

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,456.—VOL. XXVIII. [Registered as] SATURDAY, DECEMBER 5, 1908. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	677	On the Other Side	583
Mr. E. T. Bennett's Work and Influence	578	A Convincing Spirit Message	584
L. S. A. Notices	579	The Roman Church and Spiritualism	585
Suggestion and Responsibility	579	Messsages from the Dead	585
What Swedenburg Taught	580	Mr. Stead's Cross-Correspondences	586
Change and Decay—'The Everlasting Hills'	581	The Dukhobors and the Spirit Within	586
An Automatically Written Poem	581	Jottings	586
New Guesses at Truth	582	The Prevention of Crime Bill	587

NOTES BY THE WAY.

The Rev. K. C. Anderson, writing in 'The Christian Commonwealth,' gives us a notable Study of 'Man and the Universe,' the drift of which is to show that Man, as interpreted by Science, will soon stand out as Man interpreted by spiritual Religion. 'At the beginning of its career,' says Mr. Anderson, 'science was materialistic, but when it matured and realised itself it became idealistic by discovering three facts,—order, progress, and unity—which are the most conclusive proofs of the idealistic theory that could be adduced.'

The conclusion arrived at by Mr. Anderson carries us far on the road to which our readers are accustomed. He says:—

Matured science does not destroy religion; it destroys only the crude science which Catholic and Protestant orthodoxy consecrated as part of its supposed supernatural and infallible revelation. And, in consequence, religion is changing its form. There is a real religion in the scientific attitudes and ethical assumptions of modern life. We are getting a deeper apprehension of the life that now is. The present life is becoming more important. The world is no longer God-forsaken or lost. Evolution has taught us to look upon our earth home as the product of divine purpose, unfolding to ever higher spiritual results. Man is no longer regarded as a fallen creature, or alien from God, but akin to Him, His child, spirit of His spirit, offspring of His love. He is ascending from the animal, and ever able to appreciate more and more his heredity from God. His body is the climax of organic evolution, his soul the outreach of functional evolution. Because God is the soul of the universe and man is God's child, and because the harmony of man with God is the final purpose of the universe, the dream of prophet and seer and poet—a kingdom of brotherhood and peace—shall one day become a realised fact. This is the music which has long been audible to gifted souls—the true music of the spheres—and because they have heard it they have brightened the world with prophecy and psalm.

In these days of depersonalising of God, it will be refreshing to some to be confronted with a man who says straight out: 'One of the first assumptions of religion is that this universe in which we live is directed and controlled by a Personal Power to whom the pronouns thee and thou can be correctly applied.' Such a man is the Rev. W. L. Meaker who, moreover, ventures the assertion that 'the existence of a personal God may be and must be believed in because it can be made clear to a man's reason in the same way that other scientific conceptions are made clear.'

Mr. Meaker's argument is little more than a variation of Paley's famous watch argument: only he cites a piece of paper with understandable writing on it and a telautograph, and says:—

If I watch the receiving end of a telautograph and see it spell out words and sentences which I can interpret and understand, I know, beyond any doubt, that that writing is being directed somehow, from somewhere, by a person similar to myself. There is no possibility that those black marks could appear in such a way that I can understand them, by mere chance or by mechanical action undirected.

This he holds, as in harmony with an unconquerable principle, 'that anything that I can understand must be the product of an understanding similar to my own.'

The principle is valid enough up to a certain point. It is valid all through only for the inference that unseen people exist who can do things. The larger inference, concerning God, is quite allowable or even inevitable, but between what we see and what we infer 'there is a great gulf fixed': and it becomes us to be modest about it.

A writer in 'The Progressive Thinker' has much to say about the resignation of a clergyman who, as a politician and a social reformer, has found himself hampered by his Church surroundings. In order to find full freedom he has got out of his pulpit, and pushed on into the open with his message and his example. But this writer does not think it is necessary to leave the pulpit. He says:—

Politics needs the benign, sweetening influence of the Golden Rule, and religion to be a power for good must ignore the meaningless forms of the theological schools and come into helpful sympathetic touch with man in all his duties and relations.

That clergymen may do their duty to the public it is not necessary for them to enter arenas where wrangling, falsehood and defamation of character constitute the capital stock of the low ward politician.

That corruption exists, however, is a strong reason why clergymen should take an active interest in politics. Their elevating and purifying influence may be felt in a community though they do not attend political clubs. Their pulpits are the platforms from which to prepare the club or caucus workers to do clean, honest work. Let them preach or lecture against the unfairness, the injustice and the sin of all low partisan methods.

That there are clergymen who are thus doing their whole duty to the community in which they reside, I am rejoiced to know; but many—too many—spend most of their time in trying (as a witty person once said of the Concord School of Philosophy) to scrute the inscrutable and to pass the impossible. They spend three hundred and sixty-five days in every year in constructing some sort of theological ladder by means of which they hope to scale some imaginary height and reach heaven, forgetting, or not knowing, that heaven should be here and now, and that the only scaffolding by which we can attain to that condition is constructed from the materials that make up a perfect life—political, social, moral, and religious. Man must live himself into heaven if ever he attains that desirable state.

When the two hundred thousand pulpits of America begin to pour forth a clear stream of political, social and moral truths, purified from campaign rubbish, and from sectarian dogmas, then will political and other reforms become a glorious possibility and not 'an iridescent dream.'

Dr. J. T. Sunderland, of Hartford, U.S.A., has written for 'The New Reformer' (Madras) an admirable study of the writings of Oliver Wendell Holmes, and justly remarks that while he is known everywhere as a wit and humourist, he is not by any means properly known as a religious teacher, passionately in earnest, pathetically pitiful, and daringly rational. Even in his books that are usually regarded as books of humour there are deep tones of pathos and lofty outreachings of a spirit divinely moved with pity and trust.

In many of his poems there is almost a fierce assault upon the old nightmare of Hell and of a cruel and unjust God. He said:—

I claim the right of knowing whom I serve.

And he could never recognise 'as known' the old Calvin-God. Dr. Sunderland is now able to say:—

Thank God! that horrible doctrine, that black slander upon the character of the Creator, that unspeakable stain upon modern Christianity, is at last beginning to shrink out of sight and hide itself in dark corners, as a hideous creature of the night. At last we are beginning to see that to admit such a doctrine dethrones God, and turns all heaven into hell. To whom are we indebted for daring to confront and smite that ugly vampire of the past, and for bringing about the blessed change in men's thoughts that is appearing? History tells us we are indebted to many good and brave souls,—to John Murray, to Hosea Ballou, to William Ellery Channing, to Theodore Parker, to James Freeman Clarke, to James Martineau, to Frederick W. Farrar, to John G. Whittier, to Ralph Waldo Emerson, and many, many more; but occupying a conspicuous and honoured place in the list, must forever stand the name of Oliver Wendell Holmes.

Dr. Sunderland might have added the names of thousands of Spiritualists to whom the world is 'indebted for daring to confront and smite that ugly vampire of the past'; but nearly all those names are unknown and unrecorded. That matters not. Their work is done.

This thoughtful paper prints a series of notes by Isabella Fyvie Mayo. Here is one:—

About death, I have a theory that beyond the grave we shall 'die' again and again—only we shall not call it 'death,' but 'removal to other service.' Quite assured of reunion, we shall no longer mourn when ourselves or others are thus temporarily divided. In short, death will be dead (Isaiah xxv. 7, 8). There is, of course, no reason that we should not realise, here and now, that death is dead. All the conditions of the kingdom of heaven are within us. In view of all we are learning of telepathy, mental impression and the like, one begins to feel that it might help some of us to make appointments for spiritual communion with each other after death has intervened—whether indeed the original gatherings of the early Christians, fixed for the hour of the Last Supper, may not have been a movement in this direction. Still, one readily recognises that many difficulties and dangers would surround this, and that till the general mass of humanity is on a higher plane than it has yet reached, it would tend to idolatry—to 'Spiritualism' rather than spirituality. It is better simply 'to seek communion with God,' for in that, of course, is included all spiritual life which is above that of each of us.

The hesitation in the last few lines need not excite any feeling but that of respect. It is quite right to warn us against the dangers of exaggeration in any direction, and it may be specially useful when, as in this case, it is *only* exaggeration that is deprecated. We quite agree that while 'the general mass of humanity' is on the present low plane, a certain amount of restraint and reticence is desirable. It is not only a question of casting pearls before swine: it is much more a question of entrusting pearls to fools or thieves. And yet, after all, we advise courage as well as caution, and faith rather than fear. Any way, pearls are pearls.

'The R.P.A. Annual, 1909,' published by Watts and Co., contains 'a baker's dozen' of Papers all more or less on the lines of the old 'Agnostic,' and all more or less represented by the first Paper on 'The Value of Error,' by Professor Lester F. Ward. The Professor is quite jaunty and confident over it. Religion 'consists entirely of error; and, therefore, if religion is useful, error must be useful.' Perfectly obvious, you see!

Belief in spiritual beings is the funny but inevitable inference from shadows, reflections, echoes, dreams, delirium, &c. Belief in the one 'Great Spirit' is only a bigger error (and always borrowed from the missionaries). But all this error 'has long been overthrown by the progress of science.' How clear it all is!

And how did the 'error' originate? Society needed 'behaviour,' 'behaviour favourable to the safety of the group.' But reason could not give it: in fact, 'its influence was wholly in the opposite direction,' for 'reason was a dangerous faculty.' So ceremonies, ritual and taboos—and Gods, had to be invented or encouraged, for social reasons. And there the matter ends, and 'the value of error' is proved. It is all quite comical; and yet it has its sad side.

The following, by S. Gertrude Ford, from 'The Daily News,' in addition to its own thoughtfulness and beauty, is a happy memorial of an unusually kindly month:—

A BRIGHT NOVEMBER.

I thought November had been cold and grey,
Moving with limbs of lead; and with dull eyes
Weeping, and with wan lips exhaling sighs—
Yet lo! from dawn to dusk, day after day,
The time I feared came with the breath of May
Clothed in late flowers and crowned with halcyon skies,
And like yon sunset kindling as it dies
In a great glory burns itself away.
Even so, O Thou who knowest us and markest,
When the soul's day drops to its wintry night,
Shall we not find the hour foredeemed the darkest
Surprise with unanticipated light,
And murmur, in life new-born from its decay,
'Bright Death! how could I deem thee cold and grey?'

MR. E. T. BENNETT'S WORK AND INFLUENCE.

Some notices of the decease of Mr. E. T. Bennett, in local papers, which have been forwarded to us, add appreciative testimony as to Mr. Bennett's sincere and helpful interest in the people among whom he lived, both at Richmond (Surrey) and Port Isaac (Cornwall). He felt strongly on the temperance question, and was active in providing counter-attractions to the public-house. He started, financed and edited 'The British Women's Temperance Journal' in 1883, when John Bright's sister, the late Margaret Lucas, took the society in hand. At Port Isaac, where his death means a serious loss to the inhabitants, the aged, the sick, the school children, the fishermen, the men of the lifeboat, the farm labourers, all found in him a wise and judicious friend. One of his latest projects was a shelter and reading-room for the fishermen, a provision which was greatly appreciated. He also organised a flower-show for the parish, to stimulate love of Nature, and not long since acted as arbitrator in a local dispute. His influence in the relations of personal daily life was always thrown steadily upon the side of righteousness, and many have thanked him for his 'steady help' (not monetary), and the present Mayor of Richmond is one who wrote saying that he 'should never cease to thank him for his "uplift" in the early days of his own career.' We learn that 'he passed Homeward beautifully and calmly, and is now in the "larger, fuller, higher life" for which he longed.'

LONDON SPIRITUALIST ALLIANCE, LTD.

AFTERNOON MEETING.

The *Members* and *Associates* of the Alliance are invited to an informal gathering at 110, St. Martin's-lane, on the afternoon of *Wednesday next*, December 9th, from 3 to 5 o'clock. During the afternoon Dr. Stenson Hooker will give a brief explanatory talk on 'HYPNOTISM,' which will be followed by *experimental illustrations*.

[Tea will be provided. No tickets necessary.]

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, DECEMBER 17TH,

WHEN BRIEF ADDRESSES WILL BE GIVEN

BY

MRS. ANNIE BODDINGTON, MRS. IMISON (Nurse Graham), and MR. W. KENSSETT STYLES,

ON

'SOME NOTABLE PERSONAL EXPERIENCES.'

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

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

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 :—

- 1909.
- Jan. 14.—Rev. Lucking Taverner, on 'The Influence of the Spiritual in Early Italian Art.' *With Lantern Illustrations*.
- Jan. 28.—Afternoon Social Gathering, at 3 o'clock (at 110, St. Martin's-lane, W.C.).
- Feb. 11.—Mr. James I. Wedgwood, on 'Occult Experiences in the Lives of the Saints and their Parallels in Modern Spiritualism.'
- Feb. 25.—Mr. J. W. Boulding, on 'The Great Spiritualist Martyr—Joan of Arc.'
- March 11.—Rev. J. Page Hopps, on 'A Scientific Basis of Belief in a Future Life.'
- March 25.—Mr. W. J. Colville, on 'Spiritualism and the Deepening of Spiritual Life.'
- April 22.—(Arrangements pending.)
- May 6.—Mrs. Annie Besant or Miss Edith Ward.
- May 20.—Miss Katharine Bates, on 'Automatic Writing : Its Use and Abuse.'

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.

FOR THE STUDY OF PSYCHICAL PHENOMENA

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

CLAIRVOYANCE.—On *Tuesday next*, December 8th, also on the 15th, Mrs. Imison (Nurse Graham) 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.

TRANCE ADDRESS.—On *Wednesday next*, owing to the Afternoon Social Gathering, there will be no evening meeting.

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. A *Special Meeting* will be held on Thursday, December 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*, December 11th, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of *general interest* to submit to the control.

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

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

SUGGESTION AND RESPONSIBILITY.

We are indebted to a correspondent for a copy of a lengthy notice, in the 'Petit Journal,' of the work of Professor Liégeois, of the University of Nancy, who was killed by a motor car a short time ago. Professor Liégeois was one of those investigators of hypnotism who were associated with Liébeault and Bernheim, and formed what is known as the 'Nancy School' of hypnotists.

Professor Liégeois was the first to consider the bearings of hypnotism and suggestion on criminology and jurisprudence, as a branch of forensic medicine, and to attach importance to the mental state in which an act was performed, as a factor in determining responsibility :—

It is possible, according to Liégeois, to produce in certain persons a profound somnambulism [hypnotic sleep], followed by forgetfulness on waking. In this state the subject can receive suggestions of sensations, hallucinations, and even misdemeanours or criminal acts, which, after waking, he will carry out with absolute unconsciousness! . . . The state in which these suggested acts are performed is not that of ordinary hypnotism. It is a state called by Liégeois 'the induced secondary state.' Liégeois was the first to declare and demonstrate, in 1883, that when a crime was committed under suggestion, the person who actually committed it should not be held responsible; the author of the suggestion, and he alone, should be sought out and punished.

In 1898, Liégeois published a work on 'Hypnotism and Criminal Suggestions,' in which he adduced a number of cases as proving that the effect of suggestion, consciously or unconsciously received, was not sufficiently taken into account in the investigation of crimes. He held that 'certain persons capable of a very deep degree of somnambulism [hypnotic trance] obey with certainty the suggestions imparted to them,' but he admitted, as the result of numerous experiments, that not more than four or five per cent. of hypnotised subjects attained this degree of trance. Therefore it is not all criminals who can throw the blame on suggestion. To avoid the danger of highly susceptible persons being exposed to the risk of criminal or immoral suggestions, Liégeois recommended that counter-suggestions should be made to them, such as that no other experimenter should be able to hypnotise them, or that they should never go into hypnotic sleep except in the presence of a member of their own family. This recommendation is good when there is reason to suppose that a person sensitive to hypnotic influence might yield to an undesirable suggestion, but it must be remembered that other investigators have combated these extreme views, and have held that a subject will not accept or carry out a suggestion to commit an act repugnant to his moral sense.

No doubt suggestion can be made to play a great part, and a beneficent one, when rightly applied, as in 'mental healing,' but this branch of the question was not taken up by Liégeois, who studied hypnotism almost entirely from a legal point of view. He, or the writer of the notice, claims that suggestion explains not only sorcery and other magical arts, but oracles

and apparitions. This, of course, is too sweeping an assumption, for although there may be a connection between the capacity for receiving suggestions and the sensitiveness of mediums to spiritual influences (suggestions from the Unseen?), the identity between the two faculties has not been clearly shown, and mediumship and hypnotic susceptibility are not frequently united in the same person. In any case there is a clear distinction between the two classes of phenomena: control by the will of a hypnotist, whether in the form of immediate or post-hypnotic suggestion, and control by an exanimate personality; while the latter form of control frequently renders the medium proof against suggestion from a living operator.

WHAT SWEDENBORG TAUGHT.

When the name of a great spiritual teacher comes to be used as the title of a religious sect, it often happens that the real truths which he enunciated are lost sight of, and that the outside world only sees the external form in which they are presented by the adherents of the faith founded on those teachings. Perhaps this has been to some extent the case with Swedenborg; we are apt to forget that the greater part of the experiences on which his teachings were based were precisely the same as many that form the groundwork of Modern Spiritualism. We are reminded of this fact by a little book on 'The Spiritual World as described in the Writings of Emmanuel Swedenborg,' by J. Howard Spalding (Frederick Warne and Co., price 1s. paper, 1s. 6d. cloth), in which the author states that he was aroused from an unwilling and despairing agnosticism by a perusal of Dr. A. R. Wallace's articles on 'Spiritualism' in the 'Fortnightly Review' (1874), and that he was then enabled to read with interest a volume of Swedenborg's works, 'The True Christian Religion.' In his own words:—

The part of Swedenborg's teaching which most impressed me at this time was his doctrine of the human soul and of the future life. The soul is a spiritual body. It is the man himself. It is clothed with a material body during its first stage of existence, to enable it to act in a material world, fixed and stable, independent of its own states. Death is nothing but the separation of the material envelope from the man, who survives in the plenitude of his humanity. Thenceforward he lives in a world as real as the one he has left, but homogeneous with the spiritual body in which he for the first time consciously exists.

Mr. Spalding's first care was to assure himself that Swedenborg was not the victim of hallucinations, and he regards him as constituting 'a psychological problem of the first order':—

For he asserts, gravely, soberly, and evidently with complete conviction, that for the last twenty-seven years of his life he was in constant intercourse with that spiritual world which, according to him, always surrounds us, but is normally unseen, because our physical eyes are not adapted to perceive it. This was not a case of an occasional 'vision' or 'trance.' Swedenborg states that his intercourse with the spiritual world took place in a state of complete wakefulness of the bodily senses. In this intercourse he met with most of the deceased people he had known during their earthly life, and great numbers with whom he was acquainted historically. He associated with them familiarly for various periods of time, sometimes for months, and was able to satisfy himself that they were the same persons that he had known before, whether personally or by the reading of history.

These statements, as Mr. Spalding remarks, must be either true in substance or completely false. No one can read Swedenborg's works and regard him as an impostor; while the mental faculties he displayed show that he was not insane, nor even subject to continual delusions. He prepared himself for his great work by four years' study of the Bible, learning Hebrew for the purpose, and he 'never showed a trace of the sense of personal importance which is so characteristic of the enthusiast.' 'Sobriety, dignity, consistency, industry, clear perception, method, marked all he said and did; in short, all the indications of a well-balanced mind.'

Any other opinion of him rests on the mere prejudice which regards the claim to converse with the dead as in itself a proof of hallucination.

Swedenborg taught that the spiritual world included three divisions, or, rather, states: heaven, a confirmed love of good and truth; hell, a confirmed love of self and of the falsities by which it is supported; and the intermediate state, or 'world of spirits,' in which man unconsciously lives during his life on earth, and into which he awakes after physical death. In the world of spirits the influences from the other two states meet in the man's mind; during his life on earth his choice is made between them, and after death the results of that choice are disclosed. There are both resemblances and differences between life in that world and life on earth. On waking up in it after physical death, the person finds himself, as far as his senses inform him, exactly what he was before; but the material world has disappeared:—

Every bodily and mental faculty is perfect. His heart beats, his lungs respire, he eats, drinks, and sleeps, he mingles in society, converses with others, and amuses himself according to his tastes. He reads, studies and works according to his aptitudes and the habits he has formed. A man is a man, a woman a woman, and a child a child still. He finds himself in a world with scenery and surroundings closely resembling those of the world he has left. There are hills and valleys, streams, lakes, seas, animals, plants, houses and cities, and people living in them. Swedenborg states that a man does not know, unless he reflects on the subject, that he is not still living in his physical body in a material world.

The dissimilarity is said to consist in the different nature of space, and, therefore, of time. Objects are presented with the appearance of occupying space and being separated by space; but as 'these objects which are sensed by spiritual beings are states of their own minds and of the minds of others,' the notion of space is also dependent on the state of mind of the percipient, and Swedenborg warns his readers against applying fixed spatial notions to the spiritual world: 'for to the degree that time and space are in your thoughts while you read what follows you will not understand it.' Mr. Spalding says:—

If the reality of a non-spatial spiritual world be granted, and that man, as a spiritual being, lives in it, even during his life on earth, Swedenborg's experiences become at once intelligible and even simple. The progressions of that world are as real as those of this; but they are mental, not physical progressions. A man's spiritual journeys consist in all those states of other minds with which he is brought into more or less sympathetic or, it may be, antipathetic relations. Swedenborg could traverse the spiritual world, as it were, from end to end; his earthly body had no relation whatever to these spiritual journeys.

A man's state after death is mainly determined by the development of his conscience, or consciousness of good and evil in the inward mind, during his life on earth. 'Every man has an inner and an outer range of conscious mind. The former is the secret place where, screened from all observation of his fellow creatures, he transacts the affairs of his inner and essential self. The latter is that range of thought and feeling by which he governs his speech and actions in his intercourse with others. In the inner sphere of mind everyone comes to have a predominating love either for God and goodness or for self,' and this choice does not always show in the outward actions; but in the spirit spheres the result soon becomes manifest, and 'this is the process of judgment, the disclosure of what a man really and essentially is, through the removal of those faculties by which it was formerly disguised.'

Heaven is represented by Swedenborg as a place of constant industry and activity. As Mr. Spalding puts it, 'All the angels have their daily occupations, and these are the chief source of their happiness,' because each angel loves the use for which he is fitted and in which he is engaged. 'They have their recreations and amusements, for they are human still,' and would be exhausted by unremitting application to one species of activity. There are administration, guidance, teaching, and worship in heaven, and marriage there is the union of complementary minds.

Evil, in Swedenborg's view, originated in the belief that

man's apparent independence of God was real, and that his virtues and powers were his own, to use as he pleased. Self, though not evil in its origin, is capable of becoming evil if self-love be indulged. Then conscience decays, the perception of difference between good and evil is lost, and the man becomes spiritually dead. It is of such 'dead men,' according to Swedenborg, that hell consists:—

'No one is sent to hell by God. He goes there of his own choice, because there he finds a state which accords with his own, and there he desires to be. . . . He would be more miserable in heaven than in hell. He himself is his hell, and can find satisfaction only in congenial surroundings and associates. . . . There is law in hell, and punishment swift and sure for those who infringe it, inflicted by the man's own associates, who otherwise are restrained from hurting him. Angels are present, not to inflict punishment but to mitigate it. . . . Sooner or later the inhabitants of hell are brought to a state, as regards their relations with others, in which punishment is no longer necessary.

Yet punishment does not eradicate the love of evil. How this is overcome is not very clearly described, and, no doubt, the process of development is individual. Swedenborg's lesson is that as long as a man's character remains the same, his position in the spirit world is not changed. The author, who does not appear to call himself a Spiritualist, has, nevertheless, presented Swedenborg's teachings in a way that almost entirely accords with the philosophy of Spiritualism, and has very clearly set forth the essential points of Swedenborg's doctrine in this useful little handbook.

CHANGE AND DECAY—'THE EVERLASTING HILLS.'

We have received a copy of a school essay which was written by a Harrow boy. It is interesting as a sign of the times and as indicating how ideas which are familiar to Spiritualists are being expressed even in the public schools. The subject of the essay is: 'The Everlasting Hills—Change and Decay.' After referring to Nature as 'the kindest of mothers, the most loving of parents,' the writer says:—

'Life, lived in obedience to the laws of the universe, is happy because sin cannot embitter it. For sin is the transgression of the law. In Nature all things live in obedience to this law, and it is only man that is unhappy because he is artificial in his words, his deeds, his thoughts. . . . The foreknowledge and fear of death make the lives of some humans positively a nightmare of continual dread.

After referring to the fact that while everything changes nothing is destroyed, he continues:—

Even ourselves, when we throw off our casket in the change we call death, are not changed. We are simply freed of a heavy and cumbrous tool. Our body is only a temporary manifestation of ourselves, our ego, and when we have done with it it is not wasted; it is changed 'into something new and strange,' and again is built up into the always changing fabric of life.

In regard to the 'Everlasting Hills' he says:—

They are perhaps the most outwardly unchanged, and yet the forces of Nature—rain, frost and heat—are incessantly eroding away their surfaces. . . . It does not need a poet to appreciate the beauties of the mountains. Their grandeur, their majesty, unpolluted by the hand of man, displays virgin Nature such as is seen nowhere else. . . . God is in all, but in the cares of everyday life we do not notice Him, perhaps, till we are on the mountain side. Then He seems to be nearer than when we are elsewhere. The reason is easy to see. The mountain, more than all else, is to us a symbol of steadfastness and eternity, and as such draws our thoughts from the frivolities of the world to the great truths of life and the hereafter.

THE Christmas number of 'The Light of Reason,' issued by Mr. James Allen, of Ilfracombe, contains four coloured views, postcard size, of that romantically situated West Country watering place, a poem and articles on Christmas themes, such as 'Peace unto All' and 'Cheerfulness,' and a Christmas story illustrating self-control, and especially the control of thoughts, efforts, and resolves, by which we are 'shaping a life which as yet we know not, carving a destiny the outlines of which do not appear, building a spiritual habitation in which the stones of many resolutions bear no resemblance to the finished and perfected mansion.'

AN AUTOMATICALLY WRITTEN POEM.

Princess Karadja, whose name is not unknown to our readers through her writings and addresses, has published through Messrs. Kegan Paul, Trench, Trübner and Co. an English edition of her poem 'Towards the Light,' which was originally written in Swedish, and has been translated into several languages.

The circumstances of its production are singular and interesting. On midsummer night, 1899, the Princess was alone in the chapel of her Belgian residence, praying at the tomb of her husband and eldest son, when she suddenly heard a voice whisper: 'Fetch pen and paper.' She did so, and her hand automatically drew a sun and wrote the words 'Mot Ljuset' (Towards the Light), a design which appears on the cover of the book, and then wrote a poem of several hundred lines. The unseen author announces himself as her guide, who has been preparing her for conveying his message to mankind. Then he tells his story in dramatic and moving language. He had been a rich and pleasure-loving man who, after exhausting every form of indulgence, and feeling his life wasted for want of *something*—he knew not what—had committed suicide. To his horror he found that his thinking self was still alive. As his body had been his greatest treasure, he was unable to get away from its neighbourhood until, by a chain of circumstances which are powerfully described, love and pity were awakened in him, and he found peace.

The teachings in this poem are purely spiritualistic and there are lines, especially in the last four pages, which we should much like to quote. As to the process by which it was received, Princess Karadja says:—

When I took the pen in my hand I had no idea about what I was going to write, but nevertheless I wrote fluently hundreds of verses. I must have become entranced. It seemed to me that the temperature fell quickly. I felt chilled, though the summer heat was oppressive. My soul was detached, all my senses were sharpened and acquired an extraordinary lucidity. I was so distinctly conscious of the spirit voices, that it was almost as if I had written under dictation. . . . Most of the thoughts contained in this poem were not mine five minutes before I wrote them down. Where did they come from? No satisfactory answer can be given to that question. Telepathy is the only possible explanation of such phenomena. . . . For my part I am absolutely convinced that free intercourse between liberated spirits and incarnated souls is simply a question of time.

By 'telepathy' Princess Karadja evidently means a transmission of thought from those in the Unseen to those still on earth; but, as we have repeatedly pointed out, telepathy is but a name for this phenomenon, or for the similar one taking place between the living, a phenomenon which is not explained by merely giving it a name. At present, however, people in general are more eager to search for an explanation than to cultivate and utilise the power; Princess Karadja has been wise enough to avail herself of it without waiting for laboured and doubtful explanations.

The poem in the original Swedish has a delightfully musical flow, and much of this is preserved in the translation made by the Princess herself, on the success of which she is to be highly congratulated. We hope that the prediction contained in the closing lines may be verified, and that the seed thus sown may 'ripen to a crop of richest blessing.'

ACCORDING to the 'Uebersinnliche Welt,' two Dutch doctors have been making a prolonged study of the hereditary transmission of various characteristics, from which it appears that capacities for mathematics and science are inherited mainly from the father, and by the sons rather than by the daughters. Thus 44 per cent. of the sons, and 14 per cent. of the daughters of scientific men inherited their fathers' capacities; while in the children of women of scientific attainments these tastes were always transmitted to their sons, and never to their daughters. Good nature and vicious tendencies, as well as mental defects, were traceable mainly to the father; interest in sport and hunting seems due in a remarkable degree to the mother, as also care of the body and clothing. Punctuality and a sense of honour come from the father, but artistic inclinations mainly from the mother. Probably if the finer faculties, psychic, spiritual and religious sensibilities, could have been analysed, the influence of the mother might have been still more apparent.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, DECEMBER 5th, 1908.

EDITOR E. DAWSON ROGERS.
Assistant Editors ... E. W. WALLIS and J. B. SHIPLEY.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to MR. E. W. WALLIS, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

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NEW GUESSES AT TRUTH.

Mr. H. G. Wells' 'First and Last Things: A Confession of Faith and Rule of Life' (London: A. Constable and Co.) is, of course, an alive book. From beginning to end it is like the talk of a deeply interested and thoroughly roused twentieth century man. But it is more. It is the talk of a man who faces and who wants to talk about the new births of twentieth century feeling and thought. He goes about from point to point, from door to door, with keys, or a picklock, or a jemmy, and everywhere he says—'Look there! Don't be frightened! Don't smother it up! Look!'

The table of contents takes up nearly three pages. There are four 'Books' and sixty-four named Sections:—twelve on Metaphysics; fifteen on Beliefs; thirty-one on General Conduct; and six on Some Personal Things. With sharp eyes and unflinching hand, Mr. Wells hurries us along, rummaging among such human drawers as Socialism; On using the name of God; Free Will and Predestination; The Mystic Element; Personal Immortality; A Criticism of Christianity; Social Parasitism and Contemporary Injustices; The Case of the Wife and Mother; New Starts and New Religions; War and Competition; Abstinenances and Disciplines; the Need of Prayer and Worship; Possibility of a new Etiquette; Sex; The Institution of Marriage; The Nature of Love; Love and Death; and so forth: all important, and some of it what some people would call 'breathlessly interesting'; some of it, indeed, quite perilous as things go.

Mr. Wells must never be 'taken quite seriously,' to use a frequent phrase: that is to say, he is always a rich experimenter, a manufacturer of splendid colours and gigantic phrases, true for the moment. He intimates as much in the conclusion of this book. He ends by saying that 'these broken confessions and statements and moods' are 'provisional and personal.' 'I began by disavowing ultimates,' he says. 'My beliefs, my dogmas, my rules, are made for my campaigning needs, like the knapsack and waterbottle of a Cockney soldier invading some stupendous mountain gorge.' He has been himself for the moment. At all events it was part of the mystery. 'It does not matter at last at all if one is a little harsh or indelicate or ridiculous if that also is in the mystery of things.' 'In

the last resort I do not care whether I am seated on a throne or drunk or dying in a gutter. I follow my leading. In the ultimate I know, though I cannot prove my knowledge in any way whatever, that everything is right and all things mine.' These are the very last words of the book: and they certainly help us to understand it.

Take the references to life persistent beyond death. On page seventy-seven he says, quite placidly and, apparently, believably: 'Perhaps as we pass from death to life all things become beautiful.' That occurs in a section on 'The Mystic Element,' and it looks like quite serene and settled faith. But turn to the section on 'Love and Death' (page 238), and there find him turbulent against belief in persistent life. At death, he says, 'the experiment will be over': the dissolved crystals will 'go down the waste pipe.' 'The dead stay where we leave them'—as pictures. In any other sense, they are only distressful and disagreeable to think of. They suggest 'dim uncomfortable drifting phantoms, that have no kindred with the flesh and blood I knew. I would as soon think of them trailing after the tides up and down the Channel outside my window.' He shudders and shrinks. He does not understand that Stevenson and Henley and York Powell may be more real than his pictorial memories. These men he met at the roadside inn of life, he says. It was but a halt on the journey. 'Death comes to part us and turn us out and set us on the road again.' But he does not stand by that. He does not want the road for a fresh pilgrimage. 'The dead stay where we leave them,' and the memory of them, fixed by pathos and the power of imaging, is all that is left. 'There they sit for ever, rounded off and bright and done':—rather a poor show! one might say.

Perhaps Mr. Wells has been a little over-influenced by the floating tales that get into the comic cuts compartments of the newspaper world; for he suddenly bursts out: 'I have a real hatred for those dreary fools and knaves who would have me suppose that Henley, that crippled Titan, may conceivably be tapping at the underside of a mahogany table or scratching stifled incoherence into a locked slate! Henley tapping!—for the professional purposes of Sludge!' But why 'dreary' fools and knaves? Why 'Sludge'? Why not signal if one wanted to send a message? Why scoff, by implication, at telegraphic needles and clicks? But Mr. Wells thinks that if Henley communicated at all he would do it as though he were violently indignant or drunk, and 'instantly smash the table.' Well, let him—if he can! But all that shows temper, and bias, and—ignorance.

We are sorry to say 'ignorance,' because the book indicates a really wonderful amount of knowledge; but not knowledge of the fundamental science of life and substance on various planes. Thus, on this very subject, Mr. Wells says, of Christ's persistence after death, 'I could love him, I think, more easily . . . if he had lain in peace in his sepulchre instead of coming back more enhaloed and whiter than ever, as a postscript to his own tragedy.' Those last ten words almost demonstrate that he has no knowledge and no outlook beyond matter as it is known in Fleet Street.

Still, if we hark back to page eighty, we find just a gleam of light. 'I do not believe I have any personal immortality,' he there says; 'I am part of an immortality perhaps.' At death 'my substance returns to the common lot.' 'I am a temporary enclosure for a temporary purpose.' At death, the structure will go, and disperse 'like the timbers of a booth after a fair.' Well, but when the timbers of a booth after a fair are dispersed, the players go somewhere, and begin playing again. The timbers are indeed nothing, but the players may be very important, if only as a 'part of an immortality.' The truth is that Mr.

Wells, as a big philosophical Socialist, is too restive about the 'egotism' of personalities. 'My idea of the unknown scheme is of something so wide and deep that I cannot conceive it encumbered by my egotism perpetually. I shall serve my purpose and pass under the wheel and end.' But he admits that is all a mere matter of feeling. I may be altogether wrong about it, he says. Yes, and he may be wrong, and curiously morbidly wrong, when he opens his brain and heart to us and says: 'I cannot believe in a God who is always going about with me.' He would not mind being socially merged in God.

But, even about this, we conclude that it is altogether a matter of moods, or imaginative romancings; for, earlier in the book, he seems to get a glimpse of that spiritual Theism of which he probably stands in need, and which would assuredly give clearness, cohesion and unity to his somewhat incoherent if brilliant ventures. We give the passage entire, and leave the matter there. He says:—

At times, I admit the sense of personality in the universe is very strong. If I am confessing, I do not see why I should not confess up to the hilt. At times in the silence of the night, and in rare lonely moments, I come upon a sort of communion of myself and something great that is not myself. It is perhaps poverty of mind and language obliges me to say that then this universal scheme takes on the effect of a sympathetic person—and my communion a quality of fearless worship. These moments happen, and they are the supreme fact in my religious life to me. They are the crown of my religious experiences.

ON THE OTHER SIDE.

Steadily but surely Spiritualism is 'leavening the whole lump,' and one by one leading preachers are finding how true it is and how helpful it may be to them in their work. Some time ago we quoted from a sermon preached by the Rev. A. M. Mitchell, M.A., Vicar of Burton Wood, and in the November issue of his 'Parish Monthly' he gives another Spiritualistic sermon entitled 'On the Other Side.' We regret that we are unable to reproduce it in 'LIGHT,' but the following extracts will be sufficient to show the broad-mindedness of the preacher. He says:—

When we 'pass over' it will be to 'the Other Side.' The study of 'the Other Side' does not receive the attention it rightly claims from professing Christians. It is not made, as we would naturally expect, the subject of devout meditation; and of speech about it, formal and informal, there is far too little. Our silence concerning 'the Other Side' is not a token for good; it is not to be commended; it reveals an ugly fact—that nominal Christians are of the world, worldly. To the multitude of orthodox religious professors it does not shine forth from the unseen a substantial, bright reality; the fair Haven of God, the glorious Kingdom of our Father. To the spiritual man the veil which separates the unseen from the seen is very light, very thin; so thin as to be penetrated by the golden light from 'the Other Side,' but, alas, by our selfishness and carnality, by our love of the world and worldly things, we have made it a veil, heavy and dark, and altogether impenetrable. . . . Said Johnson to Garrick when the latter conducted the Doctor over his new and magnificent residence at Hampton Court, and showed him, with a minuteness of detail, all its luxurious appointments, 'Ah, Garrick, these are the things which make a deathbed terrible.'

The fact of continuous, unbroken life, of life here prolonged beyond, troubles far too few in these pleasure-loving, religious-worldly and money-piling days. If 'the Other Side' were as real to us as this world is, we could not set our affections on things of earth and lay ourselves out to make contracts with Satan, that we may buy the shadow for the substance.

Strange, too, as it may appear, the prospect of 'dying' shuts out 'the Other Side.'

The thought of passing from 'here' to 'there,' of quitting earth for the 'beyond,' fills us with a horrible dread and overwhelming fear. With all the determination we are capable of we shut out of mind the thought of the body's dissolution and, with it, the reality and contemplation of 'the Other Side.'

This horror of so-called 'death' is altogether without justification. 'To die' is an ordinary and inevitable happen-

ing, it is no leap in the dark but a step, perhaps the most important step of all, in a life of progression. 'Death' does not predicate life closed but life continued, prolonged, projected into the unseen.

The fear of passing hence is, from the Christian point of view, unreasonable, for it is the fear of the non-existent. . . . Any man who struggles to live the Christ life need not fear the summons to go hence, and be no more seen, one bit more than he fears to obey the summons of his best friend, or nearest relative, to leave his home for another part of the country, or for a foreign shore. Why are nominal Christians so inconsistent in their beliefs? Why do they say one thing with their lips whilst believing another in their hearts? We speak of 'passing' as if it were death, as if Christ had never died and revived. It was a saying of the ancients, the men whose gods were the work of men's hands, 'Death is the gate of Life.' Too commonly 'death is the gate of death' to the disciples of him who claimed to be 'the Resurrection and the Life.'

We speak of 'the last long journey.' What authority have we for such an assertion, and who gave us this authority? How do we know the journey from 'here' to 'there,' from 'earth' to 'the Other Side,' is long? Is it not 'One moment here, the next beyond'?

The spirit world is ever with us, it is never far away, so close it is to us that we even walk in the midst of the discarnate, and holy angels. Faber is quite definite in his pronouncement as to spirits:—

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

How often is the passing soul seen to be in communion with those who have gone before!

Just the lifting of a latch, the opening of a gate or door, the withdrawing of a veil, just a step and, lo! we find ourselves on 'the Other Side,' the newest, latest accession to the great majority.

So natural will be the transition to 'the Other Side' that at first, may be, we shall not realise the change which has come to us, our transfer from the earth house to the heavenly. Great will be our wonderment, intense our joy and felicity, delicious our sense of rest and peace! Gradually the truth will dawn upon us, 'I have died. I have left my body. I am now discarnate. The thing I feared so greatly is passed and over—I am dead, and yet alive for evermore.'

All do not 'pass' consciously. Some observers assert the greater number are borne away from the earth life in a state of unconsciousness. Whether this be so or not, the passing of a soul may, not unlikely, be more distressing to the on-looker than to the passing one. Archbishop Tait, when his passing time drew nigh, is reported to have said, 'If this be death, death is not so bad.'

Life experiences vary greatly, and with some the angels deal very tenderly, bearing them in sleep, or unconsciousness, from the mortal body, laying them gently down 'in a fair and peaceful garden, carpeted with verdure, overhung with beautiful foliage, and intersected with silver streams.'

With the full realisation of the great transition we shall find ourselves to be ourselves, ourselves only. Our senses, quickened and spiritualised, will be with us. We shall see and hear, and taste and smell, and touch and handle as before, only always with pleasure and delight.

Memory, temperament, character, and all that goes to make up personal identity continue on 'the Other Side.' Life there is not what so many understand by 'future life,'—a transformation scene in which everything is changed, where even the remembrance of the earth life is done away, blotted out for ever, and we do not so much as recognise ourselves to be ourselves, to say nothing of the recognition of our neighbours. No! on 'the Other Side' we shall find earth life prolonged; our senses, our powers, our affections, our sympathies, our humanities are preserved for us. We do not 'go to heaven,' as the saying is. Heaven comes to us, and we take it with us when we pass over to 'the Other Side.'

Are 'the Dead' dead to all that concerns human life? Can they make no sign from out of the silence into which they have entered? If we in spirit can see behind the veil and fill our souls with heaven, can they not, for their part, see the world from which they have passed? Can they not, for purposes of Divine help and consolation, visit the old familiar haunts and join themselves, unseen, to those they loved whilst in the body, and whom they cannot cease to love now they are delivered from the burden of the flesh? The testimony of credible witnesses as to manifestations from out of the silence may not be scorned. These, to the spiritual, are as real and sure, and as worthy of acceptance as

the happenings of earth. 'The Other Side,' and all that pertains to it, is spiritually discerned.

The discarnate may be desirous of making spiritual revelations—of affording spiritual help. Surely this *must* be their attitude! They may be longing to impart to us, who have not yet passed over, some heavenly comfort, some spiritual blessing, but we who need may be unable to receive. Our minds are not clean enough, our hearts are not pure enough, for manifestations and revelations from 'the Other Side.' Our undeveloped, unspiritual state effectually checks and thwarts the efforts, on our behalf, made by those 'gone over.' The higher powers can only help those nearest to them; they are unable to reach down to the lower intelligences.

The Communion of Saints is an article of belief which carries the nominal Christian no further than a vague, half-doubting assent to the reality of angels and a possible shadowy existence of the departed. To the generality of professing Christians there is no Communion of Saints, and the Creed of the Church, in their case, would lose nothing by the deletion of its most comfortable article.

It is beyond all doubt that 'the Other Siders' do reveal themselves to their incarnate friends while they sleep. Dreams *are* sometimes made of right good stuff, such stuff as visions and revelations are made of. There is nothing fanciful or extravagant in such a statement. Thousands of devout and honourable people all the world over are ready to confirm it. Take such a dream as this, related by one whose word cannot be doubted and who, as being still in the flesh, can be called on to verify it.

A young man 'passed' in South Africa, far away from his North of Ireland home. Since he went over to 'the Other Side' his widow mother has seen her 'dead' boy three times as she lay in sleep. On all three occasions his face suggested an abiding happiness and peace. His activity was very noticeable—he seemed as if he could brook no delay, as if he might not linger on his way. What makes these dream appearances so remarkable is that, on the second of these occasions, the young man was wearing a most beautiful coat—so beautiful that it evoked an exclamation of admiration from his dreaming mother, 'Oh! Harry, what a beautiful coat!' And in her dream she touched the coat, put her hand upon the shoulder, and so doing became conscious of a most delightful sensation, unlike any she had ever known, and altogether indescribable. Says this lady mother: 'I can feel the soft, beautiful, indescribable sensation in my hand to this very hour.' This did not happen yesterday, but years ago.

Dreams do not stand alone as means of communication between 'quick and dead.' If there is such a thing as telepathy, which may be defined as 'the sympathetic affection of one mind, or person, by another, at a distance, by other means than those generally recognised,' no stretch of the imagination can possibly restrict its operations to those in the flesh. Telepathy finds its highest sphere of action among the discarnate on 'the Other Side.' The flesh it is which hinders and hampers its operations in the earth life, not wholly but in part. Those who have gone away from us, those, that is, who are now living under free, untrammelled, telepathic conditions, must be able to impress more powerfully, and influence more effectually, those who believe that God's children are ever and always one great society, bound indissolubly together in 'one communion and fellowship.' Apart from telepathy the Communion of Saints, to all intents and purposes, is a dead letter. This it is which explains many thoughts, very real, very inspiring, 'heavenward soaring,' of which no other explanation can be given.

As Angels in some brighter dreams,

Speak to the soul when man doth sleep,

So some strange thoughts transcend our wonted themes,
And into glory peep!

That there can be communion between 'the Other Side' and this, without the clairvoyant medium, is abundantly evident. 'The Other Siders' can and do materialise spontaneously, unbidden and unasked for. Manifestations of this kind are too well authenticated to be laughed away as old wives' fables, or the fond inventions of hysteria. If for the discarnate to materialise is deemed an absurdity, or a thing impossible, or a blasphemous deceit, we must be ready to give account of and explain away certain Bible statements which certainly, to go no further, countenance the belief. Three references out of many will serve our present purpose:—

- (i.) 'And he put forth the form of an hand and took me by a lock of mine head.' Ezek. viii. 3.
- (ii.) 'In the same hour came forth fingers of a man's hand, and wrote over against the candlestick.' Dan. v. 5.
- (iii.) 'And there appeared unto them Elias with Moses; and they were talking with Jesus.' Mark ix. 4.

If the incidents here recorded do not mean 'materialising' we shall be thankful to be told what they *do* mean.

The belief, secret or expressed, that discarnate spirits do materialise, and so manifest themselves to our beloved as they were on earth, makes people, otherwise sensible, very much afraid. The mere thought of seeing visibly one of our well-known 'dead' literally makes them quake for fear. They can get no further than 'ghosts,' and 'things uncanny.'

Strange that, whilst we profess to look forward to life with these discarnate ones, we should dread so much the thought of seeing one of them—one, only one! Our fear and terror show how ignorant we are of things spiritual, and especially of our own spirits. 'Men would not be so afraid to see spirits if they were better acquainted with their own.'

The faces of the blessed discarnate are represented as looking only one way: Godwards, to the glorified Christ. Is this really so? Do these emancipated ones look ever unto Jesus and never unto man? Surely their faces are turned towards us, as well as towards heaven; looking unto us they look unto Jesus and see the glory of God; we are still a concern to them, as they to us: they love us still; and help us, when they can, and all they can, from 'the Other Side.' They who compose 'so great a cloud of witnesses' are no idle gazers, no listless spectators of us and ours, but active helpers rarely seen (it may be) in the Christian life. Of those who have gone over to 'the Other Side' let us think on this wise, to our own endless comfort and God's great glory.

The prayer of Dr. Samuel Johnson, as given in Boswell's 'Life,' is, perhaps, one of the sanest and most helpful ever given to the Christian world, and may be commended to the attention of all who are believers in spirit life, and who, may be, regard themselves as prisoners of hope, greatly longing for deliverance, for passage to 'the Other Side'—'to be unclothed that they may be clothed upon':—

'April 26, 1752, being after 12 at night of the 25th.

'O Lord, governing heaven and earth, in whose hands are embodied and departed spirits, if Thou hast ordained the souls of the dead to minister to the living, and appointed my departed wife to have care of me, grant that I may enjoy the good effects of her attention and ministration, whether exercised by appearance, impulses, dreams, or in any other manner agreeable to Thy government. Forgive my presumption, enlighten my ignorance, and however meaner agents are employed, grant me the blessed influences of Thy Holy Spirit, through Jesus Christ our Lord. Amen.'

A CONVINCING SPIRIT MESSAGE.

It is a well-known fact that some of the most convincing evidences of the presence of spirit friends are given unexpectedly, and in illustration of this fact Mrs. M. McCaslin, writing in 'The Sunflower,' gives an interesting account of a recent experience of her own. She says:—

A dear friend had passed to the spirit life early in the spring, when making arrangements to visit the Lily Dale camp. He was familiar with psychic phenomena and it was but natural to expect him to manifest. But the summer passed without any evidence of his spirit presence.

Near the close of the season a medium described this friend, giving the initials of his name, and pointing directly towards the writer. But almost immediately a person sitting in the rear of the audience, in line with where the medium was pointing, arose and acknowledged the test, receiving a message from the departed.

Several weeks passed and then a mediumistic friend described the spirit to me, and said: 'He tells me this: "You thought I was coming to you when another party recognised me. I was there all right, and saw you, but also noticed an old friend directly behind you, and used my strength to give him greeting, determined to come to you in a more private way, with the message I had for you, as soon as possible. There is a picture of mine I want you to have. She (indicating a mutual friend) has it, and will give it to you. A spirit here tells me there is a letter for you that has miscarried. The writer is anxious for you to get it, but it has gone to a suburban station. The spirit says she is the mother of the writer of this letter. See if she is correct. Don't think your spirit friends have ceased to care for you because you don't hear from them. They may be trying hard to communicate when you don't know it, just as I did several times before reaching you."'

The photograph and letter have been obtained. There was no chance for collusion of any kind, and the medium (a dear, personal friend) gave the message as freely as a glass of water. Neither would mind-reading explain the method by which the letter and photograph came into possession of the writer.

THE ROMAN CHURCH AND SPIRITUALISM.

Spiritualism is again receiving attention at the hands of the Roman Church, which is in itself an admission that it is now a force which has to be reckoned with, and that the Church dreads the advance and propagation of Spiritualistic teachings.

The latest apologist for the Catholic standpoint is Monsignor Croke Robinson, M.A., a Fellow of New College, Oxford, and formerly a clergyman of the Church of England; and his manner of dealing with the subject shows that he has little first-hand information.

In the first of a series of sermons on 'Satanic Occultism,' reported in the 'Catholic Times' of November 20th, the Monsignor spoke of the decay of materialistic beliefs, which had led to the increase in Spiritualistic beliefs and practices. The case should really have been put the other way. The death-blow to materialism has been given, not by the Roman Church, her teachings or her anathemas, but by means of the phenomena of Spiritualism, the authenticity of which has been guaranteed by reputed scientists of world-wide renown.

Monsignor Robinson does not deny the reality of Spiritualistic manifestations, and says that there is absolutely no doubt that evil spirits do appear and that those who take part in the séances are in communion with them. Presumably he has had no experience of messages given from the other side, for these furnish abundant evidence to disprove such reckless statements. As is well known to Spiritualists, these messages are, in general, uplifting in character, and tend to the elevation of humanity. We have frequently heard of doing evil that good may come: it is a novel suggestion to do good that evil may come.

The learned priest says: 'We know that the lost are for ever chained in hell.' We know nothing of the kind, and we refuse to worship such a presentation of the Eternal which pictures Him as a being like ourselves in form, but unlike in feeling; for what man, however degraded, if of sound mind, would take delight in the inexpressible physical sufferings of millions of the human race, such as are described in Catholic treatises on hell?

Monsignor Robinson says that some Spiritualists have been found to be deliberate liars, and clings to that as an argument against Spiritualistic phenomena. He does not seem to be aware of the fact that in the exposure of fraudulent mediums and deceptions of all kinds in connection with Spiritualism, the prominent part has almost always been taken by Spiritualists themselves. But can the Roman Catholic Church produce a faultless record in this respect? Has there never been a deliberate liar among her leading members? Has Monsignor Robinson forgotten the famous Manning-Talbot correspondence, suppressed in all editions after the first in Purcell's 'Life of Cardinal Manning'? The biographer admits that for years, while Manning remained in the Church of England, he was speaking with a double voice; but with regard to this correspondence, he says that it was 'a diplomatic correspondence of a most effective and successful character.' Many are the uses of rhetoric!

Monsignor Robinson himself utters what he must know to be a deliberate exaggeration when he says that 'in every case there is moral deterioration in those who consult spirits.' What proportion of Catholic churches and other buildings have been erected as the result of consultation with the spirits or apparitions of departed saints? He speaks of those who have lost their faith in Roman Catholic tenets by reason of their Spiritualistic investigations. Admittedly, many have ceased to belittle the Eternal and have taken a more noble and comprehensive view of the Source of All than that presented by the limited terminology of the Roman Church. Spiritualism teaches us not how to become diabolically possessed, as Monsignor Robinson contends, but how to help to a better condition maliciously disposed, earth-bound spirits, whose existence we do not deny, and to cultivate the friendship of the noble and pure and good.

'The evil,' says Monsignor Croke Robinson, in conclusion, 'is no new one.' Let him keep his description of Spiritualism as an evil if he wishes, but if all Spiritualistic phenomena are

taken away from the records of the Roman Church, there will be no Church remaining; if he treats the Bible in the same way he will have no Bible left; every book from Genesis to Revelation will be depleted, and many of them deleted.

DUDLEY WRIGHT.

MESSAGES FROM THE DEAD.

A recent number of 'The Swastika' contains what purports to be 'a true psychical experience,' by 'E. C.,' whose husband died in 1903, leaving her on a large and lonely ranch. After a long illness, she had been out and returned to the house, when the dog, who had followed her, suddenly sprang up growling, and ran out onto the lawn, where he crouched down, whining and howling. 'E. C.' picked up her pencil, and on placing it on the paper found she could not move it; it seemed to be pulling away from her like a nail drawn by a powerful magnet. It suddenly dawned on her to let it go, holding it lightly between her fingers; it rapidly wrote a sentence and then stopped. The room was almost dark, but on going outside she saw that the writing was that of her husband; the words were, 'Death is blessed rest,' with his name in full.

This was only the beginning of a series of strange events. Tables and chairs moved wildly, raps were heard, writing in different styles was given, in some cases correctly written in French and German, languages with which she is not familiar, and there were periods of unconsciousness in which names and personal descriptions of deceased persons were given to her. In one case the name of the brother of a gentleman present was given, together with his appearance and the cause from which he died. At one time her husband wrote about his own death, saying:—

I did not know I was dead. I heard you crying in the hall and ran out to see what was the matter. I took hold of your arm, and I was never more astonished in my life when you paid no attention to me. I did not know what had happened until I saw my mother, and then I realised that I had passed over. You frightened the lady with the white pitcher half out of her senses.

The writer says that her husband had died at a hotel, and on inquiry the porter told her that there was a lady present who was drawing ice-water in a small pitcher, but whom she had not noticed. One day she wrote: 'Do you know who this is? It is May. They are going to take me to Beatrice, and I don't want to go.' May was a friend whom she believed to be living and well, and she did not know anyone named Beatrice. In a few days she heard that May had died some ten or twenty minutes before the message was written, and that the body was to be taken to the town of Beatrice, Nebraska, for burial.

The writer had had no experience in Spiritualism, and dreaded the unknown power which at times forced her to write. Among the sentences written were these:—

God is Divine Intelligence. The life principle, once created, cannot be destroyed. Death is only a natural change, and the spirit world is nearer than you think. Never doubt there is a future existence; fear not, the change is only a natural advancement, and there are opportunities in the spirit world for continual improvement.

MUSICAL child-prodigies are a standing puzzle to the psychologist. Mischa Elman, who has just concluded a season in London, has ripened by study from a precocious child to a remarkable young performer; it seems as though such children played and composed music at first by an uncontrollable impulse not altogether residing in themselves, and later on either lost their power or, if they retained it, did so by personal application and conscious mastery of the theory and practice of music. Georg Szell, aged eleven, the latest of the long series of child-prodigies, is thus described as changing in a moment from a very boyish boy to an expert musician: 'He insisted that I should give him a theme, and began to play. His face grew serious at once, as if another personality was taking possession of him. His eyes were now half closed, as if in a semi-conscious dream, and his lips were set.' He was 'hearing' all the instruments of an orchestra as he played. His music 'had a meaning; it was expressive, and so noble, so classical, so human.' The problem is, what was that 'other personality'?

MR. STEAD'S CROSS-CORRESPONDENCES.

Mr. W. T. Stead writes us :—

In noticing in 'LIGHT,' p. 562, the article 'More Messages from the Dead' in the current number of 'The Review of Reviews,' you suggest that it would be better to let Mr. Myers suggest the best method of establishing his identity. I thought I had made it clear in the article under review that although Sir William Crookes suggested the experiment, the precise form was proposed by Mr. Myers as the first of a series of experiments. Mr. Myers's idea was to establish a proof of common intelligence by communicating sentences in halves to two persons at a distance from each other. That he has done, and the text of eleven of the fifteen sentences thus communicated was published in the Manchester 'Daily Mail' last month. But of the fifteen sentences four did not fit, and the reason which he gave for this was that he had communicated the missing segments of the sentences to two friends of his own, who were unknown to each other and unknown to me, and he hoped to be able to influence them to send the missing segments of the sentences to me and thereby to afford a proof of his identity, because he alone knew with whom he was in communication. I told him at the time that he was playing double or quits, and that he would find it very difficult to influence these other communicators to send their messages to me. The result has justified my misgivings. Mr. Myers intends to take the next step as soon as I am at leisure to conduct the experiment.

I only write for the purpose of assuring you that I have not taken any action in this matter without asking for the advice and direction of Mr. Myers.

Regarding the full text of the eleven sentences, which we give below, Mr. Stead says :—

The passages quoted were all that were written each time, they were not taken from other sentences. The sentences or fragments of sentences quoted were definitely given on each occasion as the words that were to form the cross-reference. They were as follows :—

Written at Stockwell, 9-9.30.
'Miss K.'

Written at Ealing, 10-10.30.
W. T. S.

- | | |
|--|--|
| 1.—Each man works out some part of the divine scheme. But | None can tell— |
| 2.—The world invisible is behind all that you see. And | No one living has yet conceived— |
| 3.—The laws which rule the universe are as yet but dimly apprehended, and | You need most what you esteem least. |
| 4.—The body has its spiritual counterpart. But | Not for many aeons dare we hope— |
| 5.—Better left alone. Unless | Whoever will let him dare and fear not. |
| 6.—Remember that all are links in one great chain, and | You will discover much more. |
| 7.—Fellowship of mutual sympathy is the best equipment, and | (and) Whatever happens do not flinch. |
| 8.—Certain inevitable obstacles due to premature disclosures count for little, and | Peradventure if you essay this experiment— |
| 9.—Without regard for necessary conditions all tests are likely to fail, however. | Whoever means to investigate the other world must rid himself of all— |
| 10.—The open secret will never be revealed until | (When) the opportunity is given do not delay, but seize the unreturning moment to record all that is taught. |
| 11.—The reward of the patient, sincere investigator is only delayed though | When you realise the results which follow the scientific realisation and the persistence of the personality after the change we call death you will marvel that you can waste time on any other study. |

'Mr. Myers sometimes supplemented his sentences by explanations. He said : "The messages I will give you and Stead will contain a variety of inner meanings." On one occasion he complained to "Miss K." that "Stead is about as passive as a smouldering volcano." On another occasion he wrote : "Stead may receive an obviously superfluous monosyllable. Put it in brackets in publishing." This was written before sentences 7 and 10, where the superfluous monosyllable subsequently occurred. In No. 7 a curious thing happened. "Miss K.," on taking the sentence, wrote :—

"I hope that is right, Mr. Myers, but as my hand wrote the last word 'and,' my mind suddenly seemed to interpose the word 'or' ? Was it you or was it my own unconscious interpellation ?"

'Mr. Myers replied : "'And' is quite correct, but Gurney, who is here also this morning, wished to substitute 'or.' Hence your receiving a cross-vibration. This may possibly affect Stead." The curious thing was that I received the

word "and" at the beginning of my half of the sentence, as if to emphasise his protest against what he described as Gurney's "ill-advised but entirely well-meant suggestion."

THE DUKHOBORS AND THE SPIRIT WITHIN.

The Dukhobors of Canada, who are often regarded as half-crazy fanatics, are defended in the Chicago 'Home Herald,' quoted in the 'Literary Digest.' Mr. Bruce Barton says of them that they regarded the ministrations of the Russian Church as meaningless, and in compliance with the teachings of Christ, refused to bear arms or to resent injuries by force. They believe in one God rather than in a Trinity, regarding Christ as a saviour and a great teacher :—

Every man is divine in that he has the spirit of God within him ; Christ was divine because he had more of this spirit than any other man. . . . They accept the Bible as a great and true book, and they quote it very often, but they do not think that it, or belief in it, is essential to salvation. The true Church exists everywhere throughout the world in those whom God himself has chosen, whether Jews, Mohammedans, or Christians. Salvation is not a matter of forms or theories, or of churches, or of gifts to the poor. It comes through a change in the inner life. They talk very little about religion or rules of conduct and a great deal about the 'God within.'

The religious excitement which led to their abandoning their homes and wandering about the country was, we are told, only participated in by a minority of them, and was brought about by some foolish letters in the paper which serves as the organ of their sect. The majority, including the better informed element in every village, have, it is said, always discouraged these 'pilgrimages.' The name of the sect means 'wrestlers with the Spirit,' or those who engage only in spiritual contests with spiritual weapons.

JOTTINGS.

In a letter to Mr. James Robertson Dr. Alfred Russel Wallace says : 'I thank you very much for your work on "Spiritualism : The Open Door to the Unseen Universe." I have not yet had time or energy to read it, but I have seen enough to show me that it must be read *through*, and I am glad to find that we have come to very similar conclusions on certain disputed questions.'

Rightly or wrongly, we entertain the idea that Spiritualism is synonymous with religion. It is universal—accepts all truth and admits the good in all. We agree with the late Principal Caird that : 'Whilst religion has no existence as a mere abstract notion apart from the positive religions or the religious experience of the world, yet that experience would have no meaning or interest for us *as* religious, but for the fact that, consciously or unconsciously in all our observation of it, the idea of religion is pre-supposed. . . . The universal or ideal element does not exist apart from, but realises and expresses itself in the particular.'

In 'The Gentleman's Journal' for November 21st, 'T. K. B.' has a useful letter, under the heading, 'The Dangers of Spiritualism,' with reference to a story by Robert Overton, entitled 'Keep that Gate Shut,' which appeared in that journal on October 24th. 'T. K. B.' asks : 'Should we be bidden to "Seek and ye shall find : knock and it shall be opened unto you" if God had shut the gate ?' and says, 'if God shut it first, and so meant it to be shut, it would need more than the power of man, incarnate or discarnate, to open it again.' We might add, what is the use of a gate at all if it may not be opened ?

Robert Overton, in his story, points out what he regards as the 'danger' of communication with spirits, and to emphasise this he makes a spirit wife recommend her husband to commit suicide in order to join her on the other side. R. Bulfield claims that Mr. Overton, if he had any special knowledge of Spiritualism, would know that it teaches that destroying the body does not destroy the immortal self, and that the crime of self-murder 'meets its due punishment in the other world, and can only be expiated by much suffering and repentance.' Mr. Bulfield mentions a communication, made at Manchester, by a spirit who stated that he had committed suicide by drowning, giving time and place (which were found to be correct), but, 'instead of recommending his widow to do likewise, he was overwhelmed with sorrow and remorse at the awful and wicked deed he had done.'

In the Manchester 'Dispatch' of November 30th, Mr. Beckles Willson gives reasons why messages from the dead are not improbable and says: 'If (as I ask elsewhere) the case of Mrs. Piper alone, a person under rigid surveillance for years, has convinced some of the profoundest intellects of the period that disembodied spirits are responsible for her utterances, why should the mind of the average materialistic person, who has made no investigations into the subject whatever, reject the probability of other and similar manifestations?'

Mr. Willson concludes that: 'The truth of the matter is, people will go on believing just what they choose to believe, irrespective of evidence. Doubt becomes a dogma, as in the case of the eminent Professor von Helmholtz, who denied the very possibility of telepathy in these terms: "I cannot believe it. Neither the testimony of all the Fellows of the Royal Society, nor even the evidence of my own senses would lead me to believe in it." Faced with such an intellectual *impasse* the traveller may as well turn back from the road of the occult.'

The 'Union of Ethical Societies' and the 'Secular Education League' are up in arms against the 'education compromise,' and while it is admitted that the latest Bill on this interminable subject is laudably designed to secure a settlement of the 'religious difficulty,' or sectarian strife, by 'adjusting ecclesiastical influence in the elementary schools,' it is pointed out that 'the final settlement of this problem will necessarily have to rest on a satisfactory principle,' *viz.*, that of 'disconnecting the religious teaching altogether and entirely from our educational system, and emphasising in this system sufficient physical, intellectual, and more especially, moral education.' 'History has shown that the common school cannot serve two masters—the Churches and the nation. The principle of religious equality logically involves the exclusion of all "isms" in the interest of concord and equity.'

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.

Transfiguration Lessons.

SIR,—In the recent article on 'The Transfiguration' ('LIGHT,' p. 497), and in the subsequent discussion, no mention has been made of two lessons which, as it seems to me, that occurrence obviously teaches. May I supply the omission?

The lessons I refer to are: That Christ, in taking with him to the Mount on that occasion three of his disciples, sanctioned for ever the attendance of Christians at séances; and that when in their presence and that of Jesus, Moses and Elias, a voice came from heaven affirming that Jesus, as God's beloved son, was to be 'heard,' it was intended that the disciples should draw the inference that the teaching of Christ ranked above that of the older Jewish authorities—the Law and the Prophets; Moses and Elijah standing in the narrative for special types, not of passing over, but of teaching: Moses as lawgiver, Elias as prophet.—Yours, &c.,

Sutton Coldfield.

E. D. GIRDLESTONE.

Is a 'Seer' a Medium?

SIR,—In Dr. Berridge's letter in 'LIGHT' of November 14th St. Paul is represented as 'considering the question of hats an essential feature of religion,' and as advocating, by his example and teaching in regard to speaking under inspiration in an unknown tongue, that very confusion which he is so earnestly deprecating. The fact is, as anyone who studies the subject may see for himself, that St. Paul is dealing in a wise and kindly manner with certain abuses which had arisen in the Christian assemblies.

For a woman to speak in public with her head uncovered was shocking to the Greek sense of propriety; therefore she should wear a covering on her head. For several Christians to speak together, under inspiration, in unknown languages, caused confusion; therefore they must speak in turn, and that only if there were someone present who could interpret, by inspiration, what was spoken; if not, these must all be silent.

St. Paul is dealing with actual facts which needed regulating, with the clearly-expressed object that, in Christian assemblies, 'all things should be done decently and in order' and that 'all things should be done unto edifying.'—Yours, &c.,

J. A. JAMES, B.A.

Dodington Rectory,
Chipping Sodbury.

Information Desired.

SIR,—We have a small private circle here for psychic research in a quiet way, and for endeavouring to communicate regularly with friends who have passed on to the spirit world, and we recently received some particulars by semi-automatic writing regarding a spirit friend who, we are told, lived in a little village called 'Newton Parva,' in the South of England, Devon or Cornwall apparently, and who passed over about 1775.

As we can find no trace of any such name in any gazetteer, we should feel greatly obliged if any reader of 'LIGHT' would tell us if such a place exists, and, if so, where it is situated; possibly the name may be now in disuse or merged into some other. Any information that would help us to prosecute further inquiries would be gratefully welcomed by our little circle.—Yours, &c.,

KATE GARRETT.

Retreat, near Cape Town,
South Africa.

The Prevention of Crime Bill.

SIR,—Miss Lucy C. Bartlett, of the Howard Association, whose letter appears in 'LIGHT' of November 28th, appears to misunderstand the adverse criticism directed against Mr. Gladstone's Bill. Theoretically we must all agree that it is desirable to detain under some kind of asylum treatment those whose perverted will, or lack of will, is so considerable that they cannot resist the criminal tendency. It is when we come to the proposed solution that we differ. Miss Bartlett tells us that it will rest with the criminal to decide how long his indeterminate sentence shall be. She knows, however, that this is only a *façon de parler*. Actually it will rest with a group of officials. Parliament is never likely to interfere with their judgment, on behalf of a person whom the propertied classes regard as an enemy of society. The Home Office and its nominees are thus given power to keep a man in prison for the rest of his life.

This is the chief objection to the Bill. There are others—such as the confounding of a purely punitive sentence with one supposed to aim at reclamation: the lack of any provision for the milder treatment Miss Bartlett refers to, save by the grace of the Home Secretary; the lack of any provision for the building of the special prison Mr. Gladstone hinted at in introducing the Bill, &c.

Let us have reclamation of prisoners by all means, but let it be genuine, applied to *all* prisoners—and not merely a provision for locking up permanently those who cause alarm to the wealthy.—Yours, &c.,

CARL HEATH.

(Member of the Humanitarian League.)

Bazaar and Sale of Work.

SIR,—Kindly allow me to appeal to the readers of 'LIGHT' on behalf of the Chiswick Society's Bazaar and Sale of Work on Saturday and Monday, the 12th and 14th inst., which is being held to defray expenses of Spiritualist missionary work. We urgently need help, and gifts of suitable articles and donations of money, which should be sent, on or before December 6th, to 56, High-road, Chiswick, W., or to the president, at 30, Homefield-road, Chiswick, W.

I hope, too, that many of your readers will assist us in our efforts to promote the spread of Spiritualism by attending at the opening day and thus help to make the Bazaar a success.—Yours, &c.,

H. SCHREFFER,

Hon. Sec., Chiswick Spiritualist Society.

Help for a Worthy Couple.

SIR,—Kindly allow me to acknowledge, with hearty thanks, the receipt of the following contributions: From 'J. B. S.' £1 1s., Mrs. Scholes, 2s. 6d., and from Miss E. L. Boswell-Stone, 2s. 6d., and to appeal again to your generous readers to send donations in aid of these worthy workers, as it is very necessary that, if possible, the help rendered to them should be continued for some few weeks longer.

Donations will be gladly received and acknowledged by—
Yours, &c.,

(MRS.) M. H. WALLIS.

'Morveen,' Mountfield-road,
Finchley, London, N.

TO CORRESPONDENTS.—Several letters and other communications are unavoidably held over until next week. Owing to the exigencies of newspaper distribution only the shortest and most important of the letters which reach us on Tuesday morning, along with the reports from societies, can be used in the issue of 'LIGHT' for the following Saturday.

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.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Miss Blanche Maries gave a helpful address on 'Spiritualism, Is It a Reality?' Sunday next, at 7 p.m., Mrs. H. Ball.—S. R.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. Effie Bathe's interesting lecture on 'The Saving Power of the Christ' was much appreciated. Mr. Geo. F. Tilby presided. Sunday next, Mrs. Webster, address and psychometry.—W. H. S.

CROYDON.—PUBLIC HALL LECTURE ROOM, GEORGE-STREET.—On Sunday last an address and good clairvoyant descriptions were given by Mrs. Imison to a crowded gathering, also on Friday. Sunday next, at 7 p.m., Mr. T. Timson, address and clairvoyant descriptions.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Blackburn spoke on 'Practical Religion.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Miss Morris. Monday and Thursday, at 8, Friday, at 2.30, circles. Saturday, at 8, prayer.—C. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Wood spoke on 'Spiritualism Conforms with Christ's Teachings.' Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Roberts, of Leicester; also Monday, at 8. Wednesday, Thursday, and Friday, at 8 p.m., circles.—J. W. S.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. F. Roberts gave an address and excellent clairvoyant descriptions. Sunday next, Mr. King. Monday, Mr. Johnston, clairvoyance, at 50, Avenue-road. December 12th, social evening and sale of work.—N. R.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Stebbens spoke, Miss N. Brown gave psychometric delineations, and Mrs. Yeo rendered a solo. Sunday next, at 7 p.m., Mr. Sarfas, trance address and clairvoyant descriptions. Monday, at 7, ladies' circle. Thursday, at 8.15, public circle.—W. Y.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday last Mr. Imison gave a practical address on 'Truth and Freedom.' Sunday next, at 7 p.m., Mrs. Imison, clairvoyante. December 13th, Mrs. Effie Bathe on 'Animal Consciousness,' with illustrative paintings.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. Kelland delivered excellent addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, inspirational addresses, replies to questions, and clairvoyant descriptions. Mondays, at 8, Wednesdays, at 3, clairvoyance; Thursdays, at 3, healing.—A. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mrs. M. H. Wallis ably answered questions relating to the philosophy of spirit-intercourse, &c., much interest being evinced in the clear and concise replies. Mrs. Rennie's solo was much appreciated. Sunday next, at 6.30 for 7 p.m., Mr. W. E. Long, trance address.—A. J. W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a good public circle was held; in the evening Mrs. Agnew Jackson gave an excellent address on 'Thought.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Miss Violet Burton. December 10th, 7.45, Mrs. Ord. Wednesday and Friday, at 8, members' developing circles.—J. L.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday last Mr. W. N. Walker spoke on 'The Comforter' and gave clairvoyant descriptions. On November 27th Miss Florence Morse gave an impressive address on 'If a Man Die?' and convincing clairvoyant descriptions. Sunday next, Mr. J. Blackburn. Friday, Mrs. F. Roberts, clairvoyante.—A. H. S.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday evening last Mr. T. O. Todd's interesting address on 'The Fourth Dimension' was highly appreciated. On Monday last Mr. Nicholson's lecture on 'Is Our Educational System a Failure?' proved very instructive. Sunday next, at 11 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., Mr. D. J. Davis on 'The Ethics of Spiritualism.' Monday, 8.15, Mrs. Clowes. Tuesday, healing.—H. S.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith gave a beautiful address on 'The Wages of Sin is Death.' Miss Jeanne Bateman sang. Sunday next, at 7 p.m., Mr. E. W. Wallis on 'The Coming Universal Religion.'—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Beard gave an uplifting address on 'Lay not up for yourselves Treasures on Earth.' Sunday next, at 11 a.m., Mr. H. G. Beard (see advt.).

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Stebbens did good work. In the evening Mr. G. T. Gwinn's address on 'Come Out With Me' was much appreciated. On the 26th Mr. H. Boddington addressed a good audience, and Mrs. Annie Boddington gave clairvoyant descriptions. Sunday next, at 11.30 a.m., circle; at 7 p.m., Mrs. Effie Bathe, on 'Mediumship.' Thursday, at 8 p.m., Mr. Blackburn, lantern lecture on 'Auras.' Silver collection.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last our seventh anniversary tea and services in the Assembly Rooms were very successful. About sixty friends sat down to tea, and nearly every society in South London was represented. Mr. J. Adams, vice-president, referred in grateful terms to the work done during the past seven years by Mr. and Mrs. H. Boddington, who had shouldered the entire financial burden of the building, owing to the fact that no committee could be found willing to relieve them. The president, Mrs. Boddington, in reply, reminded the members that they were now entering on the eighth and last year of their mission, and said that she hoped that at the end of that time they would have courageously taken over the building or another near by, and formed a truly democratic society, as she had so often urged. The following speakers also took part: Mr. Medhurst (Johannesburg), Mr. Snowdon Hall (Cosmos Club), Mrs. Hylda Ball (Acton), Mr. Welsbourne (Peckham), and Mr. and Mrs. H. Boddington. About a hundred visitors remained to the after-circle. Mr. Simmons' solos were exceptionally well rendered.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Mr. R. Beel's address on 'Imagination and Dreams' was much enjoyed.—H. G. S.

NORWICH.—LABOUR INSTITUTE.—On Sunday last Mrs. Musket gave an address, and Mrs. Vaughan clairvoyant descriptions.—D. D.

SOUTHEND-ON-SEA.—On Sunday last Mr. Rundle spoke on 'The Law of the Spirit World,' and gave illustrations of psychometry.—A. D.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Mrs. Carrier spoke and gave well-recognised clairvoyant descriptions; also on Monday.—C. R.

READING.—CROSS-STREET HALL.—On Sunday last Mr. P. R. Street spoke on 'An Ancient Séance' and gave recognised clairvoyant descriptions.—T. W. L.

HOLLOWAY.—49, LORRAINE-ROAD.—On Sunday last Mr. Cockren gave an address. On the 26th Mr. Pye spoke on 'Spiritualism and Social Reform.'—H. P.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. A. W. Clavis gave an address, and Mrs. Martin clairvoyant descriptions.—A. W. C.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mrs. Lethen spoke on 'The Use of Spiritualism to Humanity,' and gave clairvoyant descriptions.—E. F.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last Mr. D. J. Davis gave an interesting address on 'The Value of Phenomena.' Mrs. Baxter and Mrs. Jones also spoke.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Mr. Thomas gave an eloquent address on 'Thy way, not mine, O God,' and convincing clairvoyant descriptions.—J. M.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—On Sunday last Mrs. Twelvetree gave an address on 'Spiritualism, Ancient and Modern,' and clairvoyant descriptions.—M. D.

BRISTOL.—49, NORTH-ROAD, BISHOPSTON.—On Sunday last Mrs. A. H. Bartlett gave a stirring address on 'The Higher Aspects of Spiritualism,' and clairvoyant descriptions with messages.—W. M.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. E. H. Last spoke on 'Biblical Spiritualism,' and Mrs. Harvey gave good clairvoyant descriptions.—E. H. L.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday last Mrs. Johnstone delivered addresses on 'Reminiscences' and 'Spirit Communion,' and gave clairvoyant readings. On Monday she commenced a three days' mission.—E. B.

SOUTHSEA.—1A, WATERLOO-STREET.—On Sunday last Mr. R. Boddington addressed crowded audiences, and Mrs. Wilson gave psychometry. On the 25th an anniversary social meeting at Drummond Hall was largely attended.—W. D. F.

GLASGOW.—EBENEZER CHURCH, WATERLOO-STREET.—On Sunday last, morning and evening, Mr. Walter Howell's address on 'The Ground of Human Brotherhood' and 'Spirit Identity' were appreciated by large audiences.—R. B. S.

DUNDEE.—FORESTERS' HALL, RATTRAY-STREET.—Since our last report good meetings have been conducted by our own workers, one of them (Mrs. Prior) for the first time. Miss A. Buchanan, of Glasgow, has paid us her first visit.—J. M.