

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.

A writer in 'The Sunflower,' to whom prominence is given, discusses with unusual seriousness the reported decadence of Spiritualist meetings in the United States. The speakers, he says, are grievously complaining of lack of engagements and poor pay.

This writer is merciless. The pay, he thinks, about matches the speakers. Sitting next to an educated lady at a meeting lately, he received the following confidence: 'Isn't it fearful to have to sit here and endorse such stuff?' 'It certainly was,' says this writer, who adds:—

Spiritualists must raise the tone of their meetings if they wish them sustained. In the early days we had such lecturers as Denton, Edmunds, E. V. Wilson, and others too numerous to mention, and in Boston there were no halls large enough to hold the crowds who attended. We could have them to-day if we made a bid for the same degree of intelligence. Ingersoll filled the largest theatre at a dollar a head when common lecturers went begging for a hearing.

What has brought about this change?

We have no one to blame but ourselves!

We have put sensation above intelligence, have bid for cheapness instead of intelligence, ability and medial development. Too many times if a person would come for a little or nothing, or for their expenses, or in some cases for whatever people were disposed to give in a collection, they would be taken in preference to someone of known ability at a stated sum. The result was disastrous.

We are not in a position to judge how far all this is accurate as to America. We hope it is only one side of a complex subject. But it is likely to be true, and there is some truth in it as to this country. The question is whether it represents decadence all round. We think not. Centres of interest change. Yesterday the centre of interest may have been eloquent and scholarly or rousing exposition. To-day it may be tests. To-morrow it may be worship. It consoles us to think that on the whole we are certainly marching on.

In a previous number of 'The Sunflower,' another writer (or was it the same?), in the same prominent position, put phenomena in the first place, thus:—

A recent article by quite a prominent Spiritualist writer contained the following: 'Spiritual demonstrations are facts established by Nature, and if the laws and principles are taught for a few generations there will be little demand for evidence.'

We wonder just what it means? Are we to reach a position where we are to say, as they did of old, 'A wicked generation demands a sign'? or are we to think that evidence that was given a few decades ago is good for us to-day, and that Spiritualism bases its right to public recognition on the ground that it demonstrates what have been claimed as facts, but which must be accepted as such by faith?

We do not believe that evidence by teaching principles will ever be accepted. It is not accepted in this world's matters, and we do not think it ever will be any more fully than it now is in other lines. It would be useless to teach any principle connected with a fact in mechanics, and when called on for proof to say, we have proven it and you must accept our statement of facts on that basis.

Spiritualism without phenomena would be like astronomy without the telescope and spectroscope: nothing but theory. When that day comes, something else with the knowledge now possessed by Spiritualists will attract the attention of the progressive religious minds of the day. Spiritualism is by no means to be considered a finality.

'The Harbinger of Light' prints a letter from Dr. Hausmann on the subject of spirit-photography, in which he is a firm and ardent believer, but he makes what he calls the 'humiliating' confession that we are not in possession of sufficient knowledge to give an explanation of it. He thinks that 'a very intelligent class of spirits' are engaged in the production of spirit-photographs, and says, 'Few spirits are strong enough to impress a sensitized plate, unaided by others,' but others are very willing to help in these as in other experiments. As to that, he tells of the materialisation of a spirit on the day of his funeral, but says that he was helped by sixteen other spirits. Dr. Hausmann says he testifies to what he has seen.

As regards spirit-photography, he says:—

If you take a sensitised plate in a plate-holder (projected against ordinary light), and sit with one or two harmonious friends regularly twice a week and punctually at the same time, for sixty minutes, after weeks or months the developed plate might show one of your own friends or one of those who were powerful on earth. The plate thus influenced and developed, or a plate exposed for a shorter time (five to ten seconds) in a photographic apparatus, might show unexpected spirit visitors only too glad to have found an opportunity to bear testimony of their presence and to reach, sooner or later, mortals in huts or palaces. If one person has had such experiences why should not others have similar results in return for their patience and their confidence in a brotherhood of spirits?

From a message lately submitted to us we extract the following: 'Take particular notice of the hour of your listening for messages. It is not helpful to us nor to yourself to sit just when you have a little leisure to give to us. We have a great work across, that fills our lives. We have to arrange and limit our moments, so that you can see how impossible it is for a friend to be with you (except by accident) just when you wish it. Consider, my friend, that your life is always a great part of our own.'

How reasonable! and yet there are some of us who behave as though the people of the spirit-world were always at our beck and call. No wonder we get personations and contradictions. We are inclined to think that the Spiritualists of an earlier day were more serious and reasonable as to this matter of setting apart an hour, a specified hour, for communion. Under that arrangement, we are persuaded that the best results may be gained in the long run.

'The Grail' (New York) is an attractive and eloquent monthly, quite 'out of the common.' People who read it must look out for surprises, as the editor is a free man and original. What do our readers think of this?—

God is the great idealist. The universe and all things therein are His ideals passioning into the actual. God is artist, and we, His beauty-passionings in process. Mental images, every one of us first, and then the fleshy actuals we are, the spirit actuals we are becoming.

But a merely mental image is idler than mist that would frown back the dawn and, failing in its impossible task, annihilates in the morning's great smile. There is something more; and that is, a heart. An ideal without passion in it is as if snow flakes were set to thinking roses, but succeeded only in massing themselves into icebergs. There is not only a mind in the universe, but deeper than the mind there is love. God is the great Lover. Therefore He is the great artist imaginer, the divinely beautiful creator. Creation is His great passion. The beauty of His soul yearns over it. Its sighs are His sighs of despair as the actual disappoints the ideal. Its songs are His songs of rejoicing that the ideal is finding some adequate expression. All nature is athrob with His artist-heart passioning that the beauty of Himself be revealed in the beauty of us. The beauty He sets in sea ways and sky dreams, in the smiles of flowers and the dimples of babes, in the enchantment of women and the great truth of men, is that we may fall in love with beauty, that so He may establish the beauty of his dream upon us.

There are five thoughtful and artistic verses on the mystery of Life and God. We give two of them. They help to show the tone and intent of this messenger of refined thoughts:—

We cannot understand the mystic ways,
Whereby the blossoms into being blow,—
How they transform the sun's white rays
Till all these splendid colours show,—
How scentless rain and lifeless mould
Into such fragrances unfold.
We simply know earth's flowers are fair
And bless our hearts, upspringing everywhere.

And Thou who art the Life of life,
We seek to know but cannot find;
The tongues that speak are tongues of strife,
The blind but lead astray the blind;
'Lo, is His secret here! lo, this the way!
Yet is our thought confused, our feet astray;
But that Thou art and always doing right
Falls on this darkness with a quiet light.

SPIRITUAL PRAYERS. (From many shrines.)

Lord, I know not what I ought to ask of Thee; Thou only knowest what I need; Thou lovest me better than I know how to love myself. O Father! give to Thy child that which he himself knows not how to ask. I dare not ask either for crosses or consolations; I simply present myself before Thee; I open my heart to Thee. Behold my needs which I know not myself; see, and do according to Thy tender mercy. Smite or heal; depress me or raise me up; I adore all Thy purposes without knowing them; I am silent; I offer myself in sacrifice; I yield myself to Thee; I would have no other desire than to accomplish Thy will. Teach me to pray; pray Thyself in me. Amen.

SIGNOR MARCONI AND SPIRITUALISM.

According to the Central News, 'Signor Marconi is reported to be conducting important experiments in Spiritualism in collaboration with a certain Roman Princess, whose name is not mentioned, but who is said to be an extraordinarily gifted medium.'

'King Victor Emmanuel, whose interest in all matters appertaining to Spiritualism is well known, is said to have been invited by the celebrated inventor to honour a séance with his presence. Some remarkable materialisation phenomena are said to have been recorded by Signor Marconi with the aid of his royal medium.'

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, DECEMBER 6TH,

WHEN BRIEF ADDRESSES WILL BE GIVEN

BY

Miss McCreadie, Mrs. Fairclough Smith, 'Clairibelle,'
Mr. Ronald Brailley, Mr. J. J. Vango, and
Mr. Alfred V. Peters

ON THEIR MOST

Noteworthy Mediumistic Experiences.

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

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

Dec. 20.—MRS. PAGE HOPPS, on 'Cross Currents in Passive Writing.' At 7 p.m. for 7.30.

[Particulars of subsequent meetings will be given in due course.]

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, the 4th inst., Mrs. Fairclough Smith will give illustrations of clairvoyance at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On Wednesday next, the 5th inst., Mr. E. W. Wallis will deliver an Address at 6 p.m., on the 'Spirit's Body—Its Powers,' to Members and Associates—no tickets required.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for Members and Associates for psychic culture and home development of mediumship, on the afternoon of Thursday next, December 6th, at 4.30 p.m. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs will kindly place his valuable services in the diagnosis of diseases at the disposal of the Council, on Thursday, the 13th inst., between the hours of 1 and 3. Members, Associates, and friends 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, not later than the previous Monday, stating the time when they can attend, so that an appointment can be arranged. As Mr. Spriggs can see no more than eight persons on each occasion, arrangements must in all cases be made beforehand. 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.

TALKS WITH A SPIRIT CONTROL.—On Friday next, the 7th inst., at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to Spiritualism, mediumship, life here and on 'the other side.' This meeting is free to Members and Associates, who may introduce non-members on payment of 1s. each. Visitors should be prepared with written questions of general interest to submit to the control.

LONDON SPIRITUALIST ALLIANCE.—On Wednesday, November 21st, at 6 p.m., in the lecture room of the London Spiritualist Alliance, 110, St. Martin's-lane, Mr. E. W. Wallis, under spirit influence, delivered the first of a series of explanatory addresses. In it he dealt with 'The Death Change,' from various points of view. On Wednesday, December 5th, the subject will be 'The Spirit's Body—its Powers.' These meetings are intended for, and are free to, the Members and Associates of the Alliance.

MORE INDIAN PHENOMENA.

'The Hindu Spiritual Magazine' keeps up its reputation for publishing striking instances of spirit manifestations, and usually the persons relating these cases appear to be worthy of full credence; at any rate the editor, a distinguished Calcutta journalist, evidently regards them as trustworthy. The October issue contains several curious stories, which we briefly summarise.

During the hot season, when the doors and windows of the house of a gentleman, formerly head-master of an important school, had been closed and barred on account of the storm of dust, a number of dried fruits were seen to fall from the ceiling of one of the closed rooms. Presently, fresh fruit and leaves fell in the same unaccountable manner, with the sap still oozing from the severed stems, as if they had been gathered the moment before, though, on account of the heat, 'leaves or fruit plucked from trees shrank up in a few minutes.' Some of the leaves and fruit grew only in the hills, at least six miles distant.

An influential Government official was asked to defend some persons suspected of being implicated in the Sepoy mutiny. Somehow he lost the papers which he was to lay before the Governor, and in his despair he went home intending to commit suicide, and locked himself in his room. His son, peeping through the window, saw him talking with a Jat peasant, and afterwards he came out in a happy frame of mind. It appeared that as he was about to commit suicide, in an unbalanced mental state, he suddenly saw the peasant in the room, and this man handed him the missing papers. When he laid them before the Governor, he pleaded so earnestly that the prosecution of the suspected men was abandoned.

The following is a change from the stock tricks of the Indian fakirs; it is quoted from the American 'Sunday Magazine,' as told by the late Captain John Gladwin Jebb. The Captain and a dozen other officers were sitting in a room twenty-five feet long and fifteen wide, lighted by a row of twenty gas-jets along the cornice, when a fakir came to beg. They promised liberal alms if he would give a novel exhibition of magic:—

'He lifted his left arm and pointed his finger at a gas-jet in the corner; after a moment it went out. He pointed at the next one, and it was extinguished also, and the next, and the next. Soon only one jet remained alight. The man stopped to rub his left arm lightly with his right hand for a few moments, then he pointed at the final gas-jet and out it went. We asked for the lights to be restored, and immediately the one last extinguished appeared again, and we saw the man in the same attitude as before, except that this time he was pointing with his right finger instead of his left. In this way he relighted every burner in reverse order.'

The spectators feigned indifference, and the fakir seemed annoyed; after his eyes had met those of each one in turn, he said, in slow, measured tones, 'No sahib may leave his chair,' and turned round and walked out of the room. The officers laughed, thinking he had given them up as too sceptical, and resumed their conversation. Presently one of them, now a distinguished general, tried to rise to go to his quarters, but after seeming to struggle for a moment he settled back and his face turned red. 'Whatever is the matter?' he exclaimed, 'I can't get up.' Nor could any of the others succeed in rising, and the queer scene was presented of 'twelve strong young fellows striving their best to get up out of their chairs, and every one of them as helpless as a paralytic.' The sensation, says the writer, was an odd one, something like the inability to recall a familiar name; he 'could not bring power to bear at the right point.' After about half an hour the fakir returned and asked if they desired any other experiment, but no, they had had enough, and gave the man a liberal present. All he did was to say 'The sahibs may now rise,' and they were on their feet in an instant. This, no doubt, was done by what Dr. 'Fax,' in 'Annals of Psychical Science,' calls suggestion in the waking state, by concentration of will-power. We might ask whether the extinction of the gas-jets was not also illusory—an effect of suggestion. It is not stated whether the gas escaped during the process.

'A respectable resident of the Graham Bazaar' sends to the 'Times of Assam' the case of Koilash, a sweetmeat seller of Dibrugarh, whose wife died, leaving a baby six months old. Koilash hired a nurse, who slept in his house, and who heard someone crying outside, in a mournful tone, 'Give me my child, I will take away my child.' She called Koilash, who recognised the voice as that of his deceased wife; he went outside the house, but could find no one, and the voice kept sounding from different places in rapid succession. This is stated to be going on every night.

An ascetic pilgrim, who writes from a temple at Benares, relates some strange experiences. While living in a lonely place he was aroused about 7 a.m. by the sound of someone pushing at his unbolts door. He asked who was there, and a voice replied, 'I am Jadunath,' which was the name of his eldest brother. He soon received news that his brother had died on that same morning at 7 a.m. at a place five hundred miles distant. At another time he dreamed that a woman told him that a rich lady in Benares had died. On inquiry he found that the death of the Benares lady had taken place a few days before, and that the other woman had died exactly at the time when he saw her in his dream. (On one occasion he asked an automatic writer to obtain a message from a Rajah whose guest he had formerly been. Many questions were put and answered, and finally, as a test, he asked the spirit of the Rajah to give him a name of which the medium could have no knowledge. The reply came correctly, the name being written in a distinctive form not used in the part of India to which the medium belonged.)

'The Hindu Spiritual Magazine' is calculated to do valuable work in spreading a knowledge of Modern Spiritualism in India, and in showing the essential similarity of Eastern and Western phenomena.

PROFESSOR LOMBROSO ON SPIRITUALISM.

'The Tribune,' of November 24th, published the following communication from its correspondent at Milan:—

MILAN, November 23rd.

'The "Corriere della Sera" having published an article by a specialist stating that the spiritist experiences related by Professor Lombroso in the article published in the November number of "La Lettura" were mere tricks, and that, for the most part, the mediums have been detected in the perpetration of fraud, Professor Lombroso replies to these allegations in an interesting letter published to-day by the "Corriere della Sera."

'He says that he has seen under a full light a large cupboard moving, without anyone's interference, and by mere mediumistic force. He rejects the idea of pure spiritual life, but declares that there exists an emanation of a substance which is extremely subtle, and which produces psychic phenomena.

'Professor Lombroso says that the mediums Cook and Piper have never been suspected of trickery, and that tricks are easily avoided. The medium Eusapia Paladino was enclosed within an electric net provided with bells which rang upon the least movement. Professor Lombroso asks what further proof could be required.'

EARTHQUAKE PSYCHOLOGY.—Henry Harrison Brown, the indomitable Editor of 'Now,' gives in his October issue some instances of the psychological effects of the San Francisco earthquake. One lady 'had for five days been expected to die from a complication of diseases. In her self-forgetfulness she got out of bed, walked uphill, and has been all right since. A nurse at one of the hospitals reports that a paralytic who had not walked for two years was the first to get out of doors.' The wife of Chief Justice Beatty, of the California Supreme Court, had been suffering from nervous depression and heart trouble. The judge 'hurried home to find the house upset and the chimneys down, but was delighted to find his wife up and doing, calmly managing the affairs of the household, not in the least excited or put out, and in fact she seemed to be the coolest-headed person about the place. She has been well and strong ever since, better than she had been for years.' Mr. Brown says that this demonstrates the Law of Suggestion: 'I am that which I think I am'; a law which can be illustrated at all times, but which comes into prominence on special occasions. There is no need to wait for an 'earthquake cure'; apply this law to your own thought-life, is the moral.

HYPNOTISM AND SPIRITUALISM.

A thoughtful lecture on 'Hypnotism and Spiritualism,' delivered by Dr. F. Ferrari at the lecture-hall of the Milan Spiritualists in April last, has just been published as a supplement to 'Luce e Ombra.' The lecturer said that the magic of the ancients comprised all phenomena relating to man, and it claimed to have power over the living and the dead, sending the former into the realm of dreams, and recalling the latter from the region of shades. It therefore corresponded with what modern science regards as two distinct subjects: hypnotism and Spiritualism; yet these two branches have so many points of contact that they may well be studied together.

Dr. Ferrari compares the trance state induced by hypnotism with that produced by spirit control, and the influence of the hypnotiser over his subject with that of the spirit over the medium. He also makes an interesting comparison between the supposed reminiscences of previous lives recorded by Colonel de Rochas as having been obtained with certain subjects, and some phenomena observed by himself which he thinks tend to furnish some explanation of these rather dubious reminiscences. He tells us that a subject of his own, whom he had sent in thought to Genoa, gave a description of that place which accorded precisely with the circumstances under which he (Dr. Ferrari) had seen it when on a visit there some years before, but of which he was not consciously thinking.

At another time Dr. Ferrari handed a letter to a sensitive subject (apparently under hypnotism), and received an account of the place in which it was written which was afterwards found to be partly correct, but mixed up with Dr. Ferrari's own imaginings concerning the same place, which the sensitive appeared to have read in his mind. The question, therefore, arises whether the supposed 'former lives' of Milles, Mayo and Juliette, recorded by De Rochas, may not have been involuntarily and unconsciously suggested to the hypnotised sensitive by the operator (Colonel de Rochas) himself.

That hypnotism may easily pass into spirit control has been observed by various experimenters who have found that their subjects got 'out of hand,' and obeyed suggestions as though from some unseen personage; the early magnetisers, about 1826, obtained phenomena resembling those which we regard as of spirit origin; 'certain sensitives in a state of lucid trance said that they saw forms which they spoke of as angelic, and figures of deceased persons; and they also gave what appeared to be direct communications from these persons, of a nature which could not otherwise be known, and left in the hands of the experimenters objects which came, no one could tell whence or how.'

Dr. Ferrari appears to regard the powers of the subliminal self as the factor common to both hypnotism and Spiritualism; the phenomena are produced in the one case by the extended senses of the subliminal self and its capacity for reading in the minds of others, and for being influenced by their thoughts and wills; in the other case, by the similar capacity for getting into touch with, and being influenced by, the personalities of the departed. He therefore thinks that hypnotism and Spiritualism should be studied as closely allied subjects, and that each can throw light on the other, even though the characteristic phenomena are very different in the two cases. While the hypnotised subject will act in the same way as often as the same suggestion is repeated, even during years of experiment—

'Mediumship, on the other hand, is manifested spontaneously, and disappears equally suddenly, without the subject knowing what it is, or desiring or refusing it. It has frequently been observed that even when the conditions of previous sittings with the same medium are reproduced, no phenomena have occurred. (One would say that there is another and real personality outside of our own, which tries to show us the obscure depths of life, just as we try to exhibit the less-known sides of the human *psyche* to others more ignorant than ourselves. We are driven to accept as possible the supposition that, on the cessation of the organic functions, the life of man does not come to an end, but continues on the regular plan of its evolution. Spiritualism is the primary experimental science of what man may be after death; hypnotism defines the limits which may be reached by

the *psyche* of the living man; and the solution of the ancient problem of the human soul may be reached by comparing the results obtained by each. Let us push hypnotism to the bounds of Spiritualism, and, if possible, invade the field of its phenomena; let us restore to man the knowledge of his hidden faculties.'

In conclusion, Dr. Ferrari tells us that the boundary between what we call spirit and what we call matter is much less definite than we imagine. As in the case of what we call real and what we regard as illusory, the two fields of being, spirit and matter, form but two sides of one great reality.

SOME RECENT COMMUNICATIONS.

By 'AN OLD CORRESPONDENT.'

Although our clairvoyante is every now and again visited by many of our friends who have passed over, and who give us very satisfactory tests of identity, she has had no special communication with her controls during the last three months. On the morning of Wednesday, October 31st, however, she brought to me a letter of seven pages emanating from 'Dr. S.,' her former control, who is now in a higher sphere. This letter is dated October 30th, 1906. It begins thus: '30th October, 1906. Dear —' (my surname), 'I meant to write on Sunday evening, but Miss —' (the medium's Christian name) 'was occupied with house matters. I came on behalf of "Dr. R. R."' (her present control), 'his power not being sufficient.' The letter then goes on at considerable length to discuss the health of the medium, using medical terminology to a large extent, and suggesting for my consideration, in view of her long suffering from a chronic ailment, whether an operation should not be resorted to in order to alleviate some of her sufferings, which, at times, are rather acute. He also referred at some length to some rather unusual events which had occurred in the family during August, and greatly commended the course I had taken in these matters. The whole tone of the letter showed me how conversant the control was with recent episodes. The letter concluded by saying, 'Mrs. —' (my wife) 'is well and happy,' and further informed me that if I replied to his letter he would again write to me. The letter was in the peculiar spidery and sprawling caligraphy of 'Dr. S.' and was signed 'Professor J. S.' Immediately below was written in the heavy, angular script characteristic of 'Dr. R. R.' (who now controls the medium), 'Kind regards to all. (R. R.)'

Next morning, viz., on November 1st, I replied to this epistle by a short note in which I demurred to an operation at present as being of doubtful expediency, especially as the medium's general health, appetite, digestion, &c., were quite normal. At the same time I stated that as our ordinary medical attendant was not an expert in troubles of the kind, I would, if 'Dr. S.' deemed it necessary, arrange for a consultation with a specialist. I also inquired why my wife had for so long found it impossible to write through the hand of our daughter, as I was very desirous of hearing from her. This letter I handed to the clairvoyante and told her to give it to her control to read when she next received a visit from him.

Last night (November 4th) the medium informed me that 'Dr. S.' would write, and this morning (the 5th) she handed me his reply, extending to six pages of notepaper. In this letter he thanks me for my prompt reply and concurs with me in thinking the medium should not, meantime, go under an operation, but that he will leave 'Dr. R. R.' to give her directions as to how to treat herself during the winter; and although he again states that he is quite aware that our ordinary medical man is not so well qualified to deal with her trouble as an expert might be, yet, as the medico is kind and attentive, she had better go on trusting in his occasional consultations, supplemented by the directions of 'Dr. R. R.' In reply to my query as to my wife's failure to write, he explained that, as she was so long delicate, her power to communicate in this form would be very slow in coming. He also informed me that as Mrs. Treadwell, with whom I have had so many satisfactory séances, is now far advanced in years, I should endeavour ere long to sit with

a younger medium, resident nearer to me than Mrs. T., and would then probably receive some verbal communications from my departed ones. This was a course I had in view during the present winter, and hope to be able to accomplish. The letter closes with a very humorous suggestion as to a relative of ours who had been ill during the summer with an attack of nervous irritation, but had recently recovered. He is still, however, very restless, and cannot sit still at his business, and the professor, in a postscript, suggests that someone should make him the present of a toy Jack-in-the-box as a rather strong hint or hit at his present eccentric condition. The closing observation clearly denotes his intimate knowledge of the restless disposition of the person alluded to, and also that on the other side the humorous view of things exists there as well as here. (Of this, I may here observe, I have had many previous instances. This closed what has been to me a most interesting correspondence.

I only allude in conclusion to two recent reappearances: the first being that of a professional colleague who died abroad in August, 1905, from an operation, and who had, I was sorry to observe, left all his large means to a person, not a relative, but who had acquired a very strong influence over him. He came back once before, and bewailed to my daughter that he had been so foolish; and a few nights recently he reappeared to the medium, and again referred to his testamentary mistake, and to the unworthiness of the person who had got his money. His name was again furnished to the medium, and his face and attitudes were strikingly reproduced by her. She had never seen him; but as no photograph of him exists or can be found, I am not further able to verify the identity of this communicator, who lived, when on earth, in a rather solitary manner, with no relations about him.

The other and more recent visitor was a lady, the wife of an old friend, who passed on during the early summer of the present year. My daughter says she had not known of, or had forgotten, her demise, which is quite likely, as, owing to her want of hearing, events of this kind only reach her through the daily papers, unless we specially tell her. Be that as it may, this lady turned up laughing very heartily the other evening (she was always a jolly and kindly woman), and said to the medium, 'Oh, M——, I thought when we died we went to heaven, but I never expected to find it a place like this; it is so strange from what I believed it would be.' At the same moment my daughter saw in the background several spirit forms of mutual friends who had gone before, who had evidently helped this person to reappear and to prove to me still further that spirit return is very real and a great comfort to many who, like myself, as the years roll by, see dear friends passing over, and whose only consolation is that they are 'behind the veil,' and, given certain conditions, can come back to demonstrate continued and sentient existence in another and better sphere of spiritual communion.

DR. J. M. PEEBLES.—On Wednesday, November 21st, the 'Daily News,' with characteristic fairness, under the heading, 'An Optimist at eighty-five,' gave a good sketch of the life and work of Dr. J. M. Peebles, illustrated with a reproduction of the portrait of our venerable friend, which appeared in 'LIGHT' in 1902, with due acknowledgments to this journal.

'THE HARMONIOUS LIFE' is the title of a little book by 'E. L.,' published at the 'Light of Reason' office, Ilfracombe, price 1s. 1½d. post free. It consists of a series of paragraphs on things beautiful and true, and worthy to be remembered in the ordering of the daily life. It is hard to reconcile our outward surroundings with our ideals, but the author gives us helpful and comforting thoughts, and teaches us not to expect too much outwardly, but rather to cultivate beauty within ourselves. 'Happiness lies in contentment, in making the best of what the present can give.' 'Our religion should be the expression of our ideals. As soon as it fails to be this, it ceases to be a living reality, and its power for good is gone.' 'The sweetness and beauty of Nature, of Religion, and of Art are ours, that they may delight, exhilarate, and refresh us, and at the same time also quicken new energy and enthusiasm within our hearts.' 'By consciously sending forth our most worthy desires we quicken our hopes and aspirations, and make ourselves receptive to those influences of spiritual beauty which at all times surround us.'

POEMS OF THE SOUL.

A new volume of poems has just been published by Mr. Ernest A. Tietkens, entitled 'Star Rays' (London: Kegan Paul, price 2s. 6d. net). It consists of a series of meditations and admonitions, communings with the writer's own soul, and messages addressed to other aspiring seekers after truth. The keynote of the book is given by the titles of two of the poems: 'Divinity in Man's Nature' and 'Love, not Fear.' In the latter he tells us:—

'Each mortal can receive the rays of gold
To gild his soul, illumining the Night;
Each living here, encased in fleshly mould,
Can grow translucent with the mystic Light.
He who will conquer sin, for nobler away,
Though often falling, 'mid temptations here,
Is helped in silence by that mystic ray
Of heavenly Love from the Celestial Sphere.'

The joy and blessedness of spiritual illumination are constantly held before the reader, as well as the efforts and renunciations which may be needed for its attainment. In 'Poetical Instinct' the author says:—

'Commune with Nature! Dream of higher things
Than he who greedily to mammon clings;
All higher yearnings weaken love for self.
Then cultivate the hidden angel-wings:
The noblest deed—the Sacrifice of Self!'

He is careful to tell us that—

'The poet's fancies are not empty dreams;
He penetrates beyond the mortal ken,
Drawn heavenward at times, soul-soaring, when
He wings to heights of purest psychic fire,
Drinks from the well of His Eternal Will,
Returns, and writes of themes that men inspire.'

That highest influences are breathed into our minds through close study of Nature, is the lesson of more than one poem; the book opens with some blank verse on 'Nature's Echoes,' and further on we have 'Nature's Silent Law,' in which spirits are represented as being permitted, for their own advancement and future benefit, to associate with mortals and to suggest to them the highest thoughts of which transmitter and receiver are jointly capable. We are told that—

'It is one method earth-bound spirits use
In life beyond, to gain their golden crown,

By spreading truth, with highest wisdom fraught,
For mankind's benefit and moral sense.'

Hence, we are told, 'has sprung up a fabled teaching wrong: plurality of lives upon this orb'; but, says the author, the only 'law of reincarnation' is that by which a soul may 'return to earth in spirit,' to gain wisdom by guiding mortals. 'Faith,' 'Inspiration,' and many other themes are touched upon in similar style, and 'The Missing Link' is a satire, with humorous touches, upon the fancied production of living organisms by chemical means.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference on Sunday next, December 2nd, at the Little Ilford Society's Hall, Church-road (corner of Third-avenue), Manor Park, E. Speakers: At 3 p.m., Mr. John Adams; at 6.30 p.m., Messrs. G. T. Gwinn, J. A. Wright, and John Adams.

COINCIDENCE—OR WHAT?—Mr. J. H. de Voe, of Melmont, Wash., sends to 'Now' a remarkable threefold coincidence in which an initial mistake was corrected by the errors of two completely independent persons. He states that three years ago he was building additional stories to a machine shop, and when ordering the windows and frames he directed that they should be four lights high by three wide. While the building was going up he saw that this shape would not do; the windows must be three lights high by four wide. On inquiring whether the order could be changed, he discovered that the maker of the frames had 'made a mistake,' and laid out the work, not according to the order, but just as it was now required to be. Then on communicating with the sash-maker it turned out that he also had made the same 'egregious blunder' in carrying out the original order; the net result being that, in spite of errors in the order and its execution, the sashes fitted the frames and the frames fitted the holes in the building. What good spirit had caused these involuntary rectifications of the error in ordering?

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

A DIGGER'S DREAM.

Simultaneously with the onslaught of Cromwell and his Ironsides upon royalty in England, a small band of obscure men, headed by one Gerrard Winstanley, worked at a small revolution which clung close to the great one, and which sought to drive home to large issues the principles involved in the planting of an English Commonwealth.

This Winstanley was and still is a man of mystery. No one knows where he was born; no one knows where he actually resided; no one knows where he died: and yet his revolutionary proceedings were all conducted within five-and-twenty miles of London, and his showers of letters, manifestos and pamphlets were all issued in London itself, while his work brought him into close contact with Cromwell, Fairfax and other leaders of the Revolution and planters of the Commonwealth.

He was virtually, though indirectly, the father of Quakerism, and he certainly anticipated the most advanced doctrines of modern land reformers. He was a rare combination of imaginative mystic and hard-headed, practical 'rebel,' but, from first to last, he was evidently a medium, frequently consciously and knowingly so, but more often unconsciously or unknowingly. Early in his career, he writes, 'As I was in a trance, not long since, divers matters were present to my sight which here must not be related. Likewise I heard these words, &c.' Then he says, 'After I was raised up I was made to remember very fresh what I had seen and heard, and did declare all things to them that were with me.' Later on, in another pamphlet, he mentions other occult experiences: 'One thing I must tell you more which I received in voice likewise at another time.' Again he said, 'I have now obeyed the command of the Spirit that bid me declare all this abroad.' He was clearly a trance medium, clairvoyant, and clairaudient.

Unfortunately (shall we say?) the work imposed upon him, which was accepted with all the zeal and robust ardour of a sturdy Cromwellian, had a strong note of wildness in it. It simply resolved itself into gathering together diggers to take possession of all untilled land, and work it for the general good. 'The Commonwealth' meant this for him:—The land is the Lord's and He has given it to his landless Englishmen. In defence of this scheme, Winstanley wrote indefatigably, and in a way that can only be described as supremely masterly: and, if only for

the sake of laying before modern men the noble, eloquent and touching language of this great Englishman, a book just issued by Simpkin, Marshall and Co. was well worth publishing.

This book is by Mr. Lewis H. Berens, and is entitled 'The Digger Movement in the days of the Commonwealth, as revealed in the writings of Gerrard Winstanley, the Digger, mystic and rationalist, communist and social reformer.' It very largely consists of full extracts from the now few and exceedingly precious copies of Winstanley's writings, stored in the British Museum (numbers given), Jesus College, Oxford, Bodleian Library, and other places. For the most part they are expositions and defences of his land scheme, or flaming remonstrances, or subtle and statesmanlike descriptions of an ideal State, or, by the way, keen discussions of spiritual outlooks or theological niceties. Everywhere he is vigorous, sturdy, brilliant, and yet pathetic, and with a really splendid eloquence at times.

His 'guides,' we are compelled to say, either led him astray in his operations, or his impetuous nature wrongly assimilated what they imparted to him, so far as his Surrey digging went; but his spiritual ideas were often far in advance of his day and, we might almost say, were occasionally in advance of our day too. God, he called 'Reason,' or 'The Spirit Reason,' and says, 'Though men may esteem the word Reason too mean a name to set forth the Father by, yet it is the highest name that can be given to Him: for it is Reason that made all things, and it is Reason that governs the whole Creation.' 'Some may call Him King of Righteousness, or Prince of Peace: some may call Him Love and the like: but I can and do call Him Reason, because I see Him to be that living powerful light that is in righteousness, making righteousness to be righteousness, or justice to be justice, or love to be love.'

He makes much of the Inward Light and identifies it with God in Man or Christ in Man. 'The Spirit within the flesh,' he said, 'is that mighty man Christ Jesus.' The true Son of God is the inmost selfhood of every man,—a profound anticipation this of a deep truth only just beginning to dawn upon us. The immanence of God in all things he also anticipated: 'While I looked after a God without me I did but build upon the sand, and as yet I knew not the Rock.' That Rock was the indwelling of the inspiring God in the human soul, the true light 'which lighteth everyone coming into the world.' With exultant elevation of spirit, he reminds his little band of homely followers that they no longer look for a God to a place of glory beyond sun and stars, 'but you see Him ruling within you; and not only in you, but you see and know Him to be the Spirit or Power that dwells in every man and woman, yea, in every creature, according to his orb, within the globe of the Creation. So that now you see and feel and taste the sweetness of the Spirit ruling in your flesh, who is the Lord and King of glory in the whole Creation, and you have community with Him who is the Father of all things.'

Later on, towards the close of his life, he carried still further this vast and luminous thought concerning the indwelling God. 'To know the secrets of Nature is,' he says, 'to know the works of God; and to know the works of God within the Creation is to know God Himself, for God dwells in every visible work or body.' 'I'll appeal to yourself in this question,' he cries; 'what other knowledge have you of God but what you have within the circle of Creation? For if the Creation, in all its dimensions, be the fulness of Him that fills all with Himself, and if you yourself be part of the Creation, where can you find God but in that line or station wherein you stand? God manifests Himself in actual Knowledge, not in Imagination.'

It is not too much to say that in relation to these great spiritual thoughts, as well as in relation to his big revolutionary ideas of an Ideal Commonwealth, Gerrard Winstanley the Digger is still ahead of most of us. The book before us, which gives us such a full and vivid account of him, and which connects his teachings and work with the Reformation in Germany as well as in England, is in every way welcome, and we are truly grateful for it.

TENNYSON AND HIS MESSAGE :

IN RELATION TO THE DIVINE IMMANENCE, THE EVOLUTION OF MAN, AND A FUTURE LIFE.

BY THE REV. JOHN OATES.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, November 22nd, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall ; Mr. H. Withall, vice-president, in the chair. The REV. JOHN OATES said :—

Alfred Tennyson was born on August 6th, 1809, at Somersby, in Lincolnshire. His father was the rector of the village, and his mother the daughter of a neighbouring vicar. The Tennysons, of gentle birth, trace their descent from the Plantagenets. Alfred, the poet, was one of a family of twelve children, of whom five were daughters and seven were sons. Dr. Tennyson, the father, we are informed, was 'something of a poet, painter, architect, musician, and also a considerable linguist and mathematician,' while the poet's mother 'was a sweet and gentle and most imaginative woman, and intensely, fervently religious.' Such was the 'atmosphere' wherein the poet was reared. The first indication of poetic sensibility was given in his boyhood, when, his brother naming as a subject the flowers of the garden, Alfred paid his first tribute to the muse. Later, he wrote an elegy on his grandmother, when his grandfather gave him 10s. with the chilling criticism, 'There! that's the first money you have ever earned by your poetry, and, take my word for it, it will be the last!' Thus the Angel of Song awoke early in young Alfred, who, on one occasion, fled from Somersby, without his hat, down to the shore, to drink in the music of the sea. And when a gale shrieked round the rectory, we hear of the young impressionist rushing with outspread arms into the tempest, crying, 'I hear a voice that is speaking in the wind.' It is evident that Nature, as conceived by the 'Lake School,' had made her impress on the sensitive spirit. In those early days he fell under the witchery of that great magician Scott, and was fascinated and influenced by the poetry of Byron. I must not linger to speak of the 'Poems of Two Brothers'—the joint production of Charles and Alfred—nor of his life at Cambridge, where he met with Arthur Hallam, who died all too soon—a seraphic spirit—yet not until he had left a deathless impression on Tennyson ; nor may I speak of his various poetical works as he slowly rose to fame, and which, in certain aspects, we shall presently unfold. You will be more interested at this point in the man Tennyson and in the literary photographs of his contemporaries. It is always interesting and often instructive to see the portrait that one genius paints of another. We have quite a gallery of Tennyson portraits by his admirers. The first portrait is by Arthur Hallam and is more spiritual than physical in its delineation :—

'Mr. Tennyson belongs decidedly to the class we have already described as poets of sensation ; he sees all the forms of Nature with the "eruditus oculus," and his ear has a fairy fineness. There is a strange earnestness in his love of beauty which throws a charm over his impassioned song, more easily felt than described, and not to be escaped by those who have once felt it.'

The next portrait in the gallery is one drawn by Charles Dickens, perhaps better described as a 'snapshot' :—

'I have been reading Tennyson all this morning on the seashore. Among other trifling effects the waters have dried up, as they did of old, and shown me all the mermen and mermaids at the bottom of the ocean.'

And again—

'Tennyson I have been reading again and again. What a great creature he is!'

The next is a sketch by Mrs. Carlyle :—

'Passing through a passage I came on a tall man leant to the wall with his head touching the ceiling, to all appearance asleep, or resolutely trying it under most unfavourable circumstances. "Alfred Tennyson," I exclaimed in joyful surprise. "Well," said he, taking the hand I held out to him, and forgetting to let it go again. "I did not know you were in town," said I. "I should like to know who you are," said he ; "I know that I know you, but I cannot tell your name."

'I had again to name myself to him. Then he woke up in good earnest.'

Once more in the gallery, in response to a request from Emerson, we have a portrait by Carlyle that gives us a psychological phase of the poet :—

'Alfred is one of the few British and foreign figures who are, and remain, beautiful to me, a true human soul, or some authentic approximation thereto, to whom your own soul can say, "Brother." Howbeit, I doubt he will not come again, and he often skips me in these brief visits to town, skips everybody, indeed ; being a man solitary and sad, dwelling in an element of gloom, carrying a bit of chaos about him ; in short, which he is manufacturing into cosmos. . . . One of the finest-looking men in the world—a great shock of rough, dusty, dark hair ; bright, laughing hazel eyes ; massive aquiline face, most massive yet most delicate ; of sallow-brown complexion, almost Indian-looking. Clothes cynically loose, free and easy, smokes infinite tobacco. His voice is musical, metallic, fit for loud laughter and piercing wail, and all that may lie between. Speech and speculation free and plenteous. . . . We shall see what he will grow to. He is often unwell and very chaotic. His way is through chaos and the bottomless and pathless, not handy for making out many miles upon.'

The next portrait in our gallery is one by William Howitt, affording us a glimpse of Tennyson at work, transforming Carlyle's bit of chaos into cosmos :—

'It is very possible you may come across him in a country inn, with a foot on each hob of the fire-place, a volume of Greek in one hand and a meerschaum in the other. So far advanced towards the seventh heaven that he would not thank you to call him back into this nether world.'

These portraits of the poet's contemporaries give us some glimpse of the man, and some little insight into the working of a mind that, while powerful, was very subtle and fine. No man is perfect, and the poet had his limitations. He was a lover of flowers and plants and trees, and all things beautiful. A courageous seeker after truth ; impatient of shams, and tenacious of realities—a great man, a patriotic Englishman, and the most finished lyrical artist of his century.

I may now add to these portraits some characteristic touches of the poet's humour and thought. It was well known that our poet was absent-minded, and when in these moods of abstraction Professor Whewell would recall him to mundane things by propounding the problem : 'Mr. Tennyson, what is the compound interest of a penny put out at the Christian era up to the present time?' Tennyson, with all his dreamy abstraction, had a keen insight into character, and succeeded in retaliating on Whewell, who was not very popular with the undergraduates and was called by them 'Billy Whistle'! Whewell, seeing Tennyson among a crowd of men, said that he was sorry to see him heading a mob. 'But,' replied Tennyson, 'my friends and I were not heading the mob, we were cheering you!' Whereupon Whewell chuckled and asked him to breakfast.

Hallam Lord Tennyson says of his father : 'As a young man my father's friends have often described him to me as having Jonsonian common-sense and a rare power of expression, very genial, full of enjoyment, full of sensitiveness and full of humour and thought, with the passionate heart of a poet, and sometimes feeling the melancholy of life.' His sensitiveness was (as we know) so superfine that he shrank from the gaze of staring vulgarity with almost quivering pain, and yet more sensitive was the poet to the profanity of frivolous critics who dared assail the Gods on Parnassus from behind the shield of 'The Quarterly,' which, then, popularly was known as 'the next book to God's Bible.' In his earlier days the poet was discouraged by the conviction that England was not sympathetic

towards poetry, and doubtless it is true that our British genius finds greater play in the Agora than on Parnassus.

Politically Tennyson supported anti-slavery and would abolish subscription to the Thirty-nine Articles; he greatly admired Canning and Peel, and the Duke of Wellington, as his 'Ode' testifies, but doubtless, as we see in his later 'Locksley Hall,' the limitation of the poet lay in the conservatism that so clung to the rights and privileges of the aristocracy as to blunt his sympathy, in later life, with the democracy.

There is another touch that belongs rather to the portrait of the man than of the poet. His poetry, with the exception of the 'Northern Farmer,' is almost devoid of humour, yet he had a keen sense of the humorous, as the following stories, which he cited with evident relish, testify: Of a minister praying, 'O God, send us rain, and especially on John Stubb's pile in the middle marsh, and if Thou doest not know it, it has a big thorn tree in the middle of it!' And he was fond of telling, with a merry twinkle, of Dr. Cumming, who, having prophesied that the world would come to an end in ten years, yet took a house for twenty-one years; and of a waiter rushing forward and saying, 'Is that true, sir? You have comforted me wonderfully, for I am a family man, and I did not see the use of my being waiter any longer at taverns if the world was to end so soon!' And again of a farmer, who, seeing a painting of the Tennyson arms, the supporters being two leopards, said, 'Why, I thought only one leper returned to give glory to the Lord!' Yet again, of Aubrey de Vere giving his idea of future punishment: '(Of course it will be listening to Huxley and Tyndall disputing eternally on the non-existence of God.'

The poet's views on social questions are interesting more as a self-revelation of the moral insight of the man than of economic value. These are some of his 'Obiter Dicta':—*

'Evil must come upon us headlong if morality tries to get on without religion.' Again: 'When I see Society vicious and the poor starving in great cities, I feel that it is a mighty wave of evil passing over the world, but that there will be yet some new and strange development which I shall not live to see.' Again: 'Let the demagogues remember Liberty, forgetful of others, is licence, and nothing better than treason.' As Goethe says, 'The worst thing in the world is ignorance in motion,' and added, 'I believe in our crowned republic's crowning sense.' He had faith in the people, but only when led by men of wisdom and of experience.

I can only touch the portrait of the poet lightly on its religious side. While he never would force his faith into a cast-iron creed, yet he was deeply religious in spirit. He waxed hot against views that seemed to involve the negation of the Supreme Being, and the materialism that would at once swallow all of man in his own 'corpse coffin.' He would say: 'I hate utter unfaith. I cannot endure that men should sacrifice everything at the cold altar of what, with their imperfect knowledge, they choose to call truth and reason. One can easily lose all belief through giving up the continual thought and care for spiritual things.'

And again: 'In this vale of time the hills of time shut out the mountains of eternity.'

Hallam Lord Tennyson says:—

'He consistently emphasised his own belief in what he called the Eternal Truths—in an omnipotent, omnipresent and all-loving God, who has revealed Himself through the human attribute of the highest self-sacrificing love, and in the freedom of the human will and in the immortality of the soul.'

The poet is further recorded as saying, 'On God and God-like men we build our trust.' And again: 'My most passionate desire' (he said when nearing death) 'is to have a clearer and fuller vision of God. The soul seems to me *one* with God; how, I cannot tell. I can sympathise with God in my little way.'

On the subject of Immortality he remarked: 'I can hardly understand how any great imaginative man who has deeply lived, suffered, thought and wrought, can doubt of the soul's continuous progress in the after life.' And of Evolution he said: 'That makes no difference to me, even if the Darwinians

did not, as they do, exaggerate Darwinism. To God all is present. He sees present, past, and future as one.'

Of Prayer he was heard to say: 'Prayer, on our part, is the highest aspiration of the soul'; and when speaking of the pity of Jesus he would use the beautiful title 'The Man-woman,' and of the death of the Master he said: 'The most pathetic utterance of all history is that of Christ on the Cross—"It is finished!"'

There is one more aspect of the poet, or rather of his psychical thought and experience, of interest to this society. It has been recently asked in 'LIGHT,' 'Was Tennyson a Spiritualist?' After close study of his works I can only reply that there is evidence that the poet was something of a spiritual or trance-medium. In replying to a letter from one who communicated some singular experience, under the influence of anaesthetics, he wrote the following remarkable letter:—

'I never had any revelations through anaesthetics, but a kind of waking trance—this for lack of a better name—I have frequently had, quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself silently till, all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality—if so it were—seeming no extinction, but the only true life. I am ashamed of my feeble description. Have I not said the state is utterly beyond words?'

Doubtless this is the experience we find related in 'The Ancient Sage':—

'And more, my son! for more than once when I
Sat all alone, revolving in myself
The word that is the symbol of myself,
The mortal limit of the self was loosed,
And passed into the nameless, as a cloud
Melts into heaven.'

The poem goes on to describe how all physical sensation was numbed; he touched his limbs and they did not appear to be his, and at the same time consciousness was keenly alive and the intensity of life was inexpressible.

Again in the 'In Memoriam,' we have a similar experience. The poet doubts whether it is possible for a spirit to reappear in corporeal form:—

'I shall not see thee. Dare I say
No spirit ever brake the band
That stays him? . . .'

But he thinks perhaps the spirit 'may come' when all the nerves are at rest, with sensation numbed, and hold communion with him:—

'Where all the nerve of sense is numb;
Spirit to Spirit, Ghost to Ghost.'

Then comes the inarticulate yearning for fellowship with the spirit of his friend:—

'Descend, and touch, . . .'

That in this blindness of the frame
My ghost may feel that thine is near.'

He states the conditions of spirit communion. There must be the pure heart and the sound head, and the spirit must be at peace. Imagination and memory and conscience must be calm and cloudless. The spirits cannot enter where discord and doubt prevail:—

'They can but listen at the gates,
And hear the household jar within.'

He further relates a trance experience in which it would appear that the spirit of the poet was in direct communion with the spirit of his friend, and in which he struggles to express the inexpressible. When all had gone to rest and the poet was left alone, he read the 'noble letters of the dead,' and as he read he fell into a trance of vivid consciousness, with thrilling experience:—

'And all at once it seem'd at last
The living soul was flash'd on mine,
And mine in this was wound, and whirl'd
About empyreal heights of thought,
And came on that which is and caught
The deep pulsations of the world.'

* Vide 'A Memoir,' Vol. I., 309-11.

The trance, with its wonderful sights and sounds, lasted until the dawn.

Again, in 'The Holy Grail,' we have a reference to those visions that distinctly belong to trance experiences and which, according to the 'Spectator,' are a transcript of the poet's own experience:—

'Let visions of the night or of the day
Come, as they will; and many a time they come,
Until this earth he walks on seems not earth,
This light that strikes his eyeball is not light,
This air that smites his forehead is not air
But vision.'

If the experiences, related in 'The Ancient Sage' and 'In Memoriam' and 'The Holy Grail,' were personal, it is clear that the poet was a trance medium and in sympathy with pure Spiritism.

As to whether in waking moments he was conscious of the presence and the inter-action of intelligences not of earth, we have little direct evidence. 'It is understood that he, the poet, believed that he wrote many of the best and truest things he ever published under the direct influence of higher Intelligences, of whose presence he was distinctly conscious. He felt them near him, and his mind was impressed with their ideas. He was, to use the technical term, a clairaudient, an inspirational medium. He was not clairvoyant. These mystic influences came to him in the night season. They were heard in the voices of the wind. They made him write what he sometimes imperfectly understood, when in a state of mind that was not always distinguishable from trance.'

In 'Locksley Hall, Sixty Years After,' the possible influence of spirits upon the destiny of the world is touched in the lines:—

'Ere she gain her heavenly-best, a God must mingle with the game:

Nay, there may be those about us whom we neither see nor name.'

(To be continued.)

LIVING IN THE SPIRIT.

In an article in 'Mind' on 'How to become a Healer,' Mr. Charles Brodie Patterson emphasises the fact that we are all living in the world of spirit *now*, quite as much as in the world of the senses. We are apt to think of the spiritual plane as a state which we shall reach at some *future* time, but we must realise that we are—all of us—living, to some degree, in the spiritual as well as in the physical world, and even in the outer world the mind gives colour to all we see. Mr. Patterson says:—

'I recall a patient who was once sitting in my office on a very stormy day, finding fault with everything, the weather included, when another woman came in, as bright and cheery as if the whole world were filled with sunshine. "Why, no," she said, "I don't think this is such a bad day; the sun is really shining just as much as it ever was—and I'm just as happy as I can be." When she went out my patient turned to me and said, "What crank is that?" I told her if I were called upon to compare the conditions of the two I should have to regard *her* as the crank, for the other woman really had the true view of things.'

When we see things truly, as they are, and come into touch with the underlying, indwelling good, we realise the oneness of life and enter into the realm of hope and love.

The body is renewed, says Mr. Patterson, through the renewing of the mind. Some people try to accomplish this through travel and change of scene—which sometimes produces a semblance of renewal—but it is useless to go on trying to recreate from the outside, for it is only the renewing from within that lasts. Here is the secret of all growth, all health, all harmony—the inner renewal and refreshment. We must keep in constant and vital touch with the spirit, and let it do its transforming work through us. This is what Jesus meant when he said, 'Go into thy closet and shut thy door'—shut the door of your will on all external forces and suggestions. Go into the deepest recesses of your consciousness, where all is serene and altogether good. To the people who object that they 'have not time,' Mr. Patterson replies that this is absurd,

for, says he, 'We take time to eat and sleep; we realise the necessity of these and their bearing on life, and if once we would try this renewing of the mind—of the whole life—through close and vital touch with the Source of all Life, we should realise that in this way we bathe in, and are vivified by, all the power of God.'

No healer ever heals—it is the power of God that works through him—the power of God 'to will and to do of His good pleasure.' 'If there is no faith on the part of the patient there is no awakening in answer to the treatment, and, consequently, there is no healing. We have no record of Jesus healing anyone, or going out of his way even to teach anyone, who did not ask for his help!' Mr. Patterson says:—

'A patient once came to me and told me all her troubles and difficulties, and then said, "(Of course I haven't any faith in your treatment, but my husband insists on my coming." "Then," I said, "I certainly can't take your case—if you ever feel like coming to me of your own free will and feel that I may be able to do you good, I shall be glad to help you if I can." In two or three months she did come back and became perfectly well under the treatment.'

To secure the best results there must be an earnest desire and a receptive, co-operative attitude of mind on the part of the patient. The things which make for health and strength must be held in mind, and talked of, to the exclusion of their opposites. By talking of infirmities and difficulties their image becomes impressed upon the mind, but when thoughts and pictures of health fill the mind the patient relates himself to all strong and health-giving forces and people, and not only gets 'treatment' from them all but radiates an atmosphere of health and harmony himself. It is easier to be well and strong than it is to be diseased and weak, because health and strength are natural; it is, says Mr. Patterson, 'just a matter of adjustment':—

'But one may say it is so difficult to overcome the old ways and habits—to wipe out the sins of the past. But let us stop a moment and think what sin is. The Westminster Catechism says it is "any want of conformity to the law of God." This is about as good a definition as any I know. Now just as soon as you begin to conform—just as soon as you set about a right adjustment, then the "lack of conformity" is gone—sin has disappeared. We may be using the right faculties but in the wrong way. We may be imaging in a partial way. Mental inflammation may work itself out into physical inflammation. Just as soon as we really decide that we are going to live in harmony, we, by that decision, put behind us and out of sight all so-called "sin," and cut off all vital communication with the forces that make for discord. . . . On the other hand, we should remember, all of us, that we are always giving treatment in a certain sense. No one of us can think or feel "to himself" any more than any man can live or die "to himself." If you are irritable and out of tune you may think that you do not burden others with your mood as long as you are "self-controlled" and do not express it in words. But others do feel it, and respond to it in kind just as surely. Suppression is not self-control. True self-control is overcoming the false, negative condition by opening one's consciousness to the current of Universal Love and the realisation of our oneness with all others. Suppression only intensifies. If a thought continues to rankle in the mind its effect on one's self and others is just as bad as, even worse than, if it were spoken out freely and the mind were freed of it, so to speak. Suppression means undue tension and even savours of hypocrisy and untruth. If one speaks out frankly, one has at least a feeling of cleanness and freedom, and if it arouses antagonism, it arouses it in the open. . . . Every inner thing must sooner or later become an outer thing. This is the law. "What has been whispered in the ear in closets shall be proclaimed upon the housetops." The sooner the secret thing becomes manifest the better—the more healthful, more free, more in accordance with the natural order of things.'

Referring to what are commonly termed the evils of life, Mr. Patterson says:—

'Everything is good in its place. When we are inharmonious we have no right to find fault with our environment or with other people. The fault is right in ourselves—in our relationship with our environment and our fellow-men; it is because we are not rightly adjusted to life. The Law of God is written in the constitution of man's being, and when man finds this law in his being and freely and gladly gives himself over to its keeping, then has he come into his inheritance. The coming of the Kingdom of Heaven means that the outer life

becomes a full and absolute expression of the inner consciousness. "For this is your reasonable service that ye present your bodies a living sacrifice, holy."

"If the body is not whole—if it is not a true expression of the peace and steadfastness and harmony of the soul within, then the life is not adjusted and the Kingdom of God for you is not yet come."

A REMARKABLE VERIDICAL MESSAGE.

'Luce e Ombra' (Milan), for November, supplies the full particulars of a remarkably clear case of true information being spontaneously given by a spirit control under circumstances which completely excluded all normal means of communication. Even the protean and evasive theory of 'telepathy' does not seem to have any chance here, for the communicator is not the person primarily concerned.

The account of the sitting in question was drawn up and signed by the prominent Neapolitan researcher, Signor Francesco Zingaropoli, who is a lawyer. The other person present only signs the initial of his name, 'G.', but he is known to the Editor of 'Luce e Ombra', Signor A. Marzorati, who, in fact, had given him a letter of introduction to Signor Zingaropoli. The latter had secured the services of a medium, a young man, who came to Signor Zingaropoli's house at 6 p.m. on October 5th last, and from that time until the séance was over the medium was never out of the company of Signor Zingaropoli, and had no communication with outside persons. After meeting the other sitters, Mr. G., they all three dined together, and then went up to Mr. G.'s room in his hotel. The sitting commenced at nine o'clock, and at 10.30, after various phenomena had been manifested, a thin, feminine voice spoke through the medium, and was recognised as that of one of his usual controls. It said: 'I salute you; I cannot stop to talk; I must go and help a young man who has just committed suicide, and is in need of aid; speak of it cautiously to the medium, because they were acquainted.' In answer to a question, the control said: 'It is a sub-lieutenant of infantry, Guglielmo Paternostro, who killed himself with a revolver at the Piedigrotta barracks a little while ago, about nine or ten o'clock. He died after brief suffering.' The sitters were entirely unaware of the existence of the person named, and did not inform the medium when he awoke.

The next morning the 'Mattino' related in detail the actual facts referred to by the control. Soon after 8 p.m. the sentinels at the Piedigrotta barracks had heard a shot, and found that sub-lieutenant Guglielmo Paternostro had shot himself with his service pistol, and must have died almost immediately. The point of the case is that, as distinctly affirmed by Signor Zingaropoli, the medium had no means of receiving information after 6 p.m., and that the sitting had commenced before the facts of the case, and the identity of the suicide, were known outside the barracks. It is also quite distinct from those cases in which the sufferer impresses another person with the sense of his actual presence by a phantasm or apparition.

ANOTHER BUDDHIST ROMANCE.—It seems to be the fashion at present to put forward the moral teachings of the Indian religions in the form of stories; the latest, and perhaps the most successful we have seen, is by Dr. Paul Carus, of Chicago, editor of the 'Monist' and the 'Open Court,' and is called 'Amitābha' (London agents, Messrs. Kegan Paul, price 2s. 6d. net). The story deals with the initiation of a young physician into an order of Buddhist monks, in the first century of our era. This young man finds that the desire for active work is too strong for him, and is advised to consult a learned philosopher; at the same time he is summoned to save the life of a prince to whom he is much attached, and who ultimately succeeds to the throne and overcomes the king of the country in which the philosopher lives. But the new monarch is also a follower of Buddha, and uses his victory to turn enmity into friendship. Personal instruction by the philosopher is made one of the terms of peace, in lieu of a heavy war-indemnity. The philosopher expounds the doctrine of Amitābha, or enlightenment, the spiritual law which is 'the rule and regulation for both things and thoughts.' Asceticism is declared not to be a virtue, but a misunderstanding of the divine law. 'In the material body the spiritual truths of goodness and love and veracity are actualised.' 'Buddha's doctrine is not extinction, not nihilism, but a liberation of man's heart from the fetters of selfishness and from the seclusion of a separate egoity.' The quotations in the book are mainly from the 'Dhammapadam,' or Path of Duty, one of the great Buddhist scriptures.

LETTERS TO THE EDITOR.

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

The Rev. W. Stainton Moses and Mr. F. W. H. Myers.

SIR,—Your correspondent, Mr. C. W. Turner, is evidently under the impression that the Rev. W. Stainton Moses has not returned to the earth plane. May I be allowed to state that some time last year a spirit was described to a gentleman in the audience of the Cavendish Rooms, and not being recognised at first, he gave further particulars and his initials, and was readily recognised as the Rev. Mr. Moses? The gentleman to whom the description was given could only account for his presence from the fact that he had that week been intensely interested in a book written by Mr. Moses. To the best of my belief the gentleman to whom I refer passed to the higher life a few months ago, but there may be other members of the society who can corroborate the above statement.—Yours, &c.,

E. V.

SIR,—In reference to the letter in 'LIGHT' of November 17th, in regard to the Rev. W. Stainton Moses, I should like to say that for at least two years the above-named spirit has been manifesting to a member of his own family and some personal friends through a private medium, and helping very much in the cause. I feel I am not committing a breach of confidence in saying this, as Mr. Charles Turner seems to think the Rev. Stainton Moses has not returned, and others may be glad to hear that he often manifests to his own friends.—Yours, &c.,

E. Y.

SIR,—In connection with Mr. Charles Turner's kind communication in your issue of November 17th, in regard to the Rev. Stainton Moses, I would like to say that I was specially interested to learn of 'Stainton Moses being in one of the groups of the third sphere.' Only last Monday I was told, through automatic writing, about a friend, when I asked if he were happy, 'Yes, of course, he is past the two first planes.' Presumably he is on the same plane as Stainton Moses, and in the third heaven of St. Paul. I have been told, too, that friends were 'asleep to this plane,' and also that they 'could not always stay near the earth, but must go elsewhere to learn and get closer to the Infinite.' I have been always told, too, that the love of the earth friend could pierce through to these higher planes and help the loved one, and that the love of the exalted spirit friend could be 'always round you.' This journeying through the spheres goes to show that regular and definite progress is made in the spirit world, though some appear to stay a long time on the first plane.

I would be very glad to know if others of your readers have had communications about the spheres, and hope that Mr. Turner will be successful in receiving a message from that splendid medium, Stainton Moses.—Yours, &c.,

MARY GILLIES.

SIR,—It may interest Mr. Charles W. Turner, and perhaps some others, to read the following:—

About six months ago Mr. and Mrs. G., occultists, were conversing with their guides when they were asked by some spirit friend to purchase the number of 'LIGHT' for November 5th, 1892, containing memorial notices and a signed portrait of the Rev. Stainton Moses, and to send it to a fellow occultist, Mrs. F.

Mrs. G. asked, 'Who are you, friend?'

'I am Stainton Moses,' he replied.

The week following Mrs. G. travelled some distance to her friend, carrying 'LIGHT' with her. At their small, very select circle, Mr. Stainton Moses controlled Mrs. G., and informed Mrs. F. that he would like to write by her hand, but that lady expressed doubt of being able to become sufficiently quiescent, although perfectly willing to try. Mrs. G. immediately asked for pencil and paper, and wrote quickly, 'You shall write as I did when I received Light,' Mr. Stainton Moses explaining that this was to show how he would control the hand, and adding, 'You shall write of the spiritual life in the higher spheres. I can use your brain.' Then he asked Mrs. F. to have his signed portrait from 'LIGHT' framed and hung in the room where she spends most of her time. Mrs. F.'s husband was well, though not intimately acquainted with Mr. Stainton Moses in connection with University College, but she herself knew nothing of him except through his writings. Unfortunately Mrs. F. has had a very severe illness since then, and has to wait for complete restoration to health before the writing commences; but Mr.

Stanton Moses frequently comes through Mrs. G. to converse with her.

Some months ago, in reply to her question, 'Why does not Mr. F. W. H. Myers communicate with us?' Mr. Moses replied, 'He will do so as soon as he is strong enough.'—Yours, &c.,

St. Leonard's-on-Sea.

MAUDE FOXALL LEWIS.

SIR,—I am not aware whether any, or many, communications have been received from the late Mr. F. W. H. Myers since his transition. My wife is in the habit of sitting twice a week with planchette, while I record in a book the messages received. These are almost exclusively of a private nature, but on September 19th last we received a message from Mr. Myers, followed by others on November 17th. I send copies of these brief messages and of others from a very near relation, whom I designate as 'E.,' referring to Mr. Myers, in case they may be of interest to your readers. It may be well to mention that my wife's father, the late Mr. William Pengelly, F.R.S., taught mathematics to Mr. F. Myers and his brother when they were about ten or twelve years of age, in the years 1857 and 1858. The Myers brothers at that time were residing in a house called Bronshill, at Torquay. We have a letter from Mr. Myers to Mr. Pengelly, dated December 30th, 1883, in which he refers to their association some twenty-five years previously. I may add that we have obtained Mr. Myers' permission to make these communications public.

In view of the somewhat laudatory nature of Mr. Myers' remarks concerning my wife and myself, I am averse from making my name public, which otherwise I would gladly do.—Yours, &c.,

'Lamorna,' Torquay.

L. M.

EXTRACT FROM RECORD OF PLANCHETTE COMMUNICATIONS.

July 1st, 1906:—

(In a script slow and laborious and strange to us.)

'Believe no one who tells you we are not interested and happy in our work here—at least on my plane.—A friend.'

Q. 'Can you give us your name?'

A. 'Not permitted to: only to testify to the truth.'

(In the familiar rapid script of our regular communicator 'E.')

'You had other visitors to-night, and I am always glad to make way for nice people. That was Mr. Myers who wrote. I may say who he was, though he could not do so.—E.'

Q. 'Do you mean Mr. F. W. H. Myers?'

A. 'Yes. He is a great leader here.—E.'

August 19th, 1906:—

Q. 'Can you' ('E.') 'tell us who is our "Guide" in this series of communications?'

A. 'Yes: Mr. Myers.—E.'

Q. 'Has he been so from the commencement?'

A. 'Yes: because I understand he knew and valued your father greatly.—E.'

September 19th, 1906:—

'I am very much satisfied and pleased with you both, Captain and Mrs. M., as honest and earnest workers.—F. W. Myers.'

'Your husband has a really inquiring and investigating mind. I tell him to cultivate it on all occasions of medium and trance sittings.—F. W. Myers.'

October 26th, 1906:—

(This night all communications were prevented by an inimical spirit, well-known to us, who occasionally prevents the working of the planchette. After some time our communicator 'E.' wrote as follows):—

'Not a bit of good to-night. It is not Mr. Myers' fault, or my fault, or yours, or L.'s. In fact, Mr. Myers says it is part of the training of you both as patient investigators.—E.'

November 17th, 1906:—

'Holly trees and ivy' (disturbance of planchette for a few moments) 'in Bronshill garden when I was a boy.—F. Myers.' 'Your husband is a recruit I value greatly; tell him to retain his critical spirit, Mrs. M.—F. Myers.'

Materialisation—A Proposal.

SIR,—It seems to me that the time has come for a more scientific investigation of the question of 'materialisation' than has, unfortunately, been the rule for the last few years. From time to time the readers of 'LIGHT' have been entertained or saddened, according to individual idiosyncrasy, with accounts of materialisation séances, inevitably followed by more or less complete exposure of the medium. So it will go on till the

problem of materialisation is dealt with in a satisfactory manner; not, as at present, in the crude, childish and utterly ridiculous way to which we have been accustomed. I, therefore, put forward a proposal which, if carried out, would probably throw a good deal of light upon materialisation, and explain the laws governing this intensely interesting phenomenon.

(1) Every effect has a cause; consequently, whatever happens in the domain of nature—understanding by the term 'nature' all things that the mind and senses cognise—can, and should be, explained.

(2) Considered from the standpoint of cause and effect, 'materialisation' is simply condensation of matter too fine to be seen by ordinary sight, and is no more wonderful than anything else. The wonder comes in to the ordinary person on account of its extreme rarity. If we only saw the moon once in twenty years we should regard it with awe and wonder.

(3) While materialisation is rare as a natural phenomenon, it can be produced with comparative ease when the conditions of its manifestation are understood and obeyed. This implies genuine knowledge of the why and wherefore—knowledge in its way as exact as that of the chemist or the electrician in dealing with chemistry or electricity.

(4) Setting up an ideal standard of genuine knowledge and wide experience of the phenomenon we are investigating as a necessary preliminary to experimentation for scientific purposes, one finds that, as a general rule, this standard is never considered at all; either the sitter is prepared to believe everything, or else he sets up a criterion of his own, which is composed of ignorance and prejudice.

(5) I propose, therefore, that a select circle of twelve be constituted in the following manner: A committee to be formed, first of all, composed of well-known individuals who are interested in the scientific aspect of the question, to carry out a series of experiments in materialisation. This committee to be made up of men and women who are acquainted with the subject to a certain extent, not ignoramuses who confess and boast that they know nothing.

(6) After drafting out the conditions of the experiments, the committee would proceed to select the sitters, not at haphazard, but strictly according to sensitiveness, health, and other considerations which are very important, though difficult to explain to the beginner. Upon the proper selection of sitters and the medium the results will depend.

(7) Every meeting should be carefully reported by the committee, and afterwards published in 'LIGHT.'

(8) I feel sure that this proposal could be carried out with little inconvenience, and with lasting benefit to the progress of knowledge.—Yours, &c.,

ARTHUR LOVELL.

94, Park-street, Grosvenor-square, W.

Spiritual Mission—Sale of Work.

SIR,—I should like to make an appeal, through 'LIGHT,' for gifts of enleable articles in aid of a sale of work which is to be held at the Norfolk-square Hotel Assembly Rooms, Paddington, on December 15th, at 2.30 p.m., at which Archdeacon Colley has generously consented to officiate. Our object is to raise funds to enable the 'Spiritual Mission' (Prince's-street, Oxford-circus) to extend its usefulness in spreading the glorious truth of Spiritualism. The committee will be glad to receive any gift (however small) at the address below, up to and including December 10th, and hope to have the support of all Spiritualists who have the cause at heart. All articles will be sold at reasonable figures, so that all comers may be induced to buy their Christmas gifts there. We are to have short concerts during the day, and all we shall need to make it a grand success will be the support of the public.—Yours, &c.,

S. FAIRCLOUGH SMITH.

166, Marylebone-road, N.W.

An Inquiry.

SIR,—Permit me to ask if any reader of 'LIGHT' knows the address of a Miss L. S. Brown, presumably a Spiritualist, who used to live at Hampstead.

My late brother, Mr. C. C. Massey, left a packet of the writings of the late Mrs. Penny, with directions that it was to be forwarded to Miss Brown after his death.

I wrote to the address given, but she had left, for my letter was returned to me, and I am anxious to forward the packet according to my brother's wish.—Yours, &c.,

E. H. HODDLESTON.

[Letters may be addressed to our correspondent at this office, —Ed. 'LIGHT'.]

Sunday Rifle Shooting.

SIR.—Apart from the question as to the desirability of general military training, the use of any part of Sunday for rifle practice would necessarily destroy the peace and calm of the only quiet day we have. It would be an insufferable nuisance both to residents near the ranges and for those who enjoy a quiet walk. Those who point to foreign countries should remember that abroad there is, as a rule, no Saturday half-holiday, and Sunday is, therefore, the only day for popular amusements.

The claim is made by 'J.H.C.' on p. 563 of 'LIGHT,' that 'Sunday shooting ought to draw many from worse evils, including drinking habits.' I venture to say that it would be made the occasion and excuse for those very habits. Only last August I was on a hillside in the Black Forest, and saw below me a shooting range. Outside the stand for the marksmen was a cart apparently filled with leafy branches of trees. Going the next day to investigate more closely, I found two empty beer-barrels standing upright in the cart; the leaves had merely been put over them to keep them cool. The thought occurred to me then that rifle practice without the drink would not attract many, while with the drink it would be in danger of degenerating into an orgie.—Yours, &c.,

B. S.

To Help the Children.

SIR.—The Tottenham Spiritual Progressive Church is endeavouring to infuse a little brightness into the lives of some of the poorer children this coming Christmas time, and during the third week in December we propose to invite about sixty of them, as we did last year, to a good meal and a Christmas tree, and each child will be presented with two warm garments.

The ladies of the church have provided the necessary garments, and the children of the Lyceum the Christmas tree, so we now appeal to Spiritualists generally to help us to pay for the meal and other necessities. Donations, however small, will be thankfully received by—Yours, &c.,

ANNETTE TURNER,

(Corresponding Sec. of T.S.P.C.)

Ivy House, Upper Fore-street,
Edmonton, N.

SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last, at our anniversary services, Mrs. Webster, Mrs. Webb, Messrs. Webb, Lock, and Pearson gave short addresses, Miss Wrench a recitation, and Mr. Wrench a solo. Sunday next, at 11 a.m., discussion; 7 p.m., Mr. Pearson. Thursday, investigators' circle.—A.G.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday evening last, Mr. F. G. Clarke delivered a splendid address, and Mrs. Curry gave clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Macbeth Bain on 'Healing.' Wednesdays, at 3 p.m., clairvoyance. Fridays, at 8 p.m., healing.—A.C.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mr. Walter's guides were interesting. In the evening Mr. W. Underwood gave short addresses on 'Body, Soul, and Spirit' and 'God and Man.' Sunday next, at 11 a.m. and 7 p.m., Mr. and Mrs. Webb, addresses and clairvoyant descriptions. December 9th, Mr. Stebbins.—L.D.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mrs. Fairclough Smith gave an interesting and helpful address on 'The Dangers and Blessings of Mediumship,' dwelling upon the sacredness of the mediumistic faculty, and appealing to sensitives to cherish and guard their gift. On Sunday next, at 7 p.m., Dr. J. M. Peebles (see advt.).

ACTON.—AUCTION ROOMS, HOEN-LANE, W.—On November 22nd, Mr. John Lobb addressed an interested audience. On Sunday last Mrs. H. Ball dealt ably with 'Spiritualism: Its Facts and Fancies.' Sunday next, at 7 p.m., Mrs. Jackson. Monday, at 8 p.m., Mr. Ronald Brailey, psychometry. December 12th, conversation; clairvoyance, music, refreshments. Tickets, 1s.—M. S. H.

SHEPHERD'S BUSH.—73, BROOKLOW-ROAD, ASKEW-ROAD, W.—On November 22nd Mrs. Imison gave excellent clairvoyant descriptions. On Sunday last Mr. E. Burton gave a reading and spoke on 'Spiritualism and Its Mission.' Sunday next, at 11 a.m., circle; at 7 p.m., Mr. F. Fletcher. Thursday, at 8 p.m., Mrs. Atkins. Every Saturday, at 8 p.m., healing; free.—E. A.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. D. J. Davis's address on 'Being in the Spirit' was much enjoyed. On Sunday next Mrs. Westley Adams, trance address.—J. P.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. W. J. McLennan delivered a highly spiritual and impressive address. Mrs. Stanesby kindly sang a solo. Sunday next, at 7 p.m., Mrs. Roberts, address, and Mr. Roberts, clairvoyant descriptions.—N. R.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Dr. J. M. Peebles delivered a brilliant and instructive address on 'The History of the Seven Bibles.' The crowded audience gave the grand old veteran a rousing reception, and expressed high appreciation and the hope of again hearing him. Mr. W. T. Cooper presided. Sunday next, Mr. J. W. Boulding, address. Doors open 6.30 p.m., commence 7 p.m.—A. J. W.

OLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last the fifth anniversary tea was a great success. Mrs. Adams, of Brixton, Mr. Turner, of Fulham, and Mr. Stebbins, of Bermondsey, gave brief and earnest addresses. Solos by Miss Simons were much appreciated. Mrs. A. Boddington presided, and gave some excellent clairvoyant descriptions. On Sunday next, at 11.15 a.m., Lyceum and meeting; at 7 p.m., service. Thursday, at 8.15 p.m., clairvoyance; silver collection.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. F. T. A. Davies' address on 'The Foundations of Religions' was discussed. In the evening Mr. G. Morley spoke on 'Faithism.' Clairvoyant descriptions were given at both services. On Sundays, at 11.15 a.m. and 7 p.m., and Wednesdays, at 8.15 p.m., public services are held for Faithist teachings and clairvoyant descriptions. Questions invited.—W. E.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last Mr. Percy Smyth opened an interesting discussion on 'Mediumship and Propaganda,' to which Mr. George Spriggs contributed practical experiences and valuable remarks. In the evening Mr. Edwin Haviland, from Australia, spoke on 'Is Spiritualism Worth Studying?' and related remarkable personal experiences. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mrs. McLennan, trance address. On Monday next, at 8.15 p.m., Mrs. Clowes, psychometry and clairvoyance.—H. P.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. R. Boddington gave an interesting and instructive address on 'Scientific Immortality.' On Wednesday last Mr. R. W. Stebbins opened a discussion on 'What shall we do with our Dead?' On November 21st a public tea was followed by a crowded meeting, at which Dr. J. M. Peebles gave a very interesting and inspiring address. He said that four years ago he had the pleasure of assisting at the inauguration of the Fulham society, and felt great pleasure in returning from time to time and observing its progress. Amongst other interesting experiences, he gave an account of his conversion to Spiritualism fifty-six years ago, chiefly by a personal investigation of the 'Rochester Rappings.' At the close of his address, which was warmly applauded, Dr. J. M. Peebles handed Mr. W. Turner (who has lately resigned the secretaryship after four years' service) a richly illuminated address expressing the deep sense of gratitude and appreciation of the members of the society for Mr. Turner's able services. Mr. J. Adams presided. Sunday next, Mr. J. Connolly, address; December 5th, Mrs. Atkins, clairvoyance; 9th, Mrs. Wallis, address; 12th, Mrs. McLennan, address or clairvoyance.—D. G. M.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday morning last a discussion was held. In the evening Mr. Frederick Fletcher's address on 'The Art of Happiness' was thoroughly appreciated by a large audience.—N. C.

READING.—PALMER HALL.—On Sunday last Mr. Percy R. Street gave an eloquent and instructive address entitled 'The New Theology,' to an attentive audience, mostly strangers to the subject.—E. M. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Imison discoursed ably on 'Spiritual Gems and their Meaning,' and Mrs. Imison gave well-recognised clairvoyant descriptions.—C. A. G.

CROYDON.—128A, GEORGE-STREET.—On November 20th, Mr. W. E. Long's trance address on 'Christian Spiritualism: Its Message and Meaning,' was much enjoyed, and questions were ably answered.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD.—On Sunday morning last Mr. Symons' interesting paper on 'Tolstoi's Ideas on the Treatment of Criminals' was discussed. In the afternoon Miss Kileen Murphy conducted a large circle with success. In the evening Mr. Samuel Keyworth delivered an enlightening address on 'The Spirit World: What and Where is It?' Miss Kileen Murphy gave interesting psychometrical delineations.—S.