

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

Mr. Richard Harte (through Messrs. Fowler and Co., Edgemoor-circus) has just published an important work on 'Animal Magnetism,' Part I. of a series on 'Hypnotism and the doctors.' This Part contains a long, clever, and shining, but not really unfair criticism of the medical profession, and highly interesting accounts of Mesmer and Puységur. Mr. Harte, a master of strong, crisp and vivid English, is also a keen student of this particular subject. The result is a book that ought to be widely known,—that, in fact, everyone who is specially interested in the subject is bound to see. Mr. Harte is a good deal of a free-lance, is not tied to any school, and likes the open air. All this is helpful in the pursuit of truth on this subject.

'Mind' for October gives us an excellent report of the proceedings at the new 'Summer School of the New Thought,' held at Upland Farms, Oscawana-on-Hudson, N.Y. The session lasted for two months, and seems to have been, ethically and spiritually, a veritable Paradise of good things. 'The range of subjects included art, science, literature, music, sociology, as well as the distinctively metaphysical studies and development of the principles of mind action that constitute the chief purpose of the School.'

In this number of 'Mind' there are contributions by some twenty able writers and speakers, mostly careful summaries of the lectures given on 'Practical Idealism,' 'Symbol-Psychology, and the myths of nations,' 'Poetry and its relation to Life,' 'The rights of children,' 'Literature for children,' 'The Sunrise of spiritual consciousness,' 'Browning's message to the world,' 'Tolstoy,' 'The New Thought in the Salvation Army,'—a suggestive gleanings from a remarkable collection of topics.

We really must give the following brief paragraphs from Ellan M. Dyer's account of 'The Message of the Summer School':—

Out from the noise and stress of the city, only thirty-eight miles quickly travelled along the banks of America's most picturesque river, into the quiet of country roads winding cool under the shadows of great trees, then winding up and out into the open till the reach of river, valley, wooded hill and radiant sky lies revealed in one encompassing picture of surpassing beauty—and we are at Upland Farms. The old life is behind us, the past environment beneath our feet. We have stepped up higher.

One common purpose has led the people hither, and one common love has bound their hearts together. Criticism forgotten, personal differences ignored, individuality held sacred—a more sincerely harmonious group of people were perhaps never brought together and held in a bond of daily good-fellowship and mutual uplifting.

The keynote of the impersonal, struck on the opening of the Summer School July 2nd, has vibrated unbroken to August 31st. Teachers with quickened hearts spoke to hearts that were quickening the message that the School has been created to promulgate: *The Spirit of God is WITHIN YOU; do Its bidding!*

It has been interesting to note how different were the phases of presentation as the speakers came in turn and spoke their word out from their own life of experience and thought: each week a syllable added, a new combination, an idea not advanced before, a cadence echoing from depths we had not fathomed—but one message, 'God is within you,' and one symphony, 'Glory to God in the highest; peace on earth, good will toward men!'

So has God freshened within the soul each day, and we are impressed with the simplicity of the great truth of being, and with the nearer possibility of its being lived in its simplicity through the stress of the outer life by the Soul whose eye is single to the God within himself. His whole body shall be full of light.

All this is very beautiful and instructive.

In one of Mr. Podmore's weighty paragraphs he gives a significant summary of a view held by Mr. Myers, and adds a useful suggestion. He says:—

The remarkable speculations of the late Frederic Myers have gone far to vindicate, on new lines, the Spiritualist contention, and to bring it once more as an open question before the court of science. . . . Briefly and baldly stated, his position is that recent investigations demonstrate, below the superficial consciousness which commonly passes for the whole personality of the man, the existence of a huge psychic organism, as yet imperfectly expressed in terms either of action or thought. The strength of the position here presented lies in this, that it makes the ordinary Spiritualist argument superfluous. Mr. Myers does not, indeed, reject that argument. Whilst admitting that many, perhaps most, of the trance personalities are but dream-figures, created out of the subject's own fantasy, he finds in certain cases proof of communion with spirits of the dead. But if his main contention is well-founded, Spiritualists can afford to dispense with these dubious revelations. Whether or not the conditions of another world permit its denizens to hold halting communication with those here, is a question of slight and transitory import, if we have it in our power to demonstrate, from its own inherent properties, that the life of the soul is not bound up with the life of the body. If in states of trance or ecstasy the soul has knowledge of things distant and things hidden, can foretell the future and read the past as an open book, it seems a lawful inference that, as such faculties have assuredly not been acquired in the process of terrestrial evolution, and find but little employment or justification here, they must testify to a world of higher uses, and an evolution not conditioned by our material environment. In a word, such faculties must be regarded not as vestigial, but as rudimentary; a promise for the future, not an idle inheritance from the past.

But, as usual, Mr. Podmore dismisses the basis of it all. The evidence is 'hardly sufficient to justify the speculation.' The evidence even for telepathy is 'in common estimation held as insufficient.' O 'all ye gods and little fishes,' what *would* satisfy Mr. Podmore? Does he ever believe that the hairdresser cuts his back hair?

We have received the first number of a new Quarterly, 'The Horoscope,' edited by Rollo Ireton (London: W. Foulsham and Co.). We do not profess to be judges of such publications, but it is quite obvious that the subject is seriously and cleverly treated. An Article by Maude Annesley on 'What is clairvoyance?' is specially bright

and entertaining. We note that all the prophets still predict trouble for England, mainly in relation to the Royal House and war.

We can cordially commend Ellice Hopkins' little book in 'The every-day help series,' on 'The story of Life, for the use of mothers and boys' (London: The Walter Scott Co.). Nothing could be better done, if home teaching concerning the mystery and sanctity of birth had to be done at all. Apart from that special subject, the book is highly informing, and is written with knowledge and skill.

#### A HINT TO CLAIRVOYANTS.

To awaken a spirit of reformation in our present inchoate methods of test mediumship, may I suggest that the art of describing the presence of spirit visitants, now in vogue among clairvoyants, is capable of considerable improvement, and that if a freindly discussion of the subject be started in your columns it may be productive of some rules and canons as to the right art of verbal representation?

There is a right way and a wrong way of doing everything, and in this case the aim before the delineator should evidently be to describe the personality of the spirit friend in such a way that a clear idea should immediately rise in the mind of the investigator.

Public mediums, as a rule, do not consider this aim sufficiently but are apt to pick up tricks and modes of expression from a certain fashion or vogue obtaining for the time being in the profession.

Some of these I am thankful to say have had their day. Old experimenters amongst us may remember the time when it was a common thing on visiting mediums to be asked such leading questions as 'Do you know John?' or 'Who is Mary?'

To give an instance of a vogue to-day—which I consider bad art judged by the above canon—a number of public clairvoyants begin by a rapid patter as the features of the face of one whose identity they are endeavouring to bring home to some investigator, who—poor soul!—is vainly trying meanwhile in his or her mind to form a clear mental picture out of this rapid verbal description. Now this is a task of which very few people are capable. Consequently they make a wrong portrait in their mind, and perhaps plaster it rapidly on to some wrong person, and the whole of the subsequent tests are a muddle. For example, a clairvoyant, after pouring forth a glib catalogue of features, while I was vainly trying to form a mental picture, and probably making a wrong one, suddenly asked me whether I recognised the spirit. I was bound to answer 'No.' This seemed to distress the clairvoyant. Then he said: 'His name is George—does that help you?' Of course it did not, because I had not yet a clear idea in my mind. Then he said: 'He died of paralysis, at the age of sixty or so.' This gave me a better chance, but while I was debating whether this had happened to any of my numerous acquaintances and friends, the medium gave me up and passed on to the next sitter. It was not until I was walking home that it occurred to me that the details might fit in with an uncle of mine whose funeral I had attended some five years previously.

Now the clairvoyant should have begun with some definite fact to throw my mind on the right scent at once. He should have first said: 'I see your uncle here,' or 'I see someone whose funeral you attended some five years ago.' Next he should have given the more determining facts of his name, and age, and mode of death; and only at the last, when I had this uncle definitely in mind, should the personal description have been given, so that I could have checked it off feature for feature. Surely the muddle in this case was the fault of the clumsy art of the medium, not mine.

If for any occult reason the personal description must be given first, I would suggest that it should be written down on a slip of paper and handed to the investigator to ponder over.

Possibly if this subject were discussed in your columns our public workers might obtain from it many valuable hints and criticisms, and the profession might improve its methods.

FREDERIC THURSTAN, M.A.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

In the interest of Members and Associates of the Alliance who find it impracticable or inconvenient to attend the Afternoon Drawing Room Meetings,

#### A SOCIAL GATHERING

will be held in the Banqueting Room, St. James's Hall, Regent-street, on

THE EVENING OF THURSDAY, DECEMBER 11th.

for conversation and the interchange of thoughts on subjects of mutual interest. The doors will be opened at 7 o'clock. Tea and Coffee will be served at 8.30 p.m. Admission will be by tickets only, which will be forwarded to all Members and Associates; 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.

*In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1903.*

*Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'*

#### CLAIRVOYANCE.

Mr. Alfred Peters kindly gives illustrations of Clairvoyance to Members and Associates, on Friday afternoon 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.

Mr. THOMAS ATWOOD, who is well-known to many of our readers from his contributions to our columns on 'Work in the Spirit World,' sailed for a new sphere of work in Alexandria, Egypt, by the ss. 'Syrian Prince' from London, on the 29th ult. Mrs. Atwood (Miss Constance) leaves Sydney on the 20th inst. by the ss. 'Barbarossa' to join her husband in Egypt.

## THE OBJECTIVE AND SUBJECTIVE MINDS.

The following experience occurred to a friend of mine recently, and I give the account as noted down in his presence soon afterwards.

The matter was very astonishing to him, and in no way can it be ascribed to the 'imagination' of one interested in such problems. Practical matters were pressing rather heavily upon him just then, owing to the move into a new house; and the considerable alterations which were being made both to the house itself and adjoining buildings much occupied his attention. For some weeks there was the strain of having to attend to his own work and to meet the constant calls of workmen.

A short distance from the house is a cottage belonging to the property, and adjoining it is my friend's studio. One morning he was standing with his back to the cottage door, looking towards the roadway that passes these buildings to the house. In this position the house lay on his left hand and the studio on his right. The distance from the cottage door to the studio door is about ten yards. With his back to the cottage door he could not see the studio door, as the two are in line with each other. Even if he had turned his head sharp to the right shoulder he could not have had the studio door facing him.

At the moment of the experience he had been called to the house—on his left—to direct workmen. At the same time he was keenly anxious to go to the studio to give other directions on a point much interesting him. The call to the house was inopportune and trying; yet, as choice of the two directions, he felt he must go to the house.

His own recollection of his attitude in the physical body was that he was standing looking down towards the ground in the instant of hesitation—his mind concentrated on the studio, his moral decision (?) turning him to the house. I now give the statement in his own words:—

'Without any consciousness of having set out to the studio, I discovered myself *gliding*, as it were, towards it. I was suddenly aware of the gravelled roadway passing beneath my feet slowly and steadily. I noticed the bits of grit, &c.'

[Position in physical body was looking downwards.]

'I glided on until I saw the studio door within arm's length facing me. It then occurred to me that I was moving *without moving my legs*. The surprise gave me a strong sense of shock, and in a snap I was back at the cottage door again. I felt the sense of shock for some little time.'

He was wholly unable to explain the experience to himself; he only knew it had happened, and in the order related.

1. The first thing that strikes one is that the experience sounds perfectly genuine. There was absolutely no reason why, at so preoccupied a moment, he should have had time or interest to imagine such a thing.

2. The 'passing of the roadway beneath the feet, the look of the grit,' appears evidential. 'Imagination' of the creative order is apt to skip infinitesimal detail. This perception is more akin to the automatic registration of detail shared in common with the camera plate, with which mechanism there exists no question of accepting or refusing facts; the question of degree does not exist.

3. The 'facing the studio door' appears evidential, as without having actually moved from the cottage door and turned twice at right angles, the doing so was an impossibility.

4. The point that interested me the most was that *directly my friend began to reason on his experience he ended it*. He 'noticed' the gliding, the stones being passed, the studio door facing him, and accepted the facts as mental propositions. This did not disturb the conditions existing.

But it 'occurred' to him that he was 'moving without using his legs.' Here was a break, a disconnection with the acquiescence in the series of mental propositions that were being accepted. Something was wrong—unusual. Then came the 'snap-back' into relation with the physical body.

I assume that directly my friend's mind *reflected* he there and then became again related to the physical body.

By comparing his consciousness of the 'gliding' movement with acquired knowledge of past experience in walking,\* he instinctively referred to his 'objective mind.'

That compendium of facts was still within reach; to act in conjunction with it was to return to it; to return to it was to enter the dominion of the objective perceptions, and that meant the domination of the physical.

This shifting of the will of the Ego from the concentration upon the studio to the consideration of how the journey was being accomplished, fatally destroyed the completion of it by shattering the domination of the will or central consciousness.

From the materialists' point of view there had been a momentary 'loss of consciousness.' That is, there probably occurred a temporary loss of consciousness as connected with the physical. It is obvious in the relation of the experience that there was no loss or lapse of perception of surroundings to the Ego whatever, but an increase or extension of them. My friend was simply functioning in the psychic body, and probably any clairvoyant would have seen the play through from beginning to end.

Reasoning from the order of the details of this experience, it suggests—

(a) That even when in the physical body the spirit can act independently of that body under certain conditions.

(b) That something can be done by the spirit when partly or momentarily free of the body; that more can be done when more extensively free of the body, and most can be done when wholly free of the body.

(c) That the spirit perceives objective facts under conditions when the attached physical senses cannot.

(d) That when the spirit is still attached to the physical body, the exercise of the reflective capacity of the mind† is apt to reconnect with the 'objective mind' and physical domination.

(e) That if any failure, from whatever cause, whether induced artificially or accidentally, occurs on the part of the physical to retain control of the spirit, then that spirit is temporarily free.

Very frequently in noted instances of 'hallucinations,' &c., the history adds that there was 'some mental strain' at the time: men had been reading for professions; women had been anxious for those loved.

The materialist at once contends that such perceptions are rendered unwarrantable owing to such existing conditions, 'strain' being 'unhealthy' and the 'reasoning faculty impaired' in consequence. But the further consideration of this question of 'strain' shows it to be on the winning side for Spiritualism. The composite representation of the Ego as spirit and body is largely, under 'conditions of strain,' functioning in the spirit. All real effort is effected by the spirit, and all real feeling is effected by the spirit. The body is the echo. There is, therefore, no logic in contending that the balance on the side of the exerted spirit places the Ego in the defaulter's column. His physical representation may be the worse for the heavy borrowing, but the cash is there—safe on the other side.

When life's circumstances bring pressure on the Ego, it means pressure on his spirit. The more strongly that spirit rises to the necessities of the hour, the stronger the exercise makes it. If the physical, as the weaker man, is, and can be, 'pushed to the wall' by the greater man sometimes, is this the moment to regret the unfortunate, 'unhealthy' conditions holding?

Let us be thankful when we see and hear of the strong man moving without consent of that much-hampered spiritual-physico personality.

## MINIMUM.

\* There evidently existed distinct consciousness that the circumstances required that if he was moving he must be walking. —M.

† Possibly the instinctive action of reasoning on 'messages' given to mediums brings in the failures. —M.

THE Spiritualists' International Corresponding Society will hold a special meeting at St. James's Hall (Regent Saloon, Regent-street entrance), W., on Sunday evening, December 14th, at 7 p.m., when Dr. Harlow Davis will give demonstrations of clairvoyance. (See advt.).—P. P.



## MR. PODMORE'S 'MODERN SPIRITUALISM.'

I have read, with much appreciation of his laborious historical research, the two bulky volumes just issued by Mr. Podmore.

If Mr. Podmore could have placed these historical records—which are most exhaustive and accurate—in one volume, and his own suggestions, reflections, and criticisms in Vol. II., Vol. I. would have been looked upon as a most valuable and necessary addition to the library of every man and woman interested in psychic research.

But there are conjurers on the mental as well as on the physical plane, and the latter show no greater ingenuity in sleight of hand than Mr. Podmore himself exhibits in sleight of mind. It is an imperceptible mental step with him between what might have been and what was; a second miracle of mental dexterity lands us upon the latter as a point of departure for fresh suggestions and further 'inconclusions,' and so on and so on, *ad infinitum*, within the limits of 'Modern Spiritualism' and Mr. Podmore's own mental processes.

We all like Mr. Podmore personally, and have even learned in the long years to have a kindly tolerance for his peculiar critical methods. Obstinate incredulity is the necessary and inevitable reaction from a too generous faith, and, moreover, all must feel kindly towards one who is never discourteous and very often distinctly amusing. But though the caution to 'keep our hair on' may no longer be necessary where Mr. Podmore is concerned, I do think it is incumbent upon us to warn easily hypnotised folk to keep their heads well screwed on and properly balanced, before embarking upon Mr. Podmore's recent work; otherwise they will find themselves in hopeless confusion as to where fact ends and Mr. Podmore's power of mental suggestion begins, when he is dealing with possibilities of fraud.

On the other hand, the greater one's horror of real fraud, the more keenly one regrets that this wholesome instinct may be in any way weakened by exaggerated statements or unreasonable suggestions, as an alternative to even a partial and temporary acceptance of the spirit hypothesis as a working one for experimental purposes. Herein lies the danger of Mr. Podmore's book (otherwise so valuable) to those who take it and him seriously.

I should like to say a word on his chapter upon the late Mr. Stainton Moses, because I think some may condemn this, and unfairly. I knew Mr. Stainton Moses personally, met him in familiar intercourse at the houses of various friends, and accept, without reserve, their unanimous testimony to his honour and integrity. But it has always appeared to me obviously absurd to look upon any character as the final appeal in matters scientific, or to be asked to accept this or that fact in phenomena on the testimony of any human being.

The 'impossible' is always happening, and if we make this the ground for keeping an open mind on the possibility of tables moving about, and heavy bodies levitating, we are equally bound to admit the possibility of a man acting with absolute integrity in ninety-nine out of one hundred relationships in life and showing duplicity in the hundredth case. It is very improbable—very rare—but still possible, and Mr. Podmore is well within his rights in pointing this out. I am quite sure it would have been easier for him to have written that chapter had Mr. Stainton Moses been still alive.

But when it comes to the case of Eusapia Paladino I am obliged to say that I consider Mr. Podmore's remarks upon the universally unsatisfactory nature of the precautions taken with her, misleading. I am not in a position to say whether Mr. Podmore did or did not know the details to which I allude, because he has not chosen to tell me one way or the other in answer to a private letter of mine. The facts, which were personally communicated to me at the time by the late Mr. Frederic Myers, point to a far more stringent and satisfactory holding of Eusapia in the 'Island' than Mr. Podmore admits in his book, and it is a little difficult to assume his entire ignorance on this point.

There were good and sufficient reasons for not including all details in the records kept, and therefore, Mr. Podmore most justly does not refer to them in his book, either as

evidence or as information. But if he knew them I think they should have modified very considerably his expression on this question, on pp. 201 and 202, in Vol. II., which in any case are, as I have already said, misleading.

To end these remarks with a few words of unstinted praise and admiration for the exhaustive nature of Mr. Podmore's valuable historical survey, I may mention that of a clergyman whom I, as a child, knew intimately. He was a chapel-of-ease in an obscure London district, and when the table-turning rage set in, made some experiments at home, hoping to satisfy himself and his congregation that it was all the work of the Devil—if true. He proved his points very satisfactorily (to himself and to them) in a thin brown volume printed, I believe, only for his friends. This tiny volume is one of my earliest recollections, and I had never seen it since childhood till one of his sons, who I had met quite accidentally, lent me a copy of it last year.

Yet even this episode, with the clergyman's correct name and initials, has been disinterred from the long buried past and recorded in 'Modern Spiritualism.'

E. KATHARINE BATES

## SPIRITUALISM: MEDIÆVAL AND MODERN.

In mediæval times there were two kinds of phenomena called Spiritualism. First, that of the Catholic Church, which sought to use all these mysterious powers—clairvoyance, trance, the working of 'miracles'—for noble and good ends. Second, that of the sorcerers, who sought to use them for selfish, personal, and destructive ends.

We, in these latter days, are apt when considering the relations between Modern Spiritualism and the Catholic Church of our own time, to forget that the Church existed for one purpose alone, to redeem the life of man from bondage, to enable him to become 'steadfast in Faith, joyful through Hope, and rooted in Charity,' in order that he might enter now into those 'castles of the soul,' as St. Theresa called them, and into a still fuller and blessed union with the Divine Sources of life hereafter. This is a very different matter from merely moralising an indifferent character; still more different is it from teaching him to understand the reason of anything; it is no mere course of instruction such as good people aim at nowadays; it is rather the imparting of a new life.

In our hurried, worried kind of existence we find it difficult even to understand how this 'redemption of the soul' or 'great transformation' was once made the centre of the whole religious life, nay, of the secular life also, which was under the direct control of the Church. Through her august system of symbolism, even apart from the directly mystical ritual whereby the heart and senses were directly appealed to, and connected with the deep truths of the inward life; apart from all this, every aspect of the world, its sunshine and its tempest, every plant that grew, and every animal that breathed, had a well-understood symbolic, as well as actual relation to the life of man, and became to him a vehicle of grace or a sign of warning. Every occupation in country and town—ploughing, for example, or baking of bread—was an entry not merely into physical but also into spiritual health, until, in the ascending scale of interpretation, the human life itself was reached, and the man, who had attained, through charity and patience, to a special gift or grace of character, or supreme pity, like, St. Martin, or to innocent joy, like St. Francis, became the channel by which that special grace passed to his fellows during his life here, and after his death in added power for ever. The manner in which this divine grace was sometimes transferred will, I think, justify me in speaking of the 'phenomenal Spiritualism' of the Church. It is recorded among the miracles at the shrine of St. Elizabeth, at Marbury, that a young mother walking many miles to visit the shrine, with her little paralytic child strapped upon her back, stopped for a rest, and left the child for a few moments while she went aside to pray. On her return the little one told her that a beautiful lady had come to her, wearing a crown and mantle, such as that worn by the saint as Grand Duchess of Saxe-Weimar, 'had passed her shining hands downwards several times from her head to her feet,' and she was entirely healed. That story should, I



think, prove interesting to the most modern, and Protestant, of Spiritualists.

In remote country places, and in many a cloister and foreign provincial cathedral, the spirit of the mediæval Church and her system of divine magic are still vigorously alive; and Protestantism knows something of it, also, in religious revivals like that of Wesley, and in 'movements' like that of the Salvation Army; but parted from 'phenomenal Spiritualism,' from the miraculous power of the saints, and from the perpetual fountain of refreshment flowing through sacrament and symbol into the outermost corners of life and work. For though the heavens are dark, and the plough, 'which is the cross,' has almost gone, the steam hammer may very well still represent the cruel oppression of the capitalist manufacturer. Modern life, then, being what it is, the best of its religion an abstract moralising, and its dealing with the world around it a carping criticism, can we wonder that the Catholic Church, and, indeed, all who value religion, should ask of Modern Spiritualism (critical and moral) an explanation of its relation to the inward life, to the salvation and harmonising of the soul, and should hesitate before allowing their children, unless 'steadfast in faith and rooted in charity,' to come under its influences in any way?

One of your correspondents quotes the instance of Mr. D. D. Home's conversion to Catholicism, and subsequent exercise of his mediumship. I knew Mr. Home well. He was converted to Catholicism, but was forbidden by his Director to hold séances. He was obliged, however, by his constitution to hold them, and, the matter getting abroad, he was requested to leave Rome; and this is how, in a letter to me in later years, he speaks of the Catholic Church: 'If God had intended that I should put my soul into the keeping of a man who shaves his head and wears a long black robe, I conceive that somewhere He would have told me so.' That is a very logical position, but it is hardly the attitude of a 'devout Catholic'!

The truth is, that Mr. Home, though a most kind-hearted and entirely frank and true man, was, like most people in our time, a realist, living in what a mediæval mystic would call the 'purgatorial' stage of the true life, and he could no more understand the higher stages of that life than his Director could understand the 'physiology of mediumship.'

J. A. CAMPBELL.

#### TO CORRESPONDENTS.

We have several times published the following Notice, but recent experience shows that, by many of our readers, it has either been overlooked or forgotten. We therefore repeat it once again:—

**SPECIAL NOTICE.**—The contributions of original poetry which we receive every week have become so numerous as to be quite embarrassing. To read them all, to give them all an impartial consideration, and to feel in the end that by the necessary rejection of many of them we have wounded the susceptibilities of friends, is weary and unpleasant work, besides occupying an amount of time which we can ill afford to spare. We have accordingly been driven, reluctantly, to the decision to accept no contributions of original verses in the future.

**PALMISTRY.**—Mr. A. Stuart, palmist, of Grove-road, Mitcham, writes to suggest the formation of an institute for palmists, on similar lines to the existing Society of Phrenologists. He thinks that a centre, formed by the masters of the science, around which students might gather, would be of great value, especially if the students were compelled to undergo a *severe* examination, strictly on scientific principles, and all unqualified persons were rigidly excluded. In this way he believes palmistry might be redeemed from the fraudulent practitioners who bring it into contempt.

**SUGGESTED FORMATION OF A SPIRITUALIST SOCIETY AT CHISWICK.**—We are informed by Mr. Percy Smyth, of 66, Thornton-avenue, that an attempt is to be made early in 1903 to start a spiritualist society in Chiswick, and that the Town Hall has been secured for some meetings to be held there in January and February, with a view to put the subject before the residents of the district and ascertain what support will be forthcoming. Mr. Smyth will be pleased to correspond with friends who are interested and willing to help in this work for the spread of the 'knowledge of Spiritualism.'

#### 'MAN—HERE AND HEREAFTER.'

##### A PROTEST.

In 'LIGHT,' of November 22nd, page 559, Mrs. Effie Bathe, speaking on 'Man—Here and Hereafter,' is reported to have said:—

'By consciously violating the great law of progressive evolution he (the suicide) creates around him conditions of the most terrible type that our vividest imagination can conceive: on the very lowest level of the astral plane he is bound down until the natural period of his earth life is fulfilled; and in some cases even longer. Amid the most loathsome surroundings he remains in the dark spheres in a *fully conscious* condition; whilst men who have hanged themselves create around them the scene of their last earthly moments—appearing to be still suspended with faces distorted, and tongues protruding, and limbs twitching convulsively, altogether producing an effect appallingly horrible to contemplate; others are lying on the ground with bleeding wounds or gashed throats, surrounded by pools of *ever-flowing* blood; whilst those in whom remorseful consciousness is awakening are piteously bewailing as they grope for light to guide them through the overwhelming darkness which surrounds them. This indeed is *Hell, but Hell of their own creation!*'

Now I would recommend that this sentence be placed side by side with the quotation from C. H. Spurgeon, given in a previous issue of 'LIGHT,' and I think that, taking away the eternity of the latter, there is little to choose between them.

I have fought the orthodox hell for thirty years and had hoped to escape it when I came, years ago, into the broader light and atmosphere of Spiritualism, but here the old hateful bogie appears again, and I unhesitatingly assert that my better instinct recoils as much against Mrs. Bathe's teaching as it does against the teaching of Orthodoxy.

In a word, I don't believe a scrap of this horrid nightmare, and no spirit of hell, or goblin damned, will make me believe that against which my better nature recoils and shudders, and I am amazed to think that any one professing to be a Spiritualist can believe it at all.

The greatest boon that could be conferred upon the people who profess to know so much about the future state of others (not themselves) of an appalling character, would be to put them through the pitiable conditions in which others have often been brought up, before they have been guilty of the last tragedy of earth, and then, perhaps, it would come home to their sense of humanity and reason that a hell on earth has had enough of its dreadful reprisals without a second edition further on. Personally, I would rather believe and hope for extinction than believe one word of the horrid nightmare. A great deal of dramatic distortion takes hold of sensitive and poetic natures, which after all has no foundation in fact.

We have hells here on earth, but man's nature has been so wonderfully made to bend to circumstance that he can get his little bit of enjoyment out of his little hells here, and I do not regret it at all. I have seen many a ragged urchin, lovely through his dirt, a veritable little god of beauty and form, ready to enjoy his little lark, at the expense of my conventional respectability, and would gladly have made him my friend to help him towards a better understanding of my relation to him, failing which I was glad at any rate that in his sphere he was happy, and perhaps in some respects more healthy than myself; another indication that humanity is wonderfully adapted to its surroundings, and that the imaginary hells that we believe to exist, by the contrast of our conditions, do not exist at all to those who have only experienced a very limited area of life and consciousness.

When we can properly distinguish between what we know and what are mere guesses, and when we can contemplate other conditions without putting our sensitive emotions and imaginings into them, we shall see that whilst life here and hereafter has its necessary disciplines, often painful and distressing, it has not so much in it of punishment as it has of mercy.

HENRY LLEWELLYN.

**TRANSITION.**—Miss Jessie Findlay, the adopted daughter of Mrs. Jas. Bowman, of Glasgow, and to whom she was fondly attached, passed to spirit life recently in America, whither she was sent some eighteen months ago for the benefit of her health. We sympathise with Mrs. Bowman in her great grief and trust she may have the consoling realisation of the spirit presence and ministry of her loved one.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
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### JEANNE D'ARC, MEDIUM.

One of the notable books of the year is Mr. T. Douglas Murray's presentation of the Life and Trial of Jeanne D'Arc, 'as attested on Oath and set forth in the Original Documents' (London: Wm. Heinemann). Although certain original documents are missing, by great good fortune there has been preserved for us a story the like of which the world has never known, and a report of an examination or conversation as unique in kind as it is thrilling in personal interest. Mr. Murray is safe in saying that the life is itself unique in all human history. 'Whether as a saint or a nation-maker, Jeanne's place in world-history is assured.'

For our own part, we hold that nothing can possibly account for it or explain it but the word we have used above. She was a 'medium.' This gentle village girl, suddenly mounting to the emotions of adult manhood, and, at eighteen, without preparation, becoming a statesman, a leader, a consummate soldier, as well as a saint—startling seasoned old warriors with her strategy, her audacity, her swift movements, and even her management of artillery—can only be accounted for on her own terms. She affirmed, from first to last,—and paid for her affirmation with her life,—that she was called and guided by voices, who taught her, commanded her and, when it might be, protected her. These voices never left her: every day she heard them, and saw the lights that came with the beautiful beings who spoke to her. In fact, the whole story turns upon these voices and the lights. To her, they were more real and authoritative than all else in the world. She may have erred in her identification of the appearances as St. Margaret, St. Catherine and St. Michael, and in her attributing to these the authority of God: but it is absurd to dismiss her testimony as 'hallucination' or 'illusion.' There would still be her amazing life to account for: and it must always be borne in mind that this astounding life came to an end in its nineteenth year, and that 'into one short year,' as Mr. Murray says, 'her whole astounding public career is crowded: Orleans, Patay, Troyes, Rheims, Paris, Compiègne: glory, exaltation, wreckage, and captivity. But France was, at the end of it, a conscious nation with an anointed King, and the work of deliverance was assured.'

This last line must be borne in mind when we read the pathetic closing pages of her trial, and remember the tauntings of her tormenting judges, that the voices which had promised her deliverance had deceived her, and her own heart-breaking moaning for awhile over that—

startlingly reminding us of that other heart-breaking grief of one who cried 'My God, my God, why hast Thou forsaken me?' But both ended in trust and blessed faith.

And yet—and yet—did the voices deceive her? They promised her deliverance, and she got it; but not as she expected. Before this last agony, she had been told of its approach. 'They had always told me it was necessary for me to be taken prisoner,' she said to her judges. We ask in vain, Why? But this tragic necessity runs through all history: and forever there appears to be some subtle spiritual connection between the world's need and the cross and fire.

The reasons for the condemnation and burning of this glorious creature were complex, partly political and partly ecclesiastical. Certain powerful soldiers and statesmen feared her and wanted their revenge; and the Church could not endure her voices, her audacity of opinion, and her freedom of action. The Church demanded submission, and it got intrepid independence: it insisted upon a theory of its own, and it got contradiction and an avalanche of defiances. For many days she was confronted by scores of the most artful, the most learned, and the most merciless priests and doctors of the day: she alone, a girl of nineteen, unaided, and in public: and she mastered them all, baffled them and tired them out: and, though they broke her for a moment, she recovered and conquered the world at her burning.

The special cause of her condemnation was her mediumship. Her priestly judges said that her angels were devils, that her voices were the voices of demons, and were in this no wiser than certain obscurantists of our own day. But she steadfastly answered: 'They give me good counsel; they teach me to be pure and courageous: they encourage and comfort me; and never fail me: I know very well who and what they are.' They could not forgive this—priests never do forgive any 'supernaturalism' but their own:—and so she was crushed mainly for witchcraft and obstinacy in refusing to accept the demon-theory of the Church.

The 136 pages which here give a verbatim report of her splendid grappling with her judges are unspeakably interesting. Was there ever anything like her superb calmness, her self-possession, her courage, her naïve wisdom, in the presence of such a pack of human wolves? and every day, she declared, her voices kept consoling her and telling her to answer bravely. Hard pressed, she would say, 'Speak to me no more of it: pass on': or simply—a score of times—'Pass on.' She was put in irons and complained. 'O but you wish to escape,' said her tormenters, in the place of judgment. 'It is true I wished to escape, and so I wish still,' she said: 'is not this lawful for all prisoners?' 'You say you are my judge,' she said, at a great crisis: 'take care what you are doing, for in truth I am sent by God, and you place yourself in great danger.' They kept accusing her of demon-communion. 'Do you know if you are in the grace of God?' they asked. Swift and sure came the fine answer, 'If I am not, may God place me there: if I am, may God keep me so. I should be the saddest in all the world if I knew that I were not in the grace of God. But if I were in a state of sin, do you think the Voice would come to me?' And, as for courage: 'If you will not believe in the Church,' they said, 'you will be declared a heretic, and by other judges punished with the pains of fire.' 'I will say no more to you,' was the intrepid reply: 'and if I saw the fire, I should say all that I am saying to you and naught else.' And again, nearer the end, 'If I were condemned, if I saw the fire lighted, the faggots prepared, and the executioner ready to kindle the fire, and if I myself were in the fire, I would not say otherwise, and would maintain to the death all I

have said.' But she did flinch—and recanted: and then, almost at once, recovered herself,—‘O the pity of it,’ she cried, ‘this treason to which I have consented. I have damned myself to save my life.’ But the good confession was renewed, and there was no more swerving. We have only to add that the editor’s work is done modestly and tenderly, and with much judgment. His Introduction is just what such a contribution should be—simple and really introductory, leading the reader to the main work and giving the dominant note or motive of it. The whole work should be specially welcome to Spiritualists.

### ‘DREAM WORLD’ AND ‘REAL WORLD.’

ADDRESS BY MR. EDWARD CARPENTER.

There was a large gathering of the Members and Associates of the London Spiritualist Alliance on Thursday evening, the 20th ult., in the Regent Saloon, at St. James’s Hall, to hear an address, under the above title, by Mr. Edward Carpenter, the well-known writer on social reform. Mr. E. Dawson Rogers, the President of the Alliance, occupied the chair, and after some introductory remarks from him, Mr. Carpenter addressed the meeting.

MR. CARPENTER commenced by referring to the peculiar fascination possessed by the world of dreams, the fantastic and contorted images of which, like the images seen in troubled waters, sometimes seemed to be mere reflections of the real world and at other times to constitute a peculiar and separate sphere of their own. As a rule the dream world presented a sharp contrast to the real world, for when we wished to say a thing is not a reality we termed it a ‘dream.’ The object of the address, however, was, from a philosophical standpoint, to bring these two worlds together and show them in some degree as belonging to each other. They might thus throw light on each other, and in the course of the inquiry suggestions might arise as to the genesis of both. It was not to be expected, however, that a complete and consistent theory of the whole subject would be forthcoming.

Of late years what had been called the mental view of the world had come into great prominence. Some years ago—in the middle of the last century—when the great progress of modern science was at its height, so to speak, and thinkers were infected by the materialistic idea of existence, it was the fashion to consider human beings as consisting of a congeries of material and physical atoms by whose contact certain mental phenomena in the shape of consciousness were evolved as a kind of by-product. Since that time, as they were all aware, partly through the influx of Eastern metaphysical ideas and partly through a natural reaction on the material side, there had been a great swing of the pendulum, and there was a disposition on all sides—what with Mental Healing, Theosophy, Spiritualism, and so forth—to regard mental phenomena as the real basis of existence and the material world as its outcome and product.

Proceeding, Mr. Carpenter said: In the first place, then, I should like you to consider the way in which thoughts spring up in the mind. Here we are dealing with neither the dream world distinctively, nor the real world (and by that I mean what in common parlance we call the real world, that is to say, the material world), but with those thought-forms and images which occupy our attention in our waking hours. Considering these thought-forms and images, we seem to see them springing up of themselves and almost at random, from the background of consciousness, images of scenes, the countenances of friends, concatenations of arguments, &c. We take a few moments’ rest and immediately the mind is peopled by a motley crowd of phantoms. A moment more, however, and we see that the crowd is not a random crowd, but that it is given its form by the thoughts, desires, feelings, and emotions lying half hid beneath and within us. It is these that give the colour and fertility to our thoughts. Putting it quite generally, we might say that desire and emotion are creative, and that thought is the form in which these things embody themselves.

By way of illustrating his contention, the lecturer cited the well-known fact that when depressed or anxious the mind abounds in images of misery and disaster, while a hopeful condition elicits images of a correspondingly bright character. The thoughts in each case had a tendency to illustrate the prevailing mood or emotion.

Tracing the method by which desire became creative, an example was found in the case of a man who built himself a house. The initial desire to do so began probably with a certain restlessness which passed at length into a confused thought-form in the mind. Gradually it grew distinct and took shape in the definite desire to build a house. Next came the search for a suitable site, and when this was found, the kind of house required was decided upon, the architect drew the plans, and in a little while the house was erected, as the fulfilment and outward expression of the desire and emotion behind all. So it was always—whatever feeling man held in his mind, its tendency was always to push its way forwards and outwards. If one harboured in his mind a desire to benefit, or to injure, another, the feeling was all the time pushing its way into action. ‘You may not do anything for ever so long, but all the time the channels are being worked out towards utterance.’ This explains why we, all of us, act often so much more heroically—sometimes so much more meanly—than either ourselves or our friends might expect. We might never have acted so before, but all the time the ideas have been lying in our minds preparing the way towards action, so that when the time arrived a great flood of emotion rushed down these channels and the unexpected action was the result. Nor was it merely the great floods of emotion that so came and expressed themselves; sometimes the quiet, commonplace feelings came out. It needed but that they should be persistent. The slight pressure of a hand against the side of great ship floating in a river would, if continued long enough, produce an effect and move the mighty mass. So it was that our faces, our expressions, the tones of our voices came ultimately to express the thought and feelings within us from the beginning. In the mere child this was not the case, but as age increased the body became more and more the expression of the thoughts and ideas. It might almost be said to be a law of Nature that the feelings and thoughts within us should inevitably push outwards towards expression and utterance in the external world. It might be objected that there is a great deal of difference between a house, for instance, and the thought of a house. The house was a solid body which resisted pressure, while the thought was a mere shadowy, impalpable thing. Well, it might be admitted that there was a great difference, but it was not an unbridgeable gulf that existed between the dream house and the real one; there was actually an essential unity. And that brought us to the question, What is the meaning of ‘reality’?

Digressing at this point, Mr. Carpenter dwelt for a short time on the subject of dreams. They appeared before our eyes as a succession of images, scrappy, incoherent, and grotesque. This was because the higher reasoning centres of the brain were at rest and quiescent, and therefore did not control the images, which in consequence took a random and confused form. But the point to be observed was that these dream images were inspired by underlying feelings. To take an illustration, we might be sleeping without sufficient covering at night, and immediately dreamed of blundering through snow drifts or shivering in the Arctic regions. In this connection, Mr. Carpenter recounted the experience of a friend of his, a traveller, who while in the interior of Africa with an exploring party was, owing to the failure of their provisions, deprived of food for several days. He related afterwards that during this period he was never able to sleep without being visited by a tantalising dream in which he beheld a dish of most appetising mutton cutlets. That was how the emotion of hunger had manifested itself. People who took anaesthetics frequently had dreams in which they seemed to be liberated from the body and soaring through space with a sense of great joy and freedom. Probably something of this kind did actually happen, and the subtler portion of the mind was separated from the body.

It was noticeable, too, that some dreams had an artistic quality about them, and Mr. Carpenter quoted the case of a



friend of his who, being visited with dreams in which his ideas took a literary form, was accustomed to keep a pencil and paper beside him to record them. One night he received four lines of what, in his dream, seemed to him to be exquisite poetry, and awakening, in the rapture of the moment he wrote the lines down and went to sleep again. In the morning, when he recalled the experience and hastened to examine his literary treasure, he discovered this extraordinary composition :—

‘Walker with one eye,  
Walker with two;  
Something to live for,  
And nothing to do.’

There had no doubt been some poetic emotion behind this effusion, but it had lacked the direction of the higher reasoning faculties.

It was submitted, then, that the process of the creation of dream images was in some degree the same as the process of the creation of thought images that sprang up in waking hours. They were in each case inspired by emotion, the only difference being that in the case of dreams, the thoughts, being uncontrolled by the higher reasoning faculties, the expression was not so orderly or artistic. Another point was this: ‘If you watch your mind carefully you will see that this rather scrappy, incoherent upgrowth of images takes place even in our waking hours.’ This was seen especially when the mind fell into a state of reverie. A train of thought more or less rambling sprang up, and the individual was, for the time being, oblivious of his external surroundings until a shock or interruption of some kind recalled him to outer things. The process, indeed, was going on all the time, the only difference being that when thoroughly awake the thinker had his ideas continually corrected by the facts of external life. This helped to explain why thoughts in dreams seemed so much more real than the thoughts of waking life. We were accustomed when we thought of a house or a tree to see, mentally, only a shadowy kind of object, but when we dreamt of a house or a tree we saw it just as it really is, because in our dreams there was nothing to disturb or check the thoughts that came to us. The house or the tree went on growing in our consciousness until it assumed a degree of vividness and reality which it seldom obtained in our waking hours. Thought had a tendency to grow into reality.

Advancing his argument another step, Mr. Carpenter pointed out that we might not only let our minds fall into a state of reverie or day dream, we might also force them into a given direction; and that is what the author—novelist or dramatist—did when he created his characters. He protected himself from interruption by retiring to the quiet of his study, and there turned his thoughts in a certain direction. His avoidance of interference from the external world sometimes permitted the scenes and characters he mentally created to attain such a degree of reality that they appeared to him as actual and life-like as the scenes and people of the world around him; and sometimes after he had written them down and circulated them, his thought creations conveyed the same idea of reality to others. Thus it was that the characters and scenes of our greater novelists and dramatists were so full of the quality of reality that on recalling them to mind we were sometimes puzzled to remember whether we had met the scene or character in a play, or a book, or in actual life. Here was an instance of the fact that thought images might attain the same degree of reality to the consciousness as the images which passed through the mind in dreams, when they had the same favourable conditions for their unfoldment. In this fact we beheld another evidence of the unity of the dream process and the thought process, and of the fact that there is a constant ebullition of these images going on in our minds both in waking and in sleeping—a continual ebullition of images inspired by underlying emotions and feelings. In our waking hours the action of the reasoning faculties sorted them out and arranged them in their places, but the main idea was this, that there was an everlasting outgrowth of images from the mind stuff within us. ‘I suggest,’ said Mr. Carpenter, ‘that this is really the process of creation; that the process of creation which we are witnessing within ourselves, and within the minds of others, is possibly the

same process as that by which the forms and images of the outer world also are created. In ourselves we see it as an orderly progression towards the external world. First of all, as I said, there is the inchoate, unshaped feeling at the very back of our minds, then the dim thought in which it embodies itself, and then that pushing itself forward in expression or action. Our actions give birth to things outside us, and so there is a gradual movement outward into the actual world.’

As regarded the application of his arguments to the subject of Spiritualism, Mr. Carpenter said he could only speak with diffidence, since he could not claim any authentic acquaintance with psychical phenomena; he did not, however, feel any doubt that in the presence of certain persons called mediums, while they were in a state of trance, apparitions appeared which were seen by several people at the same time, although it seemed to him pretty clearly established that, as a general rule, these apparitions were more favourably seen in a rather dim light. Furthermore, he believed that after these manifestations the medium was generally greatly exhausted. He took these three points which he believed were generally accepted, as an illustration of what he had been saying, and in order to bring the phenomena of Spiritualism into line as far as possible with the other phenomena with which he had dealt. They had seen that the growth of thought or dream images towards reality took place more and more in proportion as the person who gave birth to these images was isolated from disturbance. It seemed credible, therefore, to suppose that in the case of a medium in a state of trance or sleep the images to which he gave birth might attain an even greater degree of reality than in ordinary dreams—such a degree of reality, in fact, as to cause them to appear real to persons other than the medium. Further, it was natural to suppose that if there were any reality about these phenomena they would be better seen in a dim light than in a strong one, since this was also the peculiarity of the images attendant upon a condition of reverie. If while dreaming by the fireside the dreamer was disturbed by the entry into the room of someone bearing a light, the whole apparition faded before his eyes, because the appearance of the light set up another train of images more intense and powerful which, acting positively on the dream images, banished them altogether. Then as to the third point—the exhaustion of the medium as the result of the manifestations. This also was absolutely in line with the facts governing the production of thought images. The author who spent three or four hours in writing a novel or play was doing the hardest work to which a mortal could devote himself. He was throwing out his mental life to inspire, embody, and create those thought images which he gave to the world. Naturally he was intensely exhausted after his work, and by a parity of reasoning it might be assumed that the medium out of whose mind-stuff such images were created was exhausted in like fashion.

Whether walking in the streets of a city, or sitting at home with a book, one was all the time surrounded with the expressions of human thought; most of the objects seen or dealt with existed at some time within somebody's brain—therefore we were living to a great extent amid the thoughts of other people, and the creations of their minds. Directly this was admitted other questions arose: How about Nature outside? How about the sea, the mountains, and the stars, the forests, and the flowers of the field? Whose thoughts were these? Were they the thoughts of other beings? It was difficult for us not to imagine that there might be some clue or connection between the two things—that as one world was the thought of human beings, so the other—the external world—was the thought of a higher being than man. Put in a bald way before people, this idea might seem somewhat fantastic and absurd. But there were many things strange and difficult to believe which were nevertheless true. Let them take writing for example. The educated person was so accustomed to it that he saw nothing wonderful about it, but to a savage, who had never seen or heard of writing, the thing was impossible to understand. He could not imagine that these dots and scratches could convey thoughts to a person's mind. Another point upon which the lecturer dwelt was our tendency to see rather the underlying

ideas of things than the things themselves. To a child learning to read the alphabet appeared a very material, meaningless thing, but when he grew up to maturity he ceased when reading to see the dots and scratches, he only saw the ideas which they expressed. Similarly when we looked into the faces of our friends, particularly those who were dear to us, we did not see them so much as what was going on behind; that was to say, we did not occupy ourselves so much with the material aspect, we saw through our friends into their minds. But when gazing at the lower animals we were more apt to see only the outer form. Where was the line to be drawn? It was a question of interpretation. We could interpret the movements of our friends, but the lower animals were on a different plane. Coming to the inanimate objects, a tree, for instance, seemed to be destitute of intelligence, or sense, or real spiritual existence: and yet after all a tree had characteristics which assimilated it to ourselves. What was it in ourselves that gave us the right to feel that we were 'selves'? In all probability it was the feeling of character, the feeling that we had a life of our own. Man had a tendency to express himself and his character in spite of opposition. Obstructed on one side of his nature, he would seek expression in another, but the same was true of trees. Cut off their branches, and they produced others. Even if you cut down the tree it would leave behind seeds which would serve to reproduce its kind. It might be said, therefore, that there was an element of selfhood in the tree—something that assimilated it to man and his mentality. We could not, therefore, draw the line and say, 'Here is intelligence, and beyond that there is no intelligence,' and though we could only infer that probably intelligence reaches down all the way—though we could not prove that there was intelligence lying behind the phenomena of Nature in the same way as it lies behind the ideas and actions of the human race—still there was a great inference in favour of that belief, and sometimes there was something more than an inference—there was a kind of intuition of a mind behind the things of Nature which we see.

'We conclude the intelligence of our friends because we should find it impossible and absurd to place ourselves on a lonely pinnacle and look upon those we love as mere automata. And in the same way, in proportion as we come to love and understand the animals, and the trees, and the stars, we shall find it impossible to draw a line and to say "There is life and intelligence in ourselves, and not in these outer things." A time will come, I cannot doubt, when we shall be able to project these images from our minds into the external world and give them objective reality as we cannot do to-day.'

In conclusion, Mr. Carpenter said: The universe is the theatre of an immense interchange of intelligence and emotion. Countless hosts of living beings of all grades of organisation and consciousness are giving utterance to themselves, and unfolding that which lies within them. With incredible speed, the messages of these intelligences flash through space. The messages of light and sound and electricity, the waves of feeling and of thought, penetrate everywhere. Modern science is showing us that it is an easy thing to make the crystal air, the liquid ocean, or even the solid frame of the earth itself into the vehicles of vibrations which without wire or channel shall convey our thoughts safely and surely to one another through intervening leagues of distance. Is it wholly unreasonable to regard the countless vibrations which are ever going on around us, and ever radiating from and impinging on every known object, as similarly in some degree messengers of intelligence?

The intelligences which constitute the universe are doubtless of infinite variety, and of infinite grades of understanding and consciousness. Some may inhabit a mere point of space; others may enclose a planet or a solar system. Some are harmonious together, others may be—as we know well enough—in violent hostility or warfare with one another. Yet it is impossible to regard the world as simply a theatre of warring beings and personalities, because (as all science, philosophy, and experience convince us) there is a vast unity underlying all; and all these beings and personalities must root down in one ultimate life and intelligence.

All of them in the end, and deep down, have a common purpose and object of existence.

The lecture, which was received with great applause, was followed by a long and animated discussion.

MR. RAWSON, who spoke at great length, said the lecture was by far the most important one he had ever heard, because the lecturer had announced for the first time publicly a thing which was now beginning to be known to be an actual fact. This, it appeared from Mr. Rawson's subsequent remarks, was the fact that the phenomena of matter were produced by the unconscious mind. In this connection he gave some extremely interesting instances, one of which dealt with the experience of a gentleman in Paris who, having discovered the power of his own unconscious (or sub-conscious) mind over matter, was able to produce effects upon the material objects around him without physical contact. On one occasion he told his brother, to whom he was demonstrating his power, that he would cause any small article in the room to transfer itself to his hand. The brother suggested that a pistol which was lying on the table, should be so acted upon, and held out his hand to receive it. In an instant the pistol was transferred to his palm, solely by the action of the conscious mind on the unconscious one. One of the conclusions he (Mr. Rawson) had come to was that thought was probably a high tension current of about 5,000,000 volts. He concluded by remarking in effect that if matter was really produced by mind—as it certainly seemed—when the majority of mankind realised the fact and exercised the power of their sub-conscious mentality, they might virtually produce a new world in place of the present one, which, with its difficulties and sorrows, no one particularly wanted. (Applause.)

DR. ABRAHAM WALLACE, after referring to the fact that he had for many years been an appreciative student of the works of Mr. Carpenter, expressed the pleasure with which he had listened to the address. Nevertheless he felt that Mr. Carpenter should enlarge his generalisations and become a student of phenomenal Spiritualism; and he alluded to the fact that in some of the best materialisations he had witnessed the medium had not been in a trance at all. Then as to visions in a waking condition, he quoted an example of a prophetic vision, afterwards fulfilled (the particulars of which appeared recently in 'LIGHT'), as an evidence of the fact that such visions might relate to events in the future. Another example of the inadequacy of Mr. Carpenter's explanation was found in the case of persons who could accurately describe things actually happening at a long distance away; and Dr. Wallace quoted a striking instance in his own experience.

MR. ARTHUR LOVELL took exception to the use of the word 'real' as applied to the waking world in contradistinction to the dream world. The only difference lay in the degree of compression and concentration. Dreams were as real as the things of the physical world, but they were not, of course, so compressed, and when once it was understood that everything which had manifested—even the slightest, the most sublimated idea—was material, then it would be seen that everything which was not spirit was material.

MR. THURSTAN referred to the two streams which pass through the consciousness, one flowing from the subjective to the objective and the other *vice versa*. The result was that there appeared to be two grades of consciousness in each of us and two kinds of realities, accordingly as we were in *rapport* with the objective or the subjective world. He also alluded suggestively to the teaching of Andrew Jackson Davis, that the birds, beasts, and flowers of earth were produced by human thoughts and emotions which rose to a certain level and then condensed back again in living forms around us. When human life was more advanced the *flora* and *fauna* would attain a higher grade of expression. He cited the case of a white dove materialised in a séance room as a possible example of a living form produced by the thought of spiritual beings.

MR. E. WAKE COOK pointed out a notable distinction between waking thoughts and dreams. The former were leisurely in their development, occupying an appreciable space of time, whereas dreams, as is well-known, were inconceivably rapid.

MR. E. W. WALLIS, in proposing a hearty vote of thanks,

expressed the belief that as the human consciousness deepened and unfolded and we realised more and more the real power and innate ability of the spirit to express itself, the limits of the outer world would disappear. We were all the time passing over the boundaries of mere sense-impression in the physical world. The idea expressed in the lecture that the things of Nature may be thought forms from more exalted minds than those of earth, was quite in line with the spiritual philosophy. He concluded by expressing the pleasure and profit with which they had listened to the admirable discourse under discussion.

MR. W. J. LUCKING felt some slight disappointment that in the excellent address to which they had listened they had learned nothing of the *source* of dream images and thought images. They had been told that there was a constant ebullition of these, but where did they come from? That was the crux of the matter.

THE PRESIDENT, in allusion to some of Mr. Carpenter's statements concerning the scrappy and incoherent nature of dream images, claimed that he personally had experience of dreams that were perfectly logical and sequential in their character, dreams in which he had delivered addresses, the ideas and arguments in which he could recall when he awakened and which showed an ability of which he was not at all conscious in his waking hours. He had a strong dislike for figures, but in his dreams he had worked with ease long calculations, the answers to which he found, on awaking and laboriously checking the sums, were quite correct. He mentioned as a significant fact in his own experience and that of others, that in dreams the dreamer may see, hear, and touch, but never taste or smell. Another point was the varying grades of apparent reality. He had once had a dream so extraordinarily vivid and real that although it happened many years ago he had never forgotten it. Now if we could have these impressions and all these life-like experiences in a dream state without the natural physical objects at all, where was the necessity for these physical objects? Did not this all point to the fact that all our sensations of physical objects were merely states of consciousness?

The vote of thanks having been cordially approved, Mr. Carpenter returned thanks. He was grateful for the many useful suggestions which had been made to him. As he had explained, he was not very conversant with the subject of Spiritualism. The object of his discourse had been to show that the dream world, and the so-called real world, were not distinct, but uniform. They could not get to the root and source of mental life. All that could be said was, that thought images had their birth in feeling. Where feeling came from was another question.

After some further brief remarks from various members of the audience, the meeting terminated.

MR. GEORGE SPRIGGS.—The following extract from a letter written by a Member of the London Spiritualist Alliance, will afford the readers of 'LIGHT' an illustration of the success attending the work of Mr. George Spriggs. Our correspondent writes: 'I desire to express my indebtedness to Mr. Spriggs, who, during my recent visit to him, gave such a remarkable diagnosis of my whole self that it should be made known far and near. He not only (or at least his control) diagnosed my whole frame and functions, but also went back to my conditions forty-four years ago so accurately that I was amazed at his details of my physical conditions, which I so well remember, at that youthful time. Such experiences as these make one bold in declaring the blessings of Spiritualism.'

A 'BUILDING FUND' AT STOKE NEWINGTON.—The earnest and energetic Spiritualists at Stoke Newington who have for some years past carried on a successful work in the Blanche Hall, Wiesbaden-road, as the 'Spiritual Progressive Church,' finding that building inadequate for their growing audiences, in October last commenced a Building Fund with a view to securing a hall of their own. Mrs. M. H. Wallis, of 62, Station-road, Church End, Finchley, London, N., has kindly consented to receive donations to this fund until the New Year, and the committee hope to be able to report substantial progress at the New Year's Party on January 7th. Contributions will also be thankfully received and acknowledged by the president and treasurer, Mr. H. Belstead, 81, Leconfield-road, E.N., and by the corresponding secretary, Mr. A. J. Cash, 51, Bouverie-road, Stoke Newington, N. Cheques, &c., should be crossed 'London and County Bank.' A circular showing the work of the church will be posted to any address on application.

## 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.*

### Trance Mediumship.

SIR,—Mr. Morley's comments upon my letter under the above heading, in your issue of October 18th, necessitate a few words in reply.

I maintain that true spirituality and common-sense (or what should more correctly be called un-common-sense) are one and the same thing. Let us apply a little of this un-common-sense to Mr. Morley's contention that the great homage and deference to which the late Queen was used from her infancy up, having given place to spiritual preference, unhappiness is the consequence.

Spiritual philosophy teaches me that each individual is happy or unhappy in accordance with his or her behaviour to others; the behaviour of others to us having nothing whatever to do with the matter.

Your correspondent says: 'That she did her duty no one can deny. Yet many a struggling, heart-broken mother, following the sacred path of duty, has found peace and happiness over there.' Exactly, who would think for a moment of doubting it? It is, in fact, my own particular argument. Does the sacred path of duty bring happiness to struggling, heart-broken people below the rank of royalty only, or where does Mr. Morley draw the line? The mere fact that Her Majesty enjoyed the devoted love and reverence of millions of hearts seems to me sufficient proof that she must be happy.

Your correspondent says: 'The appalling poverty and crime on the one hand, and the affluence of Church and State on the other, with an almost total lack of spirituality in both, are enough to drive a Spiritualist, who has the movement at heart, to despair.' What has this to do with the matter in hand? We are discussing whether an individual, who has nobly done her duty in all relationships of life, is happy or the reverse in the spirit world. Incidentally I may remark that I call myself a Spiritualist, and have the movement at heart, but I see no reason for despair. In fact, despair should be an unknown word to a Spiritualist. Spiritualism teaches me optimism, not pessimism, as it seems to have done to Mr. Morley.

May I be permitted to give a little personal experience? I have a friend here who occasionally sits with a fairly average trance medium. Without being aware that I had written to 'LIGHT' on this subject, and at a sitting held about a month ago, Queen Victoria came, and among other things, said that she was perfectly happy.

I do not care much about going to mediums myself; I have been trying for years past to rise to something higher and prefer to go direct to the spirit realms for all I require, which I find much more satisfactory and reliable in every way; but out of curiosity I had a sitting with this same medium. Queen Victoria came, and spoke through the medium's organism, the guide specially stating that the Queen should speak for herself. She assured me that she was perfectly happy and working as of yore for her country's good; and in answer to my query whether the homage and deference she had received during the earth-life in any way affected her happiness, she replied that they certainly did not.

I say nothing as to the identity of the spirit, or the veracity of the communication, but should like to mention that the medium in question is English.

Here we have a particular spirit coming to two different sitters and saying in person that she is perfectly happy; on the other hand we have a spirit calling himself Henry Drummond, behaving in exactly an opposite way to what the real Henry Drummond would do, saying that the same person is unhappy, and upon grounds that are totally inadequate. Does Mr. Morley accept both these statements?

Mr. Morley says I seem to take umbrage at the trance utterances of Mrs. Twing, but in reality this is a very small part of my criticism. That referring to King Alfred is a much more flagrant example of the ideas of 'ill-educated democracy'; and of that he takes no notice whatever. Similar foolish utterances are quite common in the American Spiritualist Press, even by mediums of world-wide reputation, said to be speaking under the guidance of spirits from the highest spheres. It seems almost a peculiarity of American mediumship.

In conclusion I would say that we are not 'to put the veto of telepathy on every communication that does not square with, or that upsets, any notions we may have held,' but we are to use the amount of sense each one is gifted with in judging what comes before us.

The freaks of trance mediumship are incomprehensible. I know a man, an honest, earnest truth-seeker, who has for



years been assured that his counter-part awaits him in the spirit world, a young girl he knew in his boyhood, a relation, who passed out of the body in her early teens. By many mediums she has been perfectly described to him, and her name often given, so that he felt quite convinced of her identity. Lately, through a strange medium she was fairly well described, but was positively stated to have lived in the spheres for many hundreds of years, and no relation of course. Who can explain this sort of thing? I have given up all thought of trying, and live in hope of some day learning the truth. To obtain truth, on this plane of being at least, appears to me like trying to hold a slippery eel.

Los Angeles,  
Cal., U.S.A.

A. K. VENNING.

November 10th, 1902.

#### Mr. W. R. Brailey's Mediumship.

SIR,—It was with pleasure that I saw Mr. W. Ronald Brailey's advertisement appear in 'LIGHT.' I had often wondered why this remarkable medium's name had not before appeared in your valuable and much perused directory. Perchance you will accord me the favour of giving some of my experiences for the benefit of those inquirers who feel inclined to test Mr. Brailey's mediumistic powers.

Let me incidentally say, two of the greatest boons in my life have been, a three years' companionship with 'LIGHT,' and the evidences of the spirit world and spirit return which I have obtained through Mr. Brailey. Of course evidences of a private nature have been the most convincing, but these unfortunately cannot be committed to cold print.

My first personal experience I look back upon with mingled surprise and pleasure. It was at a Friday evening séance, when some psychometry was being given. A tray was passed round amongst the sitters, for articles, and I placed a medallion, which I carry in my pocket, amongst the various articles collected. I hardly knew what to expect, so judge my surprise when the control dived into the long-forgotten past, picking out with perfect accuracy various details of my past life as though from an open book, giving the years in which certain things had occurred; naming my hopes, my fears, my aspirations: my physical ailment, and suggesting a remedy. No thought-reading could have done it. I was a stranger, and my medallion was picked out indiscriminately. On learning that the article was mine, the medium gave me a clairvoyant description of my mother, who passed away four years ago. The description was perfect in every detail.

Shortly afterwards I persuaded my wife to accompany me. She had been suffering from—as I then thought—a slight ailment. When the control came *en rapport* he told her that her health needed urgent attention, and advised me to have a private sitting, which I did, going alone. My wife was a perfect stranger to the medium, and I nearly so. Yet the control described the obscure symptoms of my wife's complaint without asking a question, averring that he could see what was the matter with her as she had entered the room on the Friday previous. How, I ask, is it that he was successful when four doctors had been unable to give her satisfaction?

I have known the medical controls to pick out of a promiscuous circle the sufferers and tell them what they were suffering from, without any request on their part. And there are other phases of mediumship possessed by Mr. Brailey which I should like to see recorded.

Walthamstow.

GEO. MORLEY.

#### Conjuring or Thought Transference.

SIR,—It is due to the Mr. and Mrs. Baldwin whose performance I witnessed at Aberdeen and Edinburgh, to say that the former had no cabinet, and made no professions of being able to do anything beyond acting as spokesman for his wife, who appeared to be entranced.

The following written queries were answered without the papers leaving the possession of the inquirers. In each case the name signed was also correctly called out by Mrs. Baldwin.

My sister asked, 'When am I going from Aberdeen? To what place? And who will follow me?'—CECIL ELLERMAN.

Answer: 'You are going to London next month and your brother will follow two months after.'

A friend asked 'When and how did my brother die?'

Answer: 'He was drowned in the wreck of the "Forfarshire" nine years ago.'

A lady friend asked, 'When am I to be married?'

Answer: 'On the day after to-morrow.'

In these and other cases of which I had a knowledge collusion was an absolute impossibility.

C. A. M.

#### Mr. Grant's Mediumship.

SIR,—As I shall not be able to attend the meeting at Clapham on the 4th of December, perhaps you will allow me to briefly describe a sitting I had with Mr. Peter Grant on November 3rd.

I called about three o'clock in the afternoon, and the little room was perfectly light. Mr. Grant left the room while I wrote and folded up the letter I was asked to write. On his return he lightly touched it, folding it yet once again, and placing it on the table at my side. I presently washed and dried—more thoroughly than ever in my life before—six small slates, which never left my sight and charge again during the sitting. I put them first on the table at my side, but later removed the little stack on to my lap as Mr. Grant requested. We talked for a few moments, and then Mr. Grant taking hold of one end of the pile, while I held the other, we raised the slates for a few seconds in the air. No fragment of pencil had been put inside, but on examining the slates the centre one was found to be covered with writing. The writing was an answer to my folded-up letter, but I do not regard that as any proof of the presence of the person to whom I addressed the letter. It was, however, at least, a proof that *some* intelligent force succeeded in ascertaining the contents of my folded letter, and precipitated a reply on the inside slate of six, in the manner described. Whether this intelligent force was incarnate or discarnate, I know not, but the latter appears to me the more reasonable suggestion. Anyhow, if any one of your sceptical correspondents will meet me at the rooms of the Alliance, and show me how writing can be obtained under precisely similar conditions, I shall be grateful. I regret to hear of Mr. Grant's accident, and trust he may make a speedy and good recovery.

BIDSTON.

November 30th.

[We have other letters on the same subject, but as they are all to the same effect the publication of one of them is sufficient.—ED. 'LIGHT.']

#### Elementals and Elementaries.

SIR,—In the very interesting address by Mrs. Effie Bathe she makes one mistake when speaking of the difference between elementals and elementaries. The former are, as she states spirits of the elements—earth, air, fire, and water; but, if she will refer to those two most excellent occult works, 'Art Magic,' and 'Ghostland,' she will see that the elementary spirits, or elementaries—which are mentioned, also, in Milton's 'Paradise Lost,' 'as embryos,'

'And many more too long,

Embryos, idiots, eremites, and friars,'—

are *not* spirits that have at one time inhabited human bodies; but that they are *destined* to do so in the course of progression. They cease to be elementaries or embryos after once becoming human.

It is the *karmat rupas*, or spirits dwelling in the sphere of *karmat loka*, that Mrs. Bathe is evidently alluding to.

As to animals' souls, I have proved that their continuance is a fact, having, many years after two of our dogs, Sultan and Alp, had died, seen their spirits clairvoyantly, coming with all their affectionate earth mannerisms, at times when I was not thinking of them at all.

With respect to those non-human spirits that are said to be *not* immortal, surely we may hope, unless the contrary is absolutely *proved*, that that is an error, as it would be a sad thing to contemplate *any* life that has once been brought into being as being completely annihilated.

GEO. WM. BLYTHE.

#### Spiritualists' National Union Fund of Benevolence.

SIR,—Through your courtesy I wish to acknowledge, on behalf of my committee, the following subscriptions to the Fund of Benevolence (received during November), and cordially to thank all who have so kindly contributed. May I also suggest to the readers of 'LIGHT' that donations from new subscribers would be very acceptable, as this work of benevolence could be much more effectually carried on if a larger amount were at the disposal of the committee? It is hoped that during the festive season, now fast approaching, many friends will remember this fund and send their donations to

Yours faithfully,

(MRS.) M. H. WALLIS,

Hon. Financial Secretary.

62, Station-road, Church End,  
Finchley, London, N.

Amounts received: Miss Mack Wall, 10s.; A Brother's mite (for Mr. C. Ware), 5s.; Rustomjee Byramjee, 2s. 6d.; Mr. F. Pollard, two donations (for Mr. C. Ware), 10s.; Mrs. Lily Morley, £2; Mr. Robertson, Glasgow, 10s.; 'N. H.', 5s.; Mrs. A. A. Squire 2s.—Total, £4 4s. 6d.

## SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—On Sunday next, at 7 p.m., Mr. Walker.—P. G.

FINSBURY PARK.—19, STROUD GREEN-ROAD (FIRST FLOOR).—On Sunday last, a friend gave us an address on 'Modern Hindooism,' which was highly appreciated.—Cor.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—On Sunday last, Madame St. Clair's address on 'Inspiration' and answers to questions were both interesting and instructive. On Sunday next, at 7 p.m., Dr. Berks T. Hutchinson.—P. H.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last the trance address by Mr. W. Millard on 'Imparted Words on Leaving' was much appreciated. Afterwards satisfactory clairvoyance was given. Meetings every Sunday at 7 p.m.; séance follows.—R. MATHER.

WOLVERHAMPTON.—CLEVELAND-STREET.—On Sunday last Mr. J. W. Boulding delighted his audiences with fine well-thought-out addresses on 'Jacob's Ladder,' and 'Spiritualism not a Religion of the Tomb.' Speaker on Sunday next, Mr. Woollison.—A.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL, S.E.—On Sunday morning last an excellent public circle was held. At the evening service, Mr. W. E. Long gave an address upon 'The Ministry and Inspiration.' On Sunday next, at 11 a.m., public circle; at 6.30 p.m., an address by Mr. W. E. Long upon 'Seers and Prophets.'—J. C.

SOUTH TOTTENHAM.—193, HIGH-ROAD.—Another thoughtful and closely-reasoned address was given on Sunday last by our leader, Mr. G. Cole, on 'The Resurrection.' Miss Crouch sang delightfully 'Abide with Me.' On Sunday next Mr. Cole will speak on the religion of the ancient Druids.—W. F. L.

PORTSMOUTH.—ALEXANDRA HALL, BRADFORD-ROAD, SOUTHSEA.—On Sunday last Mr. D. J. Davis, of London, delivered stirring and logical addresses on 'Exercise the Gifts Within You,' and 'Why and How I Became a Spiritualist,' which were much appreciated by large audiences.—H. B.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last we were pleased to listen to Mr. Peter Lee, whose discourses on the 'Exegesis of Existence' and 'Spiritualism Critically Examined,' were much appreciated by good audiences. Speaker on Sunday next, Mr. E. W. Wallis.—G. F. D., Secretary.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last, Mrs. Graddon-Kent gave an admirable address on 'The Two Powers—Good and Evil: An Analysis and Psychological Study,' which was much enjoyed by her hearers. On Sunday next, at 3 and 7 p.m., the Union of London Spiritualists will occupy the platform.—W. T.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last, Mr. Henry Brooks gave an address on 'Practical Spiritualism,' after which a discussion took place on one of the topics touched upon by the speaker. Speaker on Sunday next, at 7 p.m., Mr. D. J. Davis, and Mrs. Webb will give clairvoyance.—H. G.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last, Mr. (J. W. Lear offered an invocation, and a manly and outspoken address was given by Mr. N. C. Elliott, a promising young speaker. Mr. G. Tayler, who presided, gave a reading from 'Spirit Teachings' and some interesting remarks. Speaker on Sunday next, Mrs. Roberts.—W. H. S.

NEWCASTLE-ON-TYNE.—TEMPERANCE INSTITUTE, RUTHERFORD-STREET.—On Sunday evening last an excellent and instructive address was given by Mrs. Read on 'Eternity and Reincarnation,' to an appreciative audience. Mr. H. Seddon presided. At the after-meeting remarkable clairvoyant tests were given by Mrs. Pickles and Mrs. Read, and also psychometry by Mr. Bowman. Speaker on Sunday next, Mr. Lawrence.—H. S.

PECKHAM.—CHEFSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last Mrs. Barrell delighted a large audience with her discourse on 'What Spiritualism Means,' and her clairvoyant descriptions, which were all recognised. The after-circle was well attended. On Sunday next, at 11.15 a.m. and 8 p.m., public séances; at 6.45 p.m., Mr. Ray will give an address. No subscription or fees whatever; service books provided. 'LIGHT' may be had at any time at the bookseller's adjoining the hall.—VERAN.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On November 26th, Mr. Clavis gave his fourth lesson on clairvoyance, and the clairvoyance and psychometry by Mrs. Evans were much appreciated. On Sunday last, Mr. Clavis discoursed on 'Thy will be done on earth as it is in heaven,' and remarkable clairvoyance and clairaudience were given by Miss Annie Lavis; fifteen names were given and all recognised, besides many messages. On Sunday next, at 6.30 p.m., speaker, Mr. J. Evans, and clairvoyant, Mrs. Evans.—S. O.

CAVERSHAM ROOMS, 31, CAVERSHAM-ROAD, N.W.—On Sunday last, Mr. Bishop gave an interesting address and Mrs. Bishop gave good clairvoyant tests.—E. A.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIMBORNE-ROAD.—On Sunday evening last Mrs. Roberts spoke on 'Hope for All.' Some interesting personal matters and impressions helped to make a good address, which was closely followed. Mr. H. Belstead (president) spoke on Dr. Parker and some current events. Speaker on Sunday next, Captain Montague.—A. J. C.

DUNDEE.—The local newspaper, the 'Courier,' continues to fairly report the proceedings of the society here, and on November 24th gave an account of a painting séance with Mr. D. Duguid, illustrated with a reproduction of one of the pictures. At the Sunday services on November 23rd and 30th the large hall was again overcrowded, and the addresses by Mr. Macpherson and Mr. James Watson were much appreciated. On Tuesday, November 25th, Mr. Clark gave a reading, and clairvoyance was successfully given by Mrs. Inglis.—C.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—At 11.30 a.m. on Sunday last, Councillor J. J. Horne delivered a practical address on 'Municipal Ideals.' At 7 p.m., Miss V. Burton gave her first public address in a manner which augurs well for her future usefulness. Mrs. H. Boddington presided. On Friday next, at 8.15 p.m., Mrs. Boddington, psychometry. Sunday next, at 11.15 a.m., Alderman Fred Knee on 'The Wickedness of Bad Housing'; at 7 p.m., Mr. J. H. Dixon, 'Mediumship and the Cultivation of the Spiritual Senses.'—B.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mr. Kinsman, in an eloquent address, pointed out the rapid strides made by advanced thinkers in the churches, and the great need for mediumship. Mr. Adams gave a good chairman's address, and Mrs. Hodder sang a solo which was much appreciated. On Sunday next, at 7 p.m., Mr. Hodder on 'The Foundation of a True Spiritual Church.' On Tuesday, at 7 p.m., Band of Hope; on Thursday, at 8.30 p.m., public séance; on Saturday, at 8.30 p.m., social evening.—E. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—In spite of the inclement weather on Sunday last, these rooms were again crowded. Mrs. M. H. Wallis gave an inspirational address on 'The Naturalness of the Spirit World.' This subject was treated in a brilliant manner and the address was supplemented by successful clairvoyance. Chairman, Mr. George Spriggs, vice-president. On Sunday next, Mr. J. W. Boulding will deliver an address on 'Personal Experiences.' Doors open 6.30 p.m.—S. J. WATTS, Hon. Secretary, 26, Osnaburgh-street, N.W.

## NEW PUBLICATIONS RECEIVED.

'Sleeping and Awakening.' By JAMES MACBETH. London: Morton & Burt, 187, Edgware-road, W. Price 2d.

'The London Matriculation Directory.' London: W. B. Clive, 157, Drury-lane, W.C. 1s. net.

'Wings of Truth,' for December. E. Marsh Stiles, 12, St. Stephen's-mansions, Westminster, S.W. Price 6d.

'Anubis,' for December. London: 14, 'Arcadian-gardens,' Wood Green, N. Price 6d.

'The Idler,' for December. Edited by Robert Barr. London: Chatto & Windus, 111, St. Martin's-lane, W.C. Price 6d.

'Evolution and Phrenology.' By ALFRED THOMAS STORY. London: L. N. Fowler & Co., 7, Imperial-arcade, Ludgate-circus, E.C. Price 3s. 6d. net.

'Manuel de Magie, Sommaire de Science Occulte.' Par M. BOUÉ DE VILLIERS. Librairie H. Chacornac, 11, Quai Saint Michel, Paris. Price 1fr. 50c.

'La Tradition Cosmique.' Première partie, Le Drame Cosmique. Tome I. Librairie H. Chacornac, 11, Quai Saint Michel, Paris. Price 7fr. 50c.

'Evolution of Character.' By SARAH CORBETT. London: Theosophical Publishing Company, 3, Langham-place, W. Price 2s. net.

'The World's Advance Thought,' 'The Flaming Sword,' 'Literary Digest,' 'The Messenger,' 'Light of Reason,' 'Modern Astrology,' 'New Thought,' 'The Occult Truth-seeker,' 'Freedom,' 'The Spiritualist,' 'New York Magazine of Mysteries,' 'Psycho-Therapeutic Journal,' &c.

If God is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a discouraged or uncheerful being in the world.—HORACE BUSHNELL.