

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

One important meeting at the late Church Congress in Manchester has received too little notice. We refer to the Midland Hall gathering for the discussion of 'The Eschatology of the New Testament,' under the Presidency of the Bishop of Derry. As usual, one of the foremost speakers—in this case the first and chosen speaker—set to work to give new lamps for old.

He treated the subject from the point of view of historical development; linking it up with the Old Testament and the Apocalyptic literature, subsequent to the New. As for the Old Testament, said the speaker (Professor Charles), it contained inconsistent and incongruous elements, and eschatological and other survivals which, however justifiable in earlier stages, are in unmistakable antagonism with the theistic beliefs of the time: and the eschatology of a nation is always the last part of its religion to experience the transforming power of new facts and new ideas.

Survivals of lower stages of religious belief passed over into the New Testament, and their presence there, said Professor Charles, 'gives them no claim on the acceptance of the Church.' 'In Christianity,' said he 'there is a survival of alien Judaistic elements, just as in the Hebrew religion there were, for centuries, survivals of Semitic heathenism.' Then followed this declaration, notable as uttered by a select speaker at a Church Congress:—

The doctrine of eternal damnation is a Judaistic survival of a grossly immoral character. . . Such a doctrine is antagonistic in the highest degree to the Sermon on the Mount, where a man is taught to love his enemies even as God does, and to labour unceasingly on their behalf, and to the Johannine teaching which finds its highest expression in the divinest utterance in all literature—'God is love.' In connection with this, the highest conception of God possible, the conception of Hades must make its final ethical advance, and become a place where moral growth or moral declension is alike possible. Furthermore, the old Judaistic conception of hell must be abandoned.

Another speaker, the Rev. F. D. Cremer, said bluntly that we needed such a setting forth of the teaching of Jesus as would make clear the falsehood of any theory about the life to come that attributed vindictiveness to God. But other speakers were sure that 'the end (of the world) is drawing near,' and again others declared that but for the Bible we have no security for a future life!

Someone has sent us, as a curiosity, we suppose, a pamphlet by a Rev. F. Haydn Williams, of Whitby. It contains

twenty-five pages, and twenty-three of them are a compound of 'wild and whirling words,' full of the most amazing and disagreeable nonsense. But, right in the middle of it, there occurs a lucid two-page interval, which comes upon the reader like a shock, though a pleasant one; and then, right away, the raving begins again. The explanation of the two pages is not discoverable, but they are so good that we feel we must give them. There must have been a sudden rush of ten minutes' inspiration from above:—

Necessitarianism is eternally discredited, in all healthy minds, by experience. Every effect has an adequate cause, of course; but the motives that determine conduct include an element that is unstable and fluctuating in the centre of the moral consciousness. It is open to variance according to the varying moods of the conscious Will and constitutes the criterion of responsibility for conduct.

The course of a mighty river may be diverted at the fountain-head by a seemingly inadequate cause, such as a small material obstruction or a prevailing wind; and the river may descend into the Pacific instead of into the Atlantic. The head-waters of many a gigantic cataract are influenced by mystic forces which cannot be subdued to any system of control or even investigation.

At the source of human conduct there are not only the motives arising out of the known character of the man (which can be reckoned on), but also the motive of motives, born of the unstable element which eludes all investigation, but which also controls the man. The Fourth Gospel gives us a metaphor which attributes the possession of Will to the Wind; thus anticipating Schopenhauer. At the head-waters of every man's life there are mystic winds which upset all the calculations that may be made in estimating the sum of motives that determines conduct. It is *there* that the Will of Man asserts itself, and *thence* flows the moral responsibility of the man. It is, of course, true that the sum of a man's motives determines his conduct; but, beyond the motives that are cognisable to investigation, is the determining factor that is *not* cognisable, but is *there*; and *felt* and *seen* in its results. Go into a factory, with machinery driven by steam or electricity, and you may be shown apparatus which appears to account for all the movements that are going on around you. But you are not shown the source of all the power seen in those movements. It is in the centre of the building, and pipes or cables through the wall convey the mighty force. That a man knows his motives but does not know what determines them, is a truism of the determinist system. Man cannot catch his ultimate psychic forces in the act of operating, but he *knows* he is a responsible being, who has a real power of choice as to conduct. Would Conscience have ever become the sensitive thing that it is (amid all its variations of latitude and locality) were it not that it is the growth of the *fact* of personal responsibility, arising from personal and responsible choice?

A well-meaning correspondent writes us an urgent letter, begging us to bring before our lecturers and readers the information he has to give. He is evidently kindly disposed and is not an opponent. What he has to say would, outside of the Spiritualist fold, expose him to the risk of being shunned or shut up as a lunatic: but all we say is that he has been unfortunate in his experiences. All his Spiritualism seems to cluster about 'devils'; and he tells us that, like Luther, he is in constant conflict and forced discussion with them. He regards it as a piece of rank folly on the part of the world, that it has largely ceased to believe in their existence; and yet, he says, as a

matter of fact, they are actively about us, and the direct instigators of crime, murder and war; being themselves cruel, lustful, lying and blasphemous.

We have no wish to deny all this. All we say is that it is painfully exaggerated, out of proportion, and one-sided. It is simply impossible to believe that it is all as our distressed correspondent describes. It is a sane, an orderly, and a progressive universe, and, governing it, there is a sane God. That being so, it is, as we say, impossible to believe that it is all 'devil' outside of our physical boundary. No: the evil is not rampant, but 'the angels of the Lord encamp around those who revere Him.'

We advise our correspondent to believe in the overruling of the just, the beautiful and the good. We would repeat the prayer of Elijah: 'Open his eyes, that he may see!'

'Vitality, Fasting and Nutrition,' by Hereward Carrington, with an Introduction by A. Rabagliati, M.A., M.D. (London: Rebman, Limited), is a huge volume of over 680 pages, presented as 'A physiological study of the curative power of fasting, together with a new theory of the relation of food to human vitality.' Mr. Carrington holds that fasting has great cleansing value, and that food is useful only as supplying that which is necessary for the replacement of tissue which use consumes; but that it has no value as supplying vitality or bodily heat.

Vitality, he contends, is something gained from without, from that all-pervading ocean of energy in which are all the resources of heat, light, electricity and magnetism: and why not of vital and spiritual energies? All we can do is to be receptive and in a wholesome condition for the influx of vital power. Death is simply the result of the failure to present an organism which can transmit or manifest vital force through it. The soul does not leave the body: the body leaves the soul, drops away like a worn-out tool, or broken tube.

The book is full of instruction or, rather, of suggestion, concerning disease and health, food and mental powers. It is all interesting and important. We only doubt whether the effect of so much specialising concerning the body is quite the best way to health. But that all depends upon how it is studied.

Many of the ardent and brave reformers of modern and earlier days felt driven to meet Bibliolatry with almost Bibliophobia. It was natural, but it was a pity, for it led to the maligning of a too much praised and a too neglected book. Bibliolatry being established as a delusion and a snare, it is now possible to do justice to a strangely composite production, in parts as bad as anything Bradlaugh held up to scorn, but in parts as good, or better, than anything that has been since produced. Search the Scriptures! says Universalism. Read the Bible, not in the letter only, but in the spirit. Build on Christianity, just as Christ or Paul built on Judaism. Let us be architects of the Spirit. Let the temples that we erect be, not temples made with hands, and not finished once for all; but rather the unseen temples of aspiration, trust and love. This it is which will one day be recognised as faith in God.

SPIRITUAL PRAYERS

(From many Shrines.)

O Lord, pardon my three sins: I have, in contemplation, clothed in form Thyself that hast no form; I have, in praise, described Thee who dost transcend all qualities; and, in visiting shrines, I have ignored Thine omnipresence

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING, NOVEMBER 19TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

H.E., W. H. ABDULLAH QUILLIAM, B.A., LL.D.,
(Sheikh-ul-Islam of the British Isles),

ON

'FROM ORTHODOXY TO ISLAM.'

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

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

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.

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

1908.

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

Dec. 17.—Interesting Personal Experiences will be given by Mrs. Annie Boddington, Mrs. Imison (Nurse Graham), and Mr. W. Kensett Styles.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA

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

CLAIRVOYANCE.—On *Tuesday next*, November 10th, Mr. J. J. Vango 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. November 17th and 24th, Miss Florence Morse.

TRANCE ADDRESS.—On *Wednesday next*, November 11th, at 8 p.m., Mrs. Wallis will answer questions under spirit control. Admission 1s.; Members and Associates free. No tickets required. November 18th and 25th, Miss Florence Morse.

PSYCHICAL SELF-CULTURE.—On Thursdays, at 4 p.m., Members and Associates are invited to hold informal meetings for psychical self-culture, without the aid of professional mediums. *Special Meetings* will be held on Thursdays, November 19th and December 3rd and 17th, at which Mr. James I. Wedgwood will preside and conduct the proceedings. No admission after 4.10 p.m.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, November 13th, at 3 o'clock, Mr. E. W. 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.

COINCIDENCE OR SPIRIT GUIDANCE, WHICH ?

Professor Hyslop in the October issue of the 'Journal of the American Society for Psychical Research,' gives, as 'a remarkable coincidence,' a well-accredited incident, extracted from the private diary of a Rector, which, he says, belongs to a large class of phenomena which show some sudden and inexplicable impulse or inspiration to perform acts which do not superficially indicate their origin. It is given for use by a lady who regrets that names and identity of the parties must be withheld, for, although the incident occurred fifteen years ago and was recorded within a few days so that none of the details might be lost, the parties concerned are still living. We will summarise the preliminary portion of the narrative, from which it appears that the writer was sitting in his study one Thursday in August, preparing to write his Sunday's sermon, when, to his surprise, he heard his Senior Warden asking for him. Although on the best of terms they had seldom met. The Senior Warden was a good man, a liberal supporter of the church, and much interested in the success of its work, but he had seldom called at the rectory or attended church, and excused himself on the ground of his multitudinous affairs. Usually he was the picture of health, but on the night of his call on the Rector he was looking thin and worn and seemed depressed. He explained that he was in the neighbourhood and thought that he would call, but he seemed very half-hearted about every topic of conversation, and finally the talk fell upon suicide, and the writer was impressed by the eager, nervous way in which his visitor dwelt upon the views of certain writers who condoned the crime. Just as he was about to reply in hot indignation the Rector was interrupted by a caller; one of his people had met with a serious accident and he was required at once. The Warden looked deeply disappointed and said that he was sorry he had not heard more of his friend's views on the subject. The Rector invited him to call again and then, as he could not do so, offered to preach on the subject on the Sunday morning, and invited him to be present, to which he replied: 'I wish I might—but—but—I'm not sure that I'll be there.'

The writer continues:—

I thought there was something strangely sad in his manner and words. After another hearty handshake, he left.

Annoyed and disappointed that I had been unable then and there to give vent to my feelings on the subject, it was with bad grace, I fear, that I followed the messenger who had been sent for me. The wish to give the sermon grew stronger with each hour. I wanted to get back home, was consumed with a burning desire to put my thoughts down at once. I could not get the man out of my mind. But this consuming eagerness to write the sermon did not get me the opportunity, for the man whom I had been called to see had been injured fatally, and it was near morning before I returned. Nor was I able to write the next day, nor even the next, one thing after another happening to prevent. Saturday evening, however, found me settled down to the sermon. For an hour or more I had been sitting before my desk trying to write, but without having made any further headway than settling upon the text and writing it down on the pad before me. As I have just said, I had sat thus for over an hour, but though I could not write, I saw in dim, uncertain outlines the structure I contemplated building on the text. This inability to reduce my thought to writing was a new experience for me and I could not account for it. Certain it is, that shortly after I had settled myself at the desk a strange restlessness seized hold of me which I could not shake off. I literally could not stop to keep my seat, and the upshot of it was that I spent as much time standing at the open window, looking off over the waste of dreary marsh to the beach, as I did at my task. There seemed to be a mysterious force drawing me from the desk to the window, which finally became absolutely irresistible in spite of my effort to shake it off.

My condition certainly had something paradoxical in it. Here I was anxious to get the sermon, which I knew must be ready for the morning service, even if I had to sit up the whole night to do it, and yet my own actions kept frustrating this wish; actions, moreover, without a motive and entirely incomprehensible; the more so, as heretofore I had always been master of my own will, or at least had always thought I was, so far as a man can be in this world. At any

rate, I am not aware of ever before having been compelled to do a thing I did not want to do without a sufficient reason, or knowing why I did it. Though exasperated by these promptings to go to the window, I obeyed them nevertheless, and each time nervously, eagerly let my vision sweep the marshy lowlands now only dimly outlined in the fog rising slowly, stealthily over them.

After one of these journeys to the window I drew myself up with a jerk, and going back to the desk, resolutely seated myself, determined to resist the radical impulse to do this thing which I did not want to do. I looked at the text at the top of the pad, took up my pen, dipped it in the ink, and commenced to search my memory for the words I had intended to write. But the thoughts would not come, and in place of finding a start for the sermon, I found myself thinking of my Senior Warden and of his strange reason for visiting me. Of course there was some doubt about his being present at the service on the morrow, but I had a strong hope that he would be.

So here it was, the eleventh hour, and the sermon not even started. 'It must be done,' I said. But even as I said this, I deliberately put the pen down, rose from my seat and walked to the open window, the resolution just made forgotten as I stepped out on the porch. Standing there, all thought of the sermon was gone, and, instead, I was endeavouring to pierce the mist that now enveloped the marshes stretching between me and the beach. For some minutes I stood thus, with no definite thought in my mind. Presently, however, I was recalled to a startled sense of things around me by hearing the clock strike. 'Eleven o'clock!' I said, at the same time being surprised to find myself on the porch. As I stepped back into the room, I mechanically stopped at the window, as though uncertain what to do. Then all at once a sudden desire to go out again down to the beach seized hold upon me. But I put it off and went back to my desk, where I again looked down upon the text, which seemed to be standing out from the paper and urging me to commence work. Endeavouring to shake off this vague something that seemed to be urging me from my duty, I cried out loud, as though replying to some persistent suggestion from within me, 'It must, it shall be done now.'

But even as I spoke, I walked back to the window, out upon the porch, and grasping the low railing, leaned well over it, with my whole mind on the beach. It was a misty, heavy night, and the dense grey fog gave a desolate and gloomy aspect to all around. There was an oppressive silence in the air; an ominous silence that filled my whole soul with a prescient sense of impending horror. I strained my ears for some sound to relieve the dreadful impression, but not a sound, ever so faint, could I catch either distant or near. Presently I felt a mad impulse to leap the railing upon which my hands were resting and rush to the beach. The impulse became stronger, almost uncontrollable. At the same time I became strangely agitated; my head became bathed in a cold sweat, and I shook all over as though seized with the ague.

Suddenly as I stood there trying to overcome the unfathomable longing to leap the barrier before me, I was startled by a low, mournful cry that seemed to come out of the fog enveloping the lowland. My blood curdled, so weird and awful did it sound in the ominous, mysterious stillness. Again and again it pierced my ears, pierced my very soul. At the same instant the gloom seemed to give way to a narrow streak of intense white light through which I peered, startled and wild-eyed, until the path leading to the beach and then the beach itself became as distinct as at noonday; then suddenly at the end of the narrow streak, at the very water's edge, a man. In an instant I recognised him; it was my Senior Warden. He was standing facing me, his head upraised as though trying to pierce the dark fog above him. His hands hung at his side, the left clenched hard, the right holding a glittering something. I knew what that something was and what the look on the face meant.

I leaped the railing and started madly down the path. As I did so, my wife came out upon the porch and called to me. I knew she was following me, with the fear in her mind that I was going to commit suicide by leaping into the water. But I heeded nothing of this; only the man whom I still saw on the beach through the strange, mysterious light. Faster and faster I ran, soaking my slippered feet in the wet slime, while the ghostly cry fell on my ears at frequent intervals, covering me with an icy chill. I bounded on with a maddening desire for more speed, faster and faster, with but one thought in my mind—to save his life.

Had I been the fraction of a moment later my efforts would have been in vain. As I approached the beach, the light that had guided me vanished, and I stood for a moment in the darkness, the fog heavy and thick about me. I looked wildly for the object I had come in search of and found him

standing a few feet from me. I rushed upon him, just as he raised his hand, and in place of his body lying on the beach, as would have been the case had I not come, I had him in my arms, and the pistol lay far off buried in the sand where I had thrown it.

My wife came up. A few words of explanation, and she went back to the rectory to prepare for our coming.

It was the old story—domestic trouble, a heart-broken husband, and a desire to escape his shame. It was his fear of the consequences of the deed he contemplated that had set him to thinking of me and wishing to hear my view on the crime of self-destruction. For he was not a scoffer at things not revealed. He believed that the scheme of Creation is ordered and regulated, and that, atom though he was in this scheme, the taking himself off before the time planned by the great Architect might not only upset the system, but eternally throw him out of his place in it, and this be his punishment for daring to anticipate his own destiny. This was the thing that had made him doubtful of his right to disturb that great order merely to escape his own troubles.

So while I stood at the window—and of this I am convinced—it was his soul I heard calling to me in that dreadful moment, his great wish to put his argument to the final test of my reasoning that had lighted up the dense fog and compelled me, against my very will, to go to him. If I were of a nervous, imaginative, excitable temperament I might have thought that some derangement of my nervous system was at the bottom of it. But I am certain that, mentally and physically, I was in my customary sound condition. On questioning my wife afterwards, she told me that she had not seen the light or heard any cry, or been conscious of anything unusual. Likewise my Senior Warden asserts positively that he gave utterance to no cry or call of any kind. But the cry and the light are facts, and I thank God that I heeded the call, for I saved his life, and believe that I have made him see that it is his duty to bear his burden until such time as the Creator of all things shall see fit to take him hence.

Commenting on the foregoing, Professor Hyslop says: 'The facts must be left to tell their own story.' He does not agree with the writer's idea that it was 'a soul calling,' neither does he think telepathy will cover the ground of the facts, as it is 'not consistent with the hearing of a cry and seeing a light when no one else saw the light and the would-be suicide himself says that he uttered no cry.' Neither would it account for the remarkable influence which was exerted upon the writer. As Professor Hyslop says: 'There are on record many similar phenomena exhibiting this curious intervention at crises in someone's life, and they suggest an explanation, though they do not prove it.'

A LADY, who resides in Dublin, desires to know the address of a medium in or near that city, and of a circle which she might be permitted to join, as she is anxious to inquire into Spiritualism. Will readers of 'LIGHT' who can assist our correspondent kindly write to Miss K., care of 'LIGHT,' 110, St. Martin's-lane, London, W.C.

THE 'Transvaal Leader,' of the 3rd ult., devotes upwards of a column to an interesting notice of 'Spirit Teachings.' After a very fair sketch of the personality of the compiler and a clear explanation of the manner in which these 'Teachings' were written, the reviewer promises to give 'some excerpts from this remarkable book' in a subsequent issue. He further says: 'In the realm of thought and letters, in the monthlies on both sides of the Atlantic, or in the novel of the day, one finds questions treated openly and seriously which a couple of decades ago could only have been handled at the risk of discredit to all concerned. Now that psychical research has become respectable, some of the most fearless carry the fight into the enemy's country.'

THE 'Northern Whig,' in a very fair review of Mr. James Robertson's book, 'Spiritualism: The Open Door to the Unseen Universe,' says: 'It is in reality an interesting and vivid piece of autobiography of a temperament thoughtful, fearless, frank, possessed of a considerable gift of literary expression. . . . As a candid, modest presentation of his personal views, and the history of the movement down to the closest details, the volume is not likely to be superseded. Mr. Robertson has thought and read and knows the intricacies of his subject thoroughly. He has made the acquaintance of remarkable people, the late Gerald Massey among them, concerning whom he has written a brief biography, with the help of first-hand information, that ought to prove useful some day.'

SIR OLIVER LODGE AND SCIENTIFIC RELIGION.

Profound thinkers, trained in modern scientific methods, who are earnestly desirous of finding the connection which their intuition tells them must exist between the nature of the universe as investigated by physical science and that which is glimpsed by the spiritual faculties, are still somewhat rare, although their number is increasing, and there is a distinct trend of thought in the direction of such a harmonisation of scientific and religious conceptions. Sir Oliver Lodge has been one of the strenuous workers in this field, and his articles in the 'Hibbert Journal' and the 'Contemporary Review' have been valued by all to whom the subject appeals. They will prove of still greater utility, we may safely hope, now that they are collected into a volume,* in a revised and extended form, and thus presented as forming a consecutive argument, showing that science does not deal only with the material, but that it leads up to inferences which need to be followed into a realm beyond the range of physical perceptions.

The controversy between physical science and theology has long been acute, but their ultimate reconciliation can be foreseen when we remember that, as Sir Oliver Lodge says, science is 'the present state of human knowledge on subjects within its grasp,' and that theology is 'the present state of human knowledge on theological subjects.' Evidently, therefore, as human knowledge extends, the separation between the two spheres of thought will constantly diminish, until they are found to be parts of 'one harmonious whole.'

Sir Oliver takes as the essential doctrine of all religions that of the survival of bodily death by 'a something termed a soul or spirit,' and the existence of some directive agency conceived as personal, and as responding to prayer. Science tells us of the uniformity of Nature, which at first sight appears to exclude divine control: but our experience of the universe is only that of a moment in its existence; 'science knows nothing of ultimate origins.' Science has to teach theology this lesson: 'to look for the action of the Deity, if at all, then always; not in the past alone, nor only in the future, but equally in the present'; to look for this action, not in arbitrary or exceptional violations of natural law, but in the whole course of ordered existence. 'Are we so sure that the guidance and control are not really continuous, instead of being, as we expected, intermittent? May we not be looking at the working of the Manager all the time, and at nothing else? Why should He step down and interfere with Himself?'

Science has taken account of every grade of animal life, from the lowest forms upwards, but 'the series terminates with man. From man the scale of existence is supposed to step to God.' Indications of an intermediate state of existence are found in the mind itself, in consciousness, normal and abnormal:—

Each of us has a great region of the subconscious, to which we do not and need not attend; only let us not deny it, let us not cut ourselves off from its sustaining power. If we have instinct for worship, for prayer, for communion with saints or with Deity, let us trust that instinct; for there lies part of the realm of religion. We may try to raise the subconscious region into the light of day, and study it with our intellect also; but let us not assume that our present conscious intelligence is so well informed that its knowledge exhausts or determines or bounds the region of the true and the possible.

So, then, religion comes near to being defined as the perceptions of the subconsciousness, which supply the impulse to prayer. Sir Oliver Lodge gives this highly spiritual advice:—

Realise that you are part of a great orderly and mutually helpful cosmos—that you are not stranded or isolated in a foreign universe, but that you are part of it and closely akin

* 'Man and the Universe: A Study of the Influence of the Advance in Scientific Knowledge upon our Understanding of Christianity.' By OLIVER LODGE. Methuen & Co., 36, Essex-street, W.C. Price 7s. 6d. net.

to it—and your sense of sympathy will be enlarged, your power of free communication will be opened, and the heartfelt aspiration and communion and petition that we call prayer will come as easily and as naturally as converse with those human friends and relations whose visible bodily presence gladdens and enriches your present life.

But if man is thus, individually and collectively, a part of an ordered cosmos, it cannot be that he, as an entity, is subject to the accidents of mortality. Vitality is regarded by Sir Oliver as the reaction of an invisible factor, which he calls life, upon the physical body. When the reaction ceases, the life and the body are no longer in connection; the body becomes subject to laws of disintegration which vitality held in abeyance, and the 'life,' often spoken of as soul, 'disappears from physical ken.' But in all our experience, 'things when they vanish are simply hidden'; there is no such thing as going out of existence. 'A really existing thing never perishes, but only changes its form.'

Permanence of personality can thus be inferred from its recognition as a thing of value and having a real existence. Further proof, Sir Oliver Lodge considers, is found in a study of the problems of thought, telepathy, genius, visions, dreams, abnormal faculties, automatisms, and other psychic phenomena. In brief, psychic phenomena demand a *psyche* for their production, and the study of mental disorders only emphasises the reality of the psychic personality.

As regards religion, Christianity is represented as assuming the existence of a spiritual body in which the soul is clothed after death, and this is the real 'resurrection body.' The idea of a physical resurrection of the earthly body is regarded as a perversion of the original doctrine, 'a grotesque idea which, strange to say, still survives in the thoughts of unimaginative persons, and in some portions of the liturgy.' The mind, in Sir Oliver Lodge's view, will continue to manifest after death by means of something akin to matter, which will act as a vehicle for it as matter does now, and he believes that this is the 'substantial basis of an orthodox Christian doctrine,' for, as he says :—

Christianity emphasises the material aspect of religion, and clearly supplements the mere survival of a discarnate spirit, a homeless wanderer or melancholy ghost, with the warm and comfortable clothing of something which may legitimately be spoken of as a 'body,' that is to say, it postulates a normally invisible and intangible vehicle, or mode of manifestation, fitted to subserve the needs of future existence, as our present bodies subserve the needs of terrestrial life—an ethereal or other entity constituting the persistent 'other aspect,' and fulfilling some of the functions which atoms of terrestrial matter are employed to fulfil now.

The resurrection of Christ is spoken of as being, according to the express doctrine of St. Paul, a type or pattern of our resurrection, and not to be considered as unique. The dogmas and tenets of the Church on this subject are not of a nature to be evidenced historically, nor are they edifying to people at any reasonable intellectual level. Christianity has therefore an importance and a meaning, but that meaning has been misrepresented by its own exponents, and therefore its importance has been overlooked or misapprehended. A Christianity thus revised, we consider, would come very near to Modern Spiritualism, whose fundamental doctrines are also implied by the consideration, already referred to, of the scientific implications of an entity which exists, and must therefore be permanent. Thus Spiritualism may claim to form the link or harmonic connection between religion and science.

Sir Oliver Lodge strikes a very high and yet a very simple note in his concluding chapter. He regards the essential element of Christianity as being 'its conception of a human God—a God not apart from the universe, not outside it and distinct from it, but immanent in it; yet not immanent only, but actually incarnate in it and revealed in the Incarnation.' The humanity of God and the divinity of man are regarded as constituting the chief secret and inspiration of Jesus. Man is the highest outcome of the work of creation through evolution, and 'is therefore the highest representation of Deity that exists—a spark of the divine spirit, nevermore to be

quenched.' God loves, yearns, suffers, and is 'subject to conditions which are essential to the full self-development even of Deity.' 'The Christian God is revealed as the incarnate spirit of humanity—or rather the incarnate spirit of humanity is recognised as a real intrinsic part of God.'

We can only hope that this book will be studied from cover to cover, and its teachings taken profoundly to heart by students of science and professors of religion—and pondered by Spiritualists, whose faith is amply justified by its conclusions.

THE SOCIAL CONSCIOUSNESS.

Preaching in the City Temple on October 18th, the Rev. R. J. Campbell spoke of the ministry of Jesus as destined to arouse a new sense in the world, a recognition of brotherhood and solidarity. He said :—

The world has not yet learned to understand Jesus. Little by little the spiritual beauty and moral grandeur of the few simple principles he taught and lived have been working themselves out in the Christian consciousness. Nothing shows the greatness of Jesus more than this. He preached no system of economics, entered into no detailed discussion as to the way in which his ethical ideals should be applied to human society, did not mortgage the future in any way whatever. He just sowed the seed, and then, with sublime faith in the divine government of the universe, left it to spring and grow in the complete readjustment of human relations from within. He saw at Simon's table that what the world needed was not the bestowal of doles by the 'haves' upon the 'have-nots,' but such an uprising of the spirit of brotherhood and solidarity that no one should any longer desire to possess any material privilege at the expense of his fellow creatures. . . . There is enough and to spare for everybody if everybody were possessed by the spirit of Jesus. . . . Two complementary truths have forced themselves upon our moral vision—the truth of the solidarity of the race and the truth of the limitless importance of the individual soul. . . . A new social consciousness has arisen, full of bright promise for to-morrow, and stirring all hearts with better and more generous emotions. It is not so very long since the problem of human suffering awakened no sense of uneasiness or feeling of personal responsibility in the individual conscience. It was held to be part of the natural order of things, to be accepted as it stood. It was our duty to compassionate the victims of misfortune, but it seldom entered anyone's head that we might draw so near together as to make the burden of one the burden of all and rob life of most of its terrors. But we have begun to see it now, and, God be praised, with the vision has come the will to realise it. There is not a young man in this building this morning who does not feel that he would like to take a hand in making life easier, gladder, and nobler for his less privileged neighbours than it has been hitherto. . . . Treat mankind as you would treat your Lord—for, indeed, it is His own flesh and blood, through which His eternal majesty is hungering to manifest—and you shall find your own soul.

The veteran Seer, Dr. Andrew Jackson Davis, writing to Mr. James Robertson acknowledging the receipt of a copy of his new book on Spiritualism, says: 'My first impression of your chapters is that you are a natural finder of rubies and best diamonds in fields where most miners see only stones and worthless material. You hopefully and trustfully "knock" and the door opens wide upon a whole world of unchangeable truth. When your rod smites the rock the pure waters immediately flow forth to refresh and purify our straggling and hungering humanity. You therefore are the *true* psychical researcher.'

In 'The Coming Day' for November, the Rev. J. Page Hopps reproduces some 'notes' by the Rev. E. P. Powell respecting his visit to a Spiritualist camp-meeting in America. His first impression was that the people all 'seemed to be absolutely happy. The more I talk with them,' he says, 'the more this seemed true. They are happy in the conviction of freedom.' We may ask: Who should be happy if Spiritualists are not? He noted a strong undercurrent of denunciation of those who endeavour to load down Spiritualism with free loveism and fraud, and found that the people were 'astonishingly hungry' for truth. He concludes by saying that 'the vicious spite and ridicule heaped on Spiritualists are by the great body of them undeserved.'

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DEVELOPMENT OF SPIRITUAL INSIGHT.

Mr. Brailsford, a Wesleyan minister, has written for the current number of 'The London Quarterly Review' a notable Paper on the question, 'Does Spiritual Insight keep pace with Material Knowledge?' His answer is not altogether a cheering one as regards the 'insight,' though he sees great advances in the communication of spiritual power. One might conclude that in his opinion God is advancing in His evolutionary work, though Man is slow to be receptive and to understand.

Much of what we call history and science, and even mechanical and sanitary knowledge, is included by Mr. Brailsford as the work of the Divine Spirit. He believes in 'another and spiritual world surrounding and penetrating man with its forces, its wealth and its laws.' In that world are all the elements of thought, feeling and emotion. It had to do with the Renaissance, which touched the intellect, the religious conviction and the commercial instinct of the Middle Ages; the discovery of America, the Reformation, and the advances of science in the Victorian era. It is working for the brotherhood of all classes, and the unity of Christendom.

Such, in brief, is Mr. Brailsford's account of the presence and working of spirit powers. Then comes the question, whether man has progressed as much in his spiritual insight as in his material gains, concerning which we might well be all agreed in the remark that the obligation to know the spiritual is at least as binding as to acquaint ourselves with the physical. It is true that there have been advances in spiritual insight, and Mr. Brailsford himself, as a prominent Wesleyan, is a signal proof of it, for he actually cites, as advanced spiritual insight, that we have now discovered that the Divine methods of working in the realm of the natural and the spiritual are identical; that each is governed by law and not by arbitrary action or caprice: that in His manifestation of Himself to the religious instinct God has been no respecter of nationalities; that every race has had its seers; that no creed has ever contained all the truth; that 'Malachi was not the last of the prophets, nor John the last of the apostles; that the Bible is not the final word'; all of which would almost take our breath away if we did not know that Christendom is floating on severed icebergs into Southern

seas, and that presently there will be plenty of swimming to do. 'The winter of a stern Calvinism is over and gone,' says Mr. Brailsford. 'The time of singing of birds is come.' We hope he is right, but even Mr. Brailsford ends on a minor key.

He asks, 'Are there any signs in the literature, politics and commerce of the world which show that the will of Christ is the master spirit, and the truths that he taught are the ruling ideas of civilisation?' His reply is not much like 'the singing of birds.' It is as follows: 'However optimistic one may be, the reply is far from cheering.' The ape and the tiger in man's nature die hard: the divine climbs slowly:—

The faculty which would enable us to feel the pulsation of the universal spiritual life is almost dormant. Why should it not be possible for each of us to have, day by day, an inflow of the tide of thought and feeling and energy from the surrounding spiritual life of mankind?

'The key,' says Mr. Brailsford, 'is in the hand of childlike love,' but where is that love? Life in our great cities is more of a fight than an interchange even of amenities, and it is left for a fighting, indignant and stumbling Socialism to talk of 'comrades.'

Into the animal kingdom 'man has entered as task-master, hunter, devourer, torturer, and has failed to realise what wealth of love, loyalty and service awaited him.' He erects his vivisection table, and claims the right to consider only himself in his treatment of 'the brutes,' himself often the brute supreme. But Christ is at once a prophecy and a life—a prophecy of what the Brotherhood of Man, to which he belongs, will some day be, and a life, as a source of moral and spiritual power.

We have, however, left for separate treatment Mr. Brailsford's thoughtful and sympathetic reference to Spiritualism, which he cites mainly as a reply to the question, 'Does spiritual insight keep pace with material knowledge?' He asks, 'Is our insight into the realm inhabited by the dead who die in the Lord as clear as it might be?' Why 'who die in the Lord'? What precisely does 'die in the Lord' mean? and why should their fate interest us most? It is unthinkable, he says, that they have lost their interest in us; and it is unwarrantable to say that they have no power to communicate, and that we have no power to receive, or that 'their abode is by its nature isolated from ours.'

That is an intensely important statement to come from the Wesleyan camp. It is really a full surrender to our faith. Mr. Brailsford is evidently far on the road; and, not content with his own statement as to the nearness of the spirit-people, he quotes Tennyson, Faber and Charles Wesley. 'Faber,' he says, 'is very positive regarding his invisible companions':—

They move with noiseless foot
Gravely and sweetly round us,
And their soft touch has cut
Full many a chain that bound us.

'These and a thousand similar utterances,' he says, 'are neither rhetorical exaggerations nor sentimental insincerities. They are the sober testimonies of men whose eyes for the moment have been widely opened. And, indeed, how can we tell that communications are not being made to us day by day that we do not decipher—signals that we cannot observe?'

That is a wonderful thought for a Wesleyan, and, indeed, it is a fruitful thought for a Spiritualist, and probably a new thought to some. We often talk of mediums as a class through whom spirits are able to produce phenomena or give tests: but what if we are all mediums? what

if, all the time, the spirit-people are busy with us, for good or evil, suggesting thoughts, lowering or raising the temperature of passion, creating or removing barriers, signalling, and often uselessly, to the mind, the will, the conscience, the affections!

Thinking of all this, Mr. Brailsford seems to be led to the conclusion that our spiritual insight is not keeping pace with the gains of our physical senses; and he asks: How can our spiritual faculty be enlarged and stimulated? He thinks that 'the Christian revelation gives the clue to the problem': but that depends upon what he means by 'the Christian revelation.' If, as seems to be the case, he means that Christ, as the Son of Man, will ultimately influence the individual to realise his relation to humanity as a whole, just as the atom is a link in the unbroken chain of life, we can agree with him; for only in the realisation of human oneness can we hope for the supremacy of the spirit; and yet it is equally as true that only in the supremacy of spirit can that oneness be attained.

FURTHER COMMUNICATIONS FROM MR. MYERS.

(Continued from page 519.)

The second chief test was in the form of a long message couched in purposely difficult Latin, to this effect: 'We are aware of the scheme of cross-correspondences which you are transmitting through various mediums, and we hope that you will go on with them. Try also to give to A. and B. two different messages, apparently unconnected. Then as soon as possible give to C. a third message which will reveal the hidden connection.' After this message had been laboriously conveyed to the unseen personalities, some of the words having to be repeated, Myers at various times showed that he had understood the general meaning of the Latin words, and gave partial translations of them, as well as a phrase which summarised the idea. The reference to two messages to be completed by a third seems to have at once brought to his mind Browning's line in 'Abt Vogler': 'That out of three sounds he frame, not a fourth sound, but a star.' Almost immediately the script began to contain frequent references to Browning, Hope, and Star, with attempts at the name of Abt Vogler. In the same connection we have a drawing of a triangle in a circle, and a reference to another line of Browning's: 'On the earth the broken arcs; in the heaven a perfect round.' Myers explains that just as the Greek words previously referred to made him think of Tennyson, so the Latin message at once reminded him of Browning.

Whether the scheme of triple correspondences suggested in the Latin message was thoroughly understood by the chief controls—Myers and Pelham—may be doubted. We think that so complicated an experiment should have been undertaken at a time when no other cross-correspondences were being attempted, because the script often jumps suddenly from one subject to another, and it is difficult to make out whether any particular phrase is given in pursuance of one idea or of some other. The controls seem to have thought that they were asked to give a message in one place, and reproduce it in another; at one time 'Pelham' had a long discussion with Mr. Piddington as to what more was required. 'Pelham' wrote that in answer to the 'Latin message' Myers had given to Mrs. Verrall a message containing three ideas, viz., Browning, Star, Hope, and reproduced it through Mrs. Piper. He added: 'Now, if this answer does not establish to your mind a proof that I understand your message, give me straightforth your reason.' Mr. Piddington replied that though Myers had answered the message through Mrs. Verrall, and referred to this fact through Mrs. Piper, he had not shown through Mrs. Piper why the answer was so appropriate. 'Pelham' said he would explain matters to Myers, who then stated through Mrs. Piper that the message had made him think of Browning's

poem, and after some difficulty he gave the name, 'Abt Vogler.'

When, however, all the cross-correspondences are taken together they interweave with one another and form a highly complicated network of ideas springing from a common source and leading on to further allusions. A diagram given by Mr. Piddington shows how the subjects and phrases given through different mediums interblend with one another, and what a range of classical and modern literature they cover. Although the 'Browning, Hope, Star' episode, apparently meant as a reply to the Latin message, does not precisely fulfil the conditions laid down, which were that two apparently unconnected topics should be given through different mediums and the connection between them revealed through a third, Mr. Piddington thinks that the correspondences set forth in Section XIX. of his paper 'may be fairly claimed as fulfilling with essential, if not with absolutely formal, exactness the conditions stipulated in the Latin message.' The correspondences referred to are, as already indicated, too complicated to disentangle here.

A specially interesting incident with Mrs. Piper, not being in the form of a cross-correspondence, is discussed separately by Mrs. Sidgwick. While Mrs. Verrall was having sittings with Mrs. Piper she asked Mrs. Sidgwick to suggest a good question to put to the 'Myers control' as evidence of identity. Mrs. Sidgwick replied that Mr. Myers, on paying a farewell visit to Professor Sidgwick at Terling, had had a conversation with her, out of doors, in the porch of the house, in order to discuss a definite subject, and incidentally they had spoken of another definite subject. The heads of the conversation were written down by Mrs. Sidgwick and sent to Mr. Piddington, under seal, and meanwhile Mrs. Verrall was asked to obtain from Mr. Myers, through Mrs. Piper, his recollection of the conversation. The main point to be elicited was that Mr. Myers had been anxious that a memoir of Professor Sidgwick should be written, but that he had given up the idea of writing it himself because he did not know whether he would live to finish his own book 'Human Personality'; he wished Mrs. Sidgwick to induce Arthur Sidgwick to undertake the memoir, and to give up some of his other work for that purpose. The secondary subject of conversation is not named, as it was not elicited from the discarnate Myers.

As to the main point, the answers came slowly and with some delay, partly because the question was not put in the way desired by Mrs. Sidgwick, who had said that the conversation was 'in the porch,' in order to leave no doubt as to the precise interview to which she referred. After some vague reference to documents, a library, and a will, Myers wrote through Mrs. Piper, at a sitting with Mrs. Sidgwick herself:—

Let me ask if you recall my affectionate conversation (?) when I visited you at Tarling [*sic*] which I had forgotten about . . . and my advising you to see about [illegible] his life.

Rector, communicating: I can't tell you just what that word is. It sounds like R e v n u a of his life [review or memoir].

Myers, continuing: Yes. It was to write it. I mean where I saw you and called you out. . . I remember referring to some letters and collecting them. It was to my mind the most valuable and interesting thing either you or I could do. Do you remember this? And you said you would give it your best thought. Did it ever seem to you that I should not survive to help you with it? I have survived, and so has he.

Mrs. Sidgwick states that she does not remember that Mr. Myers expressed himself exactly in this way at the time, but some such ideas were evidently in his mind. In a further conversation, through Mrs. Piper, Myers went over the subject again and added that he had once referred to a photograph of Professor Sidgwick as being suitable for reproduction. This was correct, but it referred to the obituary notice written for the 'Proceedings of the S. P. R.' The control said he had referred to the 'simplicity and earnestness' of Professor Sidgwick, and to the help he had given him (Myers), to all of which Mrs. Sidgwick assented. After further con-

sideration the control said: 'I think I suggested Arthur. Do you remember about Arthur and what I said about his giving [up?] anything to assist you? . . . I did ask you to get him to help you.'

There are points about this experience which we might wish were more satisfactory. It was not until Mrs. Sidgwick herself was the sitter that a definite reference to the particular conversation was made by the control; but when it was made it came spontaneously and as though the control was irresistibly reminded of it by Mrs. Sidgwick's presence, although the medium did not, and could not, know who the sitter was. The account given seems to refer rather to what may presumably have been in Mr. Myers' mind at the time, than to the exact form in which he expressed his thoughts. The control also referred to Mr. Arthur Sidgwick in a way that implied that he was to be induced to help Mrs. Sidgwick in writing a life of her husband, whereas what Mr. Myers really suggested was that A. S. should be the sole author. When, however, we remember that Professor Sidgwick's biography was really written by 'A. S. and E. M. S.,' that is, by Arthur Sidgwick and Mrs. Sidgwick, it is not surprising that Myers, in trying to recall the circumstances, should be under the impression that this arrangement had been contemplated from the first, and had been suggested by himself. The control said at an early stage in the inquiry: 'I find my memory rather fragmentary on some points.'

Reviewing the whole circumstances, Mrs. Sidgwick concludes that, 'after making full allowance for erroneous guesses and for piecemeal emergence of the statements made, the amount of apparent knowledge shown was decidedly beyond what could be expected to occur by chance,' though thought-transference from herself is not excluded. But if we bring in thought-transference to explain the successes, we are at once confronted by the non-success; if the knowledge of the chief topic of conversation could be transferred, even partially or inaccurately, to the intelligence which guided the medium's hand, how is it that no hint was transferred as to the nature of the subordinate matter? We consider that the impression that will be gained from the whole series of communications is that there is ample evidence of the presence of personalities having the general characteristics of those whom they claim to be. Any supposition that they were not the same would involve far greater difficulties than the assumption that the gifted author of 'Human Personality' is engaged in demonstrating, through such methods and intermediaries as are at his disposal, that his cherished hope while on earth is no delusion, but a definitely ascertainable reality.

THE HANDSWORTH SOCIETY has issued a well-printed and attractive programme for November, giving the objects of the society, terms of membership, including use of library, and portraits of the principal speakers engaged. A special tea and social evening, with concert, is being held this evening in honour of Mrs. Place-Veary. The society also arranges for the supply of 'LIGHT' to its members. A page of the circular is devoted to the opinions of eminent writers on Spiritualism, &c. Secretary's address, 227, Birchfield-road, Handsworth, Birmingham.

MEMBERS of the S. P. R. may well exclaim: 'Who hath believed our Report,' and experienced Spiritualists will sympathise with those of them who feel disappointed because the reception accorded to the published accounts of the 'cross-correspondences' and 'concordant automatisms' has been anything but cordial. The fact is the average individual is unready for, perhaps we should say incapable of appreciating, the evidence which tends to prove intercourse with the spirit world. Hence, if not actually hostile, most writers have found the S. P. R. Reports 'unconvincing,' 'inconclusive,' 'without evidential value,' &c., and have taken refuge from the spirits behind 'telepathy' and 'unconscious dramatisation by the subliminals of the automatists'! This attitude is only another illustration of the fact that it is impossible to convince those who are unwilling; and that each one must contribute something to his own conviction—must be on the look-out for truth, and receptive, or it will have no message for him. In days of old it was said of Jesus that 'the common people heard him gladly'—probably because their minds were open—but of others it was said that 'their eyes were holden that they should not know.'

AUTHORITY AND EXPERIENCE.

Even among Theosophists, as appears from Mr. W. J. Colville's article in the 'Occult Review' on 'The Place of Authority in Occultism,' there is a decided divergence of opinion as to the reality of the 'Masters' and as to the deference to be paid to their injunctions. Mr. Colville tries to make clear to us the sweet reasonableness of conforming to the instructions and accepting the guidance of Masters who 'are, to all intents and purposes, superhuman; that is, their stage in conscious evolution is such that they have passed through every gradation of human experience, and have attained an altitude of mental, moral, and spiritual attainment which raises them to the height of guardianship of our present humanity.' Mr. Colville claims that 'those whom many prominent Theosophists delight to designate "the blessed Masters" are not only *elder* brethren, they are in the strictest sense the very *eldest* brethren in our human family, in whom knowledge and ability have been outwrought through ages of continual evolution.' He goes on to say that the idea of guardian angels, as beings of a different order of creation, is a perversion of the pure Gnostic doctrine taught in the early Church, and continues:—

The 'angels' of ancient days were almost invariably regarded as ministers or messengers to earth from a plane of spiritual attainment which every soul within the circle of incarnated humanity can reach, but which can only be attained by steady growth in regions of expression, in terrestrial embodiment. Our duly accredited and competent guides and teachers must, of necessity, be those who have gone over the path we have yet to travel, and who by reason of actual experience gained through effort and conquest, are on the heights above us, towards which we are ever turning longing eyes. Those in valley regions, and those who have but recently begun to climb steep mountain paths, require the directing wisdom of more experienced brethren, who are now in positions of eminent attainment whither those on lower levels are also bound. There can surely be no valid grounds for objecting to a directing oversight on the part of those (often unseen) spiritual helpers who stand to less enlightened members of our race as spiritual prompters and enlighteners.

In some respects this is an excellent description of what we know as 'spirit guides,' and consider to be those who have passed some steps further along the road which we have to travel. But theosophy, as expounded by Mr. Colville, overwhelms us by its magnification of the scale of conception. The soul in the valley should be content if it can hear the call of one who has risen a few steps on the upward journey: the climber on the mountain path will be glad to feel the hand of the one in front of him. Those who are nearing the summit will naturally be the best able to profit by the counsels of those already on the peak, but are those still on the lower slopes justified in expecting, from those far above them, the help which will be suited to their needs? Are we to remain without hope of guidance unless we can secure that of 'the very eldest brethren in our human family'? Perhaps our own brethren or members of our own families are able to render much of the help that we most urgently require.

There is another article in the 'Occult Review' which, in our opinion, places matters in too uncompromising a light, and that is Mr. Todd Ferrier's discussion of 'The Spiritual World: Can we know it or commune with it?' The writer takes a low view of mediumistic phenomena in general, speaking of trance as 'obsession,' and he descants on spiritual realisation as being unaccompanied by loss of consciousness: 'the divine angelic ministers,' he says, 'obscure one; they only communicate through the soul who has risen unto the kingdom of the soul to receive illumination upon the spiritual heavens.' But what about the voluntary co-operation on the part of the medium with the spirit who controls and at the same time actively exerts an educational and spiritual influence on the medium, or the soul which has not risen to the point where it can receive these illuminations? Is such a soul to be cut off from assistance from lower spheres, to be debarred from the simple practical doctrine, which to the world at large would be a gospel, of the conscious survival of the death of

the body? Just as the body has to be nourished with physical bread, so the mind has to be convinced by physical and mental phenomena. Spiritualists have always held that outward signs were the alpha and not the omega of their philosophy, and once the idea of a spiritual world is grasped, the student is enabled to follow out his own course of study and enlightenment.

JOTTINGS.

'Do we believe?' was asked in a London newspaper recently, and the subject was warmly debated; but only let Spiritualism be under consideration and it does not take an observant listener long to discover that belief in spiritual things is confined to the few—it is at a discount among so-called shrewd, hard-headed, practical common-sense men of business, or of science, or of the world. 'John o' London's' sixty sceptical journalists, mentioned last week, were typical.

The revival of public interest in psychical matters seems to be spending itself along twolines—the minority, the thoughtful, studious, and open-minded are giving welcome to the testimony to the facts: and sincere inquiry, hopeful and aspirational, is on the increase. Many earnest-minded truth-seekers are awaiting developments, or are themselves turning to those who are investigating for guidance and help. The majority, however, seem to be alarmed lest it should turn out to be true that the sappers and miners on the other side have really broken through and demonstrated their survival.

One detects a note of fear in many of the attempts to discount and discredit the testimony to Spiritualism and to deter others from investigation. The fact is the mass of the people have become Sadducees; have lost faith in God and the future life. Having ceased to have convictions they have put the whole question of a hereafter out of their lives. They have disestablished hell and dethroned the devil, but have not found God and the real spirit world. They repudiate spirits; they call Spiritualists credulous or superstitious fools, dupes, or knaves, and dismiss the whole matter with the oracular word 'humbug.' Materialistic and unbelieving, they go to sleep and do not wish to be disturbed.

Doubtless many persons complacently go to church (occasionally) and try to believe that they believe in a hereafter, but whenever that belief is brought to a practical test it vanishes into thin air. That this is so is readily apparent when one listens to their ill-informed and materialistic pseudo-scientific objections to the idea that spirits exist and can communicate, or their sneers and ridicule at the expense of those who speak of what they know and testify to what they have seen. Materialism as a cult may have been scotched—but practical materialistic thought and tendencies are predominant in most minds. Consciously or unconsciously, most persons are sceptical and materialistic. Faith falters and will fail unless Spiritualism can give it renewed vitality.

We are growing a little tired of the phrase 'evidential value.' Value to whom? Who is to judge of the weight of the evidence? In Canada, Professor Hickson has been denying that there is any evidence of personal identity in communications from the other side, but, as Professor Hyslop points out: 'Whether certain facts are evidence or not for anything is largely a matter of taste or individual judgment,' and here, as elsewhere, those who are best acquainted with the facts can form the most accurate opinions.

The following criticism by Professor Hyslop is somewhat caustic but it appears to be deserved. He says: 'Professor Hickson has simply swallowed, without evidence, assumptions about spirits while questioning the evidence for their existence! This, of course, is perfectly characteristic of academic methods when facing a theory which has to be discussed but which did not have an academic origin.' This is justified, because, like so many others, Professor Hickson talks about the 'special attainments and qualifications of spirits,' and complains that they do not tell us what we should expect them to say. As though he knew all about them!

Still they come! New books, more or less *about* Spiritualism, are coming from the press with unusual frequency just now, and articles professedly dealing with the subject are appearing in magazines and newspapers in all directions. We

suppose that publishers and editors know their public and are trying to give them what they want—or what they *think* they want—and that this supply indicates the demand. But, and this is the most significant fact, so long as the S.P.R. attitude was merely negative, or seemingly hostile, very little notice was taken, the great British public calmly went to sleep. Now, however, that a more affirmative, or seemingly affirmative, attitude is being taken, and many persons are beginning to think that 'the dead,' so-called, have been heard from, there is quite a flutter in the journalistic and priestly dovecoats. Well, let them flutter, it is better than going to sleep: by-and-by they will realise the truth—then they will say: 'Of course it's true; we knew it all along, the Bible is full of it!'

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.

The Death Watch.

SIR,—The interesting letters in 'LIGHT' on 'The Death Watch' prompt me to send you the following account of a recent experience. On Sunday, October 18th last, while taking our tea at 5.30 p.m., my wife said to me: 'Can you hear the Death Watch?' I replied, 'It is my watch.' She insisted that it was not, and asked me to take my watch off the guard. I did so and placed it in another room. My wife then sat down again to finish her tea, but the ticking commenced again, and she said: 'Now, do you hear it?' 'Yes,' I said, 'I *can* hear it.' She then told me that she had heard it all the week, both upstairs and down. The remark was passed that we should hear of someone's death, and nothing more was said. I had heard that a friend was not well, and at ten o'clock that evening I made it my business to call and inquire how he was, and, to my surprise, for I did not think he was seriously ill, I was informed that he had passed away at 6.45 p.m. It is two years since we last heard the ticking sounds and then a death took place within a few hours of hearing it.—Yours, &c.,

H. E. HEMPSALL.

10, Lorn-street, Birkenhead.

SIR,—I consider the last issue of 'LIGHT' particularly interesting. With regard to death omens, the following personal experiences may be appreciated. Perhaps there are different tokens of death in different families. In my own, shortly before the death of any member, I hear the Death Watch and a picture falls from its place, the nail intact and the cord unbroken. The last time this occurred was before the death of a sister. Startled by a loud knock on the window, I left my bed and crossed the room to see the cause. Just then a large picture fell across the bed where I had been sleeping. Had I been there at the time it would probably have injured me seriously, but the good angels gave me timely warning.

One of my school-fellows (a most truthful girl) assured me that before a death in her family, a dead bird invariably fell down the chimney, and if one of them happened to be seriously ill there was always hope until the bird made its appearance.—Yours, &c.,

E. P. PRENTICE.

New and True Thought.

SIR,—The most advanced thought of the day is discarding the ancient heresy that man was born to be miserable and more or less diseased. It is now apparent that sufferers are largely self-hypnotised by the old, discord-breeding suggestive formula—'the ills that flesh is heir to,' and that it is owing to lack of knowledge how to live correctly that disease and unhappiness exist. The prevalent idea that there is something sanctifying—some mysterious efficacy—in pain and misery is surely one of the most unworthy and mischievous that the human mind has ever entertained. Spiritual progression requires harmony as its first requisite; pain and sorrow are discords.

As a great musician can display his skill and genius in a higher degree of perfection as the instrument he uses is less faulty, so the spirit of man can express itself more fully and freely through a sound body than through a diseased, weak or warped one. On the lower planes the discipline of pain and sorrow—beautiful modes of growth as they are—are necessary

for the efflorescence of a strong, self-contained character ; but as the higher planes are reached, all discipline and training of the instruments used become such a source of delight and pleasure that they are sought for their own sakes as much as for their healthy, strengthening effects, and the whole sum of life glows with joy and happiness. I would like to suggest that it would do us all good to ponder this trilogy of truths : God is Love : Love is Life : Life is Love.—Yours, &c.,

V. L. A.

Spiritualistic Libraries.

SIR,—Can your readers tell me of Spiritualist reading rooms or libraries where I might send my little book, 'Realities of the Future Life'? There are not many Spiritualists in Oxford. I tried to get 'LIGHT' taken in the free library but did not succeed.—Yours, &c.,

(Miss) EDITH L. BOSWELL-STONE.

2, Bardwell-road, Oxford.

Bees as Messengers of Death.

SIR,—The interesting letter in 'LIGHT' of the 24th ult., referring to bee messengers of 'death,' reminds me that about a month before one of my uncles died a large humble bee (I think a queen bee) came in at our window ; I caught it, and, if I remember rightly, let it go again. I have read elsewhere that a humble-bee flying in at the window certainly prognosticates 'death' : also that those who keep bees must 'inform' them if a 'death' takes place in the house, or else they will not prosper (?) I believe that some persons hang crape over the hives too !—Yours, &c.,

G. W. BLYTHE.

A Puzzled Thinker's Question.

SIR,—May I ask you, or some of your correspondents, to answer a question which has puzzled me for a very long time. It is : At what time of a human being's existence is the spirit implanted ? *i.e.*, at the moment of conception, or at what later period ?

I would like to add that I should be very glad to enter into correspondence with those among your readers who might care to write to me. This is greatly helpful to one who is much cut off from the world, as is the case when one holds a position at an asylum. We are nearly eight miles from Pretoria. Your paper is almost my sole link with that great world of truth—Spiritualism.—Yours, &c.,

P.O. Box 662,

Pretoria, South Africa.

H. J. MARSHALL.

An Interesting Psychometric Experiment.

SIR,—Mr. J. Foot Young, of New-road, Llanelly, first drew my attention to some rather remarkable psychometric experiments by Madame St. Leonard. I have an open mind on this subject, but it is one of great interest to me, and I suggested to Mr. Young that Madame St. Leonard should conduct an experiment in my presence, which was arranged.

I have had in my possession for many years a passport given by one of the leaders of the mutiny at the Nore to one of the seamen, permitting him to go on shore. Some time since I cut a portion of this passport off, a piece about six inches long and an inch wide, and took this piece of blank paper to the residence of Mr. Foot Young, for the purpose of trying a psychometric experiment with Madame St. Leonard. She looked at the paper for some time, and, still holding it in her hands, commenced speaking rapidly. Amongst other things she said : 'Now I am aboard ship, I see the spars, there are people of all nationalities about. I see men in a kind of uniform, some with epaulettes on their shoulders, the men wear pigtails. I have a strong sense of danger, fear, and confusion. I see a man who looks a villain ; he has a hard face, high cheek bones, dark visage, heavy fat nose, cunning eyes turned watchfully sideways, and a flat cap on his head. The sense of fear and confusion is over all. Now I am in a street.'

It seemed to me that this reading was somewhat striking, but I was also very much impressed by her word portrait of a gentleman dead some fifteen years. Madame St. Leonard said : 'I have an impression of a gentleman with grey hair and whiskers, aquiline nose, keen penetrating eyes, with an eagle glance, a man whose kindly nature is hidden behind this disguise. He is continually raising his right hand to his head and brushing his hair upwards ; his whiskers and his beard seem to part and flow behind him. They seem to divide somehow.'

Now I knew this gentleman intimately. Madame St. Leonard never met him, never, I am sure, ever heard of him,

and yet she brought him before me, the man and his mannerisms, as plainly as if I were looking at the man himself. It was this gentleman who had had the passport for many years in his possession, and from whom I received it.

There was also something of a legal touch in Madame St. Leonard's description, suggestive of lawyers and documents. The passport has been kept amongst legal papers for the last thirty years, in fact, a lawyer gave it me.

I should like to emphasise one thing. It was impossible for either Mr. Young or Madame St. Leonard to know from what document I had cut the blank piece of paper, the subject of the experiment ; but I am more struck by the vivid and startling description of the gentleman who gave me the passport, than even the reference to the ship.—Yours, &c.,

LAWYER.

Clairvoyant Observations of Spirit Control.

SIR,—The Bournemouth Spiritualist Society held a series of special meetings for propaganda purposes during the month of August last and engaged the services of Mr. J. J. Morse, Miss MacCreadie, Mrs. M. H. Wallis, and Mr. E. W. Oaten. As I am an official of the society it was my duty to be on the platform, and thus I was able to watch the speakers very closely ; in addition to this, it was my privilege to be the host of each visitor.

I am much indebted to Mr. Morse, Mr. Oaten, and Miss MacCreadie for affording me opportunities of clairvoyantly watching the process of control in my own house, as well as on the platform, and this in Mr. Morse's case was especially valuable, as the 'guide' who controlled him then was not the same as the one who influenced him on the platform, and therefore I was able to observe the different effects produced by two controls on the *same* medium. This difference tends to prove the separateness of 'guide' and 'medium' when taken in conjunction with difference of style of oratory, &c., and to make the 'subconscious mind' theory still more untenable.

In order that my readers may understand I should explain that I am, at times, clairvoyant and clairaudient to a small extent, but since last May the former faculty has lain dormant as regards visions capable of being proved true or false, such as descriptions of deceased friends ; and that the experiences I am about to relate were entirely new to me and quite unexpected.

My first visitor was Mr. J. J. Morse, whom I had long wished to meet. We sat chatting on the Saturday, and I had no idea of a conversation with his 'guide,' as I always nurse my mediums before their lectures, for many reasons. However, Mr. Morse went under control and the 'Strolling Player' began to converse with me. I felt compelled to interrupt him in the middle of a sentence in order to say : 'I see at the nape of your medium's neck a blue light about the size of my thumb ; this I know is often seen by clairvoyants. Am I mistaken when I say that I hear a deep humming noise coming from the light?' In reply, he said : 'It is quite true that there *is* a humming noise, but you are the first person in the body who has asked me about it.'

This determined me to watch when on the platform the next night for what would happen when 'Tien' took control. During the singing of the second hymn I was thinking of matters other than spiritual when I noticed a tall Chinaman step up on to the platform on my right and pass behind me. I glanced at Mr. Morse, who sat on my left. He showed no signs of control ; apparently he did not feel any influence. Two more lines of the hymn were sung, and 'Tien' took control : I saw *deep* blue light, and I heard a deep hum coming from it as it apparently glowed on the neck of the entranced medium ; but the light was a much *deeper* blue than when I saw it with the 'Strolling Player,' and the hum was of a *deeper* tone. I do *not* think this is due to the *depth* of trance, as in my house Mr. Morse was in a *deeper* sleep with the 'Strolling Player' than he was on the platform with 'Tien,' whereas the 'colours' and 'hum' were less deep.

The next Sunday I sat on the platform with Miss MacCreadie. I did not see her 'guide,' nor did I notice any light at her neck ; but I heard a slight whistling noise resembling an escape of gas. I dropped into the deeper consciousness and saw that *inside* her spine, like a ball of quicksilver in a thermometer, there was a flame about an inch long, pale green in colour, which was emitting the sound I had heard. The next speaker was Mrs. M. H. Wallis, and, as I knew that she spoke with her eyes open, I determined to watch very closely for 'guide,' light and noise. But here I must confess I had formed the idea of another colour and another noise. I am pleased to say that my guess was upset, and again I got a new phase.

Imagine the spine as the base of an equilateral triangle,

the apex being about twenty inches away from the body and the sides coming from the nape of the neck and the base of the spine, and meeting behind, opposite the middle of the spine. On this point imagine a ruby-coloured five shilling piece revolving at a tremendous rate, and you have a fair idea of what I saw. The sound I heard was not so shrill as that with Miss MacCreadie, nor as deep as either of Mr. Morse's, but more about the pitch of a man's whistle when whistling a middle note of a popular ditty. Now in this case the 'guide' walked up and down the room, and I felt that the force was passing out of her body and in again, or, to be more explicit, the force was running round a triangle, which, like a circle, is self-contained, whereas in the other cases (except Miss MacCreadie's) the force seemed to pass from the 'guide,' as if along a wire, and to terminate in a 'light' on the medium's neck.

On the following Sunday, while listening to Mr. E. W. Oaten, I observed on the back of his neck a parti-coloured light like the flame of a candle, but yellow *inside* and with a dark red border round it, whereas a gas or candle flame is blue inside with a yellow border round it. The accompanying sound had *two* notes, one a shade lower than the other, and it resembled the rattle of a 'tattoo' on a kettle-drum. There were two colours and two sounds, and there were two controls: a black man 'spirit,' who magnetised the medium, and a white man 'spirit,' who did the talking. The black man was on the platform making passes over the medium, and the white 'guide,' who seemed to be a great distance away, was connected with the medium by a luminous thread ending in the *yellow* flame on the nape of the neck. I must state emphatically that when I went on the platform I *did not know* that Mr. Oaten had two 'guides.' Now here, as with Mr. Morse, we have two controls to one medium, and two distinct colours and two distinct sounds; but in this case, as the controls worked simultaneously, they were blended each with each. Presuming, for argument's sake, that the medium is self-hypnotised and that his subconscious mind does the speaking (which may, perhaps, account for enlarged knowledge and the assumption of another personality), I submit that it would *not* account for two distinct colours and two distinct sounds—unless on the absurd theory that the medium has two distinct ways of hypnotising himself and two distinct subconscious minds! If the observations I have made are capable of scientific verification, they will, I think, tend to prove a separate intelligence at the other end of the line.

Here I would like to make a few remarks, capable of enlargement, that will, I believe, later on be confirmed by science, although at present I am only able to offer them as 'psychic speculations.'

Different colours emit different sounds. Everything emits a light, a colour, a sound. A coarse-grained metal such as cast iron, or a coarse-grained wood such as fir, would emit a darker coloured light and a deeper sound than a close-grained metal or wood such as steel or ebony. The psychic aura or colour has nothing to do with the physical colour.

Disease can be located not only by the murky colour emitted, but also by the discordant noise heard by a trained clairaudient. Light, colour and sound should be curative when harmonised and injurious when otherwise. Sound, light, and colour vibrations are transmutable through the organism of man when that man is physically, mentally, psychically, and spiritually attuned to certain cosmic and basic vibrations; and it is probable that this attunement to the Larger Consciousness is the 'Transmutation of metals' and the 'Elixir of Life' of the old alchemists. With this knowledge matter could be passed through matter, bodies materialised, dematerialised, transported, or even completely translated from one sphere to another.

There is, however, little encouragement given for research in these matters, and the occultist is by many considered to be 'a wee bit daft.' The old superstition that we know all the laws of Nature is still alive, else those who so glibly shout 'impossible,' or 'of the devil,' would become more wise and show their wisdom by becoming more silent.—Yours, &c.,

VINCENT N. TURVEY.

Divine Immanence and the One All Mind.

SIR,—The discussion upon Determinism which lately occupied your pages exemplified what some writers of the advanced thought movement have called the Divine Paradox, in which two questions, or two aspects of the same thing, present themselves for solution.

Mr. William W. Atkinson, in his 'Law of the New Thought,' says: 'The philosophic thinker, considering the great questions underlying life, is soon brought in contact with what has been called the Divine Paradox. He finds himself forced to recog-

nise two equally satisfactory answers to the same question, either of which would suit were it not for the other. And yet, if the Centre is once recognised, the philosopher sees not only that neither answer is strictly correct, but that *both* answers combined give the only approach to a correct answer. One is forced to answer: "It is and it is not." The explanation is partially understood when we remember that no absolute truth can be conveyed in relative terms. This Divine Paradox confronts us when we consider the growth, development and unfoldment of man. One set of thinkers contend that man grows and develops only by causes external to himself, that he is a creature of heredity, environment, circumstances. Another school teach that his growth is entirely from within, and that external causes have no effect upon him. Both confront us with splendid arguments, striking illustrations and examples. There are, however, two general causes operating in the development of the Ego—one internal and the other external. These causes are, from the relative position, conflicting; from the absolute, one. There is a constant play or reaction of these two forces. The internal urging meets with numerous hindrances and obstructions, which, apparently, turn aside the Ego from its path, and yet the inner force urges forward and either surmounts, undermines, or passes around the external obstacle; modified by external hindrances, it is in the end victorious, and the plant of life rises toward the sun. For the purpose of delivering my message I must assume that the inner force, urging toward unfoldment, is the prime factor in man's advancement, and that the external forces playing upon that inner force are in the nature of obstacles; both, however, are vital factors in the *development* of man.' (Pp. 82, 83.)

Viewed from the spiritual plane the Divine Paradox will dissolve away and all things and questions will be seen to be one at heart! All there is, is the One All Mind—the Centre of consciousness. All so-called New Thought writing is simply Spiritualism with the essence—spirit communion—left out, for the sake of those who are afraid to be known as Spiritualists. It can all be found in our literature published half a century ago.—Yours, &c.,

A. K. VENNING.

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

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.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. J. Blackburn gave excellent addresses. Sunday next, at 11.15 a.m., and 7 p.m., Mrs. W. H. Wallis will give addresses.—A. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday last Mr. Spencer gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Snowdon Hall. 15th, Mrs. M. H. Wallis.—W. T.

CROYDON.—PUBLIC HALL LECTURE ROOM, GEORGE-STREET.—On Sunday last Mr. W. E. Long gave an excellent address on 'Revelation, the Founder of Religion.' Sunday next, at 7 p.m., Mr. R. Boddington, address. Wednesday, November 11th, social meeting; tickets 1s. each.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Webb gave a short address and Mrs. Webb clairvoyant descriptions. Sunday next, at 7 p.m., Mr. W. Underwood and Mr. Wesley Adams. Monday, at 7 p.m., and Thursday, at 8.15 p.m., circles. November 16th, at 7.30 p.m., *conversazione*.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. John Lobb delivered a stirring address on 'Talks with the Dead.' Miss Simons delightfully rendered a solo. Mr. W. T. Cooper presided. Sunday next, at 6.30 p.m. for 7 p.m., Miss MacCreadie, clairvoyant descriptions. Silver collection.—A. J. W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a public circle was held. In the evening Mrs. Podmore gave psychometric delineations. Sunday next, at 11 a.m., circle; at 6.45 p.m., Miss Chapin; silver collection. November 12th, at 7.45 p.m., Mrs. Podmore. Wednesdays and Fridays, circles.—J. J. L.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last an address by Mr. R. Abbott on 'Eternal Anagrams' was much appreciated. Solo well rendered by Mrs. Ensor. Sunday next, at 7 p.m., Mrs. H. Ball. 15th, Mr. Tayler Gwinn. 18th, at 8.30 p.m., Mrs. H. Boddington, clairvoyant descriptions; admission 6d.—S. R.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday afternoon last Mr. Brown's interesting paper was discussed. In the evening Mr. G. Tayler Gwinn delivered a stirring address to a large audience on 'Man: Animal, Human, and Spiritual,' and Mrs. Jamrach gave successful psychometrical readings. Sunday next, Mr. Samuel Keyworth.—W. H. S.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. W. S. Johnston gave an impressive address on 'Life's Opportunities' and excellent clairvoyant descriptions. Sunday next, Mr. Davis and Mr. Leaf. November 20th, public meeting at King's Hall, Hackney; Mr. R. Boddington, Mr. D. J. Davis, and Mrs. Place-Veary.—N. R.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Thomas, of Lincoln, gave clairvoyant descriptions. In the evening Mr. Snowdon Hall's address on 'The Rationale of Spiritualism' was much appreciated; solo by Mrs. Barton. Sunday next, at 11.30 a.m., Mr. Winbow on 'The Witch of Endor'; at 7 p.m., Mr. J. Gordon. Thursday, at 8 p.m., Mrs. H. Ball.—C. J. W.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. W. Brierley spoke on 'Deeds and Creeds.' 'Blind Fred,' accompanied the singing on his concertina. Sunday next, at 6.45 p.m., Mrs. Irwin, address and clairvoyant descriptions. Monday and Thursday, at 8 p.m., and Friday, at 2.30 p.m., circles. Saturday, at 7.30 p.m., prayer meeting.—C. C.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last 'Definiteness' was discussed. In the evening Miss B. Maries' address on 'What Does Progression Really Mean?' and Mr. Dudley Wright's paper on Monday, on 'Is Individual Immortality Conditional?' were very instructive. Sunday next, at 7 p.m., Mr. G. Nicholson on 'Freedom.' Monday, at 8.15 p.m., Mr. J. Blackburn, lantern lecture, 'Human Aurals.' Admission 1s. Tuesday, healing.—H. S.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. M. H. Wallis gave helpful answers to questions, and Mr. Otto kindly sang a solo. Sunday next, at 7 p.m., Mrs. Fairclough Smith, answers to written questions.—67, George-street, Baker-street, W.—On Sunday morning last a crowded audience greatly appreciated Mr. E. W. Beard's address on 'Spiritualism: Its Realities.' Sunday next, at 11 a.m., Mrs. Ord (see advertisement).

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington delivered an instructive address on 'Who What, and Where is God?'

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last an interesting meeting was held with Mrs. Baxter. Messrs. Jones and Higgins also spoke.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday and Monday last Mrs. Bottomley gave good addresses and clairvoyant descriptions to good audiences.—C. R.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Miss Morris answered questions and gave an excellent address on 'Spiritualism as a Religion.'—J. W. M.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last, morning and evening, Mr. A. H. Sarfas gave addresses, psychometrical readings, and clairvoyant descriptions.

NORWICH.—LABOUR INSTITUTE.—On Sunday last Mrs. Muskett, Mr. Wiseman, and Mr. Witherhead spoke, and Mrs. Vaughan gave clairvoyant descriptions to a large audience.

CAERAU, BRIDGEND.—On Sunday last, afternoon and evening, Mr. W. Morgan and Miss Florence Allen addressed good audiences, and Miss Allen gave clairvoyant descriptions.—H.

HOLLOWAY.—49, LORRAINE-ROAD.—On Sunday last Mr. Walker spoke on 'What and Where is God?' and 'Spiritualism and the Licensing Bill.' All meetings well attended.—H. P.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday last Mr. Urquhart and Mr. Inglis gave addresses and Mrs. Inglis gave convincing clairvoyant delineations and spirit messages.—D. U.

LIVERPOOL, SOUTH.—On Sunday last Mrs. Bull spoke on 'If a Man Die, Shall He Live Again?' and gave clairvoyant descriptions. New church to be opened on November 14th and 15th.—S. B. J.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mrs. Letheren spoke on 'Science versus Religion' and gave clairvoyant descriptions. On October 30th Mrs. Battishill spoke on 'Healing.'—E. F.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday morning last Mr. Rowland spoke on 'Let Your Light Shine Before Men.' In the evening Mrs. Grainger discoursed on 'The Divine Nature of Humanity,' and she and Mr. Rowland gave clairvoyant descriptions.—H. L.

PLYMOUTH.—HOEGATE HALL.—On Sunday last Mr. T. A. Prince spoke on 'Spiritualism: Its Value to Mankind,' and Mr. W. Eales gave clairvoyant descriptions.—P.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. A. W. Clavis spoke on 'The Mission of Spiritualism,' Mrs. Martin gave clairvoyant descriptions and Mrs. Roberts a solo.—A. W. C.

READING.—CROSS-STREET HALL.—On Sunday last Mr. P. R. Street conducted a memorial service, taking the subject 'There is No Death,' and on October 26th gave an address and answered questions.—T. W. L.

BRISTOL.—49, NORTH-ROAD, BISHOPSTON.—On Sunday last, after Mr. A. Taylor's interesting address on 'The Manifestation of Spirit throughout all Ages,' Mrs. Bartlett gave clairvoyant descriptions and messages.—W. M.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—On Sunday last Mr. A. Punter's addresses and successful clairvoyant descriptions were highly appreciated. Mrs. Twelvetree also gave clairvoyant descriptions.—F. T. B.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Mr. J. H. Pateman's inspiring paper on 'Spiritualism: Its Effect on the Lives of the People' was highly appreciated by a large audience. Mrs. Ware addressed 'Liberty Group' at the afternoon meeting.—H. G. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long gave teaching on 'Mediumship.' In the evening members spoke on 'The Peace of God' and 'Communion.' £1 1s. has been contributed to the National Fund of Benevolence.—E. S.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday last Mr. H. J. Nicholls spoke on 'Philosophy—Ancient and Modern,' and 'The Harmonies of Nature,' and gave psychometric delineations. On October 28th Mr. Lacey gave an address on 'Clear Thought,' and psychometry.—G. McF.

SOUTHSEA.—1A, WATERLOO-STREET.—On Sunday morning last Mrs. Wilson conducted a circle. In the evening Mrs. Harvey lectured and gave clairvoyant descriptions to a large audience. On October 28th Mr. F. Pearce addressed a large audience on 'Phrenology.' Mr. Pearce has again been elected to the Portsmouth Town Council.—W. D. F.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday last Mrs. Morrell, of Derby, discoursed interestingly on 'The Blessings of Spiritualism' and gave psychic readings. Mr. A. Cashmore sang solos. The hall was crowded. On Monday Mrs. Morrell gave numerous psychic readings, &c.—L. M.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday last, morning and evening, Mr. E. W. Wallis discoursed to crowded congregations on 'The World's Greatest Hope' and 'What has Spiritualism Revealed?' Messrs. Stout (Warnington) and W. Garnett Flynt presided, and on Monday Miss Jackson gave clairvoyant and psychometric readings.—E. B.

NEW PUBLICATIONS RECEIVED.

'Arcana of Nature.' By HUDSON TUTTLE. New edition. Swan, Sonnenschein & Co. Price 6s. 4d. post free from Office of 'LIGHT.'

'The Law of the Rhythmic Breath.' By ELLA A. FLETCHER. New York: R. F. Fenno & Co., 18, East Seventeenth-street. Price 1dol. net.

'How Not to Grow Old.' By J. STENSON HOOKER, M.D. Organiser Publishing Company, 2, Bream's-buildings, Fetter-lane, E.C. Price 1s. net.

'Proceedings of the American S.P.R.' (Quarterly). 519, West 119th Street, New York. Price 2dol. 50c.

'What Think Ye? Modern Spiritualism.' By S. GORST, 33, Larch-street, Hightown. Price 6d.

'Nature Poems, and Others.' By WM. H. DAVIES. A. C. Fifield, 44, Fleet-street, E.C. Price 1s. net.

'Count Louis, and other Poems.' By HENRY H. SCHLOESSER. A. C. Fifield, 44, Fleet-street, E.C. Price 1s. net.

MONTHLY MAGAZINES.—'Occult Review' (7d.), 'Theosophical Review' (1s.), 'Lyceum Banner' (1d.), 'Open Road' (3d.).

BEEES are reported to have followed the hearse of a pioneer apiarist in Iowa, and to have swarmed on the trees in the cemetery. He had always moved freely among them without covering his hands or face, and he was never stung.