

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe*.

'WHATEVER DOTH MAKE MANIFEST IS LIGHT.'—*Paul*.

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NOTES BY THE WAY.

Irene Palmer's book, 'Our Friends the Angels' (London: Elliot Stock) is a useful but somewhat childlike book. Just as a child might gather shells, pretty and ugly, whole and broken, the writer has gathered up all the multitudinous mention of angels in the Bible, and set them in rows with little remarks of a precociously knowing kind. She believes everything, and just as it is written in 'the Word of God.' Nothing is too antiquated, too ugly, too inconsistent, to be cherished. But her angels are not all 'friends' by any means. The chief of one band is Satan, and Satan figures very largely and very luridly in this wonderful child's museum. Then there are the slaughtering angels and the angels that could tempt and deceive. These are not at all friendly.

Quite coolly, just as a child might pull off the wings of flies, Irene talks about God destroying all the first-born in Egypt, and we are told that He of course employed 'some agency'; then she sweetly says:—

Whether by an angel bringing pestilence or sword to each doomed house, or in some other miraculous manner, we are not told. But the words 'when he seeth the blood . . . the Lord will pass over the door, and will not suffer the destroyer to come into your (the Hebrews') houses to smite you,' plainly hint that some divinely commissioned being went from house to house dealing out dire vengeance on that memorable night.

And she believes every word just as she once probably believed her 'Jack the Giant Killer.'

Then there is the lying and deceiving angel, as set forth in that ever memorable story told in II. Chron. xviii. 18-22, in which God is represented as calling for a volunteer to 'entice Ahab' to do a thing to his ruin:—

Then there came out a spirit and stood before the Lord, and said 'I will entice him.' And the Lord said unto him, 'Wherewith?' And he said, 'I will go out, and be a lying spirit in the mouth of all his prophets.' And the Lord said, 'Thou shalt entice him, and thou shalt also prevail: go out and do even so.'

And again Irene believes it, and thinks it is all right, though just for an instant she feels it to be 'difficult.' But she ends with pulling all the legs off her flies, quite placidly.

Nothing seems to shock her. Yes, one thing does,—*Spiritualism*. 'We have the complete Word of God for our guide,' she says, 'and His Holy Spirit to teach us all things, so we need nothing further, and can only incur the Divine retribution if we seek any kind of communication with spirits.'

Poor dear! we can only hope that 'our friends, the angels' will give her light,

'Shakespeare's Use of the Supernatural,' by J. Paul S. R. Gibson, B.A. (London: Bell and Sons) is a book worth having. It was the 'Cambridge University Harness Prize Essay for 1907.' It is a mine of happy quotations, or, better still, with Irene still in mind, a museum of goodly specimens set in order and cleverly labelled. Mr. Gibson shows Shakespeare's indebtedness to other writers, but strongly holds that even when we can trace a source, 'the mind of the poet, like the philosopher's stone of old, has worked so potently that the original is almost unrecognisable.'

Did Shakespeare believe in his spirits, his ghosts, his fairies? Mr. Gibson thinks he did, as a bias, at all events. He believed, but he philosophised. He believed, as one linked with the past, but he was 'the prophet and poet centuries in advance of his time.'

The keynote of every one of his plays, we are told, indicates his condition of mind at the time of writing. Too much can be made of this, but Mr. Gibson's remarks on certain crucial plays are just. Thus, he says:—

The keynote of 'Hamlet' seems to be the gradual proof of the revelation made by the ghost of Hamlet's father. Doubts are thrown in the way, but one by one they are overcome, and in the end we are convinced that the assertions of the ghost were accurate. In 'Macbeth' we find the supernatural predictions worked out first with the co-operation of Macbeth, and afterwards, despite all his attempts to prevent their realisation. As the play closes we are made to feel that the flashlight sent by the Witches into the future revealed in truth things that were to come. The play of 'Hamlet' corroborates the supernatural statements as to the past; the play of 'Macbeth' corroborates them as to the future. The keynote of both plays is that the supernatural proved correct.

It is a scholarly, painstaking, and very readable book.

Dr. W. Tudor Jones, writing in 'The Inquirer' on 'Closed and Open Pathways to Religion,' proceeds entirely on our lines in his insistence upon what he calls 'The Overindividual' which, so far as we understand it, is about what is meant by the phrase 'spirit-world.' He holds that by dealing with Religion as a matter of opinion, or ritual, or external organisation, it eludes us altogether. He says:—

Is it a wonder that our progress in religion is so slow and our hands are so feeble and our hearts are so faint, when all the time we live, act, and serve as if religion meant merely the blossoming of the natural life or the life of mental culture and aesthetics, as if, in reality, the fruits of religion grew on the tree of space and time? Our real God must mean something infinitely more than that for us, if we are to get out of our small self, and link our lives to the Overindividual relations, whose eternity no clock can state and whose infinity no space can cover.

'Time,' says Dr. Jones, 'will eat all our syllogisms, and theologies and aesthetics, unless we melt them in the great and spiritual synthesis of religion'; and, by 'religion,' he means the mounting up, out of self and out of what we think and what we want, into the desire of full surrender to the Divine Will. He who will do this may hardly be able to know what will come of it—perhaps a Calvary—but he is willing. A Church, says Dr. Jones, which 'ventures

in the light and warmth of the Overindividual ideal is in the hands of the Divine, and if, like Abraham of old, it does not know *where* it is going, it knows something far better—*with whom* it is going.

To the bare intellectualist or ritualist or creedist this will not be clear: but the spiritual Spiritualists will understand it.

A sermon by the Vicar of St. Augustine's, Sheffield, has been sent to us. It is an anxious plea for the supremacy of the Bible, and it cries 'Peace, peace' where there is anything but peace. The preacher has the amazing courage to say:—

Already, for those who have had patience during the last twenty-five years, the light has come. Order exists where disorder reigned; certain well-defined groups of paramount revelation stand out conspicuous; the Eastern mind, in its limitations and in its strength, is being discovered; events, peoples, ceremonies, ideas, are taking their place at a new valuation. The reward has come to those who have lavished such reverence, tenderness and insight upon the book, and the literature which some Englishmen rudely reject and despise is found to stand even the minute inquiry of inductive science.

'Order exists where disorder reigned,' says the preacher! But what is the fact? The fact is that the Bible, for good or evil, is at this very moment undergoing a process of vivisection, and no one can see to the end of it. We may regret it, but it cannot be intelligently denied that so sharp is the dissection that the end may be the death of the Bible as an authority, though not as our greatest literary treasure. But this preacher calmly speaks of a settlement which has left it enthroned with nothing for us to do but find the meaning of 'a passage' and then abide by the verdict, and expect others to agree:—

Then when once the Church has settled down to Biblical fact, the inferences which may be drawn are likely to be more precise and universally true. This should tend to unity, and a reproach be removed from our Christianity.

'Settled down'! There is about as much chance of that as there is of accuracy in the assertion that 'order exists where disorder reigned.'

We gave, last week, two or three of Mrs. Besant's Australian notes. Here is another that only indirectly bears on our subject, but it specially concerns a great and growing part of the human family, and very much on the ethical and therefore the spiritual side:—

One cannot but wonder how Australia will shape social arrangements. Here, in Melbourne, house-servants demand, and receive, £1 a week, with board and lodging, and are often incompetent and unruly, leaving without notice, and careless of their employers' interests. French, German, Swiss, Chinese, Japanese servants would be a blessing to innumerable households, but the law does not allow the householder to engage a servant abroad and bring him or her over. Even a firm, bringing over some skilled English artisans on contract, found its men were refused permission to land. An unskilled man is not allowed to sweep garden paths and mow grass, at less than 10s. a day. The general result is great temporary prosperity for manual workers, high prices for food, high rents, and the reduction of professional men to a low standard of living, small value of brains and large value of muscles. Well-educated people, instead of helping the State by contributing literature, art and culture to its life, are forced to sweep their houses, dig their gardens, and cook their food. The immediate results are seen in a narrow intellectual and artistic life, a very high drink bill, an extraordinary amount of racing and betting, and a serious lack of discipline among the young, which bodes ill for the future. What the later results will be remains to be proved. It is certainly a huge experiment, and whether it will issue in a world-example or a world-object-lesson, the future will show. Will it end in a Dictatorship, resorted to in despair over the incompetency of the ignorant, or in discovery of a method whereby the wisest shall be placed in the seats of power?

Mrs. Besant appears to be a great deal disturbed just now about the world's Democracy, and the possible rule of the uneducated and inexperienced mob. We shall have to risk it, or hark back to autocracy or to class rule. May we not hope that the way to education and experience is by the road of responsibility—and suffering?

Mr. S. E. Haggard (Hastings) publishes a pamphlet on 'The Pyramids: An Argument in favour of the Granary Theory.' The writer asserts that it was 'given entirely occultly, there being nothing leading up to it in any way.' The Granary Theory is at least as good as many others, but the writer, or control, weakens his case by specifically declaring that the pyramids were built by Joseph to contain the corn of the 'seven years of plenteousness' (Genesis xli.).

REV. DAVID MACRAE RETURNS.

On Thursday, May 16th, 1907, a friend with whom I was associated in church work for seventeen years passed into the great beyond. During twelve years I was in close touch with him as secretary of the movement carried on by him in Dundee. I refer to the Rev. David Macrae, who was expelled from the United Presbyterian Church in 1879 for his noble stand against the doctrine of eternal torment, and whose name was widely known in the ecclesiastical and literary worlds, and in the forward movements of the times.

In 1895 a paragraph on spirit photography appeared in the 'Dundee Advertiser' which led to a conversation between Mr. Macrae and myself on Spiritualism, the result being that I began to investigate, and soon had what was to me ample proof of the continuity of life after death. The high ideals and ennobling truths set forth in what I read in connection with the subject, and by what came to me from those whom I loved and revered when on earth, appealed to and satisfied my intellect and my heart, and I was enamoured with the beauty and excellence of the teachings, which gave me knowledge in place of belief, and certainty in the place of hope. I had many talks with Mr. Macrae on my investigation, my hand writing him messages automatically from his own relations and others, but he brought forward explanations as to the messages given him which were to me ten thousand times more difficult to comprehend than the *simple fact of spirit power over my hand*. So much was this his attitude that a spirit friend who was writing to him, and who claimed to be his predecessor in Dundee (George Gilfillan), and whose characteristics Mr. Macrae knew well, once finished up his message by an advice to him and a request, then threw the pencil, as if in indignation, to the other end of the room. Mr. Macrae was much startled when this incident happened, and I was more than astonished but delighted with it, for I confess I was myself tired of hearing and discussing far-fetched theories to account for the writings through my hand. On one occasion when Mr. Macrae and myself were talking over a communication, he expressed himself, as he had frequently done before, as having the utmost confidence in my integrity. I replied, 'Then, Mr. Macrae, I accept your statement, and in reference to one of your explanations, *viz.*, the "Subliminal Self," I have to say, without desiring to be egotistical, that I have always acted honestly and would not myself do what has been done; therefore, if my "Subliminal Self," that you speak of, writes out messages and signs other people's names, then my "Subliminal Self" is an abominable liar.' In April, 1896, I retired from office in Mr. Macrae's church, and not long afterwards from membership. Mr. Macrae resigned his ministry in Dundee and removed to Glasgow, and I did not meet him for some years, but latterly, on three or four occasions when I was in Glasgow, I had conversations with him. The last time I saw him in the body was when shaking hands with him on his leaving the Glasgow Spiritualist Association meeting-place in Bath-street, where he had been one of the audience when I was occupying that platform. I would rather have refrained from narrating

so much personal matter, but my object in doing so is to help others in their investigations, and, principally, to bring out the natural reasonableness of my experience with Mr. Macrae since he passed through the change of death, including the two undernoted incidents, which, I think, can only be explained on the spiritualistic basis.

On the morning of May 16th, 1907, at 3.20 a.m., the Rev. David Macrae passed out of the body; and on that morning I had him in my bedroom, but could not understand what he wanted. I seemed to be neither asleep nor awake, for I suddenly came to full consciousness, and looked at my watch, which showed 5.10 a.m. I thought no more of the matter, beyond surmising that I must have been dreaming, and I was indeed extremely surprised, on going to business that morning, to see on the newspaper bills: 'Death of Rev. David Macrae.' In connection with this incident, I would mention that it fulfilled a statement made to me by Mr. Macrae's father, through automatic writing, at the time when his son and I were closely associated, which was to the effect that, should Mr. Macrae pass away before me, I would be the first one to whom he would return.

The other incident occurred this year, at the beginning of May. I had promised to occupy the platform of the Motherwell Society on May 10th, and before leaving Dundee to do so I was quite conscious of Mr. Macrae's presence and of his asking me whether I could not spare the time to go to Gourrock and have a talk with Mrs. Macrae. Now I had not the faintest knowledge of Mrs. Macrae's whereabouts; I did not even know if her home was still at Maxwell Park, Glasgow, so that I was utterly ignorant of her movements. On returning from Motherwell to Glasgow on the Monday morning, I spent a short time with our warm friend, the veteran Spiritualist, Mr. James Robertson, and on leaving him said I had a feeling to go to Maxwell Park to call on Mrs. Macrae. Mr. Robertson replied that it would be a kindly thing to do. On my arrival at Maxwell Park Station, I asked the railway official whether he could tell me if Mrs. Macrae still stayed at Morag House, and he replied that she was still there. I therefore called at the house, but learned from the servant that Mrs. Macrae was not at home, but was at Gourrock!

JAMES M. STEVENSON.

President, Dundee Society of Spiritualists.

HAUNTINGS INVESTIGATED.

Commenting on the recent disturbances in a house at Hull, mentioned on p. 434 of 'LIGHT,' the 'Birmingham Daily Mail,' for September 9th, refers to similar manifestations which occurred in a warehouse in one of the busiest thoroughfares of the Midland city a few years ago, and which were investigated at the time by local Spiritualists. The results, it appears, were published as a pamphlet, as to which we should be glad to have further particulars.

In an upper floor of the warehouse various iron goods were stored, such as boilers, furnaces, tools and implements of all kinds, the smaller ones being hung on nails, and during the night these latter were 'hurled down with much clangour and clatter. A clock, too, which hung upon a very long nail fifteen feet from the floor, was hurled down violently from its place, and even screams were heard.' A sitting was held by local Spiritualists with a medium; at first they got nothing, but were assured that a number of spirit friends were forming a cordon for their protection, being afraid to permit the manifestations to take place for the present. These friends explained that one of the obstreperous spirits was that of a butcher, who 'was doing his best to clean up his former shop in order to hang his meat, but was grumbling that someone was always hanging up pieces of iron in his way.' Another spirit was that of a cycle-maker, who made noises, sounding like screams, to attract attention. On inquiry, it was found that a butcher had, years before, really had his shop there, and that a cycle maker had occupied part of the premises.

Another sitting was held, at which the proprietor of the warehouse and his foreman were present. An invisible broom was heard sweeping up impalpable rubbish. Then articles

moved; the clock 'floated from the wall and dashed itself at the feet of the sitters,' and there was a general disturbance. At last the spirit friends intimated that they had been able to make the butcher and the cycle-maker 'understand their true position in the spirit world,' and that the world of mortals would hear no more of them. This, it appears, proved to be true: the disturbances ceased from that time.

The 'Birmingham Daily Mail,' from whose summary of events we have been quoting, seems disposed to accept the Spiritualist view of the matter, and says:—

Who knows that some such simple explanation is not really at the bottom of the apparently frightful episode at Hull? The spirit world is pretty well taken for granted in these days of enthusiastic investigation, and we could fill many columns with recounting the thousands of reported manifestations—direct communications with the departed—that crowd the annals of Spiritualism. It is to be feared, however, that there is still much unbelief extant. This is not surprising, perhaps, when some of the wild, unbalanced stories of miracles that have been performed, and which are reputed to be through the agency of spirits, are taken into account. In the face of extraordinary *bond-fide* evidence of matter-through-matter phenomena, he would be a bold man who would entirely refute existing experiments, although, at the same time, so many Spiritualists are gifted too much with the gift of speech, and magnify beyond recognition, often enough, the results they obtain.

Are newspaper writers never guilty of florid and picturesque exaggeration?

MR. SANKEY UNDER INFLUENCE.

Reading between the lines of an obituary notice of the late Ira D. Sankey, published in the Chicago 'Inter-Ocean,' we may readily infer that the celebrated 'singing evangelist' was at times strongly influenced from the Unseen. Spiritualists will be well able to appreciate the significance of the following statements:—

Those who believe that men are now and then directly inspired by a power higher than themselves to do great deeds, find support for that belief in the circumstances under which 'The Ninety and Nine' was composed and first performed. On the way from Glasgow to Edinburgh there came into Mr. Sankey's hands a newspaper clipping containing the words of 'The Ninety and Nine,' written by Elizabeth Clephane. He was struck with the dramatic fervour of the poem, but no musical expression of the thought occurred to him. At the first meeting in Edinburgh the hearers did not seem especially sympathetic, and with a sense of failure Mr. Moody asked Mr. Sankey to sing something before the close.

Mr. Sankey, as he told it afterwards, had taken out the poem, he did not know why, and as he went to the organ he was conscious that he ought to do something to stir that apathetic congregation, and he prayed for help. He began to play and sing the words without knowing what the next note would be. When he had got through the first stanza he was not sure that he could remember what he had sung, and so go on with the second; and thus he felt his way from word to word and from line to line to the end. And the audience was in tears when he had finished.

The impulse to take out the poem, without knowing why, the reception of the notes as they were required, and the forgetfulness of what he had just sung, are highly characteristic of action under spirit impression without being under full control in trance. The New York 'Sun' says that Mr. Sankey's manner of composing his hymns was as naïve as was his delivery of them. He put them together 'by inspiration,' stopping suddenly in the midst of his reading or talking to jot down a bit of melody that came to him. These jottings he gathered together and developed at his leisure, fitting them to words chosen from his scrapbook of 'verses that lift,' or getting another hymn-writer to fit new words. 'If you plant the germ of a song or an idea,' he was fond of saying, 'it will grow of itself.' It is not always that the unseen helpers give out the finished production; a germ idea, or combination of ideas which might have seemed to have no connection with each other, may be suggested to the receptive mind, and the trained normal faculties may then work it up into its final and finished shape; this is what Mr. Sankey called planting the germ and letting it grow of itself, and it is a not uncommon mode of action of that form of inspiration which men call genius.

'LIKE THEM THAT DREAM.'

By G. E. BIDDLE.

In Psalm cxxvi., that lovely post-exilic song, the poet describes the experience of the released captives as similar to that of those who dream dreams :—

'When the Lord turned again the captivity of Sion,
Then were we like unto them that dream.'

So long had these people hung their harps upon the willows, in bondage, far from their native land and among unsympathetic strangers, that exile, with all its restraints, privations, and miseries had come to seem normal and natural. Their broken hearts were accustomed to the alien conditions, and the intolerable serfdom appeared the inevitable thing for every day and for all days. But at last was wrought the wonderful deliverance ; and the newness, the glory of it to their dull, broken-spirited souls, was as strange and unreal as any fantastic dream. So is it when the Lord God breaks the fetters of sin that have manacled some of us, His children, bringing us out of that far worse servitude in which we have long languished : then, indeed, may the release seem at first to us, as to those Jewish prisoners long ago, as vaguely impossible, and incredibly unreal as dream life.

In the case of one such, habits of evil have settled down into second nature ; time and wont together have bred in him a certain dull, gloomy contentment with his fearful lot ; the hideously unnatural has come to seem the only natural, and escape looks to be out of the question, for he is bound hand and foot. But the King of Liberty has heard 'the sorrowful sighing of the prisoners'—who themselves, perhaps, are unaware of it—and He has opened a way to freedom. In the faithfulness of His never-wearying love, He has sought out the distressed, despairing captive, and by some mysterious means at the command of His adorable providence, He has restored the unhappy one to light, life, freedom. Inured, however, to bondage by long habit, that which is forever the true and only life presents itself to his embarrassed mind as a species of dream—intangible, disordered, shadowy, fleeting, uncertain.

Yet there is nothing extraordinary in this spiritual phenomenon : it is the result to be expected in the circumstances, and follows naturally upon the causes ; just as a man, locked up for months in a dark dungeon, when suddenly brought out into the light is almost blinded, and for some time cannot endure the sunshine—he must gradually get used to the change.

In some dreams one feels to be stumbling along in a vague, indistinct twilight ; everything looks of a dull neutral tint. With a kind of half-consciousness of being led through shadowy realms, the sleeper is now and again startled by some definite appearance flashed upon his vision, and then quickly lapses into the normal, passive submission to the myriads of rapidly changing impressions which are scarcely made, barely noticed, and which seem continually to fade away into the dimness of an infinitely receding horizon. It is much the same, to begin with, in the case of the liberated soul. For the moment, the sharp contrast stuns. The spiritual faculties, having become blunted and deadened by commerce with evil, their vigour wasted and spent upon the paltry littlenesses of it, are utterly unequal to the great new task before them ; they are feeble and incapacitated, alas ! for the real work they were created to perform. Emerging from the under-world of sin, and passing suddenly into the glorious realm of the true life with and for God, everything therein seems swallowed up in a heavy haze ; nothing at first can be perceived clearly. The spiritual environment into which the soul has been introduced is of unparalleled richness, variety, and grandeur, filled with an infinitude of wonders of Divine love, to fully apprehend which an eternity of active faithfulness is insufficient ! No wonder, then, that the weak and sleepy soul, just roused out of its lethargy, is stupefied and overwhelmed, seeing through the glimmering, 'men as trees walking' !

Another characteristic of dreams is disorderliness : the usual relations between ideas and objects in the waking state are reversed, upset, or disorganised ; there is little or no natural connection ; cause and effect are not joined in any logical sequence ; things seem generally jumbled up in a most perplexing way. Is there not a striking spiritual analogy here also ? The man whose sluggish heart has but recently felt God's touch upon it, stimulating it into life, naturally imagines that the new sensations thronging upon his spirit are all inchoate and lawless—without meaning—disturbing all his previous notions of the arrangements of life. This man dwelt in a region where shadows are mistaken for substances ; busily hunting will-o'-the-wisps, he contemplated false order, false relation, and false proportion. The lawlessness of sin appeared to him the regular means to liberty : is it surprising, therefore, that obedience to God's holy will is not at once plainly seen by him to be the steady law of freedom—not bondage ? Like an astronomer, obstinately believing this earth to be the centre of the Universe, and, in consequence, blind to the harmony and perfect congruity, and correspondence with facts of the true theory, the man fails at the beginning to grasp the serenely beautiful order of the fresh world in which he finds himself. For all his old conceptions are reversed. At one sweep, his fantastic house of folly has fallen and vanished. Now he is face to face with precisely opposite conditions, where laws obtain and rules hold which are absolutely contradictory of, and antagonistic to those which his period of slavery had suggested to him.

Again, in most dreams, somewhat of a sense of unreality is prominent. Not that all that occurs in them is recognised as completely delusive, but rather that what little half-reality there may be is known to be thoroughly different from, and lower than, the definite, consistent, and vital reality of conscious waking hours. The will is certainly dormant. Something is missing, and its absence is accountable for the firm belief that the dream-processes lack verity and only partially belong to the dreamer ; that what is seen, thought, said and done in dream is scarcely real. This, too, holds good in the earliest experiences of one who has set out on the heavenly road. Upon his soul, the deceiving, deceptive shows of mock-realities are so deeply impressed that they cannot be immediately eradicated. Furthermore, the majestic glories of God's kingdom into which he has entered are so new, so strange, so marvellous, that he cannot at once comprehend them.

It was worth while noticing a few of the experiences and feelings that many beginners in the high and holy life with God pass through, lest they should be discouraged. It is to be expected that such experiences should fall to their lot at the start. But there is ever so much to cheer, and sweet consolation for the pilgrims of eternity. For see : persevering on the King's highway 'with courage, patience, and holy resolution,' walking with our Guide and Friend and holding His hand, 'the crooked shall be made straight and the rough places plain.' Not all at once, but by little and little, and according to our progress, we shall see more and more and with growing distinctness. The energies of the soul will become quick, alert, not easily tired, and the entire nature will gain an aliveness, a vigour, and a confidence unknown before—unguessed at ! Those spiritual facts and truths so vague, so indefinite, so hazy to the apprehensions of the new-born soul, grow gradually more definite and distinct, and with clearer outlines, 'apparelled with celestial light,' radiant with the ineffable beauty of all God's creations. Appearances of disorderliness, too, in the relations of things in the new sphere soon give way before a juster perception of the divine order that is really revealed there, and an adoring admiration of the perfection of wisdom in the working of its laws. And finally, what seemed at first so bafflingly unreal and intangible, even alien, increases every day, every hour, in reality ; until, 'following hard after God,' obedient to the motions of His blessed will, waiting patiently for Him, learning with alacrity His daily lessons, pondering His law in the heart, the miserable delusions and illusions that were at one time fancied actual and real, fade away themselves into the obscurity of oblivion.

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held

IN THE SALON OF THE

ROYAL SOCIETY OF BRITISH ARTISTS,

SUFFOLK STREET, PALL MALL, S.W.,

ON THURSDAY, OCTOBER 22ND, AT 7 P.M.

Music, Social Intercourse, and Refreshments during the Evening.

SPECIAL NOTICE.

Members and Associates may have tickets for *themselves and their friends* on payment of the nominal charge of *one shilling each*, other visitors *two shillings each*.

To facilitate the arrangements it is respectfully requested that Members and Associates will make application for tickets, accompanied by remittances, not later than Saturday, October 17th, to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

In accordance with No. XV. of the Articles of Association, the ordinary annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1909.

The following meetings will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, S.W. (near the National Gallery) :—

1908.

Nov. 5.—Mr. Angus McArthur, on 'The Spiritualism of Socrates: A Study in Pre-Christian Psychics.'

Nov. 19.—H.E., W. H. Abdullah Quilliam, B.A., LL.D. [Sheikh-ul-Islam of the British Isles], on 'From Orthodoxy to Islam.'

Dec. 3.—Mr. E. E. Fournier d'Albe, B.Sc., on 'Physical Conditions of Life in the Next World.'

Dec. 17.—Personal Experiences.

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

Admission to the above meetings will be 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.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday*, October 6th, and on the 13th, Mrs. Annie Boddington will give clairvoyant descriptions, 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. Mr. J. J. Vango on the 20th and 27th.

TRANCE ADDRESS.—On *Wednesday*, October 7th, at 8 p.m., Mr. E. W. Wallis will deliver an address on 'Mediumship: Its Use and Abuse.' Admission 1s.; Members and Associates free. No tickets required.

PSYCHICAL SELF-CULTURE.—On *Thursdays*, commencing October 1st, at 4 p.m., Members and Associates are invited to hold informal meetings for psychical self-culture, without the aid of professional mediums.

TALKS WITH A SPIRIT CONTROL.—On *Friday afternoons*, commencing October 2nd, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of *general interest* to submit to the control.

MEMBERS have the privilege of introducing *one friend* to the *Wednesday and Friday* meetings without payment.

SPIRIT HEALING.—On *Mondays, Wednesdays, and Fridays*, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

A DISCUSSION ON DREAMS.

In 'T. P.'s Weekly,' for September 4th, two correspondents give sensible and cogent replies to a letter in a previous issue of that paper which raised the question of the psychic or physical origin of dreams. Both uphold the reality of dreams, as psychical experiences during another phase of consciousness, transmitted more or less distinctly to the waking memory. Mr. H. Neville Roberts, of 28, Alphonsus-road, Drumcondra, Dublin, says :—

Sleep is but one of the many forms of trance. We have no logical reason for the assumption that any form of trance is a state of absolute unconsciousness. Unconsciousness is only relative. Psychology tells us that in every form of trance the subliminal consciousness is more active, whilst the supraliminal or waking consciousness is dormant. When we sleep the connecting link between the physical senses and the supraliminal consciousness is unloosed. The subliminal consciousness now becomes active, receives impressions, and conveys them to the brain. But how? And where? By means of some avenue or avenues of psychical perception reaching out into the spirit world beyond the veil of things material. Hypnotism and thought-transference are only possible by means of this avenue of psychical perception, or 'psychical sense' (if the contradiction in terms is excusable for sake of brevity).

Occasionally when awake the brain receives a communication through this 'psychical sense,' as in cases of thought-transference, but such are exceptional. In the normal waking condition the brain is so occupied with thoughts resulting from sense perceptions of the physical environment, which is then the most immediate, that the subliminal consciousness and its 'sense' are inactive. When sleep shuts off this communication with the physical the psychical has sway. Dreams have always a physical appearance; they are 'visualised thoughts,' resulting from perceptions received through the subliminal consciousness. The brain (which, it must be remembered, is material) receives the impressions of the 'psychical sense,' and translates them into images of physical form and colour, and a dream is the result.

Mr. H. Ewart Albany, of 71, Gains-road, Southsea, takes a somewhat more decided view, saying :—

Personally I do not think that what we see when dreaming is visualised thought—I think that it is actual sight. And the same theory applies to the senses of smell, touch, taste, and sound.

This makes me regard the senses as essentially attributes of the soul, capable of acting quite independently of the body. As for ordinary waking emotions, as far as my experience goes, they are all absent in dreamland. Passion, hate, hunger, thirst, physical pain, &c., have never entered my dreams. Therefore, I am led to call all these attributes of the body—*i.e.*, the flesh. Returning to the senses, my reason for thinking that what is seen when dreaming is not visualised thought is because I have known of a case where a certain place was seen while dreaming which had never been visited, and when actually visited coincided exactly with the place dreamed of.

Then again I have in my dreams seen flowers unlike any flowers I know of, with perfume unlike any scent known to me; I have heard music far sweeter than any I have heard in a waking state. I think that there is no more convincing proof of the existence of a soul than dreaming; and I believe that the senses are not only eternal, but never for a moment sleep. If when our bodies wake we think we have not dreamed, I think that it is merely because we have forgotten our dreams.

MARRIAGE.—White—Mellon.—At Christ Church, Sydney, N.S.W., on September 14th, by the Rev. — McLean, Charles Ernest, son of the late Mr. Albert J. White, and nephew of the late Sir George Tyler, Bart., to Florence Maud Isabel (Flossie), second daughter of the late James Barr-Mellon, J.P., and stepdaughter of Mr. Henry Gleave, of Newcastle-on-Tyne. (By cable.)

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EDITOR E. DAWSON ROGERS.
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SCIENCE AND THE PSYCHICAL.

'The Nation's' grave discourse on 'Science and the Supernatural' has made us laugh:—not much, but just a little comfortable laugh. It is so solemn, so impressed, so impressive; and it ends so funnily by getting behind Mr. Podmore, whose 'able and skilled assistance' provides just sufficient strength and bed-clothes to enable it to hide its head.

But, first, let us take note of what it says; so different, so wonderfully different, from the silliness of a few years ago, and the silliness we occasionally notice still, even in such a usually sensible print as the 'Daily News.' In fact, 'The Nation' begins by sedately reproving the sillikins, thus: 'For a man of science forty years ago to treat the phenomena of occultism as worthy of consideration was to run a serious risk of being deemed a charlatan. It is very different now.' 'Occultism,' be it noted. 'The Nation,' though very much inclined to be frank and serious, could not bring itself, in its first sentence, to write 'Spiritualism'; but let that pass: it calls upon everybody to stop laughing. Have we not had 'the pioneers of psychical research,' who have 'not merely hewn a broad path through the jungle of prejudice, but have drawn after them a large number of men and women of the highest standing in the intellectual life of this and other nations'? Many of the foremost scientists of the day in England and on the continent 'have not merely abandoned the blank incredulity of a generation ago, but have advanced far towards a state of positive acceptance of facts and interpretations which their predecessors would have dismissed scornfully as "old wives' tales."'

This, we are told, is partly due to the existence of a litter of decaying dogmas of all kinds which time and knowledge had washed up as wreckage at the close of the past century; and partly to the inevitable drift of science away from the old 'hard-shell determinist materialism of the mid-Victorian era.' That drift has made us very familiar with the new demand that we shall first of all recognise consciousness as king, and then interpret all things, matter included, by that supreme fact.

But, as 'The Nation' admits, all this does not, by itself, account for what has happened in regard to the study of 'occultism.' What largely accounts for it is the

urgent need of evidence which had arisen. The old reliances were fast failing. Old books, old creeds, old churches, old preachers, old priests, were all badly hit by 'the new biology,' and devout and anxious men and women were forced back upon themselves, or upon the travellers in strange regions who reported strange things. Then 'The Nation' mentions Spiritualism as the offspring of a craving for a basis of belief in personal survival, followed by 'psychical research upon scientific lines,' now represented by the two latest books, Professor Barrett's remarkably outspoken but judicial book on 'A New World of Thought,' and Beckles Willson's slighter work on 'Occultism and Common Sense,' both of which, according to 'The Nation,' illustrate an 'inherent defect of their science.' But the 'inherent defect of their science' turns out to be at least as much the defect of the students of the science. In a sentence, which we confess we can make little of, 'The Nation' says: 'We doubt whether they ("the leading investigators") have realised the havoc which so powerful an interest is capable of making in processes of reasoning so delicately subjective as most of those upon which they have to engage.' The meaning probably is that anyone who is affirmatively interested in finding experimental evidence for a future life is likely to be badly biassed. But the evidence usually relied upon is not 'delicately subjective,' and has more to do with observation than 'reasoning'; and we really do not see that the sympathetic affirmative inquirer is any more likely to be biassed or exposed to 'havoc' than a resolute negationist.

We are then invited to believe in 'the existence of many unsuspected powers in the mind of man,' on the strength of the evidence for double or alternating personality, stores of sub-conscious knowledge (excuse our yawning!) and direct psychical communications among the living. As for clairvoyance, rappings, and the lifting of bodies, well, really, says 'The Nation,' these changes in our conceptions of the material world are not more wonderful than those involved in such modern miracles as wireless telegraphy or X-rays. We may halt, if we think well, we are told, at the story of Mr. Home's floating in and out of windows (wrongly told by 'The Nation'). It is not yet 'prepared to give full acceptance to that.' It prefers that refuge for the destitute, 'collective hypnotism.' It also refuses to budge from its halting-place in relation to premonitory dreams, disclosures of past occurrences known to no one, and the appearance of disembodied spirits, all of which, by the way, are proved facts; and it decides to 'pause and contemplate the chasm': and there we would leave 'The Nation' staring into its 'chasm' but for its joyful start when it bethinks itself of its beloved Podmore, by whose 'able and skilled assistance' the ground of 'the realm of objective spiritual phenomena' is made 'to crumble beneath our feet:' so, we suppose, 'The Nation' has bolted from the 'chasm' for safety, and is now looking at a safe distance at the crumbling ground across 'the realm of objective spiritual phenomena,'—and breathes again.

Here is a summary of its closing reflections, as it leans on its 'able and skilled' assistant and goes to bed: the ghostly people who come and stand fire are very few. It does not matter that many men of intellectual eminence think otherwise, for they are biassed by their desires and hopes. The eminent persons who *would* be satisfactory do not care about it, and will not look. The phenomena appear in obscure surroundings which do not admit of clear and continuous observation. Memory is treacherous, and biassed by a preconceived idea. As Mr. Podmore shows, &c.

So 'The Nation,' somewhat reassured, puts its head

under the bed-clothes, and mutters, as its last words, 'We are afraid the evidence tendered hitherto is not strong enough to convince those who approach it without a positive bias towards acceptance': a remark excusable only from under the bed-clothes, for, as it happens, the majority of the 'men of intellectual eminence' who now believe in Spiritualism or something equivalent to it approached it either to expose it, or with 'a positive bias' that pulled them quite the other way.

SOCIAL IMPLICATIONS OF SPIRITUALISM.

A poem entitled 'The New Crusade' was noticed in 'LIGHT,' of August 8th, and the writer of the 'Notes by the Way' said: 'We hold no brief either for Socialism or for "The Independent Labour Party," and there is much in this poem we think strained, but we are free to recognise a good thing when we see it, and to say so.' The author of the poem is said, by Mr. Keir Hardie, to be one who has 'convinced himself that Socialism offers the only way of escape from the torments of commercialism,' and in this respect he represents a very large class of persons, many of whom are Spiritualists.

While recognising that 'LIGHT' is in no way committed to, or called upon to advocate Socialism, since it has its own special objective and is naturally concerned with all psychical problems, it seems to many persons that man's psychical nature can be best understood, and his spiritual needs supplied, in the light of that Gospel which recognises the Unity of all as members of the one family of the All-Father-and-Mother, God.

As a writer in the 'Daily News' recently said:—

Association, whether in the shape of Socialism, of Trade Unionism, of Labour parties, of Co-operative organisations, is among the most significant and the most hopeful features of to-day. Here and on the Continent and across the Atlantic there are growing up bodies of men and women banded together for purposes of mutual help. They are united by a single faith of reason and a single ideal of action. They believe that most of the evils of the present are the fruits of competition, and are convinced that the remedy lies in calling into existence a civilisation where 'ours' and not 'mine' shall be the watchword. Optimism, or at least meliorism, is the inspiring element of their creed, association the energising principle of their ideal.

If it is indeed a fact that we are all children of God, partakers of His nature, and that this earth is our inheritance, because 'the earth is the Lord's and the fulness thereof'; if brotherhood is to be anything more than a sentimentalism, then something must be done to change the pressing social inequalities, and the inhuman competitive commercialism which either creates, or at least augments, the bitter strife, unemployment, poverty and suffering, which are sadly too prevalent in our midst. Man's psychical nature cannot be successfully unfolded amidst conditions of inharmony and misery, and his spiritual needs are dwarfed and thrust aside when he lacks bread and shelter. The sufferings of loved ones, the uncertainty as regards the future, the daily grind of arduous and unremunerative toil, the load of responsibilities and cares of *this* world (of how to make, or keep, a position) are so heavy and grievous to be borne that the mass of the world's workers have little inclination for culture and spiritual unfoldment.

The necessity for a reform of our present-day commercial methods which will sweeten, broaden and make secure the conditions of life for *all* human beings is becoming increasingly urgent; and humane men and women everywhere are being stirred to sympathy and to service in the cause of human salvation in this world. But competition divides us. Private ownership encourages exclusiveness and monopoly: makes the social happiness of the few dependent upon the social slavery and ignorance of the many; and it is only by association, or some form of mutualism, either voluntary or compulsory, that improved social surroundings can be provided for, and moral educational influences brought to

bear upon, the unenlightened and the enslaved, rich and poor alike. The union of all who serve to help all who suffer is greatly needed in the interest of those who serve as well as of those who suffer; for the habit of helpfulness brings brightness into the life of the helper quite as much as, if not more than, into the life of the helped, and Spiritualism, by implication, if not by direct demonstration, proves that this is as true in the after-death world as it is here.

In his article on 'Psychical Research,' in the August 'Harper's Magazine,' Sir Oliver Lodge summarises what is 'earnestly taught to those who are willing to make the hypothesis that the communications are genuine' in the following words:—

The first thing we learn, perhaps the only thing we clearly learn in the first instance, is continuity. There is no such sudden break in the conditions of existence as may have been anticipated; and no break at all in the continuous and conscious identity of genuine character and personality. Essential belongings, such as memory, culture, education, habits, character and affection—all these, and to a certain extent tastes and interests, are retained. Terrestrial accretions, such as worldly possessions, bodily pain and disabilities, these for the most part naturally drop away.

Meanwhile, it would appear that knowledge is not suddenly advanced—it would be unnatural if it were—we are not suddenly flooded with new information, nor do we at all change our identity; but powers and faculties are enlarged, and the scope of our outlook on the universe may be widened and deepened, if effort here has rendered the acquisition of such extra insight legitimate and possible.

These are welcome words, and they may be commended to all those who ironically ask, 'What have the communicators revealed that it is worth their while to come to teach us, or worth our while to learn?' But, if it be true that 'habits and character' continue, and that it depends upon our efforts here whether 'our outlook on the universe may widen and deepen' over there, there arises for our consideration this important fact, viz., that, as a large portion of our earthly lives is spent in acquiring 'worldly possessions,' or 'terrestrial accretions,' these habits of thought and life which we have formed here will find no scope for operation there, and we shall perforce find ourselves among the unemployed—our occupation gone!—unless we have developed our affections, our sympathies, our ideals, and have endeavoured to help to establish the kingdom of heaven on earth—socially and spiritually.

Mr. A. L. Lilley, in a review in the 'Daily News' of a book by Mr. Richard Heath, says that:—

The formative moments of religion have always been spontaneously inspired with a social and socialising impulse. They have always instinctively taken men in the lump, and believed in the divine spirit as a leaven. They have forged great human brotherhoods even where their inspiration seemed most distinctly individual. And, on the other hand, the moments in religious development which have been least spiritually effectual—which have contributed least to racial redemption, or have even retarded it by depriving the social movement of hope and belief in itself—have been those in which religion was presented as a purely individualistic force.

And that is exactly true of Spiritualism. It can have little or no moral inspiration or 'formative' power on purely individualistic lines, it is only when its inspiration is coupled with a 'socialising impulse' that it makes for human brotherhood. When it is lifted above the purely personal plane it becomes a salvatory and progressive power, for it then appeals to those Divine sympathies and ideals which have ever been the redeeming characteristics of humanity.

SEER.

DOUBTFUL TEACHING, professedly on the wonders of the spiritual universe, but really, as we think, much to be deprecated, is contained in 'Tamar Curze,' a novel recently published by R. B. Fenno and Co., of New York. It turns chiefly on the influence of sub-human entities, and on the power thereby acquired, by the unhallowed arts of the black magician, to assume the form of an animal at will. To us the subject is repulsive and the story simply a fantastic nightmare, serving no laudable purpose.

MR. PODMORE AGAIN.

Mr. Podmore has made a discovery. It is not a new one, for it is only what Spiritualists have been proclaiming all along, but it is enough to set him writing a book which is full of the old Podmoreisms, with a sprinkling of new ones. In 'The Naturalisation of the Supernatural'* he claims that spirit phenomena are part of the order of Nature, and that the work of the Society for Psychical Research has mainly been devoted to establishing this fact. Well, no Spiritualist ever doubted that all that is, is natural; and we needed no Podmore to tell us this. But Mr. Podmore seems to take undecided or restricted views as to what constitutes the natural. If so-called supernatural facts are to be brought within the domain of the natural as understood by science, one of two things must be accomplished: either the phenomena must be reduced to the operation of known 'natural' or physical laws, or the domain of the natural must be extended from what we usually call the physical or material, as so regarded by science, to the super-physical or psychical, and the whole psychic realm must be recognised as being as natural, and as legitimate an object of scientific study, as the physical laws of gravitation, chemical affinity and undulatory forces, such as light, heat and sound. Mr. Podmore makes many attempts to do the former, by showing that some assumedly mediumistic effects have been due to fraud, and by insinuating that other similar effects must be due to undiscovered fraud; and he tries to bring telepathy within the strictly physical domain by suggesting that 'the arrangement of some of the nerve cells in the brain bears a superficial resemblance to the arrangement of the particles in the "coherer" used for the reception of the message in wireless telegraphy.'

He refers to the recent experiments with Eusapia Paladino, only to dwell on points which, while rendering the experiments less completely successful, did not, in the opinion of the experimenters themselves, who ought to be the best judges, invalidate the results; and he ignores the most successful ones altogether. Moreover, like others who frame 'explanations' which require more elucidation than the facts themselves, he calmly assumes a process which is itself a proof of psychic power. He says (p. 199):—

It is generally admitted that Eusapia will use physical means when the conditions admit of her doing so; and that the phenomena recognised as genuine give little support to the hypothesis of spirit intervention. If not wholly due to fraud and illusion, they can best be attributed to the operation of some force emanating from the medium's organism. The description of the feats witnessed, in fact, strongly suggests that the medium has the power of extruding false limbs from her person, or is possessed of some force capable of acting on material objects at a short distance beyond the limits of her material organism.

Evidently, in Mr. Podmore's view, the extrusion of supplementary arms is quite 'natural,' while to assume that the arms belonged to 'John King,' or other spirit control, would be invoking the aid of a 'supernatural' explanation! He misrepresents facts, too, when he says that 'the objects moved are all situated within the near neighbourhood of Eusapia,' so that 'the proof that she did not move them by normal means depends chiefly on the secure holding of the medium's limbs.' Morselli, who in some respects might be called the Podmore of Italy, convincingly replies to loose and random surmising such as this, in an article published in the last number of 'The Annals of Psychical Science,' in which, as the result of his observations during thirty sances with Eusapia, he says, referring to the trick of substitution and liberation of hands, harped upon by Mr. Podmore:—

This fraud is absolutely impossible for actions at a distance, for the great phenomena of materialisation inside, and more especially outside, the cabinet. I have been able to see and prove that at least nine-tenths of Eusapia's phenomena cannot be explained by this trick. . . . Some of Eusapia's phenomena, and not the most complicated, appeared to me

incapable of being imitated, such as levitations of the table in full light or in the middle of the room, the cold wind from the cabinet, the wandering lights, the carrying of objects about in half light, the tangible materialisations behind the curtain, and those visible under absolute control; no juggler could reproduce them before a small group of intelligent and competent observers.

Here we have the Italian Podmore answering the English one, and showing, by contrast of method, on what a mass of pure assumptions our critic's argument is based. Mr. Podmore finds that fraud, or what is styled fraud, is at times committed or attempted by the medium, and he assumes that it is the explanation of other phenomena—of *all* the phenomena—and that the reason why some phenomena are accepted as genuine is simply that the medium has been so clever that the observers were thoroughly hoodwinked, and were unable to discover the deception. On such a reasoner (or *unreasoner*) demonstration is wasted; his argument is on a par with that of the wiseacre who, when he heard a voice coming from a phonograph, said that 'of course it was only ventriloquism!'

If Mr. Podmore is so unreliable when he deals with the results of strictly scientific observations, how are we to attach any weight to his arguments when he deals with matters in which the demonstration is a matter of delicate inference and enlightened intuitive deduction? There is no delicacy about Mr. Podmore's method, which consists in trying to demolish everything that savours of the 'supernatural' which cannot be 'naturalised' by his own particular process. For instance, he is to some extent right in saying that physical phenomena, such as those of Eusapia Paladino, do not necessarily prove spirit intervention; some, it must be admitted, are not conclusive on this point, but others, where the medium's will is not involved, or is opposed to the phenomena, point strongly to the action of an independent personality; while there are other phenomena, such as materialisations, which are not affected by the adverse judgment founded on a mere fraction of the total manifestations. But in his chapter, 'On Communication with the Dead,' Mr. Podmore still pursues the same inadequate and puerile method. Moreover, he virtually tells us that for him conviction is impossible. Twenty-eight years ago, in an article in 'The Spiritualist' for March 26th, 1880, Mr. Podmore said: 'So far am I from believing in the spiritualistic theory, that I cannot even say that I believe the most elementary of the facts which I myself have witnessed, and on which that theory is based.' This lamentable incapacity to believe even the evidences of his own senses, which we might describe as proof-blindness, just as we speak of colour-blindness, has pursued Mr. Podmore up to the present day, and is apparently chronic and incurable. He even tries to erect it into a principle, a canon of research, like the fox who wanted the other foxes to bite off their tails because he had lost his own in a trap. He thinks that proof of communication with the dead 'is not likely to be salient or irresistible,' and says, 'We can hardly imagine any single incident which would give us satisfactory proof of the survival of a human personality!'

The inquiry instituted by the Society for Psychical Research, Mr. Podmore says, has arrived at a stage which he thus describes:—

The facts are, no doubt, not inconsistent with the hypothesis of the agency of the dead; but there are other interpretations in the present state of our knowledge equally adequate and at least equally probable. We have accumulated a large number of observations and experiments, open to various interpretations, but among others to this one, that they indicate in some fashion the presence of 'dead' men and women. The man who at the present stage invites us to acclaim the proof of human immortality may be doing serious injury to his own cause. But the man who condemns the whole inquiry as abortive has surely no title to speak in the name of science. The inquiry is still proceeding, and by the consent of all who are engaged in it, the evidence for any certain conclusion, positive or negative, is still insufficient.

We do not suggest that the S.P.R. should commit the error of announcing conclusions on insufficient or undigested evidence: the point made by Spiritualists is that the S.P.R.

* 'The Naturalisation of the Supernatural.' By FRANK PODMORE. G. P. Putnam's Sons, 24, Bedford-street, W.C. Price 7s. 6d. net.

does not give the evidence a fair chance. No sooner is the evidence adduced than the Researcher—of the Podmore type—tries to find the weakest point in it and by ingenious suggestions and suppositions seeks to discredit it or put it down as insufficient. The wisest and most scientific method is to follow out a theory or an indication wherever it leads, and not to judge of its competence as a guide until it is plainly seen to what goal it conducts us. If a theory is false, it will lead us to a manifestly false conclusion, a *reductio ad absurdum*; while if it is correct, it will furnish its own corroboration at every step. Thus the facts forced Myers and Hodgson to accept the explanation which Mr. Podmore is constitutionally unable to conceive as even probably true.

Mr. Podmore, in several chapters, aims, as he says, 'at presenting fair samples of the evidences which have been, or may be, held to point to the agency of the dead, and to appreciate, as impartially as I can, their significance.' Obviously the result arrived at will largely depend, irrespective of the strength of the evidence, on the fairness with which it is chosen and the impartiality with which it is appraised. We do not wish to accuse Mr. Podmore of conscious lack of fairness or impartiality, much less of any deliberate tampering with the facts; but we must say that in our candid opinion his proof-blindness, or evidential near-sightedness, causes him to magnify every defect while ignoring the overwhelmingly preponderating tendency of the evidence as a whole. It is as though, looking at a straw in an eddy, we concluded that the river was running back towards its source! For instance, with regard to the remarkable phenomena which were given through the late Rev. W. Stainton Moses, he says: 'No precautions against trickery were taken, and if trickery were practised, it is not likely that it would have been detected.' Here he forgets that in many instances full precautions against trickery were taken, not by the sitters or spectators, but by the *Intelligences themselves*, who arranged and carried out the phenomena in such a manner that human intervention was manifestly out of the question. Where he does not fling abroad insinuations which, if taken seriously, would be grossly libellous, he balances matters so as to leave an unsettled impression on the reader's mind; thus, with regard to Mrs. Piper, he says:—

The limitations of the knowledge displayed, and the occasional disingenuousness, forbid us to accept these communications as authentic and unembarrassed messages from the dead. On the other hand, the remarkable freedom of the communications at some of the G. P. séances, and the occasional reference to matters apparently outside the knowledge of the sitter, suggest that in certain cases, at any rate, we may come somehow into contact with the minds of the dead.

Note the stern 'forbidding' on the one hand, while 'on the other' (a Podmorean balance) we have only tentative expressions such as 'suggest,' 'in certain cases,' 'at any rate,' 'we may come,' 'somehow.' But why should the characteristics named 'forbid us to accept these communications' as coming from the dead? Limitation of knowledge certainly need not, for spirits on the other side make no claim to omniscience, and even their memories of earth life, and their faculties generally, are apt to become confused and obscure when they return to this foggy (or befogging) atmosphere of terrestrial conditions. Therefore communications may be 'authentic' even though not 'unembarrassed.' On the whole, then, Mr. Podmore's objections have less weight even than his carefully minimised admissions of the possibility of 'contact with the minds of the dead,' a hypothesis which, he says, 'would seem to be adequate to cover the known facts,' although at present (Podmorean balance again) 'it must remain an open question whether a hypothesis which involves in any form telepathy from the dead is required.'

Telepathy, says Mr. Podmore, 'furnishes a key which will unlock many things hitherto occult; but not all doors can be thus opened.' Chief among these problems which will not yield to the telepathic key are those of clairvoyance and precognition, which 'could not apparently be explained by any conceivable extension of natural laws.' No, because Mr. Podmore lays down too hard and fast a limit to the conception of

what is 'natural.' In the end he lays the blame on the insufficiency of the evidence, the old Podmorean cry, which betrays once more his own proof-blindness; he regards 'these [premonitory] dream-stories as the sports of chance or the distorted mirage of our hopes and fears.'

Like the Society for Psychical Research, with which he often identifies himself by the liberal use of the pronoun 'we,' Mr. Podmore is moving on, but oh, so slowly, so very slowly, that we can scarcely find in this book any noticeable advance on his previous ones, and can hardly dare to hope that his next will be any improvement on the present one. There is no attempt, as has been made by others, to classify the evidence, even in its minor incidental bearings, so as to render it cumulative and directive, but rather to dislocate and weaken, if not destroy altogether, whatever value the incidents quoted might contain for the thoughtful and logically constructive mind.

The cases which are quoted, mainly from the 'Journal' and 'Proceedings' of the S.P.R., are interesting in themselves, and often so circumstantially told that the discriminating reader will rather accept them, strange as they may appear, than Mr. Podmore's equally remarkable commentaries on them. In this sense the book, which consists of nearly four hundred pages, with an index, and occasional illustrations of the results of thought-transference, may be considered as a treasury of facts and opinions, in which the inherent value of the facts is such that the reader is in a position to judge as to the relevancy or otherwise of the author's opinions and deductions.

TRANCE AND INSPIRATIONAL MEDIUMSHIP.

Writing in the 'Sunflower,' Mr. Lyman C. Howe, one of the veteran inspirational speakers of America, who is universally respected for his sincerity, integrity, and ability, relates some particulars regarding his own mediumship and, incidentally, of other well-known speakers, which, we think, will be of interest to the readers of 'LIGHT.' After quoting the passage: 'And the spirit of God came upon him and he took up his parable and said, Balaam, the son of Beor, hath said, and the man whose eyes are opened hath said: He hath said which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open' (Numbers xxiv. 3, 4), Mr. Howe says:—

There are various notions of trances, spirit controls, inspiration, and mediumship in its numerous variations. Some trance mediums are supposed to be unconscious because their eyes are closed. But that is no indication. Mrs. Cora Richmond usually speaks with her eyes open, but is unconscious of a word she utters. Mrs. Nellie J. T. Brigham speaks with open eyes but under a direct spirit control, and, I think, in a half-unconscious state. Mr. J. Clegg Wright often speaks in a profound trance with eyes closed; but occasionally he speaks with eyes open, but under the same spirit power, in a modified way. Closing the eyes is a protection against the intrusion of environments, and conserves the vitality of the medium. For fifty years I have spoken under varying conditions and degrees of spirit control, usually with closed eyes, but never unconscious. Occasionally during all these years I have spoken with eyes open, but under the same spirit power and direction. I have probably stated to large audiences as many as three hundred times that whether my eyes be shut or open I am always conscious.

But I do not seem to be able to induce people to believe what I say. I have met people who asked me with apparent sincerity if I ever remembered or knew anything I said when under spirit control. And I knew that the same person had been present and heard me state that I am always conscious, many times. When I replied that I always know every word I utter, the look and expression of surprise is amusing. 'But your eyes were shut,' is the next poser. Yes; but that is no evidence of a trance, nor any indication that I am unconscious. On the contrary, as to things spiritual and intellectual, I am more intensely conscious while the spiritual power is upon me than at any other time. I never speak ten minutes without realising the special inspiration that has moved, guided, impelled, illuminated, and educated my brain for over fifty years. According to the 'Great Psychological Crime,' my brain should have been thoroughly paralysed for the past thirty years, and I should be a drivelling idiot.

NEW TENDENCIES OF SCIENCE.

Reviewing the new books by Professor Barrett, Mr. Beckles Willson, and Mr. Frank Podmore, all of which have been noticed in 'LIGHT,' 'The Nation,' for September 5th, comments on the modern tendency of scientific thought, in the direction of regarding consciousness rather than matter as supplying the fundamental unity which renders Nature intelligible and consistent. The following extract will be of interest to our readers, although we deal with this review in our leading article on page 450. The writer says:—

For a man of science forty years ago to treat the phenomena of occultism as worthy of consideration was to run a serious risk of being deemed a charlatan. It is very different now. The pioneers of psychical research, Professors De Morgan and Crookes and Dr. A. R. Wallace, have not merely hewn a broad path through the jungle of prejudice, but have drawn after them a large number of men and women of the highest standing in the intellectual life of this and other nations. Among the active psychical researchers of to-day we find eminent physicists such as Lord Rayleigh, Professors Ramsay, J. J. Thompson, Barrett, and Lodge; psychologists such as Professors W. James, Stanley Hall, and Richet; anthropologists like Lombroso and Ferri, many of whom have not merely abandoned the blank incredulity of a generation ago, but have advanced far towards a state of positive acceptance of facts and interpretations which their predecessors would have dismissed scornfully as 'old wives' tales.' This striking change of attitude is well worth investigation. The general trend of the scientific interpretation of Nature and of man has been away from the hard-shell determinist materialism of the mid-Victorian era towards more spiritual conceptions and terminology. The abandonment of the older molecular theories to meet the more fluid demands alike of modern physics and modern chemistry; the growing recognition, alike from the side of biology and of psychology, of an underlying unity of mind and matter; the insistence of philosophy that this unity shall be expressed directly in terms of consciousness, as Professor Darwin expressed it recently in his address to the British Association, rather than in other terms which are unmeaning until they are reduced to consciousness—all this march of modern thought has helped to concentrate more and more attention upon the study alike of the normal and the abnormal phenomena of the human mind. . . . Among many intellectual men of a definitely religious cast of mind, the liberative influence has substituted for a creed of dead miracles, embedded in a distant past, a more living and glowing apprehension of a growing spiritual order in man and the universe, which not only preserves, but enriches, the significance of the human soul, opening wide the gates of spiritual revelation in this life and another.

This writer, however, somewhat discounts the value of this evidence of intellectual progress, by assuming that the strongest impulse to psychical research has been the 'craving for a support of the belief in personal survival,' which had been shaken by the developments of biological science, and he hints that all psychical researchers are in danger of being swayed by this 'powerful interest.' As the case stands, however, Spiritualism has been the means of bringing conviction of the survival of the personality to many who had given up all belief in a future life, and therefore certainly felt no 'craving' for any vindication of the reality of survival.

'TALKS TO THE KING'S CHILDREN' is the title of a book by Dr. Sylvanus Stall, recently issued by the Vir Publishing Company, 7, Imperial-arcade, Ludgate-circus, E.C. It contains brief and pithy discourses to young people, each woven around some object of a simple nature. Thus a watch case, from which the works can be removed, is used to illustrate the body, with and without the spirit which animates it. Dr. Stall is not a Spiritualist, for he clings too closely to the idea that in some way—he does not know how—God will collect the elements of the earthly body and raise it up again as a 'resurrection body,' and then the souls and bodies of all shall be reunited, never again to be separated throughout all eternity. Apart from the naive childishness of this idea, the book contains healthy moral teaching and is an incentive to right living in all respects.

THE PROBLEM OF SPIRIT IDENTITY.

A writer in the 'Revue Spirite,' who signs himself 'Rouxel,' gives numerous reminiscences of his spiritualistic experiences. He states that a small circle was formed in order to collect evidences of identity from strange spirits who gave names and other details previously unknown to the sitters; the results were very varied with regard to the confirmation of these messages on subsequent inquiry: sometimes they were entirely correct, sometimes unconfirmed, but more often correct in some details and incorrect in others. 'Rouxel' reminds us that spirit messages can only be given by the action of spirit on spirit, or mind on mind; 'we are beginning to recognise that transmission of thought between living persons is not an illusion, neither is it when occurring between the dead and the living.'

But in order that a spirit may communicate successfully, continues 'Rouxel,' there is need for great calmness in the sitters, and this is not easy to obtain, even in a small circle. The thought-waves from the living are apt to interfere with and obscure those from the dead, so as to prevent them from saying exactly what they wish. 'What is true in the messages comes from the spirits; what is false comes from the opposing action of our thoughts upon theirs. These inaccuracies, therefore, do not prove the non-intervention of the spirits, but our own untimely interference. For this reason we often obtained better results from an entirely unknown spirit than from that of a relative or friend, provided that we had the patience to hear it out without interruption.' And he gives the following as an instance.

One evening a child communicated by means of the table, giving names, age, address, last illness, &c. M. Rouxel went to the address given, and spoke to the concierge, asking whether any people of such a name lived in the house, and if they had lost a child named George, aged seven, of such an illness. The concierge was much affected, and asked how he could possibly know this, for the name given was her own, and she had recently lost a little boy under circumstances exactly corresponding to those given at the séance. The writer adds: 'If I had to explain this by the unconscious, sub-conscious, or subliminal mind, the polygon, double personality, externalisation, telepathy, &c., I should be much puzzled to do it. But on the spirit hypothesis I should say that this child wished to let its mother know that it was still living. It saw, or another spirit saw, that I was able to do this; it came to the séance, and its wish was realised.'

The same writer says that he once knew a grave-digger who saw the spirits of persons whose bodies he was burying, and used to reason with them, saying: 'You see that the soul does not die with the body; here are you and there is your body.' A clinching argument.

JOTTINGS.

Mrs. Ella Wheeler Wilcox says, in the 'Los Angeles Examiner,' that 'it is a sign of ignorance and bigotry to deny the fact of spirit communication to-day.' If this be true, as there are many thousands of persons who *do* deny the fact, there is a wide field of useful work for Spiritualists in enlightening the ignorant and converting the bigoted.

Mrs. Wilcox states further, that 'the great mistake made by orthodox Christianity to-day is the preaching of a "heaven," wherein mortals become "angel spirits" immediately after death, or else descend to the other land of "lost souls." Quite as mistaken is the idea of a sleep until the Judgment Day. Death does not make an angel of a mortal unless the work was commenced on earth. Spirits of the higher planes are ever ready to give the right help directly to mortals who have developed the higher qualities. In time of great need, sorrow or danger, they are sometimes able to reveal themselves to sight or sound.'

Replying to an opponent who denounced Spiritualism as the work of evil spirits, William Howitt caustically replied that if evil spirits exist Spiritualism does not create them; that ignorance is no protection against them; that Spiritualists know how to deal with them, whereas non-Spiritualists

do not, therefore it is best to know the facts and gain the power not only to protect one's self, but benefit the 'evil' spirits, so-called. Mrs. Wilcox evidently entertains similar opinions. She says: 'A large percentage of church members are men and women whose minds are more occupied with the thoughts of lands, houses, equipages, clothes, jewels, and food, than with intense aspirations for spiritual development. Over such minds earth-bound spirits oftentimes obtain dominion without the aid of mediums or the consciousness of the victims. Why not study this subject calmly and sensibly, and find its high moral influence, instead of sweeping it aside as "trash," "superstition," and "nonsense"?'

A writer in 'The Harbinger of Light' says: 'The scientific basis of Spiritualism has been demonstrated, the works of Professors Hare, Crookes, Zöllner, Dr. A. R. Wallace and the late Mr. Epes Sargent prove this; and the ethics and general teachings as presented by its leading exponents form its religion. It appeals to both the intellect and the religious sentiment, and its faith is founded upon knowledge verifiable by any earnest investigator. No other religion offers such advantages, and none can answer so completely the question: "If a man die shall he live again?"' Unfortunately few persons are prepared to admit that the scientific basis of Spiritualism has been demonstrated. If but a tithe of the evidence had been presented in any other branch of science it would have been accepted long ago. There is no help for it, therefore, we must continue to record and pile up the evidence until we compel recognition.

'The Progressive Thinker' recently stated that 'the secular Press and magazines throughout the whole of this country are gradually absorbing Spiritualism. There is not a magazine of any prominence but has articles occasionally on occult and spiritualistic subjects. While the secular Press and monthlies are discussing these questions, the various religious sects are feeling the influence of spirit return, and within thirty-five years will have completely absorbed all that now exists of true Spiritualism, leaving no further necessity for taking care of the same as a distinct body.' Our American contemporary seems to be over-sanguine. While it is true that the Press, both British and American, is more open than formerly to contributions which are favourable, the hostility in most quarters is only a little less pronounced. The process of permeation, or 'absorption,' is very slow, and there is greater need than ever for steady and unflinching advocacy of the facts and truths of Spiritualism. We must not temporise, nor allow expediency to weaken our devotion to the truth.

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 which may elicit discussion.

Spirit Control over Matter.

SIR,—In reply to the questions asked by 'A Lancashire Inquirer,' on p. 395 of 'LIGHT,' as to the effect on a materialised form of 'a blow such as would be fatal to a living earthly body,' permit me to say that there are numerous instances on record in which not the spirit but the medium has been severely affected by any rough treatment of the materialised form. It is well understood by all experienced sitters that the form is not to be touched without special permission, which in many cases has been freely granted. The spirit certainly could not be injured by any blow inflicted on the form; but as the matter out of which the form is built appears to be taken from the medium, and probably indirectly from the sitters, and as the matter thus taken seems to retain a connection with the person supplying it, any injury to the form would affect the medium, and in this way severe and lasting illnesses have been caused.

In the case of cutting off a lock of hair from the 'form,' this could be done to the medium without injury, and therefore need cause no ill effect. As regards the question of a spirit having power to render the lock of hair permanent, we may imagine that the spirit is in some way able to sever the connection referred to above, so that the matter forming the hair will not return to the source from which it was derived. But to render the whole materialised body thus permanent, as suggested by 'A Lancashire Inquirer,' would probably be beyond the spirit's power, and in any case would inflict a severe loss of substance on the medium, while on the other hand the spirit form is seldom really as solid as a normal human body, and therefore could not support the strain of ordinary life.

S.

The Rev. B. G. Bouchier's Challenge.

SIR,—With reference to the sermon by the Rev. B. G. Bouchier, in 'LIGHT,' of September 5th, p. 428, and his challenge to Spiritualists to discover the perpetrator of the Sevenoaks murder, permit me to direct his attention to two verses which have at least as much weight and warranty behind them as the dovetailed text heading his sermon.

He will find them in Num. xxxii. 23; Rom. xii. 19 (viz., 'Be sure your sin will find you out,' and 'Avenge not yourselves. . . Vengeance is mine; I will repay, saith the Lord'). If the preacher is consistent in his beliefs, he must acknowledge that the one who commits a crime must inevitably pay for it even 'to the uttermost farthing,' whether the penalty is paid to man in this life, or dealt with in a life hereafter. As to his suggestion that Spiritualists should institute a kind of detective agency for the unravelling of crime—that would indeed be bringing their 'cult' down to the material level he is so anxious to assign to it now. For the rest, his assertions are so completely at variance with well-authenticated proof, his positions are so untenable, that Spiritualists can well afford to smile over the reading of them, albeit the smile holds also a tear of pity for so much wilful ignorance.—Yours, &c.,

A. H. ALLEYNE.

Why?

SIR,—Can any of your readers tell me why an undeveloped spirit should be allowed to give a false message, trying to cause a great unhappiness between two people on earth? Such a message was given to a Christian medium, partly developed. The spirit in question was known to the writer in earth life, and also known to be very revengeful. Where are our 'guides' to allow this message to come through? I shall be grateful for advice.—Yours, &c.,

ANNIE.

['Annie' answers her own questions. The medium is partly developed, the spirit is known to be of a revengeful nature. As death does not transform anyone, we must expect that a revengeful individual will still be of the same nature. Possibly the 'guides' permitted the message to be given as a warning. But we have no right to expect 'guides' to know everything or everybody, or that every sensitive has 'guides.'—ED. 'LIGHT.']

A Letter from Mr. W. J. Colville.

SIR,—Permit me just a word of public acknowledgment for gracious letters recently received from friends in England, and to explain my present situation in America. During July and August I travelled from Vancouver to Boston, and visited several of the large summer resorts where Spiritualists and other progressive people thickly congregate. At Onset (Mass.), Queen City Park (Vermont), and Lily Dale (New York), I found interest and attendance even greater than in years gone by. I never remember a more prosperous or delightful summer, and I feel truly enthusiastic over the bright prospects for the enlightening work in which we are all engaged. I am now in New York, and from this great metropolis I can radiate in all directions. Boston will claim my services in October, and Washington in November. I have engagements already made until near the close of January next. In February I hope to be able to recross the Atlantic. This letter is written in sight of Niagara Falls (the Canadian side), where the view is the grandest of all. In all my travels I have never been in the presence of grander scenery or enjoyed more delightful weather. I hope soon to greet my friends in England once more personally.—Yours, &c.,

W. J. COLVILLE.

Information Wanted.

SIR,—I shall be grateful if someone will tell me the present address of Mr. Keeler, the slate-writing medium; also, I should be glad to know the name and address of any similar medium in England, or of an automatic writer.—Yours, &c.,

(MRS.) E. BIGELOW.

Aylesbury.

SIR,—I shall be obliged if any reader of 'LIGHT' will tell me where a book entitled 'The Concordance,' by Mrs. Outram, can be procured.—Yours, &c.,

MAP.

Mr. John Lobb.

SIR,—After a tour through the United States and Mexico I shall resume my work to-morrow at Glasgow, and the following Sunday at Nelson. During the past seven weeks the change and rest from speaking, save preaching on board the steamer on the homeward journey, have put new energy into me. Had I mentioned the word 'Spiritualism,' doubtless my hearers would not have gripped my hand as they did at the close, albeit the address was intensely spiritual. Although my tour was strictly private, I was discovered both in Mexico and in 'the States,' and quiet séances followed.—Yours, &c.,

JOHN LOBB.

Carlton House, 75, Victoria Park-road, N.E.
September 14th, 1908.

Is the Spirit World 'Real'?

SIR,—With reference to the question propounded on p. 429 (second column, first paragraph), permit me to say that, as it appears to me—a spirit still in the body—the physical world is made for us; the spiritual world we make for ourselves. Until we know how to do that, those who know better than ourselves do it for us, teaching the process all the while. The whole knowledge being acquired, we continue to make spiritual worlds for ourselves, physical worlds for others.—Yours, &c.,

H. W. THATCHER.

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.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Miss Chapin gave a short address and well-recognised clairvoyant and psychometric readings. Sunday next, at 11 a.m., public circle; at 7 p.m., Mrs. Alice Webb. 24th, Mrs. Whimp. Wednesday and Friday, members' circles.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Leaf lectured on 'Auras,' with illustrations, and gave psychometric delineations. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mrs. Imison, clairvoyant descriptions. Monday, at 7 p.m., and Thursday, at 8.15 p.m., public circles.—O. B.

PECKHAM.—LAUSANNE HALL.—On Sunday last, morning and evening, Mrs. Webb gave successful clairvoyant descriptions. Miss Tracey rendered a solo. Sunday next, at 11.30 a.m., Miss Brown; at 7 p.m., Mr. and Mrs. Mead. 24th, address; 27th, Mr. Underwood and Mrs. Effie Bathe.—C. W.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. D. J. Davis spoke earnestly on 'What We Learn from Spiritualism,' and Mr. W. S. Johnston gave well-recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Place-Veary, address and clairvoyant descriptions.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mrs. M. H. Wallis gave excellent addresses, answers to questions, and clairvoyant descriptions. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Miss Reid, address. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyance.—A. C.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. Effie Bathe's deeply interesting lecture on 'Colour and Form Produced by Thought Vibration' was greatly appreciated by a crowded audience. Sunday next, Mr. H. G. Swift on 'False Notions Concerning the After-Life.'—W. H. S.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last 'Happiness' was considered. In the evening Mr. J. Blackburn's rousing address on 'The Voices of the Dead' was much appreciated. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., Mr. John Adams, address. Tuesday, at 8.30 p.m., healing.—H. S.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith spoke on 'Spiritism or Spiritualism—Which?' and made a touching appeal for Spiritualism. Mr. Otto's solo was greatly appreciated. Sunday next, at 7 p.m., Mr. Frank Pearce on 'Life's Subjectiveness.'—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Beard gave a helpful and interesting address on 'The Story of Life.' Sunday next, at 11 a.m., Mrs. Fairclough Smith, trance address and clairvoyant descriptions.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Wilkins gave a splendid address on 'Where are the Dead, and do they Return?' Sunday next, at 11 a.m., circle; speaker at 7 p.m., Mr. Wright; Mrs. Sharman, clairvoyante. Monday, Miss Simpson's circle; silver collection. Thursday, at 8 p.m., circle.—E. F. S.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Imison spoke, and Mrs. Imison gave clairvoyant descriptions and messages. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Blackburn. Monday and Thursday, at 8 p.m., and Friday, at 2.30 p.m., circles. Saturdays, at 8 p.m., prayer meeting.—C. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie gave eighteen excellent clairvoyant descriptions, with helpful messages, to a crowded and appreciative audience. Mr. Geo. Spriggs presided. Sunday next, at 6.30 for 7 p.m., Mr. E. W. Wallis, trance address on 'The Gates Between.'—A. J. W.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mrs. H. Ball's eloquent address on 'Spiritualism Pure and Simple' was much appreciated. Sunday next, at 7 p.m., Mr. J. Jackson. 26th, at 5 p.m., Anniversary Tea; tickets, 6d. Meeting at 7.30 p.m. 27th, at 7 p.m., Miss Chapin.—S. R.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mrs. Letheren gave an address and clairvoyant descriptions. On the 11th, Mrs. Battishill gave an address.—E. F.

NORWICH.—LABOUR INSTITUTE.—On Sunday last Mrs. Musket and Mr. Dyball spoke and Mrs. Vaughan gave clairvoyant descriptions.

TORQUAY.—5, ELMFIELD-TERRACE.—On Sunday last Mr. Elvin Frankish spoke on 'The Old and the New Temple.' Mrs. Christie gave good clairvoyant descriptions and messages.

SOUTHAMPTON.—TOWN'S BAND OFFICES, ONSLOW-ROAD.—On Sunday last Mr. Grey gave an inspirational address and good clairvoyant descriptions, with full names, to strangers.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. Marshall spoke on 'Man's Spiritual Nature' and Mrs. Martin gave clairvoyant descriptions.—A. W. C.

SOUTHEAST-ON-SEA.—MILTON-STREET.—On Sunday morning last Mr. England conducted the service. In the evening Mr. R. Boddington gave an address on 'What Spiritualism is.'

CAERAU, BRIDGEND.—On Sunday last Mr. Connelly addressed a large audience on 'The Resurrection Body of Jesus' and conducted a well-attended after-circle.—G. H.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Miss Blanche Maries made an eloquent appeal to Spiritualists to work to allay the sufferings of the 'Child Martyrs in our Midst.'—N. T.

SOUTHSEA.—VICTORIA HALL.—On Sunday last, at the Harvest Festival, Mr. Abbott delivered interesting addresses on 'Harvesting,' and Mrs. Davies gave well-recognised clairvoyant descriptions. Mrs. Langdown rendered a solo.—J. M.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday last, after a reading by Mr. Brooks, Mrs. Roberts spoke on 'You Cannot be Where God is Not,' and Mr. Roberts gave clairvoyant descriptions.

HOLLOWAY.—49, LORRAINE-ROAD.—On Thursday and Sunday last Mr. Baxter gave good addresses to full audiences. Our meetings are specially conducted for investigators and we hope to have many new members this winter.—H. P.

SOUTHSEA.—1A, WATERLOO-STREET.—On Sunday evening last Mr. F. Pearce gave a splendid appeal on 'Existence after so-called Death,' and clairvoyant descriptions to a crowded audience.—W. D. F.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last teaching was given and questions answered. In the evening Mr. W. E. Long delivered an instructive address on 'Visions.'—E. S.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday morning last, address by Mr. Urquhart, and splendid clairvoyant descriptions by Mrs. Ogilvy. Evening, address by Mr. Inglis.—D. U.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. Cansick, of Whitley Bay, delivered an address. New developing circles are being formed. Early application necessary.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday last Mrs. Eva Harrison gave an interesting address on 'The Power of Human Sympathy' and Master Clarence Pratt rendered pianoforte solos.

BRISTOL.—49, NORTH-ROAD, BISHOPSTON.—On Sunday last Mr. A. H. Bartlett spoke on 'The Wisdom of Obedience to Spiritual Laws.' Mrs. Bartlett gave clairvoyant descriptions. The new society is progressing favourably. An open-air meeting was held at the Tram Centre on Saturday.