

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.

Father Ignatius has been raising the cry of 'Old Bogie' at Brighton. The following is from a Sussex paper:—

Large congregations attended at the Old Ship Assembly Rooms, Ship-street, Brighton, yesterday morning and evening, to hear the Rev. Father Ignatius, who delivered two orations on 'England's Day' and 'Spiritualism: a Sign of the Times.' His address on the latter subject was a very striking one. He took as his text I. Timothy iv., 1, 'Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.' Spiritualism, he declared, was one of the chief of the signs which betokened the near approach of the time spoken of in Revelation, when Antichrist should reign on earth before the end of all things. 'We are on the fringe of the great apostasy that is to come. These are the perilous times, the days of the falling away from the faith.' He proceeded: 'Our churches are empty; our candidates for holy orders, instead of increasing with the population, are decreasing. Some of our leaders speak as deniers of every single article of the Christian religion.' Spiritualism he unhesitatingly described as of diabolic origin, and the manifestations of spirits at Spiritualistic 'séances' as the work of demons. In further remarks Father Ignatius said he had himself tested those spirits and found that they denied the Deity of Christ, which settled the whole matter, and showed that they were not good, but evil; and, in closing, he counselled his hearers to have nothing to do with 'these Rationalistic, materialistic, doctrines of demons,' which men were trying to set up in place of Christianity.

The good Father is skating on thin ice. Some months ago we drew serious attention to certain statements of his regarding spirit experiences in his own life, but we did not gather that he traced them to demons—quite the contrary.

Moreover, he protests too much, and includes too many things in his denunciation. If he could change his point of view he would probably be able to see far other causes for the disturbing signs of the times he sets forth. As for the theological opinions of the spirits, it might assist him if he grasped the fact that people differ on the other side as well as on this: and it might also help him if he could grasp this other fact—that possibly he may be in error after all.

It has been said, whether as satire or scorn it matters not, that Spiritualism is the Dreyfus scandal of Science: and it is true—all the way. It is also the Dreyfus scandal of the Church. Science has insulted it as a fraud. The Church has denounced it as demoniacal. Both have been influenced by self-interest, temper and ill-will, as well as by natural bewilderment and the pardonable instinct of self-preservation. But the end is not yet; though the beginning of the end is here. Science is already partly curious and partly ashamed, and the Church is more reticent than it was; still unfriendly and sullen, but anxious and on its guard. We can afford to wait.

W. B. Morrison, writing in 'The Progressive Thinker,' on 'The Search for a good God,' puts several fine thoughts in an unusually simple way. For instance, facing the old problem concerning man's inability to judge of 'the ways of God,' he says:—

The only kind of a God that can command intelligent adoration is one whose love, though vast and of great intensity, is nevertheless of the same kind as that experienced by man; and we need have no fear of misplaced confidence to believe and trust in such a God.

In this connection the problem of evil cannot be ignored. An attempt should be made to meet and face it squarely.

Evil is usually regarded as something which this world is gradually outgrowing. In other words it is a lack of unfoldment or a kind of spiritual unripeness.

But he thinks otherwise, holding rather that 'whenever one fails to do what might have been done, it is not due simply to spiritual unripeness, but rather to unwise choice, and this ever results in spiritual retrogression or, might we say, decay.'

This retrogression or decay, he says, will have to be accounted for and overcome by the working out of a natural law in the spiritual world, thus:—

Many pitiful stories come back from the other shore concerning those who, while on earth, had degenerated rather than progressed. We hear not only how they have their own darkness to work out of, but how they must also labour, for all whom they had caused to innocently suffer on earth, until those who were wronged can rise up and both forgive and love them. If all who lived in the past had lived as wisely and kindly as they knew, would we not have to-day, instead of a civilisation marred by contention and inharmony, the Father's kingdom on earth?

It is evident, then, that the evil lies rather with man's inhumanity than with any fault in the goodness of God.

Is it not possible that this very margin for making an unwise choice is itself an indication of the love and wisdom of God? How else could man rise on stepping stones of his dead self to higher things?

'Out of the silence,' by James Rhoades (London: John Lane), is a tiny and daintily presented booklet of about thirty pages. The following Preface (the whole of it) gives an idea of its aim:—

The following poem is intended to convey the doctrine of what is often misnamed 'The New Thought,' namely, that by conscious union with the indwelling Principle of Life, man may attain completeness here and now. 'Out of the Silence,' while structurally conforming to the Rubaiyat of Omar Khayyám, is directly opposite in its teaching.

The little poem is serious, subtle, thoughtful, and elevated in tone, but we cannot say that it is, as poetry, musical and flowing. It is poetry under pressure. Perhaps the following two verses will give as good and as favourable an idea of its grade as any:—

I, God, enfold thee as an atmosphere;
Thou to thyself wert never yet more near;
Think not to shun Me: whither wouldst thou fly?
Nor go not hence to seek Me: I am here.

Yes, I am Spirit: in thy depths I dwell;
Art conscious of My presence, all is well;
Cleave but to that—thyself art thine own heaven,
A heaven deemed empty were more drear than hell.

'The Christian Register' draws attention to an error by Mr. E. P. Benson 'in his incredible story concerning Christian Science.' He says:—

Two days afterwards Lily came up on to the deck of the White Star liner on which she was travelling. The sun had just sunk, but in the East the crescent moon was rising, and in the West, whither she was journeying, there was still the afterglow of sunset. She was leaving the East where the moon was, but she was moving toward that other light.

'Now,' says 'The Christian Register,' 'neither she nor Mr. Benson ever saw the crescent moon rising in the east at the same time that the sun was setting in the west. With the full moon that conjunction of events may sometimes be observed.' 'The Christian Register' uses that to depreciate the value of evidence, and says: 'We use this familiar test of memory because it throws a flood of light upon the evidence concerning occult phenomena and many other things which are one side of the ordinary pursuits, habits and perceptions of men and women.' We submit that it does nothing of the kind. 'The evidence concerning occult phenomena' is evidence concerning what was noted as seen and what is remembered as seen; but the remark concerning the crescent moon and the setting sun was at the worst a bit of carelessness.

Gerald Massey, many years ago, anticipated what we now know as Suggestion, Thought-transference and the like. He even carried the wonder farther, and sang of the 'luminiferous motion of the soul,' pervading the universe and influencing even the immortals in the heavens and hells. The following lines, from his 'A Tale of Eternity,' are very luminous and strong:—

Spirits may touch you, being, as you would say,
A hundred thousand million miles away.
Those wires that wad the Old World with the New,
And do your bidding hidden out of view,
Are not the only links Mind lightens through.
The Angels, singing in their Heaven above,
Feel when ye strike the union of love.
The prayers of Heaven fall in a blessed rain
On souls that parch in purgatorial pain.
Desires uplift from earth, with a sense of wings,
Poor souls that drift as helpless, outcast things.
A luminiferous motion of the soul
Pervades the universe, and makes the whole
Vast realm of Being one;— all breathing breath
Of the same life that is fulfilled in death,
And human spirits, from their earthly bound,
Can thrill the Immortals, in their crystal round.

A MONK PREDICTS THREE DEATHS.

Telegraphing from Rome on Sunday last, the correspondent of the 'Daily Chronicle' said:—

'Professor Lipponi, the Pope's physician, who is an ardent believer in the occult sciences, has had an odd experience. Recently he was called to visit an inmate of a monastic infirmary. "Nothing serious," was Dr. Lipponi's pronouncement; "he will be well within a couple of days."

'When Dr. Lipponi had departed the patient called a brother infirmarian, and said gravely, "The doctor says he is going to cure me, but the truth is I shall die after two days. You, brother, will be dead within a month, and before three months have flown the doctor will have joined us both in another world."

'The prophetic patient collapsed in forty-eight hours, while on Friday last the friar nurse was buried in the Campo Verano, Rome. Now the news comes that Dr. Lipponi, who was deeply impressed at the prediction, has fallen seriously ill with a malady which specialists declare to be cancer of the stomach.'

To CORRESPONDENTS. 'Getting Light.' Please send us your name and address.

Southport. We are informed that 'LIGHT' can be obtained in Southport from Mrs. Kexby, stationer and news-agent, Hill-street.

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, Pall Mall East (near the National Gallery), on

THURSDAY EVENING, DECEMBER 20TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MRS. PAGE HOPPS,

ON

'Cross Currents in Passive Writing.'

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

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

[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 11th 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.

INSPIRATIONAL ADDRESS.—On Wednesday next, the 12th inst., Mrs. M. H. Wallis will deliver an Address at 6 p.m., on 'The Religious Value of Spiritualism,' to Members and Associates—no tickets required.

DEVELOPING CLASS.—On Thursday next, the 13th inst., at 3.45 p.m., Mrs. E. M. Walter will kindly conduct a meeting to help Members and Associates to develop their psychic gifts.

PSYCHIC CULTURE.—Mr. Frederic Thurman, M.A., will kindly conduct a class for Members and Associates for psychic culture and home development of mediumship, on the afternoon of Thursday, December 20th, at 4.30 p.m. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs, for the last time this year, will kindly place his valuable services in the diagnosis of diseases at the disposal of the Council, on Thursday next, 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 14th 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.

'How to Think,' by Arthur Lovell (Office of 'LIGHT,' prices 1s. 1½d., post free), is a useful little reminder that nowadays we do not give ourselves sufficient time to think, and that, when we do, we have but the haziest notion of the actual value of our thinking, because we have no criterion to apply to it but the strongest impulse prevailing at the moment. Unfortunately, after the first discourse on 'How to think,' the author heads the chapters 'What to think' in general and in particular, on religion; on health, and other questions, but on these debated subjects he does not dogmatise, and contents himself with laying down certain broad principles from which to start thinking.

THOUGHT TRANSFERENCE.

The 'Daily Mail' for December 1st describes at considerable length a number of tests applied, at the office of that paper, to M. and Madame Zancig, whose performances at the Alhambra and in private have been alluded to in recent numbers of 'LIGHT.' Rows of figures written on a slate, and sentences from a novel, were read off by Madame Zancig 'as one would read print or a familiar line of poetry,' or 'just as if she had been looking over the shoulders' of the investigators.

Two of the tests were given by transmission through closed doors; a word from one of Goethe's poems was written on a slate and shown to M. Zancig, who 'pressed his hands closely upon his temples and thought intensely.' His wife, who was in another room and closely watched, wrote down the word correctly on her slate. Another test through closed doors was a passage from Bulwer Lytton, which was memorised by one of the party and by M. Zancig; 'Ready!' was called and Madame returned to the room and 'recited the sentences smoothly and correctly, without stop or stutter.' Articles were described with equal correctness, including the address on a postcard and a message written on a visiting card.

M. Zancig said that, having found that they possessed this community of thought, they cultivated it by quiet, earnest, determined practice. Even now they do not consider that they have reached perfection, for 'there are whole regions of new power' which they are striving to improve by cultivation. They say, 'We are simply like two wireless telegraphy poles, highly sensitised,' and they believe that everybody has the same power more or less, but that development is needed, and that much of their own success arises from the harmony of their natures. To those desiring to develop the same power, they say: 'Find your other half, the *alter ego*, the one person who is needed to bring complete harmony into your life. Then the rest is practice.' It is interesting to learn that they have travelled in India, and that, although Indians were 'the least astonished by their tests' of all the peoples they have met, yet they 'seemed to have reached a good deal further than any of them there.'

I should like to add my testimony to that of your other correspondents as regards the wonderful power of instantaneous thought transmission shown by M. and Madame Zancig during a long visit I paid them in their pretty little flat.

A friend had kindly prepared them for my call, which took place at a much later hour than expected, and I felt the more grateful for the kindly welcome, which assured me that I was not putting them to any inconvenience on this account.

I had written down six words of some significance on a half sheet of paper, and after some interesting talk, they were good enough to let me test their powers.

Madame at once acquiesced in her husband's suggestion that she should not only 'turn her back to us,' but leave the room, the door being only sufficiently ajar to allow of her voice being heard by us; when she swiftly spelt out in turn each word I had prepared.

Neither her husband (who sat on the far side of me) nor I could possibly see her in the next room, and there could have been no question of signalling by reflection or otherwise; this apart from the fact that it would be difficult to signal 'Chrysanthemum' or 'Loochoo Islands,' which were two of my words. A slight fault in the latter word was very instructive. My second o was a little indistinct, but Madame triumphantly began at once, 'There is an L, an O, an O, a C, H, O, O.' At the second O, M. Zancig, having misread my letter, said: 'No, you are wrong.' I said at the same moment, 'You are quite right,' but evidently I was not switched on to the telephone at that moment, for, in spite of having read it correctly, she copied it on her slate as her husband saw it, and put a c for the second o. Did she mentally see my sheet of note-paper first and her husband's impression next? This suggests many interesting possibilities.

Chrysanthemum was not an easy word for two foreigners, especially as the *mun* at the end makes clear writing difficult. There was only one hesitation in it, owing to a momentary confusion on the part of the husband, and here the case was

reversed, for Madame gave one letter wrong, but when she came back to us and produced her slate, she had written the word quite correctly! Being a sensitive myself, she might possibly have received my mental telegram the second time; but how about the *Loochoo* incident?

A very remarkable test was the following one. I chose a book at random from the table, amongst many others, after Madame had left the room, opened it, and, after some indecision between various pages, chose three lines of a paragraph, about a third down from the top of a certain page. I pointed this out silently to M. Zancig (I never spoke out to him, although Madame was not in the room). Madame Zancig, in a few seconds, gave the page correctly, and at once read out the sentence, although she had no second copy of the book.

We tried also the same experiment when she had one copy and I another of the same book. Memorising the whole book, which has been suggested as one explanation, would simply mean that the percipient had as many hundreds or thousands of chances against her as the book contained sentences, barring the one selected. Figures seemed to present no difficulties, for I wrote three rows of figures more than once and added them up. M. Zancig had only to look for a moment at each figure in succession at the bottom of the column, when it was at once named correctly, and the whole sum of the figures was then read out with no perceptible pause.

M. Zancig suggested my trying one or two simple experiments with him, as he found me 'very magnetic.' The first flower thought of, I conveyed to him at once—'It is the flower you call a pansy,' he said. I had tried so hard not to confuse it in my own mind with any sort of violet, that perhaps the concentration was just strong enough in that case. My second attempt—a much commoner flower—failed. But when he came to numbers, for which I have a natural affinity, there was no difficulty. I wrote down five numbers and tried to concentrate upon each in turn. The second, third, fourth, and fifth were given at once, but the first was missed. I considered this my failure in concentration, and feeling nervous at not succeeding I wrote it down in letters (*three*), concentrated on each for a second, and by the time I reached *r* the whole was given. I then asked how many diamonds there were in an old-fashioned cluster diamond ring. 'Seventeen' came in a flash. I have worn the ring over twenty years, but never counted them and could not have told the number within three or four. It took me some time to count them when I came home, but the number had been given quite correctly, which says much for M. Zancig's quick eye.

I can imagine nothing more interesting than to be allowed to conduct some such experiments in regular fashion with such sensitive brains as those of M. and Madame Zancig. I notice that one of your correspondents says, in speaking of this gifted couple, that 'ideas are transferred from one mind to another by methods other than those of ordinary sense perception.' But we are constantly transferring ideas from one mind to another by methods other than those of ordinary sense perception.

Certainly this process is going on continually amongst all persons who are in any sort of mental tune. It is only a question of being conscious or unconscious of that fact, and most of us have had experiences which prove it. A friend impresses us with his illness, or unhappiness, or strong desire to see us or hear from us. Hence so many 'crossing letters' between those who may be separated in space but who are very close in soul touch.

The really invaluable lesson that M. and Madame Zancig are teaching us is, that not only very general and often vague impressions can be conveyed from one brain to another when in tune, but also definite words and sentences. If I can write out 'Chrysanthemum' and convey it letter by letter to a friend by concentrating upon each letter in turn, I can also write out 'I want to see you on Thursday at two o'clock,' and convey that to my friend. It is a question of practice and perseverance.

They are giving us a splendid object lesson in the possibility of a human telegraphy which may be made as definite as our present electric and wireless telegrams. The

question of distance seems to be only the question of synthetic pitch between two brains.

A brother—lately passed over—managed unconsciously to convey to me, twenty-eight years ago, that some terrible calamity had befallen him. I was in Oxford at the time, and he was thirty miles on the far side of Quetta. He was quite suddenly struck down by paralysis, and I got the message within a few minutes. I *knew* that he could not be engaged in active service at the time, although he had gone from Lahore to join his regiment when the Afghan war broke out; but it was impossible that he should have reached the seat of war, and this fact was urged as a consolation, and a proof that my misery was groundless.

I only said, 'I *know* something terrible has happened to him, wherever he is. It may not be death, but it is some terrible calamity.'

I spent the day in absolute despair and wrote to tell him of my conviction. Allowing for difference of time, my mental telegram reached me in the same hour that my brother, whilst on the march, was struck down in his tent quite suddenly one night by the paralysis which kept him confined to his chair—a helpless sufferer—for twenty-eight years.

Perhaps now I should have received a more definite message under similar circumstances.

A whole continent of possible investigation in mental telegraphy is opened out to us, and the high mark already reached by M. and Madame Zancig is an invaluable lesson to us in this research. It is at once our Hope and the Earnest of our success.

Harmony, Concentration, Perseverance. These three things are absolutely necessary. Perhaps the greatest of these—certainly the most difficult—is absolute Concentration.—Yours, &c.,

E. KATHARINE BATES.

NOTE.—The Editor wishes me to make it quite plain that no questions passed between M. and Madame Zancig during the above experiments. 'Are you ready, dear?' in a quick tone, marked the moment of transmission, and the same words and tone were used in each experiment.—E. K. B.

WE SHALL LIVE FOR EVER.

The Rev. Canon Blakeney, M.A., preaching to men in Melton Mowbray Parish Church recently, according to a long report in the 'Melton Mowbray Times,' gave his hearers some good Spiritualistic teaching in his sermon entitled, 'We Shall Live for Ever.' He used the transfiguration of Jesus very effectively, and said:—

'The disciples not only saw Christ changed into an appearance of divine glory, but they also saw Moses and Elias. Now Moses and Elias were people who had lived ages before the transfiguration. If there had been no life beyond the grave, they could not have appeared on that occasion; but the mere fact of these two individuals appearing long ages after they had died on earth, and conversing with Christ, was a sure proof that there was a life for everyone beyond the tomb. God was the God of the living and not of the dead. . . The greatest calamity that could descend upon anyone was loss of faith in immortality. He, the preacher, had read lately of a man who, at one time, had been a firm believer, but his faith had been shaken, and at last it departed. He confessed to a friend that all the brightness, and joy, and hope had vanished from his life. . . But there was no reason for unbelief. On the other hand, the proofs were clear from every quarter that man was immortal, and that an everlasting existence awaited him in the great hereafter.'

Apparently the Rev. Canon Blakeney recognises the value of spirit manifestations, and probably had them in mind when he referred to the 'proofs' of man's immortality being 'clear from every quarter.'

GOODNESS ITS OWN REWARD.—'Let us never forget that an act of goodness is of itself always an act of happiness. It is the flower of a long inner life of joy and contentment; it tells of peaceful hours and days on the sunniest heights of our souls. No reward coming after the event can compare with the sweet reward that went with it.'—MARTERLINCK.

THE SPIRITUALIST WILL CASE.

During the past week the newspapers have fully reported the proceedings in the Probate Court in which the relatives of Mrs. Octavia Day sought to prove that that lady, before her decease, was mentally deranged and unfit to make a will. They principally relied upon the fact that the deceased, after the death of her husband and for some time before she passed away, was a Spiritualist and in her will left legacies, amounting to £1,200 out of a £2,000 estate, to two Spiritualists. Fortunately the jury found that the will was duly executed, that the deceased knew and approved of its contents, and was of sound mind, memory, and understanding at the time she executed the will, and the President (Sir Gorrell Barnes) pronounced for the will, and on Monday last decided that each party should bear their own costs.

In the course of the cross-examination, by Mr. Eldon Bankes, K.C., of Mr. Ernest William White, B.M., a professor of psychological medicine, who had expressed the opinion that 'Mrs. Day was not competent to make a will,' the witness further said that—

'He thought that anybody who believed he was in communication with the spirits of dead persons was under a delusion.

'And therefore unfit to make a will? asked Mr. Bankes.—That would depend, said the doctor, upon how these delusions influenced the disposition of the property. He had observed that several very eminent men identified themselves to a certain degree with Spiritualism. He was not prepared, however, to say with counsel that they believed it to the extent that there was a communication between the spirits of departed persons and persons living to-day.

'But before coming to denounce these people as suffering from delusions, have you taken the trouble to find out the class of people who believe it?—I have not.

'May I mention the name of Sir William Crookes—you have heard he is a staunch believer?—I have seen it in print.

'And he is one of our most eminent men of science. Take also Sir Oliver Lodge; you know him as a believer in Spiritualism?—Yes.

'And he is one of our most eminent men of science. You have heard of the Rev. Mr. Haweis? Do you know he lectured on Spiritualism, although holding the living of a church in Marylebone?—I have heard that.

'Do you go so far as to say that none of these people are able to make a will?—I am not going to say that. I should like to know how they were to dispose of their property.'

The result of this case, as far as it goes, is satisfactory, but there was no question of 'undue influence' and no reflection upon the Spiritualists concerned. Mrs. Day was, as far as we could judge on the few occasions when she visited at 110, St. Martin's-lane, a shrewd, capable, business-like woman. That she ultimately developed tendencies to mania was not denied, but, in the opinion of the medical man who attended her, this was not due to her belief in Spiritualism.

It is to be feared that when the costs of this action have been paid there will be little left for the legatees, or for the relatives who contested the will.

CRYSTAL GAZING AND SPIRITUALISM.—'Crystal Gazing, Astrology, Palmistry, Planchette, and Spiritualism' is the full title of a pamphlet compiled by Will Goldston, and sold, at sixpence, by A. W. Gamage, Limited, of Holborn. Messrs. Gamage are 'universal providers' of all requisites for games and amusements, and Mr. Goldston is a professional entertainer and author of books on conjuring; yet the occult sciences are presented seriously, and not as mere illusions. In his preface Mr. Goldston says that, 'as a professional conjurer for fifteen years, he is in a position to judge if Spiritualism is genuine or fraud,' and he 'positively declares that conjurers cannot duplicate the phenomena as witnessed by him under similar conditions' to those of the sittings at which he has been present. A short account is given of each of the subjects named in the title, with a number of typical incidents illustrative of spirit influence, visions, 'wonderful proofs' and 'weird happenings.' At the end there is a carefully prepared list of Spiritualist meeting-places in London and elsewhere, with a recommendation to subscribe to 'LIGHT.' Mr. Goldston gives his own natal figure as a sample horoscope, and with Uranus rising, trine Jupiter, he should certainly be a competent exponent of mystic arts. But why omit Venus?

AUTOMATIC WRITINGS ANALYSED.

Part LIII., Vol. XX., of the 'Proceedings of the Society for Psychical Research' consists entirely of a close analysis, by Mrs. A. W. Verrall, of a series of automatic writings obtained by her in 1901-1904. Mrs. Verrall confines herself to giving the facts, in classified form, with an introductory chapter describing the circumstances under which the writing was obtained, its general characteristics, and her own sensations while writing; she carefully abstains from expressing any opinion as to the source or sources of the writing, and only uses such words as 'communication' and 'scribe' for convenience. The reader is, therefore, left free to draw his own conclusions as to whether the communicator is the sub-conscious mind of the writer or a distinct personality.

Mrs. Verrall tells us that the greater part of the script was in her own handwriting, altered slightly according to speed and size. She cannot tell whether the speed was usually normal, but was at times aware that the words were coming very fast or slowly. Frequently words were written in a larger hand for emphasis. Out of twenty-five cases in which the handwriting differed in type from her own, there were five in which it either imitated a handwriting known to her, or was said to resemble that of another person. Once, when she fell asleep and yet continued to write, the handwriting bore a likeness to that of Dr. Sidgwick. Some of the evidence points clearly to specific deceased persons as the communicators, and one or two instances indicate a faculty of clairvoyance, though Mrs. Verrall puts them down to imaginative visualisation. Here is one of them (p. 239):—

'On October 27th, 1902, and again on October 31st, before writing, I sat for some fifteen minutes in the dark, concentrating my thoughts on one of the supposed communicators, H. Being a strong visualiser, I soon began, as always when recalling someone, to picture him to myself; I imagined him sitting on the corner of the seat in the drawing-room, where he always sat when he called. There was a moment when I had so clear a mental image of him that I found myself looking towards the seat as if he were actually sitting there, and I distinctly remember realising how vivid my power of visualisation is.'

A few days later Mrs. Verrall received a letter from another sensitive, here called Mrs. Forbes, with whom she frequently obtained concurrent or corresponding messages. Mrs. Forbes had, on November 2nd, without communication from Mrs. Verrall, obtained a message from 'H.' asking her to 'tell Mrs. Verrall to be sure I am the writer—the friend [who] was with her when she sat, on the old seat, in the dark.' This reference, through another person's hand, to the presence of the communicator in the actual place where Mrs. Verrall purposely visualised him, suggests that mental visualisation had passed into another phase, that of true clairvoyance.

On a certain Sunday Mrs. Verrall had attempted to try to get a scene or episode from Mrs. Forbes by automatic writing; she wrote a description of her friend being in a fire-lighted room, alone with a dog, and holding up a screen before the fire, while the dog stirred in his sleep. As she finished the script she had 'a mental impression of Mrs. Forbes sitting in her drawing-room, with the door into the greenhouse open; through that door a shadowy figure, which I knew to be Talbot, came and stood in the window looking at Mrs. Forbes.' Mrs. Verrall was acquainted with the room, but had not noticed that Mrs. Forbes always saw that the greenhouse door was open before settling down to read or write. Mrs. Forbes and her dog were alone (when Mrs. Verrall was last at the house there were two dogs constantly with her), and she was holding a paper as a screen. All this might have been 'telepathy,' but Mrs. Verrall also perceived the form of Talbot (Mrs. Forbes' deceased son), who was a frequent communicator through his mother's hand. Mrs. Forbes more than once received messages referring to what was passing in Mrs. Verrall's house at the time.

The personality who purported to write the greater part of the communications forms an interesting psychological study. He introduces himself by saying, 'One comes to you; . . . he speaks Latin; he dwells in Latium, many years ago about the ninetieth; not a native of Rome, but a foreigner; his impetuous genius loved that crowned city more than a son his

mother.' He writes in Latin by preference, as the easiest means of communication, but frequently breaks out into Greek. These languages are neither of them used as Mrs. Verrall, who is familiar with both, would use them; that is to say they are not classically correct, the style often crabbed and sententious, and unknown compound words are frequently coined on the model of existing words. But the writer has a lively fancy, and often, finding himself unable to express through Mrs. Verrall's automatism the word or idea he wishes to convey, tries to suggest it by a hint, of which she frequently misses the point. Thus in one case he writes: 'Sume superponenti ideam . . . sed necte semper.' Mrs. Verrall makes little sense of the phrase, but, with the Greek words interposed, it seems to mean: 'Take my ideas as I superpose one upon another in various manners, and weave them together.' Another maxim given in a sentence intended to convey the word *sphere* (corrected to *spear*) which had been suggested as a test of thought-transference, might be taken to mean that 'the all-vision of a sphere (crystal) aids receptivity for thought-transference'; i.e., that crystal-gazing is an aid to passivity. Mrs. Verrall only takes it to mean 'that some sort of universal seeing of a sphere fosters the mystic joint reception.' The made-up word 'panopticon' is a good term for the varied images from all quarters which succeed each other before the eyes of the crystal-gazer. Attempts to give test-words proposed by other persons led to various results, from utter failure to almost complete success.

With regard to the intellectual contents of the messages, the communicator appears deeply versed in mystic literature, and some of his references to the Pythagorean Diatessaron and to phrases used by Porphyry, Macrobius, and other Neo-Platonists, were unintelligible to Mrs. Verrall until she read the authors in question after the script had been received. On one point the script showed ignorance of what was familiar to Mrs. Verrall; it ascribes Homer's description of the Cave of the Nymphs to the Iliad, instead of to the Odyssey, where Mrs. Verrall knew that it was to be found. There are long descriptions of the Isles of the Blest, founded on classical allusions to the Hesperides, and among them a mystical reference to a hall with pillars, which recalls that described in a recent book by Mabel Collins, reviewed in 'LIGHT' for September 22nd last:—

'Still it stands, and no shadows—and the pillars stretch to the upper air—and thence falls the soft radiance transcending sense. There is no shadow, nor break in the light, but the things are not transparent—you cannot see through that pillar, but you can see what is behind it. And there is no reflection on the crystal floor—not the least ripple. You only see the bottom of the pillars and the floor, one central column. Your group is round the central pillar—that is the meeting-place, though you see no one there. But the colour should make you know that these are the happy blest. Find the pillar in sleep.'

This appears to point to a mystic reunion of kindred spirits during bodily sleep, and Mrs. Verrall says she has dreamed of a tender blue radiance that casts no shadows, but not, apparently, of meeting her friends. Whatever view we may take of the presumed author of these communications, thanks and congratulations are due to Mrs. Verrall for her highly painstaking and scholarly analysis of the writings obtained through her hand.

WORK IN THE SPIRIT SPHERES.—'My First Work in Shadowland,' by 'Marguerite' (Gay and Bird, price 3s. 6d. net), is a pretty got-up little book of 182 small pages, purporting to describe the experiences of a young girl, in the spirit world, and forming a sequel to 'One Year in Spiritland.' The narrator's work lies now in 'Shadowland,' which is represented as the abode of the unprogressed, a dreary state of 'awe and loneliness,' and often of hopeless indifference. To show its inhabitants the reason for their being in this state, to arouse a desire for progress, and to encourage every indication of improvement, are the methods used by the worker who comes to them like an 'angel lady' from another sphere. The narratives are aptly arranged, well-told, and have considerable moral power. The book is a suitable one for presentation to young people, and will teach them to analyse the motives for their actions, and to look beyond the present world for the ultimate consequences, which will arise rather from the motives than from the actions themselves.

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ISTAN LAND.

'Istan Land' is the title of an important work, of remarkable interest and beauty, by Mr. P. A. Thompson, B.A., late of the Royal Survey Department, H.M. London; T. Warner Laurie. It is 'an account of the country and the people of Northern Siam,' and not a story of adventures, nor a study of politics. It is, on the other hand, akin to Mr. Fickling Hall's charming works on Burma, a study of the country and the people based on a three years' residence in the one, and intercourse with the other.

It is in every way beautifully presented, as to paper, type and binding, and is enriched with over seventy full-page illustrations, several of them photographs of buildings and parts of buildings of surprising beauty. Of one of these buildings (at Angkor) Mr. Thompson says, 'Egyptian in its massiveness and unsurpassed in the purity of its lines by the finest works of Greece, it stands today and in, perhaps, destined to remain, the noblest monument raised by the hands of man.'

Alas! these glorious buildings, with their majestic splendours and form, and their exquisite decorative works, are indeed only 'monuments'; but, even so, are not entirely monuments of departed Siamese greatness, for they were produced largely through the influence and with the help of China and India, and, today, the Chinese bid fair to slowly swamp the Siamese in their own land, a 'happy-go-lucky,' pleasure-loving, indolent people, weak in 'superstition,' and chiefly anxious to play or dream in 'Istan Land.'

The critics of Spiritualism may make what they like of the admission that the Siamese are all practically Spiritualists. We make them a present of the statement; and of the further statement that the farther we get from Istan Land into the Potteries and the Black Country the less likely are we to feel the nearness of the unseen people. But we distinguish between sensitiveness to the presence of the spirit people and beliefs concerning them. The sensitiveness may be entirely right; the beliefs may be nearly all wrong. From this point of view, the Spiritualism of the Siamese interests us.

It is worth remembering, too, that the Potteries and the Black Country are new, while Siam is very old, with traditions and experiences that might be called unbroken for centuries. The religion of the country is Buddhism, but, says Mr. Thompson, 'the real religion of the mass of the people is a sort of fetish worship. For them, as of old, the jungles and rivers are peopled with spirits, whom they

ardently desire not to see.' But they show the greatest possible respect to the real or imagined spirit people. They share the peasant belief of the Siamese that these spirits are fond of tears; and, also, like the Siamese, they provide for them little cabinet houses. But this is not always an offering to the beautiful: it is very often the outcome of terror, for it is believed that some of the spirits both of woods and streams can be disagreeable or positively destructive, and need propitiating.

These spirits are queer things. They must not be troubled with words, which persist through incarnations, but are more akin to what Theosophists know as the astral body. They are sentiments of man's animal nature, and do not survive long after death, though, until they are exhausted and disintegrated, they are capable of much good or evil, and are best avoided, but should be sufficiently remembered to be placated. As an indication of the prevalence of belief in these beings, Mr. Thompson says that in half an hour's drive through Bangkok one may see carpenters' shops, at frequent intervals, piled up with the little houses intended for presentation to the spirits. 'Even the monks and men of good education are firmly convinced of their existence.'

The religious beliefs of the Siamese have Buddhism at the heart of them, but experience and time have grown strange accretions round that ancient yearning for pure being and perfect Peace. Orthodox Buddhism knows little or nothing of a definite personal future life. The sigh of the true disciple of Buddha is for cessation of struggle and the ending of will, but the 'man in the street' in Siam is not a consistent disciple of Buddha. He has his own human thoughts and hopes and needs, and, like 'the man in the street' everywhere, he is realistic, picturesque, dramatic; so he has invented heavens and hells of a wonderfully realistic kind, concerning which imagination has indeed 'run riot' in its efforts to account for the Universe and to picture the colossal workings out of Fate. But a remark of Mr. Thompson's is noteworthy here. He says—

Underlying their crude beliefs is a great conception which a truer knowledge of the Universe would in no wise shake, for the Buddhist believes that his fate is determined by laws of perfect justice: unalterable, inexorable laws. We think to sway the Divine Will by our prayers, but to the Buddhist the laws of righteousness are as immutable as Newton's, and come, like his, from beyond our ken. As we sow, so shall we reap, and we shall reap in exact proportion to our sowing.

The Christian missionaries teach that if only a man has faith he will be sure of Heaven, but if after the Word has been preached to him he believes not, then will he be cast into outer darkness; but the Buddhist cannot understand this. The goal for which he is striving is within the reach of all, irrespective of creed, and it matters not by what path we reach it. Nay, he does not even assert that the whole truth has been revealed to him; he is but a seeker after the light.

This being so, one is not surprised to hear that the 'poor benighted Siamese' (this is not Mr. Thompson's phrase) do not take kindly to the missionary's overbearing half. One of them said to Mr. Thompson: 'Suppose there were two men, one of whom had made just enough merit to escape from hell while the other fell short by only a little of the required standard. Would the former for his by no means conspicuously good life be rewarded throughout eternity with all the joys of paradise while the other, only a shade less good, suffered the everlasting torments of the damned?' And Mr. Thompson did not seem to have an answer handy; and he did not even tell the hesitating Siamese that it was not a question of 'merit' at all, but a matter of creed. His overcame a wise restraint. It might have turned hostility into scorn.

The book, as we have intimated, is one of great interest and beauty, and people who can afford it need go no further for a highly acceptable Christmas present.

TENNYSON AND HIS MESSAGE.

IN RELATION TO THE DIVINE IMMENSITY, THE EMINENCE
OF MAN, AND A FUTURE LIFE.

BY THE REV. JOHN GATES.

An Address delivered to the Members and Associates
of the London Spiritualist Alliance, on Thursday evening,
November 22nd, in the Hall of the Royal Academy of
British Artists, Suffolk-street, Pall Mall; Mr. H. Withall,
vice-president, in the chair.

(Continued from page 3020.)

Having given some introductory remarks of this year,
with added mention of his later life, humours, and thoughts,
I come now to the principal subject of our business,
viz., the teachings of Tennyson with reference to (1),
the Divine Immanence; (2), the Eminence of Man; and (3),
the Future Life or the Immortality of the Human Spirit.

I.—THE DIVINE IMMANENCE.

The Divine Immanence is illustrated by 'The Highest
Panthemon,' 'Flower in the Crannied Wall,' 'The Human Cry,'
'De Profundis,' 'God and the Universe.' But let me preface
the poems by saying that Tennyson is much more than an artist.
A poet may have a perfect instrument of expression, but if the
moral idea he lacking the instrument must suffer. The more
perfect the vehicle the richer should be the ideas suggested. The
attempt to divorce the ethical from the artistic must result in
the degradation of art. Its standard is necessarily determined
by its moral idea.

And, supposing the art-form to be infused with the moral
idea, would not the form itself, as the instrument of expression,
be enriched? The relation of ethics to art is not unlike the
relation of soul to body. The body as a mere form may be
faultless, but does it not gain or lose according to the soul it
possesses? If haunted by the pure soul, it will flash its own
peculiar beauty through the veil of flesh; if by the impure soul,
the body, even as a form, must suffer. Without an ethical soul
it becomes carnal, and art divorced from the moral idea is apt
to be 'fleshly.'

Tennyson gives us the body of beauty, but he rarely creates
the tenet of the moral idea. While, therefore, he is such an
artist he is also a teacher. But it must be remembered that
no great artist sits down with the approved object to teach.
Being what he is, he unconsciously expresses himself, his
deepest feeling and highest thought in his work.

As a teacher we shall find him impatient of the rigid forms
of faith:—

'And what are forms?

Fair garments, plain or rich, and fitting close
(or flying loose), warm'd but by the heart
Within them, moved but by the living limb,
And cast aside, when old, for newer.' ('Akbar's Dream')

Faith in the soul and forms are but the dream. The soul of
faith is ever growing and the dream must be changed to fit the
growth.

Truth, the object of faith, is infinite. Why strangle the
infinite in the dream of the finite? The danger lies in fixity of
form, consequently the poet seldom clothes his teaching with
doctrinal dress. The result is that, while much is gained,
something is lost. A swifter movement of spirit and a wider
sweep of vision are won, but clearness is lost. He draws great
outlines and leaves us to fill them in, or he gives us a mystic
flash and tells us to follow the gleam, or he sings some broken
chord and sends us in search of the rhythmic whole.

Further, the poet is an idealist in philosophy, and a realist
in art. His philosophy is the philosophy of Kant and Hegel
and Coleridge and Wordsworth; he is the last of the Lake
School in his sympathy with and interpretation of Nature.
Nature to him is the visible garment of God through which the
divine glory gleams. Behind the veil of the world there is the
Making Soul. He is not a scientific agnostic nor a poetical
pantheist, but he is a Christian Theist, accentuating the truth
of the divine immanence. He does not identify Nature with

God, but he sees in Nature the working of the eternal
Idea that he is immortal. A the physicist will see evidence,
the spiritualist vision will read command.

'The Highest Pantheon' gives clear expression to this view,
and affords an illustration of your doctrine. 'God is in Nature
and in man. The living spirit which enters in even enters
the things that are seen, and then, through the human mind,
we may draw near to the infinite.'—

'The sun, the moon, the stars, the sea, the hills, and the
flame

Are not there, (O God, the Yearn of Man who seeks

'Is not the Vision He? that He is not that which He seems?
Invisible are those which they see, and do we not see as
dreamers?'

And if the world be dark to us and the vision veiled, it is
because God is Nature is not revealed as God is immortality.
To have the divine within us is, had darkness within, but in
the darkness of the looking of God is to be found in the vision
of God:—

'Givest thou light, without thee; and thou belidest thy
dream.

Maxing His heaven's dream, and a world of splendour and
glow.'

To the spiritual man Nature is the domain of God; all
phenomena are symbols of His presence and working and the
pure heart will find Him. God, the ever-present, answers the
cry of the spirit in man:—

'Speak to Him, there, for He hears, and speaks with spirit
can meet

Clearer to Him than breathing, and sweeter than words and
love.'

The physical is the barrier between God and the soul, and
if the barrier were removed the soul might see God:—

'And the ear of man cannot hear, and the eye of man
cannot see;

But if we could see and hear, this Vision, were it not He?'

Again, in 'Flower in the Crannied Wall.' If man could see
into the meaning of the glory that lies on land and sea, look-
ing from the wing of the moment insect, and looking the leaf
of the brilliant flower, he would see the divine reality. To
know all that makes the flower is to know God:—

'Little flower—but if I could understand

What you are, root and all, and all in all,
I should know what God and man is.'

The same truth finds expression in 'De Profundis,' where is
the welcome given to the little child that came 'breaking with
laughter from the dark':—

'From that true world within the world we see,
Where our world is but the branding shore,
Out of the deep, Spirit, out of the deep.'

The child-spirit is an emanation of God, of that real world
in relation to which what we see is but the 'branding shore.'

More clearly is the truth of the divine immanence voiced in
'The Human Cry'; man is imperfect, but he is folded in God
until the fulness of deity flow around his incompleteness. Now
he feels that he is nothing and that God is everything; now he
is something, for God is moving in him, but God is the ever-
thing and not the man:—

'We know we are nothing, but Thou wilt help us to be.
Hallowed be thy name, Hallelujah!'

In the same poem man's highest thinking is condensed into
three lines. In the relation of the human soul to God this
sublime trilogy of thought emerges:—

'Infinite Ideality!
Immeasurable Reality!
Infinite Personality!'

It would be difficult for the constructive theologian to match
this formula expressive of what God is in the concept of man.

Further, in the restful poem—'God and the Universe'—
amid all its sublime and majestic forces the soul is told to look
upon the universe as the 'shadow' of God and not to fear:—

'Spirit, nearing yon dark portal at the limit of thy human state,
Fear not thou the hidden purpose of that Power which alone
is great,
Nor the myriad world, His shadow, nor the silent Opener of
the Gate.'

We may thus claim the poet as teaching the truth of the divine immanence, a truth held by the Greek Fathers, but obscured, often, by the Latins. God is indwelling, and the spirit of man in reverent search may find, within the veil of sense, 'the vision of Him who reigns.'

Hegel, whose disciple Tennyson was, declared that matter cannot be conceived apart from thought; that it is permeated with thought, hence, as thought presupposes mind and mind permeates matter, God must be immanent in the universe.

Wordsworth sings the same truth:—

'I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man,
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things.'

Goethe also speaks of Nature as 'the garment of God' when in 'Faust' he makes the earth-spirit say:—

'Thus at the roaring loom of time I ply,
And weave for God the garment thou seest Him by.'

And Carlyle breaks into rapture as the vision of the divine immanence flashes upon him from the meanest to the sublimest object in creation. 'This fair universe, even in the meanest province, is in very deed the star-domed city of God. Through every star, through every grass blade, the glory of a present God still beams.'

Thus (along with our best and greatest seers) Tennyson recovered for us the almost lost truth of the indwelling God. Nature is not a mechanical body, but its phenomenal energy is the result of the activity of the immanent deity. Its outlying splendour is not the glory of impersonal life but of a Great Intelligence and of an Eternal Will. The poet's faith is not pantheistic but theistic, which is the highest philosophy. Believing in the Divine Immanence he believed also in the Divine Transcendence.

II.—THE EVOLUTION OF MAN.

I come now to the second message of Tennyson relative to the Evolution or Making of Man, and this we shall find in the following classification: 'Idylls of the King,' 'In Memoriam,' 'Will,' 'Timbuctoo,' 'The Dawn,' 'The Play,' 'The Making of Man,' 'The Dreamer,' 'Locksley Hall, Sixty Years After,' 'Merlin and the Gleam,' 'Faith,' and 'Silent Voices.'

These poems contain the teaching of the poet relative to the evolution of man. God is the unfolding cause within nature and man. He is immanent for a specific and moral purpose. Divine immanence apart from beneficent purpose and activity, is incredible; but to conceive the activity and purpose to make always for righteousness in man and order in the world and ultimate perfection is to conceive what is worthy of deity. The poet believes in evolution but he sees clearly that evolution is a modal and not a causal theory. It offers an intelligible explanation of the *modus operandi* of nature, but does not profess to account for the genesis of life. There is always that vexed problem of origins. As no life exists apart from 'antecedent life' there is room left for God in the scientific theory of development, and the poet, with his pure idealism, sees God at the root of all things and beings, as the initial cause. The materialist would affirm that the development of life is the result of natural selection, of purely physical causes, but Tennyson traces the order and evolution of nature and man to the divine immanence. God at the root determines the design and gives bias to the whole series. He believes that the Almighty works through law, he sees law, universal and uniform, working in the rounding of a dewdrop and the sweep of a planet.

In the slow evolution of man, he accepts God and Law. There can be no final making of man without the recognition of the supernatural and obedience to law. He has no sympathy with the phase of agnosticism that would calmly dismiss the Almighty from the universe. He burns hot with indignation against the materialism that would resolve all of being

into protoplasm. He protests with scorn against the pure and noble things, the victories of right and the works of genius, being buried, at last, in our own 'corpse-coffins.' He sees the ultimate man made by God, through processes of law, finished and crowned:—

'One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.'

But while the poet is not a scientific agnostic in the sense of eliminating God from the universe, he may be called a spiritual agnostic, in the sense that he clearly recognises that the Almighty cannot be known nor his existence demonstrated by intellect alone. Throughout 'In Memoriam' he asserts the supremacy of emotion over reason. He teaches that love is greater than knowledge and may feel God when the reason staggers with doubt. He believes in faith as the point of contact between God and the soul. By faith he does not mean, necessarily, the acceptance of ecclesiastical traditions, but the testimony of the soul, in its instincts, intuitions and aspirations, to the existence of a Supreme Being, along with the witness in the order, beauty, and wonder of the universe, to the divine immanence.

Turning now to the poems I have grouped under the evolution of man, we shall find an illustration of these propositions.

The first great fact that the poet sees is the existence of evil. Evil is recognised as a terrible factor in the problem of human life. M. Renan on being asked, 'What do you do with sin in your philosophy?' replied, 'I suppress it!' But no philosophy is complete or moral that does not take into account the existence of evil. The poet, or philosopher, who would suppress evil, fails to interpret a glaring fact of human life. Tennyson has never been guilty of the *suppressio veri*, but has expressed himself clearly. The temptation to suppress must have been great in a poet with such pure and delicate sensibility. When he draws a character like Vivien, his moral loathing is apparent, and his very repulsion, as Mr. Swinburne has shown, makes the character defective. Evil is the ugliest thing on earth, and he sees it not only with the calm, critical eye of the true artist, but with the sensitive shrinking of the pure soul; his hand is steady as he draws the divine in man, but trembles with the hot pulse of indignation when he delineates the diabolical. Not by the cynical method of Renan has he sought to eliminate evil.

Throughout all his works the poet conceives evil under the aspect of animalism, the 'beast' or 'brute' or 'ape and tiger' in man. Illustrations abound in the 'Idylls of the King.'

In 'The Coming of Arthur' the realm is thus described:—

'Wherein the beast was ever more and more,
But man was less and less till Arthur came.'

Again:—

'Arise, and help us thou!
For here between the man and beast we die.'

And in the cause of the opposition to Arthur, as assigned by Bedivere, we get the fleshly nature of evil:—

'For there be those who hate him in their hearts,
Call him baseborn, and since his ways are sweet,
And theirs are bestial, hold him less than man.'

Further in 'Gareth and Lynette,' the lawless knight overthrown by Sir Gareth personifies the carnal forces with their enslaving power:—

'He seem'd as one
That all in later, sadder age begins
To war against ill uses of a life,
But these from all his life arise and cry,
"Thou hast made us lords, and canst not put us down."

In 'Balin and Balan' the same conception of evil prevails:

'Let not thy moods prevail, when I am gone
Who used to lay them! hold them outer fiends
Who leap at thee and tear thee, shake them aside.'

And in 'The Last Tournament,' when the King almost despairs of the purity of his realm, we find the 'beast' again:

'Or whence the fear lest this my realm, uprear'd,
By noble deeds at one with noble vows,
From flat confusion and brute violence,
Reel back into the beast and be no more?'

And once more in 'The Passing of Arthur':—

'And all my realm
Reels back into the beast and is no more.'

And yet again in 'Merlin and Vivien,' as the magician becomes dimly conscious of the carnal spell that lures him to his doom, evil, as the war of sense, is thus portrayed:—

'World-war of dying flesh against the life,
Death in all life and lying in all love,'

while 'In Memoriam' condenses in two lines the conception of evil that dominates the poet throughout:—

'Move upward, working out the beast,
And let the ape and tiger die.'

These passages sufficiently indicate the character that evil assumes; they suggest a strong prejudice in favour of making the flesh rather than the will the vehicle of evil. The conception merges on Manichæism; it is always under the symbol of the animal in man that he speaks of evil. The beast within has to be chained or crushed or wrought out. Sin is the result of the power of the flesh over the ethical will. It is always the violation of law, physical or moral. What then is the remedy? The remedy lies in strengthening the ethical will by communion with God—until it is strong enough to grapple with the 'beast' within. The poet believes in the sufficiency of the will, divinely conditioned, to destroy the evil.

If evil is immanent in man, so also is God, and the will, linked to the indwelling God, is strong enough to rule. By will he seems to mean conscience, for which he claims implicit obedience. His remedy for evil is thus finely expressed in the poem 'Will':—

'O well for him whose will is strong!
He suffers, but he will not suffer long;
He suffers, but he cannot suffer wrong.'

And now, observe, because evil is to be wrought out by the process of obedience to law, ethical and physical, the poet sees clearly that the process must be a slow one, and may involve ages. It is interesting to note how, in one of his early poems, he grasped the slow but sure moral evolution of man, which he expresses with such emphasis and ever-growing jubilation in his later writings. In the poem 'Timbuctoo' we find the keynote to the slow ascending scale in the lines:—

'There is no mightier spirit than I to sway
The heart of man, and teach him to attain,
By shadowing forth the unattainable,
And step by step to scale the mighty stair
Whose landing place is wrapped about with clouds
Of glory of Heaven.'

In his later poems he still sings of the slow progress, but he sees more clearly the ultimate man, and his songs are like clear pealing bells of gladness over the finished work. The poet is an optimist who sees afar off the last unfolding of spiritual evolution; he sees man as he lives in the divine ideal, the pure reflection of the perfect image.

(To be continued.)

BONDAGE AND FREEDOM.—'The wise one, rising from his dream, feels himself free from the body, even though living in the body; while the one with the perverted intellect feels himself chained to the body, though really free from it—as in a dream.'—(From the Sanskrit.)

ANOTHER DREAM OF PARADISE.—'Rays from the Realms of Glory,' by the Rev. Septimus Hebert (Samuel Bagster and Sons, 2s. 6d. net), is an amplification of the same author's former work entitled 'Glimpses into Paradise,' wherein he described a dream in which he visited the abode of good spirits, and gave many of his impressions concerning it. In the present volume he pursues the same theme, and sets forth many orthodox conceptions as to salvation and redemption; he takes good Spiritualist ground when he says that 'the work of our character formation is taken up where it was left off in the earth life,' and he holds that it is 'carried on in Paradise in preparation for the perfect after-life of Heaven.' Though he does not admit evidence derived from spiritualistic seances he refutes the idea that the departed are asleep or unconscious, and he does admit that they can manifest their presence, especially to the dying. He also believes that there is always a chance for all but the wilfully perverse, and, moreover, he 'cannot conceive such a case as a soul continuing impenitent for all eternity.' It is an excellent book for those who desire to combine Spiritualism with orthodoxy.

SPIRITUALISM: ITS PHENOMENA AND PHILOSOPHY.

On Wednesday, November 28th, at 6 p.m., Dr. J. M. Peebles gave an eloquent address on the 'Phenomena and Philosophy of Spiritualism,' to the Members and Associates of the London Spiritualist Alliance, at 110, St. Martin's-lane. Mr. H. Withall, vice-president, after a warm tribute to the early workers, said that all present were pleased to honour Dr. Peebles, and to wish him God-speed.

Dr. Peebles said that in all lands and ages there had ever been some sort of mediumship, although it sometimes took very objectionable forms. After referring to the Voodoo practices of the negroes, and to the automatic writing in sand of the Chinese, and, among other incidents, to some of the wonderful phenomena he had witnessed with Dr. Dunn and the Davenports, he said that during fifty-seven years he had seen some three thousand sensitives, and had witnessed almost all of the twenty-four phases of mediumship enumerated by Dr. A. J. Davis, and was himself conscious of the thrilling influence of grand old souls in the higher life.

After a strong protest against the practice of holding impromptu séances, without proper preparation or attention to conditions, and thus opening the way for the incoming of earth-bound spirits, he said:—

'Millions of ignorant, superstitious, and undeveloped people pass to the spirit world, and retain their old tendencies; they are around and about the earth—we walk in their midst. If we are true and noble they cannot harm us, but if we give them favourable conditions then are we in danger. Make your home séances your prayer meetings, and hold them regularly at proper intervals; read some good book, talk of the higher life, sing good music, pray for wise and helpful influences, and then you will have good results.'

Dealing with the objection that Spiritualism is dangerous, he said that it was no more dangerous than water was dangerous; people sometimes drown in it, and yet it is indispensable. Only the abuse of Spiritualism is dangerous, and he urged people to use sound common-sense, and not do just whatever any spirit advised them to do. Inquirers should use their own judgment, keep level heads, study the powers of suggestion, thought-force, and will—and will to be good and to do good! Salvation would be secured that way. Salvation was soul growth—from within outwards. All good men and women he regarded as helpers, ministering angels, saviours. After an earnest plea for right education, Dr. Peebles referred to pre-natal impressions, and the value of harmonious environments, and contended that education should begin with the parents—that by right education, both before the birth of the child and afterwards, a superior class of children—healthy children, physically, morally, and spiritually—would soon exist. He urged parents to make their children acquainted with the truths of Spiritualism, and to take them into the séance-room with them, and said:—

'Do not hide this glorious gospel from them, but teach them to share it and value it, for it is the best gospel in the world. As we advance in years we more and more appreciate the rich truth of spirit ministry to earth. If Spiritualism has made you happier and better, think of your neighbour, talk with him kindly, win his attention and interest, and remember never was a good thought lost; never a truth died—it will do good somewhere. This gospel is for all, it is no secret. You may help others, both here and in the spirit world, just as the higher ones help you. My soul goes out in love to every human being, for we are all sons of God, all journeying to a higher life beyond this. I am an optimist—I believe that all tears and sufferings will somehow result in our good, and that the great work of education, which begins in the school of earth life experiences, goes on over there; but it is better to begin well here, and it will then be better for us over there when our work is done, and well done, here!'

Dr. Burks T. Hutchinson, Mrs. Jones, Miss Mack Wall, Mrs. Smith, Mr. Williams, and Dr. Abraham Wallace took part in an interesting discussion of some of the points dealt with by the speaker, and the meeting terminated with a hearty vote of thanks to Dr. Peebles.

On Wednesday next, at 6 p.m., an inspirational address will be given by Mrs. M. H. Wallis.

THE SOCIETY FOR PSYCHICAL RESEARCH.

Mr. J. Arthur Hill, to whose paper in the 'Hibbert Journal' we referred on p. 509 of 'LIGHT,' contributes to 'The Annals of Psychological Science,' for November, an article entitled 'The Society for Psychical Research: A Retrospect and a Forecast.' In referring to the 'Hibbert' paper we indicated that Mr. Hill perhaps unduly exalted the importance of the work done by the Society; but in the article under consideration he appears to take a less rosy view of the results to be achieved by the S.P.R. in the future.

Mr. Hill thinks that 'all will agree that the S.P.R. has done an immensely important and valuable work,' and he accords well-merited honour to 'the plucky band of pioneers who made the venturesome start in 1882.' But he does not tell us that the first 'pioneers' were mostly Spiritualists who desired to have spirit phenomena scientifically investigated by competent and impartial observers, and that the Spiritualist element has been so weeded out that there are now not half as many avowedly Spiritualist members of the Council as there were at the foundation of the Society.

As to what has been achieved, Mr. Hill thinks that 'the most safely established theory that has resulted from their work is the theory of telepathy; that, under certain conditions, communication is possible between mind and mind, without the intervention of the normal sensory channels,' a fact which, 'in Myers' opinion, was sufficient to destroy the validity of the materialistic synthesis of man, and to suggest, or almost prove, his survival of bodily death.'

What may we expect or hope from the Society's continued labours in the future? asks Mr. Hill; and he confesses to a fear that, as regards England, the movement has spent itself for the present. 'In the energetic, go-ahead States, with their greater freedom from intellectual conservatism, the outlook is distinctly hopeful,' and he thinks that if a successor to Mrs. Piper can be found, 'the venue of important work in psychical research will be transferred from England to America.' His picture of the present state of the Society is not reassuring:—

'Since the death of F. W. H. Myers, in 1901, the English Society seems to have somewhat seriously languished. The founders and early workers are no longer in the ranks, and enthusiasm has diminished. Gurney, Sidgwick, and Myers have gone from us; Crookes, Barrett, and Podmore, though still with us, are not now doing much work in this direction; and there seem to be no recruits to fill their places. Further, coincident with the decline of real enthusiasm, there has arisen a spirit of levity and unscientific jocularly which repels the earnest student. (One Honorary Secretary recently read a paper entitled "The Haunted Solicitor," which was in the typical manner of a humorous article for a popular monthly; the other Hon. Secretary, in Vol. XVIII. of "Proceedings," permits himself to use a regrettably slangy style in an otherwise admirable record of trance-phenomena, and even confesses implicitly to a sense of shame that a "man of the world" should find himself mixed up with this sort of thing. The Secretary—Miss Alice Johnson—seems to have kept commendably clear of this jocularly and dilettantism, and, with Mrs. Sidgwick and Mrs. Verrall, endeavours to preserve the serious traditions of the Society. But even Miss Johnson is, perhaps, not quite above reproach. I think that the Spiritualists are not without grounds for their opinion that she shows at times a distinct bias. As Editor of the "Journal" she is presumably responsible to a great extent for its contents; and I notice that very full accounts of exposures of fraudulent mediums have recently been published therein, but that accounts of *prima facie* supernormal phenomena sent in by members, and vouched for by signatures of percipients—obtained with some trouble—do not always appear. Miss Johnson gives the impression (perhaps a mistaken impression) that she welcomes evidence of fraud, and does not really want evidence of supernormal phenomena.'

Mr. Hill points out that this apparent attitude of mind, coupled with the 'flippant ways' of the secretaries, is unfortunate for the Society, because calculated to discourage the production of the very evidence which the Society was established to collect and analyse. He sums up by saying (1) that 'the Society for Psychical Research has done important work in the past; telepathy is all but proven, and the other evidence points—to say the least—to a wider conception of human

personality than has hitherto been held. (2) Apparently not much important work has been done in England since Mr. Myers died; and unless some worthy successor appears there seems to be a regrettable probability of the Society's extinction as a working scientific society. (3) The venue of psychical research seems likely to be changed from England to America.'

With all due deference to Mr. Hill, and without any wish to offend or annoy him, we cannot help thinking that this view of the results to be expected from the Society for Psychical Research is very different from that which would be gathered from Mr. Hill's article in the 'Hibbert Journal.' With regard to Mr. Hill's letter in 'LIGHT,' on p. 564, in which he complained of the heading, 'A Religion of Psychical Research,' as being distasteful to him, we freely admit that he only claims that the Society has 'discovered' 'the basis of a new religion—not a religion itself, which is impossible, but the basis of one'; we submit, however, that the terms 'discovered the basis' and 'laid the foundations' of such a religion are incorrect as applied to the Society in question, and would better apply to Spiritualism; moreover, that if a new religion comes to be formulated and taught, its basis must be included as an integral part of the statement. To teach the religion apart from its basis would be as 'impossible' as to regard the basis as forming the complete religion.

REV. R. J. CAMPBELL'S CONVICTIONS.

In response to his critics, the Rev. R. J. Campbell has preached a notable sermon, which has been published in full in the 'Christian Commonwealth.' After pointing out that there has arisen to-day a wider view of the meaning of the Christian revelation, and claiming that men of science and of letters, as well as preachers, are prophets of the new era, he says:—

'The message that is being thus declared is, briefly outlined: The essential divinity of man; his unbroken oneness with God; the salvability of the race as a whole, and not merely an individual here and there; the unity of all life, this side and the further side of the change called death; the divine appointment of the struggle and the pain which are the necessary conditions of the manifestation of the essential nature of Eternal Love; the identity of divine justice, mercy, righteousness, love, truth; the home-gathering of mankind to that Eternal Heart whence it came.

'I defy any man, Christian or Atheist, scientist or pietist, to show that this is not a deeper, wider gospel, more really worthy to be termed glad tidings, than any of the conventional caricatures of truth which pass current to-day in the name of religious faith. The word of God has never ceased pealing through the ages, and finding its echo in the hearts of men; but to-day, as in all days, though accepted by the few, it is rejected by the many, through ignorance on the one hand and malice on the other.'

This is all good Spiritualism and we are glad to have Mr. Campbell's proclamation of this deeper, wider, truer, and more spiritual gospel which is causing so many to break away 'from outworn intellectual forms of religious belief.' No wonder that, as Mr. Campbell says:—

'Ecclesiasticism is crumbling before that new divine word in every civilised country on the face of the globe.'

EUSTACE MILES ON REINCARNATION.—'Life after Life, or the Theory of Reincarnation,' by Eustace Miles, M.A., (Methuen and Co., price 2s. 6d. net), is an attempt to present the doctrine of reincarnation in an acceptable light. After wading through a labyrinth of suppositions introduced by phrases such as 'it seems,' 'might be,' 'might plead,' 'we can assume,' we turn to the chapter headed 'Why I must believe in it.' This is what we want to know, but all we gather is that, like 'that blessed word Mesopotamia,' it is very 'helpful,' enabling him to feel 'comfortable and hopeful,' and 'to say the Lord's Prayer heartily and genuinely.' But for his belief in reincarnation, he would not 'be able to keep from uncomfortable and unhealthy thoughts,' fear of death, and other 'undesirable states of mind,' while it furnishes him with motives for 'trying to lead the best possible life.' We feel just like that, brother Miles, but it is owing to our belief in Spiritualism, not in reincarnation. We believe in a future progressive life to set everything right, but we do not expect any life on earth to do that for us.

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 Visible Soul.

SIR,—A correspondent of mine who appreciates my interest in psychics has sent me a cutting from a French journal (I should judge from the type that it is the 'Figaro') which is entitled 'L'Âme Visible.' But the editor disclaims responsibility for the article, and states it to be a translation from a Chicago newspaper of three months ago. I enclose the cutting for your investigation, and offer you the following *précis* of its substance for the columns of your paper.

A scientist named Holland, a devout Christian man, is said to have satisfied himself practically of the existence of man's etheric or astral 'double'—the soul-body which co-exists with the physical body during earth-life, and through which the spirit functions when absent from the corporeal tenement. Having long held this theory to be true (as we modern Spiritualists do), he was impressed by the fact that persons who have lost a limb frequently declare that they experience pain or discomfort in the missing member. Mr. Holland invented, after years of experiment, an instrument of the nature of a microscope, so enormously powerful that it revealed the presence of microbes in the very purest air. Armed with this instrument he visited, last August, a friend who had lost an arm in the war of 1863, and, laying a sheet of white paper on a table, he requested his friend to 'will' to place the missing hand upon the paper. This request was complied with, and Mr. Holland, on looking through his apparatus, perceived a shadowy hand upon the paper, its fingers tapping impatiently in consonance with the incredulous mind of the patient. But now the man himself was invited to use the invention, and at once he also saw the counterpart of his long-lost hand! Subsequently, at Mr. Holland's suggestion, the man 'willed' to write a sentence on the paper with the phantom fingers, and the words '*who knows?*' were legibly traced on the paper in a misty or vaporous form.

The above statements may possibly, but not necessarily, have arisen from some narrative of a clairvoyant, imperfectly reported, just as Professor Elmer Gates was stated positively to have demonstrated the visible existence of the soul some time ago at a Massachusetts laboratory—a statement which he contradicted and of which he satisfactorily explained the origin and the error.

I should like to remark, in conclusion and quite by the way, that on seeing Mr. David Gow's review of Mr. Arthur Waite's book a few weeks ago in 'LIGHT,' I was carried back in thought to the year 1884, when all three of us were loyal young adherents of that fine spirit, William Sharp (Fiona Macleod).—Yours, &c.,

JOHN GAMBRIL NICHOLSON.

The Electron of Life.

SIR,—Your reference, on p. 545 of 'LIGHT,' to Mr. Fournier d'Albe's book on 'The Electron Theory' reminds me of the speculations of Mr. Howard Hinton, alluded to in your review of his 'Fourth Dimension' in 'LIGHT' for July 28th. The two theories, that of electrons and that of a fourth dimension, may seem mutually incompatible as explanations of the phenomena of electricity, but on a little reflection it will, I think, be seen that some of the conditions supposed by each are very similar. Your review of Hinton's book points out that the fourth dimension may be conceived as a 'dimension of penetration,' and in the electron theory this penetration is represented by electrons moving through and among the molecules of matter in a way that the molecules themselves cannot do.

Mr. Fournier's book no doubt treats the electron theory in a scientific and mathematical manner, without any direct expression regarding the theory of life or spirit as a force in Nature; but the suggestion which you quote as to the possibility of the (to our ideas) almost infinitesimal electron having a structure comparable to that of the earth, arouses a further idea in my mind, which I will try to state very briefly. Recent science holds, I believe, that the 'imponderable forces' are manifested in matter by means of the electrons they contain, and that electricity, magnetism, heat and light are dependent on the presence of electrons in the molecules of matter; probably the same is true of hardness, elasticity, malleability, and all the qualities which go to form the 'materiality' of ordinary matter.

Now, if matter is dependent on electrons for its obedience to what may be called physical forces and laws, to what is it indebted for its power of responding to the life-forces, as

shown in the growth of plants and animals—forces which at times seem able to reverse the ordinary chemical processes, and to keep the living organism from the decay which overtakes it when life has left it! My suggestion is that life in general is the result of still finer electrons interpenetrating the electrons we know, and moving about among or within them as electrons move in and among the molecules of matter. Then the still higher guiding force of conscious life, or volition, may be due to a third series of electrons interpenetrating all the larger ones. For, as Mr. Fournier shows by his comparison between worlds and electrons, there is no impossibility involved in the extreme minuteness of these supposed finer electrons; magnitude is simply relative, and nothing can be too small to have a structure, that is, to be composed of still smaller parts.—Yours, &c.,

THEODOT.

A Successful Treatment.

SIR,—I have yet another cure by Mrs. Fairclough Smith to record, which, I think, will interest your readers.

A French lady had suffered from acute enteritis for four years and was told that nothing more could be done for her, and she would be always an invalid for weeks together in bed, with no prospect of betterment. She was not a Spiritualist, and her mother being worn out by perpetual nursing, I undertook to take charge of her for two months. I took this lady to Mrs. Fairclough Smith, who treated her and sent her back to Paris virtually cured; but as Nature takes time to repair the losses of four years, Mrs. Fairclough Smith continues to give her 'absent treatments' and sends her weekly a magnetised napkin to lay on her body.

By night my friend put this napkin in her wardrobe, and noticed 'noises' in the wardrobe the whole night through. This lasted for a week. One night she put the napkin into her desk, and to her astonishment the 'noises' then came from the desk, or any other place where she put the napkin. At last, in despair, she put it under her pillow, when the 'noises' ceased and have not returned. The lady is now living the usual life of excitement of Paris, and is gradually getting into perfect health and strength. The whole family is much amazed at the 'miraculous cure.' They 'do not believe in Spiritualism.' I enclose my card and will gladly write to anyone on the subject if they wish for fuller information.—Yours, &c.,

E. W. LEE.

'The Problem of Evil.'

SIR,—In your article 'The Problem of Evil,' on November 24th, I find these words: 'The bird and animal world is nearly all a world of joy,' &c., and further on there is a quotation from Mr. Batchelor to the effect that 'the hunted animal often enjoys the game as much as the hunter does' until exhausted!

Surely the author of the first statement is singularly oblivious of the fact that animals are as subject to disease and suffering as ourselves, while I cannot help doubting whether Mr. Batchelor can ever have seen a hunted animal.

These attempts to minimise the susceptibility of animals to pain appear to me extremely dangerous from a humanitarian point of view, and unsupported by fact.

I do not for a moment accuse the writer of the article or Mr. Batchelor of insensibility to the sufferings of animals, but there are plenty of people whose consciences are half-awake who will gladly jump at the doctrine that, contrary to all appearances, the eel likes skinning.—Yours, &c.,

L.B.

A Story from Spirit Land.

SIR,—Sitting at the 'Ouija,' with my husband only, communications come occasionally from three young spirits who passed over in infancy, but now, some thirty years after, seem to be in maturity in their present life. One of them is our own daughter. She writes 'Songs of Praise.'

The others are sisters of a friend. One of them has a garden and never tires of telling of its gorgeous beauty. The other writes 'Stories for Children.'

Perhaps one of these 'stories,' which came to us to-day, may be of interest to your readers. It bears on the question of the future life of animals:—

'I lighted very softly on a mountain top, with royal eagles beside me: their wonderful eyes seeing everything. A little bird perched near. It ruffled its little wings and flew away.'

'One of the eagles seemed about to fly after it, but stopped and said, "Once I would love to eat the poor little thing, but since I came to this heavenly land I do not desire to hurt anything. I enjoy life as it is—no idea of cruelty—but bask in beauty all day long. The Lord loves it so."—Yours, &c.,

Dublin, November 26th.

E.

'Materialisation—A Proposal.'

SIR,—I write to second Mr. Arthur Lovell's excellent and practical proposal on p. 575 of 'LIGHT,' and I sincerely hope it may not share the fate of a similar one made about two years ago by Mr. Edwin Lucas, but be taken up as it deserves to be and duly carried into effect. Surely the time has come to make some serious attempt in the direction of increasing our knowledge and also of raising this subject (materialisation) above the wearisome sneers of the ignorant, both on and off the Press.—Yours, &c.,

A MEMBER OF THE L. S. A.

An Appeal.

SIR,—Kindly permit me to appeal to the friends and well-wishers of the Battersea society to assist the piano committee in paying for new piano. Donations may be sent to the undersigned, and they will be acknowledged in 'LIGHT.' We shall hold fortnightly social gatherings for this fund and shall be pleased to welcome friends, old and new, on the 15th inst.—Yours, &c.,

45, Lucey-road, WILLIAM R. STEBBENS.
Bermondsey, S.E.

Spiritualists' National Fund of Benevolence.

SIR,—This fund has received a little more support during the last month than during the previous one. We are just able to pay our way, and continue to have a sure and certain hope that more will follow before the end of December to enable us to pay this month's grants. I hope to send you another letter shortly in reference to the policy of the board on changing the mode of relief, which may set at rest the minds of those who imagine the usefulness of this fund is to be curtailed. Meanwhile, may I urge all who can do so to kindly direct their charity towards this deserving object?

Contributions: London Spiritual Mission (collection) 11s.; 'Razapuma' (per Editor of 'Two Worlds') 10s. 6d.; Mrs. Stair, 2s. 6d.; Mr. Macdonald, 2s. 6d.; Mr. H. Withall, 21s.; Miss Boswell-Stone, 3s. 6d.; Mr. F. Hepworth (result of a 'circle' effort), 20s.—Yours, &c.,

(MRS.) JESSIE GREENWOOD,

Ash Leigh, Hebden Bridge. Hon. Sec.

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.

FULHAM.—COLVEY HALL, 25, FIENHURST-ROAD, S.W.—On Sunday last Mr. Connolly gave an interesting address on 'Mediumship,' and advice on 'How to become your own Medium.' On Sunday next Mrs. M. H. Wallis. December 16th, Mr. Taylor Gwinn.—J. T.

HACKNEY.—SIGLON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Roberts gave a good address on 'Spiritualism, what does it do?' and Mr. Roberts, clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Agnew Jackson, address, and Mrs. Webb, clairvoyant descriptions.—N. R.

ACTON.—AUCTION ROOMS, HORN-LANE, W.—On Sunday last Mrs. Agnew Jackson gave a helpful address on 'The Development of Spirit.' Sunday next, at 7 p.m., Mr. Piggott on 'Socialism and Evolution.' December 12th, at 7.30 p.m., conversation, clairvoyance, Mesdames Boddington and Agnew Jackson. Tickets 1s.—M. S. H.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday evening last, after an interesting address from Mr. Webb on 'Ministering Spirits,' Mrs. A. Webb gave twelve clairvoyant descriptions, nearly all recognised. On Sunday next, at 11 a.m., public circle; at 7 p.m., Mr. W. Stebbens. On the 16th inst., Mr. Turner, of Fulham.—L. D.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday morning last a very uplifting circle was held, and in the evening Mr. J. L. Macbeth Bain dealt ably with 'Healing.' Sunday next, at 11.15 a.m., open circle; at 7 p.m., Mr. Hopkinson and Mrs. Curry; Wednesdays, at 3 p.m., clairvoyance; Fridays, at 8 p.m., healing.—A. C.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last Mr. Moor opened an interesting discussion on 'Faith and Prayer.' In the evening Mr. J. Macdonald Moore's fine address on 'The Reality of Spiritualism' was thoroughly enjoyed. On Monday evening Mrs. Clowes gave psychometric descriptions. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Miss Violet Burton. On Monday next, at 8.15 p.m., Mrs. Barrell, clairvoyant descriptions; admission 6d.—H. T.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Wesley Adams's address on 'The Spiritual Vineyard' was much enjoyed. Sunday next, at 7 p.m., Mr. A. Rex, trance address.—J. P.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. O. Pearson gave an interesting address, followed by clairvoyant descriptions. Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. and Mrs. Roberts. Thursday next, at 8 p.m., investigators' circle.—A. G.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington severely criticised certain books and pamphlets published to refute the truths of Spiritualism. Mrs. A. Boddington gave recognised clairvoyant delineations. Sunday next, at 11.15 a.m., Lyceum and meeting; at 7 p.m., Mrs. A. Boddington, address and clairvoyant descriptions. Thursday, at 8.15 p.m., clairvoyance. Silver collection.—H. Y.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last 'The Life of Moses, according to "Oahspe"' was discussed. In the evening Mr. G. Morley gave an address on 'Faithism,' and clairvoyant descriptions. On Sunday next, at 11.15 a.m., Mr. Morley on 'How to be Happy'; at 7 p.m., public service, also on Thursdays, at 8.15 p.m.—W. E.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On November 27th, Mr. Spencer's clairvoyant descriptions were greatly appreciated. On Sunday last Mr. A. J. McLellan gave an excellent address on 'Should Spiritualists be Socialists?' Sunday next, at 7 p.m., Mrs. Wesley Adams; Wednesday, at 2.30 p.m., Mrs. Inison (ladies only); Thursday, at 8 p.m., Mrs. Podmore.—E. A.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. W. Boulding delivered a stirring and uplifting address on 'The Spiritual Side of Nature,' which drew forth many tokens of appreciation. Mr. A. Sherit Hogg gave a splendid rendering of a solo, accompanied by Miss C. Laughton. Mr. Geo. Spriggs presided. On Sunday next, at 6.30 for 7 p.m., Miss McCreadie will give clairvoyant descriptions; silver collection.—A. J. W.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Dr. Peebles delivered a most impressive address to a crowded audience and won all hearts by his sympathetic words; we hope shortly to publish the address. He especially thanked our able organist, Mr. Haywood, and Mr. S. R. Burgoyne, who reported the address. We regret that last week we omitted to say that Madame Hope excellently rendered a solo.

LUTON.—On Sunday last Mrs. C. Lampkin gave a pleasing address followed by convincing clairvoyant descriptions.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Mr. Albert Card delivered an inspiring and helpful address.

CROYDON.—128A, GEORGE-STREET.—On November 27th, Mr. H. Boddington gave an interesting address on 'Scientific Immortality,' and answered several questions.—N. M. T.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. H. W. Wiffen's splendid address was well received.—S. H. W.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. J. Chicketts spoke on 'The Abolition of Capital Punishment—a theme for Spiritualists.'—C. A. G.

PORTSMOUTH.—LESSER VICTORIA HALL.—On November 28th Mr. Lawrence lectured and Mrs. Wilson gave clairvoyant descriptions. On Sunday last, morning and evening, Mr. John Lobb addressed large audiences on 'Talks with the Dead.'—L.

GLASGOW.—CLARENDON HALL.—On Sunday evening last Mr. K. McLennan delivered an impressive address on 'Spiritual Intuition' to a large audience, and Mr. J. McLennan gave good clairvoyant descriptions.—A. G.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last Mr. Baxter gave an impressive address on 'Mansion Homes in the Spirit World' and ably answered questions.—W. H. S.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVIERIE-ROAD.—On Sunday morning last Mr. Bertiolli's address was discussed. In the evening Mr. Albert Clegg delivered an instructive address on 'The Bible: Is it the Word of God?'—S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last good clairvoyant descriptions were given.

In the evening Mr. W. E. Long's address on 'Jesus in Communion' was uplifting and encouraging. Mr. Haworth's rendering of a solo was much appreciated.—E. S.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On November 28th Mr. Jones's address was thoroughly enjoyed. On Sunday afternoon last, at the Conference of the Union of London Spiritualists, Mr. J. Adams' paper and the discussion that followed were practical and instructive. In the evening Messrs. Adams, Davis, Wright, and Gwinn gave good addresses.—A. J.