new opportunities. The chief sting in the parting by death from those we love was too often the fear of extinction, or of the fancied fiery hell that might await them. But the law of continuity operated all the way through, and God's love and wisdom reigned supreme in this world and the next. The soul on its eternal pilgrimage bore upon its shoulders the burden of the results of sins of the ages, those sins of the fathers which are visited upon the children in hereditary and ancestral bias; but it also entered into possession of the evolutionary and educational results of the strivings and successes of the race in its upward march, and in the light of the spiritual law of progress the consequences of folly and wrong were over-ruled for good; the burden was cast aside: it ceased to be regarded as an evil, for through painful discipline men made stepping-stones of their baser selves to the attainment of better things, and grown wise through training, the soul entered into self-possession, and, with knowledge of its divine power, its spiritual nature and progressive destiny, continued its onward career, rejoicing in its sweet and loving relationships with the whole family of the All-Father and delighting in its conscious conformity and understanding obedience to the Divine Will and the Love Supreme. (Applause.)

CHRISTIAN SCIENCE.

The 'Daily Chronicle,' of November 14th, stated that there have been two more deaths (one from diphtheria and the other from typhoid with pneumonia) under Christian Science, in consequence of which Mrs. Eddy has issued an edict that 'until public thought is better acquainted with Christian Science, Christian Scientists shall decline to doctor infectious and contagious diseases.' After this confession of failure the 'Science' should soon find its proper level. Anyone who desires to see Mrs. Eddy's book, the 'Christian Scientists' Bible, remorselessly dissected, will find a long article thereon in the November number of 'Anubis,' which can be obtained from the Editor, 14, Arcadian-gardens, Wood Green, N.

E. W. BERRIDGE, M.D.

A LOST RING FOUND.

Writing in the 'Banner of Light,' of October 25th last, a correspondent, H. M. Holton, says:—

'In April last a lady living in the suburbs of Boston lost a very valuable diamond ring. As she had not been out of the house for several days, she knew she must have lost it in the house. After a fruitless search she came to the conclusion it had been stolen, there being several people in the house at the time.

'A month or more passed, when she consulted Mrs. Florence White in reference to selling her house. During the enticement the guide of Mrs. White declared that she could see the lady's diamond ring in a straw bed; that she lost it off her finger while she was shaking up the straw. The lady, rejoiced to hear this, went home at once to look. After taking most of the contents out of the bed, there lay the ring.

'This does not show mind reading, but a spiritual power outside the material body.'

THE LONDON SPIRITUALIST ALLIANCE LIBRARY.—More than three hundred books have been added to the library since the last catalogue was printed, and these have now been recorded in a *supplementary* catalogue, just issued at a charge of 3d. post free.

ADVICE TO INQUIRERS.

The stronghold of Spiritualism is undoubtedly the 'home circle,' where, in the privacy and pleasant conditions that prevail, the departed friends and relatives of the sitters are enabled to make their presence known and to hold with them sweet consolatory intercourse; and I would commend the following passages from a useful article in the 'Progressive Thinker,' in reference to the 'conditions' which should be observed, to the notice of those who desire to communicate with the people on the other side:—

'As a means of communication, sympathy is the most potent. A strong sympathy between two kindred souls brings them near together, and when this is not sufficient to give the power of direct communication, it lightens the task of the medium who fills this slight interval.

'It is one of the most observable features of spiritual communication that those who have no near friends in spirit life find it difficult to receive communications, or obtain evidence, while those who have are fortunate in this respect. There are exceptions to this rule, especially where the bereaved are overwhelmed with grief, which like a black cloud shuts down over their spiritual perceptions; and sympathy (or, better, sensitiveness) is blotted out by grief. It is true here, as in the physical world, that you cannot have storm and sunshine at the same time. The heart must wait in patience for the broken fibres of affection to heal, and the light of gladness to break through the clouds, before it may hope to gather tidings from the departed ones.

'Whether such souls baptised in sympathy are sufficiently sensitive to receive direct the thoughts of those near and dear to them or not, they are in the right path, and when they sit with one endowed with higher sensitiveness—mediumship—they furnish that receptivity so essential to perfect control of that medium.

'On the other hand, an unsympathetic person may sit with the same medium, with a cold, hard, sceptical and hypercritical condition of mind, and either utterly fail, or receive distorted, conflicting, or false communications. The medium will then receive censure as a fraud, or pretender, which censure really should fall to the investigator, who comes with a coarse, material understanding to the investigation of the most subtle laws and conditions in the universe. The methods of such investigators remind one of a scientist who would dissect a mite under high powers of the microscope with a pick and crowbar! or of a ditcher who would analyse a flower with his spade!

'Having established communication, the lingering superstition that spiritual beings must possess universal knowledge has caused a great deal of misunderstanding and adverse criticism. When friends converse, instead of seeking spiritual knowledge, the most material questions are asked, as though the sphere and mission of spiritual beings was to become servants and police. There are instances where, under great stress and need, a spirit friend has made known some essential fact or circumstance to the profit of one near to it, but such instances are rare, and must be regarded as the exception. Spirit life is so pure, different, and above that of earth, that the advanced spirit, freed from earthly cares, regards them of least consequence.

'Yet some who claim to be Spiritualists seem to regard the benefits of a worldly guardianship more than of spiritual growth. Such are always seeking for tests; trying the spirits, and consulting them for worldly gain! Such a course attracts those on the same selfish plane of thought, the cause is degraded, and the medium made susceptible to the reaction of his own selfishness, and in the end, unless exceedingly fortunate, to become corrupted and depraved.

'It is well that in this higher mental department of communion the rude tests exacted elsewhere cannot be employed. This should be understood, and that the character of a communication bears the internal evidences of its genuineness. Success in obtaining evidence depends greatly on the sympathetic spirit in which the subject is approached. If scepticism or criticism is to be indulged, it should be kindly.'

To the foregoing I would add a few words of advice regarding the unwisdom of the practice, which is too frequently indulged in by inquirers, of indiscriminate and too prolonged sittings. The séances should be pre-arranged and prepared for; they should be held at regular intervals and as a rule not more often than twice a week, and they should not be unduly prolonged—about an hour being generally quite sufficient. Sitters, especially those who are mediumistic, should avoid extreme enthusiasm and maintain a level head, and never allow their judgment to be overpowered by the importunity of friends or by the pretensions of spirit visitors.

'AN OLD SPIRITUALIST.'

A PRESENTIMENT AND A PREDICTION.

The well-known Belgian tenor, M. Van Dyck, narrates in the Review 'Musica' his reminiscence of an incident which occurred in his younger days, and which furnishes interesting instances both of a presentiment and a prediction. He says:—

'It was the master Gounod who shattered the last objections of my family, and thus decided my career. The great musician had come to Brussels to direct a performance of 'Polyeucte' which his friend, M. Michotte, had organised at his own residence. I had myself some relation with M. Michotte, and he, knowing my ardent desire to try my fortune in the theatre, had placed in my charge the principal rôle. After the representation Gounod assured me of his complete satisfaction, and requested me to sing other fragments of his works at the residences of some friends during his stay in Brussels. My parents, having been made aware of these small successes, at last consented unwillingly, and with some misgivings as to my future, that I should give up the law and study singing in Paris. I had, indeed, a presentiment that I should succeed in that career, but on the very day that I was about to start for Paris I met Gounod at the Brussels railway station, he being on the point of going to Paris by the very train by which I myself was about to travel. "Is that you, my 'Polyeucte'?" he cried on observing me; "Where are you going, my young friend?" "To Paris, dear master, to try to make my fortune there." As it was very warm I held my hat in my hand, and Gounod, assuming a serious air, almost priestly, made the sign of the cross on my forehead, my lips, and my breast, saying, "I bless you in the name of the Father, the Son, and the Holy Spirit"; then, placing his hand on my head, he added these simple words: "Go on! I predict that you will succeed." Naturally I transmitted this prediction of the master to my family without loss of time, myself considering it a happy presage of my success.'

JOSEPH DE KRONHELM.

Gajsin, Podolia, Russia.

A VERIFIED PREMONITION.

On October 25th a correspondent drew our attention to the fact that in Lovett's 'Autobiography and Letters of the Rev. James Chalmers' (the well-known missionary to New Guinea, of the London Missionary Society), there is an account of the long illness of Mrs. Chalmers and of a remarkable intimation which she had shortly before her decease. It is related by the Rev. J. Chalmers himself and is noteworthy because of his declaration 'I know the spirit world is about us'!—although neither he nor Mrs. Chalmers were Spiritualists in our sense of the term.

The extracts we have received are as follows:—

In describing the illness and death of his wife, James Chalmers, of New Guinea, the martyred missionary, relates 'a vision' that she had about a fortnight before her death on October 25th, 1900. He says:—

'She was for long greatly distressed about the society's (London Missionary) difficulties, and prayed that relief might come, and that all the work might be carried on increasingly.

'The week* before her death I was out in the kitchen' (an adjoining building) 'one afternoon, and on coming into the bedroom I found her sitting up and in visible distress. On my inquiring what was the matter, she said, "Oh James dear, I am in great trouble, and don't know what to do! A great, a very great sum of money has been left, and I am ill and weak and cannot see to it. It has been left for the work, and for me to arrange." We had often spoken of a vessel suitable for the Fly River, and I said, "We shall get our vessel now, dear." She replied, "That is nothing! merely nothing. The money left is thousands and thousands and thousands, and whatever am I to do?"

'I said, "You have only been dreaming, dear, so be quiet." "No," she replied, "I am not dreaming, but wide awake; and it is all right—but what am I to do?" "Well, dear, if the Master has given you all that money to arrange for Him, you may be sure that He will give you health and strength, and grace and wisdom to arrange it." "Of course He will," she replied, "how very stupid I am not to remember it! I am so tired, lay me down, dear."

'The following evening she told Mr. Tomkin all about it, and asked us to pray that she might be rightly guided. Months after her death we found that Arthington, of Leeds, had died about that time, and had left the London Missionary Society a quarter of a million sterling; and that a Scotch

* 'Fortnight' he says in writing of it to his friend.

ambition progressive knowledge. But within the Establishment these conditions, at present, could not be found. No doubt the hierarchy will appropriate a *certain amount* of spiritualistic truth—enough to strengthen their supermundane claims, and their power over a people densely ignorant of all occult science. Then, with this smattering, they will turn round and say: 'We have the keys of the Kingdom. We are in communion with the higher Heavens. Holy Church is the proper controller of all spirit intercourse. Outside her pale experimenters are exposed to all the evils of Demonism and Black Magic.'

To this voice thousands, no doubt, will give heed. Knowing nothing themselves, they will believe in the sham Spiritualism, just as others, historically ignorant, believe in sham Catholicism. Thus, it may be, history will for a time repeat itself.

But it is to be hoped that those who have drunk of the *true*, free-flowing waters will not trust the Church's muddy doses. That institution never was, and is not now, competent to teach 'the mysteries of the Kingdom—the deep things of God.' Spiritualists! stand fast in the liberty wherewith the truth has made you free.

SAMUEL KEYWORTH.

Harringay.

'A Plea for Fair Play.'

SIR,—I send you a mutilated letter of mine published in the 'Daily News' of the 15th inst. The last words, 'altogether unjustifiable,' do not quite show my meaning. Instead of unjustifiable I might have used a word meaning condemnation; and I have that notion now in my mind: for the part of my letter excised compared the wrong-headedness of Hindoos who feed cobras, often to their own destruction, with the wrongheadedness of magistrates who send innocent persons to prison as if they were vagrants and bad characters because they do things grating against feelings arising out of common prejudice.

I headed my letter 'Snakes and Magistrates.' It was meant to protest against cruelty, and against the views of another letter-writer who, in the columns of the same newspaper, had applauded the magisterial action which is right in the teeth of Lord Young's well-known judgment, that in cases where there are charges of palmistry and the like, proof of fraudulent intent is essentially necessary to justify conviction of an offence.

The 'Daily News' published what I wrote about snakes. But firm in its character of smugness it burked what I had to say about magistrates.

GILBERT ELLIOT.

Highfield, Mottingham, Kent.

November 16th, 1902.

FROM THE 'DAILY NEWS.'

SIR,—It is stated in a letter published in your to-day's issue that there is no more useful creature than the cobra in India. Well, sir, I did twenty-three years' service in that country, but I never heard of the cobra as a benefactor. In Gujerat, where he is carefully looked after by the ryots, every year many of them get bitten in the fields, and few recover. However, my knowledge of natural history is but small, and I shall be thankful for the crumb which your correspondent may add to my knowledge. Pythons I have met with often enough in the jungles, where I never heard of their doing harm. In one district I was in charge of, where there are plenty of them, the villagers, when they met them, pushed them aside with a stick. Nobody was afraid of them, and nobody fed them, as often happens in case of cobras. But keeping them here in cages to devour innocent creatures is, to my mind, altogether unjustifiable.—Yours, &c.,

GILBERT ELLIOT.

Highfield, Mottingham, Kent.

November 13th, 1902.

Mr. Grant's Test Seances.

SIR,—Will you kindly permit me to offer my apologies to those whom I am obliged to disappoint on Sunday next? Mr. Grant was knocked down by a cab on Friday, November 21st, and has sustained such severe injury as will preclude the possibility of his giving any seances for some time to come. He was taken to Charing Cross Hospital, and as far as I can yet ascertain, he has a compound fracture of the shoulder blade, a sprained ankle, and several minor injuries. His robust constitution favours recovery, but for the present it is of course impossible to forecast a date when he will be with us again. He has promised, however, to fulfil all pledges made with reference to his mediumship as soon as he possibly can. In the meantime the following is an exact account, in brief, of the situation. Mr. Grant gave an exhibition of his power. One London Spiritualist Alliance member declares that he *never saw* her slates prior to the meeting. Another London Spiritualist Alliance member

writes that he never touched her slates. The third, a representative of the Press, also declares that he did not touch his slates prior to the meeting. All slates were either screwed, tied, or sealed. On the insides the messages appeared, with paintings also on some. On the other hand, he smashed the slates on which his first message was obtained; the pieces have been taken away and the writing is declared by our opponents to be of a type which momentarily disappears, but which can be revived by the simple process of *apparently* cleaning the slate. The other type of objector recorded in your last week's footnote, claims to know how it is all done; or at least how the private seance work is managed. Mr. Grant has unimpeachable witnesses on his side, and we do not doubt the honesty of those who oppose. The matter has therefore been thrown open to public discussion on Thursday, December 4th, at 8 p.m., when we trust that all those who have evidence for or against will attend; the former in order that injustice may not be done to an honest man; the latter in order that we may guard against a repetition of what appears like fraud by suggesting such tests that their explanation will not merely be rendered improbable but impossible.

If Mr. Grant is a rogue it is the duty of every Spiritualist to prevent his trading upon the name of Spiritualism. If, however, he is proved honest he will sadly need—as all mediums do—the protection of those who understand something of the subtlety of psychic laws.

H. BODDINGTON.

'Who is Palma?'

We have received a long communication from Mr. Peter Grant presumably intended as a reply to the letter and note which appeared in last week's 'LIGHT.' It is too long and altogether too discursive for publication in its entirety, but the following extracts will give the purport of his remarks. In allusion to the question of 'Puzzled' as to whether 'Palma' had come with any introductions or letters of recommendation from well-known Spiritualists in America, he says:—

'I consider it very suspicious to bolster up one's name by the names of others; my upright walk is my introduction, and my work is proof of my ability. I suppose a lot of letters are necessary to show if one comes begging, and that is what "introductions" are generally used for. *But* I came here and asked no favours, no patronage, and begging nothing. I am a medium by the gift of God! with the world under my feet, immortality upon my tongue, my slates in my hand! without the care of making friends or the fear of losing friends. . . . When I ask "Puzzled" to pay my rent or my advertisements, or to get me a bed, I will furnish him with complete proof that I am a *respectable* beggar. . . . I come to London to finish my course of thirty-eight years as a medium. I had just as leave go to glory through a poorhouse or a prison as any other way. I shall stay here till I am "bid to arise and depart," and will go, as always, bound in the spirit. . . . I had no reason to use "Palma." That name was suggested to me by a good London medium as a professional name because I expected to do palmistry for six months or so and then begin slate-writing. But without my desire, my guides insisted upon me doing my proper work. When "R." gave his experience in "LIGHT" I was dumbfounded and began to have calls at once; so you see how it happened; the spirits, and not myself, forced this correspondence to the front.'

On the question of the suspected sleight-of-hand, Mr. Grant says:—

'Now, about the clever "sleight-of-hand" performer that "detected" me, and says that I am so "very adroit" as to deceive the very elect, save those of *his* mental calibre; I do wish he would detect somewhere upon this earth another *adroit* prestidigitateur that weighs 218 pounds. . . . Since the magicians in Egypt duplicated Jehovah in every test given by Moses, these men resist the truth. Your clever "sleight-of-hand" correspondent was evidently out looking for a fraud, and easily satisfied himself of his own wisdom. I may at times answer fools according to their folly; but, thank God, others there are, both sane and honest, who judge me by their own honesty.'

In conclusion, Mr. Grant says:—

'Unfortunately, my accident will, for the present, prevent me proving by documentary evidence my life's work as a medium; but as soon as I am able to leave my bed I shall place in Mr. Boddington's hands sufficient extracts, together with the report of the "Seybert Commission," which will prove that your correspondent suffers from defective vision or impaired memory. This evidence I shall ask to have placed on view at the Clapham Institute, where I shall also

go and give the test sances as soon as I am recovered from a double fracture of the shoulder blade, a sprained ankle, and other details which even the doctors have not yet ascertained.'

SOCIETY WORK.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday evening last Mr. W. M. Green, of North London, gave an interesting address on 'A Modern Fetish.' Mr. G. W. Lear presided. Speaker next Sunday, Mr. N. C. Elliott.—G. W. L.

CAVERSHAM ROOMS, 31, CAVERSHAM-ROAD, N.W.—On Sunday last two very old Spiritualists visited our Lyceum, and three more members were enrolled. Instructive addresses were delivered by Mr. Bishop, and at the evening meeting Mrs. Bishop gave good clairvoyance.—E.A.

SOUTH TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. George Cole's address on 'The Consolations of Spiritualism,' was worthy of the speaker and his theme. On Sunday next, Mr. Cole will speak on 'The Nature of the Resurrection according to the Teachings of Jesus.'—W. F. L.

PORTSMOUTH.—ALEXANDRA HALL, BRADFORD-ROAD, SOUTHSEA.—On Sunday last Mrs. Clarke, of Nottingham, opened our new hall, giving good trance addresses and excellent clairvoyance to an audience of about two hundred persons. We have every reason to be encouraged in our work, which is making a stir in Portsmouth.—H. B.

FINSBURY PARK.—19, STROUD GREEN-ROAD (FIRST FLOOR).—On Sunday last, at 7 p.m., Mr. Walker gave an interesting address, followed by helpful clairvoyant descriptions. On Sunday next, a friend who has spent many years in India will give an address on 'Modern Hindoo Religion,' with illustrations.—A. W. J.

NEWCASTLE-ON-TYNE.—TEMPERANCE INSTITUTE, RUTHERFORD-STREET.—On the 22nd inst., Miss Smith gave nine good tests to a good audience. On Sunday evening last Mrs. Pickles gave an excellent address on 'Thy will be done.' At the after-meeting clairvoyance was given by Mrs. Pickles, Mrs. Read, and Mr. Cameron. On Sunday next, Mrs. Read.—T. H. SEDDON, Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last, Mr. A. V. Peters, prior to giving clairvoyance, made a few remarks in reference to the passing on of the Rev. Hugh Price Hughes, after which he described seventeen spirit friends, numerous details being given. A few words from the chairman, Mr. J. Edwards, vice-president, were well received. On Sunday next, Mrs. M. H. Wallis will give an inspirational address and clairvoyance. Doors open at 6.30 p.m.—S. J. WATTS, Hon. Secretary, 26, Osnaburgh street, N.W.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last a good sance was held; and in the evening an address by Mr. J. Davis on 'The Ministry of Angels' was enthusiastically received. The after-circle was very uplifting in character, and several unmistakable clairvoyant delineations were recognised. We have secured the services of Mr. Davis for one Sunday in each month during next year. On Sunday next, at 11.15 a.m. and 8 p.m., public circles; at 6.45 p.m., Mrs. Barrell will deliver an address.—VERAX.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—On Sunday last, under the auspices of the Shepherd's Bush Society, an important meeting was held in the Athenæum Hall, Godolphin-road, Shepherd's Bush. The chairman, Mr. Drake, dealt ably with the principles of Modern Spiritualism. Miss Porter gave the invocation. Dr. Harlow Davis made a few introductory remarks on his medial gifts, and gave splendid clairvoyance and diagnosis of diseases. All descriptions were fully recognised. Madame Gale gave a solo, which was greatly appreciated. Dr. Davis kindly promised to pay us another visit at an early date.—PERCY HODGINS, Sec.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—Our first anniversary meetings were a success. The members met at 5 p.m. for tea. The secretary gave a report of the year's work. Hearty votes of thanks were passed to Mr. and Mrs. Boddington for their arduous labours, and of confidence in their leadership. At 7 p.m. an opponent was permitted to make a statement regarding the recent slate-writing experiments. Mr. Boddington read some letters, extracts from which are given elsewhere in this issue of 'LIGHT.' Mrs. Boddington spoke of 'Our Work as Spiritualists.' Mr. Wesley Adams and Miss Wimburst kindly contributed solos. On Friday next, at 8.15 p.m., Mrs. Boddington, psychometry. On Sunday next, at 11.15 a.m., Councillor George Horne will speak on 'Some Municipal Ideals'; at 7 p.m., 'Facts versus Theories in Mediumship,' Miss Burton. Thursday, December 4th, public discussion at 8 p.m., 'Mr. Grant's Mediumship.' All seats free.—B.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, X.—On Sunday next, at 7 p.m., Mr. R. King will deliver an address.—P. G.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last there being a good attendance, Mr. W. Millard gave an excellent trance address, in which some sound advice was afforded. Meetings every Sunday at 7 p.m. sharp; sance follows.

WOLVERHAMPTON.—CLEVELAND-STREET.—The opening of our new room was crowned with success. Mr. G. H. Bibbings gave a fine address, and dedicated it to the service of humanity. On Sunday, November 16th, Mr. Leeder gave two fine addresses, followed by clairvoyance. On Sunday last Mr. E. W. Wallis gave two truly spiritual addresses. Speaker on Sunday next, Mr. J. W. Boulding.—G. E. A.

THE UNION OF LONDON SPIRITUALISTS.—On Sunday, December 7th, the monthly conference will be held in Colvey Hall, 25, Fernhurst-road, Fulham. At 3 p.m., the secretary, Mr. Henry Brooks, will read a paper on 'What should Spiritualists Teach?' At 7 p.m., a service will be conducted by several Union speakers. Mr. G. Tayler Gwinn, chairman.—HENRY BROOKS, General Secretary.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On November 19th, Mr. Clavis gave his third lesson on clairvoyance. On Sunday last, an eloquent address was given by Mr. Evans and good clairvoyance by Mrs. Pollard. Our audiences and membership are increasing weekly. On Sunday next, Mr. Clavis, speaker, and Miss A. Lavin, clairvoyante.—O.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last, Mr. G. Tayler Gwinn delivered an uplifting address upon the need for self-abnegation and living the true spiritual life. Mr. Imison presided. Mrs. Hodder kindly sang a solo. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Kinsman. On Tuesday, at 7 p.m., Band of Hope. On Thursday, at 8.30 p.m., public sance. On Saturday, at 8.30 p.m., social evening.—E. BINBY.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last an able address by Mr. J. Adams on 'What is Truth?' was greatly appreciated. On Sunday next, at 7 p.m., Mr. H. Brooks. The officers of the society desire to extend the library and would be pleased to receive donations of books from friends or members who may have books to spare; whatever the subject they will be heartily appreciated.—H. G.

STOKE NEWINGTON.—BLANCHE HALL, 99, WISBAMROAD.—On Sunday last Mr. Robert King gave an interesting and instructive address on 'The Rationale of Control,' which was closely followed and much appreciated by a large audience. Our social on Wednesday, the 19th inst., was a distinct success, and there was a large gathering. On Sunday next Mrs. Roberts, of Manor Park, will give an address. Sunday week Captain Montague.—A. J. C., 51, Bouverie-road, Stoke Newington.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL, S.E.—On Sunday last the morning public circle was well attended by an audience of earnest inquirers. The evening address upon 'The Great Unbelief' was listened to with great attention. This was preceded by a reading of, and comments upon, the remarkable statements recently made by the Dean of Ripon. On Sunday next, at 11 a.m., public circle; and at 6.30 p.m., address by Mr. W. E. Long on 'The Ministry and Inspiration.'—J. C.

FULHAM, COLVEY HALL, 25, FERNHURST-ROAD.—On Wednesday, the 19th inst., Mr. Will Phillips, Editor of 'The Two Worlds,' delivered an address on 'Do the Dead Return?' The applause at the close testified the appreciation of the audience. On Sunday last Madame St. Clair delivered an address on 'Inspiration.' The repeated invitations given by this society to this lady are sufficient evidence that her lectures are always enjoyed. On Sunday, the 30th inst., an address will be given by Mrs. Graddon-Kent entitled 'The Two Powers, Good and Evil: An Analysis and Psychological Study.'—W. T.

DUNDEE.—The 'Dundee Courier,' of November 17th, reported that the large Foresters' Hall was again overcrowded on Sunday evening, the 16th inst., when Mr. J. Stevenson, the president of the society, delivered a fine trance address; and on Tuesday, the 18th, an able paper was read by Mr. James Watson, dealing with the correspondence which had appeared in the 'Courier' of late, especially one by W. H. Howard Nash, who, Mr. Watson declared, had dealt unfairly with Sir William Crookes. Mr. Jas. Robertson, of Glasgow, among others, has contributed useful letters to the 'Courier,' and the public interest is unabated.

THE gift of song is never possessed by a bird of prey.—FRANKLIN.

Be pleasant and kind to those around you. The man who stirs his cup with an icicle spoils the tea and chills his own fingers.—EX.