

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Sitanath Tattvabhushan writes, in 'The Modern Review' (Calcutta), a brief but incisive article on 'Durga,—Vedic and Puranic.' He thoroughly rationalises the old legends, and traces back personifications of gods and goddesses to nature-symbols or poetic stories. 'Our people,' he says, 'have now well-nigh lost the power of discriminating fiction and history.' Sitā, for instance, was originally only the furrowing of the fields, agriculture, and was beautifully represented as the consort of Indra, the rain-god. He says:—

Sri Krishna managing Arjuna's chariot and guiding him with good counsel while in doubt and difficulty is only a poetical representation of an eternal fact—the working of our bodily organs by the power of God and His constant inspiration guiding and strengthening us in doubts and difficulties. The goddess whose worship has just closed in Bengal, was originally nothing but night (*rātri*) and sleep (*nidrā*) that comes with night. She is praised in a *khila* of the *Rig-veda*, the one that follows the 127th hymn. She is there called 'Durgā'—difficult to pass or go through—as night really is. She is described as the refuge of all sufferers, all who are pursued by enemies, internal and external.

But, as light and darkness, day and night, are closely related, so Durgā naturally becomes Rudrāni, the wife of Rudra, originally the same as Agni, the Fire-god.

If worshipers quarrelled and separated, their gods, it was imagined, did the same: hence the wars of the devas and the asuras really represented the struggle that separated two branches of the Aryan family, the Parsic and the Indic.

The old poetic tales or symbols, by being taken as true history, have very greatly influenced the people, and often most injuriously. Thus, Kālī, a hideous and disgusting goddess, is represented as drinking wine, dancing frantically over the battle-field, and revelling in eating the flesh and drinking the blood of the asuras; and this, it is said, being accepted for centuries, as true history and true religion, was responsible for an enormous amount of vice. The writer says:—

We must, however, give the poet the credit of believing and worshipping a really infinite Being, a Being without beginning and without end in time and space, and of boundless power and goodness, though he believes that that Being appeared on various occasions in the forms of various gods and goddesses. To him all objects of Nature and all intelligent beings are manifestations of Divine power, and here, we must admit, there is the essence of a philosophical truth, a truth which we, who reject his mythology and his idolatry, may very well learn from him,

We have so much admiration and affection for our brethren beyond the Atlantic that we always resist the temptation to refer to the frequent and extraordinary signs of the times which present them as tolerating methods of corruption and violence that at least set us wondering. But, when so staid a publication as the Boston 'Christian Register' sets us the example, we feel safe in following after. It bluntly says:—

Many things remain to be done before Americans can face the rest of the human race and, with success, claim to belong to the advanced guard of civilisation. Chief among the reforms that are due are those that relate to our administration of justice.

The 'Christian Register' quotes with approval the statement that 'in no other civilised country in the world would it be possible for a mob to burn a human being alive.' It adds:—

The statement might have been made still more sweeping. For there is, so far as we know, no savage tribe in the world which would now be guilty of such a crime. But where the wrath of the mob does not impel men and women to commit and to defend such acts of savagery, there is much which ought to be mended in our conduct of the war of races which we have been carrying on for many years. A civilised state is one in which justice is administered in the case of all criminals, however guilty, by courts and officers of the law, duly appointed and sustained by public opinion. Predatory rich men and lawless poor men are alike amenable to the laws of the land, and neither the one class nor the other can in a civilised community be allowed to make its private notions of justice the standards of conduct. The burning of those who are charged with crime is an extreme form of savagery; but the spirit of the mob which executes what it calls justice, without waiting for the procedure established by law, is only a little less dangerous, and, whether in Illinois or Alabama, cannot express itself in acts of violence without putting us to open shame, and increasing the perils which always surround the republic.

We, on this side of the ocean, are by no means free to criticise without taking shame to ourselves; and, if we cite the sins of America, it is only to confess our own, and to pray that the sins of all of us may cease. It will be so some day, when the Trinity of Spiritual Religion, Practical Politics, and Common Life, become the dominant Three in One.

'The Progressive Thinker,' in a long Article on 'The old Pope trying to down Spiritualism,' says:—

The Pope's commissioner or champion in the United States against Spiritualism is Dr. James Godfrey Raupert, formerly a minister of the Anglican Church in London, who, about ten years ago, was converted to the Catholic faith. For many years Dr. Raupert was an ardent investigator of Spiritualistic phenomena. He was also one of the most prominent members of the Psychical Research Society of London, and used to contribute largely to its literature. His changed attitude in regard to Spiritualism is said to date almost from the time of his conversion to the Catholic faith. Since then he has written a number of books against it which have attracted the most widespread attention.

Some months ago Dr. Raupert was invited to visit Rome and confer with the Holy See regarding the spread of Spiritualism in the English-speaking countries and its possible danger to the Church. This summer he was asked to meet Pope

Pius X. himself and present his views in person. This he did, the Papal secretary, Cardinal Merry del Val, acting as his interpreter. So ably did he prove his points, that he is said to have aroused the Supreme Pontiff to the highest pitch of enthusiasm regarding the work of checking the spread of Spiritualism among the adherents of the Catholic Church. At any rate, he forthwith commissioned Dr. Raupert to visit the United States and England and address in both those countries the great Catholic seminaries where the young men are being trained for the priesthood or are being educated for other vocations.

We hope that what is stated above is correct. Unable to send missionaries about ourselves, we welcome the efforts of others. It is true that this particular missionary will revile Spiritualism, but that does not matter. He believes in the phenomena, and that is the main thing. It does not matter in the least that he will declare them to be dangerous to soul and body, or that he will attribute all to the Devil. As Paul said of Christ, so we say of Spiritualism :—

Some indeed preach Christ even of envy and strife ; and some also of good will.

The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds ; but the other of love, knowing that I am set for the defence of the gospel.

What then ? notwithstanding, every way, whether in pretence or in truth, Christ is preached ; and I therein do rejoice, yea, and will rejoice.

Dr. Raupert's mission is to the trained and inquiring minds of the important colleges of America. They will perhaps accept his testimony as to the facts. Is it as certain that they will rest in his explanation ?

'The Nautilus' gives us a jolly little homily on 'Hysterics,' which it represents as a kind of spiritual malady that needs a little spanking and a good deal of ignoring. It comes as a persistent indulgence in bad temper as a means to gain an end, says 'The Nautilus'; and it begins early, as when the child screams and kicks when it wants what it ought not to have. As a rule, everyone gives way to the little spoilt screamer and kicker, and the mischief is done.

'The Nautilus' suggests the following as a cure :—

First.—Never by any chance allow the hysteric to gain anything by hysterics.

Second.—Give her (why 'her'?) no sympathy and let her severely alone for at least twenty-four hours after each spell ; she needs at least a day's absolute rest to recuperate from one such spell ; and she needs a day alone in which to realise what a disgusting fool she has made of herself, and to resolve that next time she will get her way honestly or not at all.

Third.—Have it out with her once, no mincing, then forever after treat her as if she never had a hysteric fit in her life.

If a spell recurs go off and leave her to have it out alone.

Under this treatment she will quickly outgrow the habit. And it will never come back unless somebody spoils her over again.

Now, if you are the hysteric, just read this item every day until you feel that you are cured—that you couldn't be tempted to gain a point by such disgusting and self-ruining means. There are 'vibrations' enough in this message to cure every hysteric in the land, if she—or he (quite so!)—will read and meditate over it daily for a month or two.

Remember this : People only hoodwink themselves when they say, 'I am hysterical because I am weak.' They are weak because they are hysterical.

We have received, presumably from Messrs. Swan Sonnenschein, and for review, a book entitled 'Essays on Theosophy.' Sprawling right across the title-page, and in coloured letters more than a quarter of an inch thick, are the words 'Presentation Copy.' The book is probably saleable at eighteenpence, and our notice would be worth many times more than that. Why then should a defaced copy be sent to us ?

'Wagner's Tristan and Isolde : an Interpretation,' by Carl Reinheimer (London : The Theosophical Publishing Society), is an industriously compiled commentary on Wagner's great semi-mystical, semi-rhapsodical opera. The writer has a good deal of standing room for his 'interpretation,' but, like all these Theosophical interpreters, he seems to overdo his part. Still, it is all ingenious, and, for all we know, there is more in his 'interpretation' than we think : but the worst of it is that the muddle increases as the interpretation is granted.

The author sends us for review a book dated 1901 : the Honourable John Harris' 'Inferences from Haunted Houses and Haunted Men.' We forget whether we noticed it at the time of its appearance, and do not care to refer, but it does not matter. Its taste, its value and its sanity can be gathered from the following paragraph :—

The reversion to ancestor worship in Spiritism seems more clear, and dinners at Kensal Green with five shillings tomb money, after the system of some low-caste Indian tribes, should be instituted by the Spiritists. But the Chinaman also conciliates other spirits—those of friends or patrons or the great men of past generations ; why do not the Spiritualists sacrifice gold leaf and roast pork like the inhabitants of the Far East ?

In a more recent pamphlet, entitled 'The Pseudo-Occult,' this author attributes everything spiritualistic to hypnotism. According to him, Archdeacon Colley did not see a spirit form built up from the side of 'Dr.' Monck, but only 'a hypnotically projected image.' Mr. Myers 'was hypnotised by outsiders without his knowledge'; and further, mediums are either hypnotisers or hypnotised, and even Sir Oliver Lodge has been hypnotised and, 'under pressure, has turned to religion or religiosity.' It is all easily explained—when inconvenient facts are calmly ignored. Possibly this writer is hypnotised 'without his knowledge' into making these absurd statements—or is it a case of auto-suggestion ?

REFORM NEEDED IN PRISON LIFE.

Lecturing on 'Prison Life' on Monday, the 7th inst., in the Caxton Hall, Westminster, before the Psycho-Therapeutic Society, Mr. Thomas Holmes, secretary of the Howard Association and police-court missionary, remarked that the conditions of prison life to-day were far superior to any that previously existed, yet prisons did not reform individuals. The reason was obvious : no two prisoners were alike, and the treatment that might be reasonable for one was disastrous for another. If punishment was revengeful, it hardened prisoners ; if it was too lenient, it confirmed them in wrong-doing and removed the fear of prison. To many the monotonous life was attractive and to others it was horrible, past bearing, and maddening. The vegetable man curled up and found luxury in long periods of hibernation ; but to those of impulsive temperaments, who had suffering friends outside, the horrors of the many silent hours could not be estimated ; and, in view of these facts, it was certain that prisons as now conducted could do little for reforming prisoners. The cunning ones became more cunning ; they obeyed the regulations so as to get the advantages ; the impulsive and intelligent prisoners resented many things, and lost those advantages, and a feeling of bitterness took the place of sorrow for wrong done. Many behaved themselves decently, because, in a measure, they were compelled to do so, but compulsory good behaviour seldom developed moral strength, and when the controlling hand was removed the individual found himself morally weaker. Care should be taken to ascertain whether the wrong-doing of prisoners was due to pathological or mental reasons ; but although large numbers were returned by the officials as unfit for prison discipline, no special treatment was provided for them. To punish an epileptic for crime was to commit a crime ; to punish a half demented person for crime was an enormity, and Mr. Holmes contended that prisons ought to be mental and pathological observatories, and that an absolute classification ought to be made after obtaining a diagnosis of the mental and psychical condition of the prisoners.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, 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.'

SPECIAL NOTICE.

After December 18th no meetings or séances will be held until January, 1909. The Library will be closed for the Christmas Vacation from Thursday, the 24th, until Monday, January 4th.

FOR THE STUDY OF PSYCHICAL PHENOMENA

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

CLAIRVOYANCE.—On *Tuesday next*, December 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*, December 16th, at 8 p.m., Mr. E. W. Wallis will speak on 'The Natural and Spiritual Significance of Christmas.' Admission 1s.; Members and Associates free. No tickets required.

PSYCHICAL SELF-CULTURE.—A *Special Meeting* will be held on *Thursday next*, 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 18th, 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.

AN UNBELIEVER'S CONFESSION OF BELIEF.

The following testimony to the reality of 'the phenomena known as spiritualistic' is worth reproducing at the present time, although it was written nearly thirty years ago and appeared in 'The Spiritualist' of March 26th, 1880. It is a quaint confession of the belief of an unbeliever :—

I believe that the evidence for the facts of what is called Spiritualism is indisputable. It is impossible to doubt either the good faith and accuracy of the witnesses, or the adequacy of the means of investigation which they have employed. Nay more, I have myself seen many of the physical phenomena, such as slate-writing and the movements of objects without contact, under conditions where trickery or delusion seemed impossible; and I have received communications which I could only satisfactorily explain by referring them to some incorporeal agent. I believe that the theory which maintains the existence of such agents is the only one that will adequately account for all the occurrences vouched for by competent witnesses. As such, I conceive the spirit hypothesis to stand on at least as firm a basis as the undulatory theory of light.

This interesting statement was made by Mr. Frank Podmore, who supplemented it with the following extraordinary declaration :—

And yet, believing all that I have said above to be within the limits of fair statement, so far am I from believing in the spiritualistic theory, that I cannot even say that I believe the most elementary of the facts which I myself have witnessed, and on which that theory is based.

Mr. Podmore further says :—

The phenomena are narrated on credible testimony—nay, on the testimony of reluctant or uninterested witnesses—to have occurred in all past time. . . . And in this last generation, whilst they have been witnessed as before, by competent observers in every department of human knowledge, they have even excited the attention of those learned in the laws of the physical universe. . . . The phenomena, from being aliens, are becoming naturalised as lawful subjects of the kingdom of Science. They have been accurately classified and recorded; the conditions under which they occur are being investigated, and their causes assigned.

The reason why Mr. Podmore says that he is unable to believe that 'the most elementary of the facts which I myself have witnessed' are explicable on the spirit theory seems to be, according to his own showing, that he is no 'solitary sufferer,' but is a representative of a class of persons who are constitutionally unable to believe *for any length of time*. He cites Sir David Brewster's account of a séance with D. D. Home, written some months afterwards, in which he 'spoke of the whole matter as a clever, but by no means inexplicable, conjuring performance,' which account, however, did not at all correspond with a record written in his diary, within a few hours of the occurrence of the things 'he had seen with his own eyes, things which he could not disbelieve but was quite unable to explain.' The immediate effect of the séance was most marked, but the impression wore off as time went on. The memory of the manifestations faded and the sceptical mood returned.

Speaking of himself, Mr. Podmore says that after a sitting with Dr. Slade, in 1876, he wrote to some friends on the following day, saying that it 'had finally solved his doubts as to the truth of Spiritualism'; but he tells us that he wrote an account about a fortnight later, which appeared in 'Human Nature,' in which his enthusiasm had begun to abate, but even there he stated his 'emphatic belief that these phenomena were incapable of explanation by fraud or trickery,' and his 'strong inclination to attribute them to spirit agency'

—but, he continues, on looking through the article three or four years later, 'I could only recollect that I had seen some writing on a slate and that I did not see how it was done.'

It is to this constitutional failure of memory, therefore, that we must attribute Mr. Podmore's inability to come to a definite decision—or to place any confidence in the testimony of others. He frankly says, referring to the accounts of abnormal phenomena given to him by intimate friends:—

I do not doubt the accuracy of the narrator, still less do I suspect him of any intention to deceive me. Often the facts of the case are such as to preclude the possibility of his having been himself deceived. And yet, *I do not believe a word of what he tells me.* . . . I build nothing on such records, I draw no conclusions from them.

This 'utter incapacity for belief' Mr. Podmore regards as a marvellous phenomenon, and he says:—

Believing the testimony to many of these phenomena to be logically indisputable, and believing in the evidence of my own senses in their favour, I *ought* to believe in the actual occurrence of the phenomena called spiritualistic. Very good, but I don't believe, and if put on my defence I can only cry, 'Peccavi!'

Apparently Mr. Podmore is more to be pitied than blamed.

HOPE AND IMMORTALITY.

In one of his fine Addresses the Rev. Minot J. Savage, referring to those philosophical thinkers who feel compelled to give up belief in a future life and try to comfort themselves with the thought that the destiny of man is not a very hard one after all, quoted John Fiske's saying: 'If the world's long-cherished beliefs are to fall, in God's name let them fall, but save us from the intellectual hypocrisy that goes about pretending that we are none the poorer!' Continuing, Mr. Savage says:—

I have a friend, a lawyer of much more than usual ability. Two or three years ago he was talking to me on this subject, and he expressed himself substantially after this fashion: 'Here I am, walking a narrow plank that reaches out into the mist. I cannot see its end. I can only go on, step by step, into the darkness, and almost any day, I do not know when, I must step over the end into—nobody knows what.' And he added, 'I do not like it.' This is the attitude of thousands of people to-day towards this great fact of death. Is it not true still what St. Paul indicated when, nearly two thousand years ago, he spoke of the condition of the world as, through fear of death, being perpetually in bondage?

Death is too frequently regarded as an 'enemy'; even St. Paul says that the last enemy that shall be destroyed is death. The so-called pagan philosophers were firm believers in the immortality of the soul, and they regarded death with calm serenity much as enlightened Spiritualists do to-day. Marcus Aurelius says:—

What is it to die? If we view it in itself, and stripped of those imaginary terrors in which our fears have dressed it, we shall find it to be nothing more than the mere work of Nature; but it is a childish folly to be afraid of what is natural. Nay, it is not only the work of Nature, but is conducive to the good of the universe, which subsists by change. Do not despise death, but accept it willingly; look upon it as part of the product of Nature, and one of those things which Providence has been pleased to order. For such as are youth and age, growth and manhood, and all natural actions and incidents of life, so also is dying. He must look upon death as Nature's business, and await her leisure, as he does for the progress and maturity of other things.

In his fine work, 'The Seers of the Ages,' page 101, Dr. J. M. Peebles says:—

'The immortality of the soul had been taught by the most ancient Aryans; by Thales, Zeno, Plato, Anaximenes, Empedocles; Indian seers and Persian Magi taught it' long before the birth of Jesus. So, too, the fatherhood of God was proclaimed 'in the Socrates of Xenophon, in the hymn of Cleanthes, and in the hymn of Aratus, quoted by Paul in his appeal to the Athenians; in Maximus Tyrius and Simplicius; in Manilius, Epictetus, Seneca, and Cicero. Almost every

Greek or Roman poet, from Hesiod and Homer down, designates Jupiter as the father of gods and men, and draws the inference therefrom of his infinite love and universal care.'

Death is simply the departure of man from his temporary material body, and entrance upon conscious life in the spiritual world. 'It is the soul [spirit],' says Hierocles, 'that is you; the body that is yours. What we are is one thing; what we have, or some time have had, round about us, is another. We must not confound them.'

How beautiful is the monody of the old Greek poet:—

Prote, thou art not dead, but hast removed to a better place, far from all ills. The winter pains thee not, neither does heat nor disease trouble thee, nor hunger nor thirst; nor is the life of any man any longer desired by thee, for thou livest in the pure splendour of Olympus.

Cyrus, on his death-bed, desired the Persians to rejoice at his funeral, and not to lament as if he were really dead. The Arabs regard it impious to mourn for the deceased—'That is,' they say, 'for those who are with Mohammed in paradise.' The Spiritualist thinks of the corpse in the grave merely as an old garment, consecrated by the loved being who had used it, but of no value in itself, and soon to become the dust from which it was moulded. Never was there a more lovely illustration of this faith than the epitaph on the mother and child in the Greenwood Cemetery, New York: "Is it well with thee? Is it well with the child?" And she answered, "It is well."

On the other hand, how hopeless are the words of the unbeliever! The author of a book on 'Theism,' who used the pen name 'Physicus,' Mr. Savage tells us, in closing what he regards as a scientific demonstration that there is no God and no future, records the feeling that he has in view of these facts in the following words:—

And forasmuch as I am far from being able to agree with those who affirm that the twilight doctrine of the 'new faith' is a desirable substitute for the waning splendour of 'the old,' I am not ashamed to confess that with this virtual negation of God the universe to me has lost its soul of loveliness.

He goes on to speak of the intensified meaning of the words 'the night cometh when no man can work,' and of 'the lonely mystery of existence' as he now finds it.

The fact is, the feeling of hopefulness and the idea of immortality must stand or fall together. This was recognised by Mr. Charles Fletcher Dole, who said, in a lecture which he delivered some two years ago, 'Hope may live in a vague way without any definite object, but it tends to die at the roots with the denial of immortality.' Since science fails to account for the vastness of men's thoughts, and gives no reasonable explanation of his hope, he affirms that 'it is more reasonable to hope for immortality than to suppose that such a thought has a higher value than the life which gave it birth. To deny immortality is to deny the very values to the sense of which all heroism appeals.' Upon this point he continues:—

This is to say that all the magnificent words which make literature and ring through literature and poetry like battle-cries to rally men to their highest modes of action—*justice, truth, virtue, heroism, the good, the best*—such words, bespeaking man's spiritual nature, group themselves with the words 'hope' and 'immortality.' They stand or fall together. Raise your estimate of one of these words, and you unconsciously raise your estimate of all. Depreciate any one of them, and you depreciate all alike. Set a price or a limit upon the worth of virtue and you have limited your vision of all things hoped for. Set a finite limit upon hope, and you have set the same finite limit upon virtue or truth. You have even depreciated also the value of logic and reason.

After maintaining that it is at least as intelligent to hope for immortality as to deny it, and that 'our faith in a universe is not merely the outgrowth of the observation of outward phenomena,' but 'it is also a sort of intellectual or spiritual necessity, without which the mind is baffled or stupefied,' he adds:—

So, too, we find that the hope of immortality belongs to that deeper unity of thought and conception of which our interpretation of the outward nature is merely an image.

ECONOMY OF STRENGTH.

A little book by John H. Clarke, M.D., entitled 'Vital Economy, or How to Conserve Your Strength' (London: T. Fisher Unwin, price 1s. 6d. paper, 2s. cloth, *net*), is one of the most radical books on health that we have seen for a long time, and therefore, if correct, one of the most important. The author traverses many of the current ideas or 'crazes' about health, and shows that they tend to the overdoing of things which, however good in themselves, are harmful when pushed to extremes, especially by those who 'have just enough vitality to enable them to get through their duties by exercising due economy, and no more.' Such people cannot afford to indulge in drastic processes which use up the vitality and do not stimulate it unless there is a reserve fund of energy which can be drawn upon. 'For those who are "below par," or only just up to it, economy in the expenditure of vital energy is of the first importance,' and the author thinks he can 'point out a few weak spots through which leakage may occur.'

Dr. Clarke utters a strong warning against being enslaved by the tyranny of words and phrases. 'The pores of the skin' is 'a phrase at the shrine of which many feeble folk are sacrificing the last flicker of their energy in the daily morning tub.' He considers that the skin is an insulatory covering which conserves the bodily electricity, and that it not only cleanses itself but protects itself by its secretions; so that to wash these away too frequently leaves the organism imperfectly insulated, and too sensitive to atmospheric changes. By removing the whole of the protective surface, he says, people give the dirt a real chance of getting *into* their skins. Advice which appears to be sensible is given as to sea-bathing, which should not be immediately followed by violent exercise.

'Plenty of fresh air,' he says, is another tyrant-phrase 'which has claimed numberless victims when pushed to excess. If consumptives thrive out of doors, the subjects of bronchitis are generally only safe when they stay in. Fresh air obtained at the cost of fatigue can do no manner of good. Those who would reap its benefits should themselves be fresh.' In the same way he speaks of exercise as an excellent thing for those who can stand it:—

There are numbers of people who can do all the brain-work required of them and take plenty of muscular exercise at the same time; but the majority of brain-workers have not the necessary exuberance of vital energy to enable them to do both. When they can get a time free from brain-work they may indulge in muscular exercise, so long as they give themselves time to rest before the brain-work begins again. But even then it is not wise to plunge into exertion as soon as the strain of brain-work is off. . . . In exercise, movements should be soft, smooth, slow, and as far as possible rhythmical. Jerky and sudden movements are more injurious than beneficial. The object of exercise is to produce perfect and harmonious development without exaggeration in any direction.

Equally emphatic, and more in accordance with the views commonly held by health reformers, are Dr. Clarke's warnings against stimulants, and the excessive use of tea and coffee. The latter is perhaps less harmful than tea, and is the safest stimulant to carry one over a crisis; 'it approaches more to a food than tea does, and is not nearly so trying to the digestion. Indeed, coffee more often helps digestion than hinders it,' and it is also 'an antidote to a large number of poisons,' but though a good servant, in its place, it is 'no better as a master than any of the rest.'

There is an incisive little chapter on worry as an 'extravagance' and as a mode of frittering away vital energy. The doctor's advice is to cure worry by action: see if there is anything to be *done*, and if so, take the first opportunity of doing it; then pass on to the next thing:—

Endeavour to take an outside view of your troubles, and see if you cannot find in them some meaning. Life is a complex piece of mathematics, it is true, but it is well worth while to make the effort to solve it. There are many occupations less fruitful than this: and if there is nothing else to be done don't worry, don't grumble, but try to do this sum. For

it must be remembered that the problem of life is a sum which every man must do for himself: it is useless for him to rely on anyone else to do it for him.

An excellent rule for general use is given: 'Use the light of your own judgment and intuition.' The book is written for those who need to economise their energy, and we think that such persons will learn much from it if they will read it and apply its teachings in accordance with their own judgment and intuition.

THE DEVELOPMENT OF CONSCIOUSNESS.

Dr. McIvor-Tyndall, in the 'Swastika,' writes on 'The Enlargement of Consciousness,' dividing the main phases of consciousness, realised and realisable, into physical, mental, soul, and spiritual. The physical or sense-consciousness is that of animals and young children, who have not yet developed reason, and whose activities and pleasures are those of the physical senses. The mentally conscious person thinks and reasons, and seeks satisfaction either in an artistically refined sense-consciousness or in purely intellectual pleasures. When these do not satisfy, 'he either decides that life is not worth living, that all is a huge joke, or he turns his mind actively inward and gropes blindly for that vast area of consciousness which belongs to the soul.' At the present time, Dr. Tyndall considers, many people are in this state of transition.

The mentally conscious person knows himself only as he is capable of analysing his various mental states, and thus knows that he is something more than the animal or the primitive human; but it would not be easy to convince him that he is a soul, an entity, inhabiting the body, and having an existence entirely independent of the body. He does not understand the experiences of the soul-conscious person, and—from the standpoint of the superiority of intellect—the premonitions, the intuitive faculties, and the evidence of psychic or soul-activity are either 'superstition' or a species of insanity. He cannot separate himself from his body, or realise that his mind is merely the medium or tool of himself—of the 'I' of him, that *knows* that it thinks.

The soul-conscious person is able to realise himself as soul, inhabiting a body. He is able to distinguish between the external and the higher manifestation, and instead of being part and parcel of his environment, he is thoroughly independent of it. There are various degrees of soul-consciousness, from mere awareness of the reality of the individual soul, and the difference between soul faculties and mental concepts, to the power to enter the field of soul-consciousness at will.

When it comes to the realisation of the cosmic or spiritual consciousness, the difference is still greater. The experience is like a great flash of light, wherein the individual realises himself as *all there is*. He feels himself in and throughout everything. He sees and becomes identified with the intelligence that is throughout the universe, and he feels himself as the very essence of the 'Joy of Life.' The Hindus express this state as the 'Brahmic Splendour,' and Walt Whitman thus describes it: 'I cannot be awake, for nothing looks to me as it did before, or else I am awake for the first time, and all before has been a mean sleep.' So certain of immortality, of joy and of the reality of Spirit does the person who experiences this cosmic consciousness become, that for ever afterwards there remains a scorn of death and sorrow, which nothing can efface.

CHELTENHAM.—A lady would be pleased to meet with Spiritualists in Cheltenham and to attend meetings or circles there. Letters may be addressed, Mrs. K. E., care of 'LIGHT,' 110, St. Martin's-lane, London, W.C.

'THAT men should not see or understand the identity of their interests and the unity of their lives is a very strange and terrible thing. Classes and individuals separate and stand apart under the delusion that they are enemies, because they fail to realise that all kinds of men are necessary to each other, just as all kinds of cell-life are necessary to the body. Sometimes the little differences for which men and women oppose each other make one hopeless, but the Gods have seen these things ever since the dawn. Even some of our darlings are not delivered from the power of the snarler, and are more concerned over the issue of a day than the triumph of an age. But the acts of the doers gradually fall into the plans of those who dream, and the great cause of human solidarity goes forward.'

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ESKIMO LEGENDS.

Messrs. Kegan Paul and Co. have just published a remarkably novel work on 'The People of the Polar North: A Record,' by Knud Rasmussen. The book has been compiled from the Danish originals, and edited by Mr. G. Herring, and the copious illustrations, chiefly portraits of typical Eskimos, are by Count Harold Moltke. Special mention should be made of these illustrations, all full page (more than one hundred of them). The portraits were drawn from life and under serious difficulties, and a great many of them are simply wonderful. We have specially noted the following: The wife of Panigpak, Sorqaq, Tâterâq (immensely striking), Otaq's wife, Alattâq, the magician, Arnâluq, the Story-teller, Iggienguaq, Knud Rasmussen himself, and many others.

The book deals with the three distinct Eskimo branches which make up the population of Greenland, but it concerns itself most with the little group of nomads who wander between Cape York, north of Melville Bay, and Cape Alexander. The Eskimo race is now a broken and dwindling one, and, though there has not been within the memory of man any association between certain isolated groups, there are indications that at one time they were one, in parentage and language. But they are steadily dying out, and the editor says that if other explorers follow Knud Rasmussen they will be too late. The race is going, and its traditions are fading. Those that are left are taking to the ways of 'civilisation,' and this is 'the death note of their unspoiled individuality.'

The huge volume, it is necessary to say, is really a big story-book—a story-book of actual adventures and of the wild old legends, mainly turning upon the creation of the world, the origin of man, magic, the soul, Life and Death, and most of these are 'fearfully and wonderfully made.' For instance, take the old woman Arnâluk's ancient legend of the creation of the world:—Our forefathers talked much of the making of the world and men, she said. They did not understand how to hide words in strokes as you do: they only told things from one generation to another. When the earth was made, it dropped down from heaven,—the soil, the hills, the stones. Then people came. They came up out of the earth. Babies came out

of the earth. They came out among the willow bushes; they simply lay there and sprawled, and got their food out of the earth. Then men and women came; and when they began to be plentiful they began to want dogs, and a man went out with dog's harness in his hands, and stamped on the ground and called, 'Hoc, hoc, hoc,' and then the dogs sprang out of little mounds. That is how men got dogs: and so on.

Very silly, is it not? but the great English John Milton said exactly the same thing in his 'Paradise Lost' (Book vii.). He also speculated about the creation of animals, and told us all about it thus:—

The sixth (day) and of creation last, arose
With evening harps and matin; when God said,
'Let the earth bring forth soul living in her kind,
Cattle and creeping things, and beast of the earth,
Each in their kind.' The earth obeyed, and straight
Opening her fertile womb, teemed at a birth
Innumerable living creatures, perfect forms,
Limbed and full grown: out of the ground uprose
As from his lair, the wild beast.

The grassy clods now calved; now half appeared
The tawny lion, pawing to get free
His hinder parts, then springs, as broke from bonds,
Aud, rampant, shakes his brinded mane.

And so on and so on; running old woman Arnâluk very close.

Another old woman, Aisivak, gave a revised version of the story. In the beginning there were two magic men; and they wanted more people: so one of them altered his body and more came. How and where the first two came into being, she did not know. 'The world is so great, and we know so little,' she said. Wise Aisivak!

As for the soul, there are many legends, but it is agreed that everyone has a soul: but it is outside the person and clings to him. Only the great magicians see the soul: and they say it looks exactly like a person, only smaller. 'After the death of the body, the soul ascends into heaven or goes down into the sea': and 'it is good to be in either place.' Sensible and humane Eskimos!

Once upon a time there was a man who was invulnerable, and, after many adventures, he made up his mind to be born into all the animals in the world, one after the other, for the sake of knowledge and experience. He became a dog, a reindeer, a wolf, a walrus, a seal, and then, by a trick, he got himself born into a man again. During these transformations, he had to know the limitations of beginners, and he asked advice how to acquire speed and how to dive: and the answer always was, 'Kick up towards heaven': a glorious answer!

Animals have souls, too, and it is necessary to be careful about the treatment of them, lest they come back and take revenge. Bears are wonderful creatures. They know everything and understand what people say: so, in hunting them and using them, there are certain ceremonials that must be strictly attended to. You must be particularly polite to the bear after taking his life.

We do not believe in a God as you do, said a thoughtful Eskimo. We believe in our Angâkut, our magicians, as a safeguard against earthly perils: and certain things have to be done 'in order to hold the world up, for the powers must not be offended'; and the dead are so powerful. 'Their religious opinions,' says this writer, 'do not lead them to any sort of worship of the supernatural, but consist of a list of commandments and rules of conduct controlling their relations with unknown forces hostile to man.'

But they are thawing a little, like their own icebergs in genial weather. 'This is what we believe,' they say, 'but

if any one with a better teaching would come to us, and demand that we believe his words, we would do so, if we saw that his teaching was better than ours: but then he must remain among us and lead us towards that which we do not know.'

They are a really happy people, with only one concern,—to get plenty of food; and they usually do that. Nor do they care to think. 'Once, out hunting,' says Knud Rasmussen, 'I asked an Eskimo who seemed to be plunged in reflection, "What are you standing there thinking about?" He laughed at my question, and said, "Oh! it is only you white men who go in for so much thinking: up here we only think of our flesh-pits and of whether we have enough or not for the long Dark of the winter. If we have meat enough, then there is no need to think. I have meat and to spare!" I saw that I had insulted him by crediting him with thought.'

And so, the young worldlings and sceptics are separating themselves from the old faiths and fears. They are beginning to prefer Winchester rifles to old legends, and to put more reliance in gunpowder than in magic: so that this absorbingly interesting book suggests at once the character of the strange old past and the beginning of the end. It is simply and charmingly written; and, in tone and style, often reminds us of Fielding Hall's exquisite books on the Burmese. It is splendidly produced: its price is a guinea; and it is worth it:—a notable gift book for Christmas or the New Year.

THE PHYSICAL CONDITIONS OF THE FUTURE LIFE.

BY E. E. FOURNIER D'ALBE, B.Sc., M.R.I.A.

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An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, December 3rd, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Dr. Abraham Wallace in the chair.

MR. FOURNIER D'ALBE said: I claim your indulgence to-night in my task of presenting to you certain new, or at least unusual, aspects of the questions for the elucidation of which this Alliance has been founded. I claim your indulgence because my treatment of these questions must almost necessarily be out of harmony with some views which many of you hold almost as articles of faith. But I claim it with confidence from a society which has always been distinguished by a spirit of fairness and fearlessness in the pursuit of truth.

The task I have set myself is a formidable one. I must endeavour to lift the veil which hides the Beyond from our mortal gaze. I must do this, not like many others by the power of clairvoyance, or in a divine rapture of ecstasy—I believe I am quite incapable of either of these—but by the cold blue light of reason. I must try, as far as in me lies, to apply the methods of physical and physiological inquiry to realms into which science has not yet penetrated. It is night as yet, and the mists lie heavy over the fens. My blue light is the best yet available for piercing the fog, but even to-day it reveals only dim outlines where yesterday all was blank and impenetrable cloud. We cannot hope for much by these mundane methods. Our more suitably equipped predecessors in the great voyage into the unknown may smile at our groping and peering: but to-night, at all events, we will resolutely restrict ourselves to those faculties and resources which are common to all mankind living on earth, and see how far they take us towards our goal. When that is done, then let other guides step in and take us farther.

A doubt has often invaded my mind as to whether anyone really desires to know what the future life is like, whether

we do not shrink from even the knowable, and prefer the present prevailing vagueness, with its confidence in ultimate happiness and its promise of an undefined well-being. This shrinking from investigation is at the root of perhaps most of the aversion to Spiritualism which dominates the less intellectual portions of the community. They prefer the decorum of the accepted beliefs and customs. They look upon death more from the point of view of the officiating clergyman than of the physician in attendance. A death to them means wreaths, a funeral service, a scene at the graveside, suitable expressions of condolence, and the wearing of black. From the moment of death, the deceased loses all rights in this world, all effective control over it. His will becomes a legal instrument, his property belongs to the survivors, his bodily remains are disposed of in accordance with local customs, prejudices, or necessities. But our control over the deceased goes further than that. We deliberately cut him off from all possibility of open communication.

Old people sometimes complain of being put on the shelf, of being brushed aside by the young and the strong, of being compulsorily retired at sixty-five. And yet the infirmities of old age are as nothing compared with the incapacity of the deceased to act effectively upon this world. No wonder the deceased are consistently discouraged from intermeddling in the affairs of the earthly survivors, and are 'warned off' with no uncertain voice when they make the slightest attempt to do so. We see this in countless utterances provoked by spirit activities, real or alleged. A 'poor ghost,' showing a sad face at a window, is shot at, persecuted, denounced, and exorcised with bell, book, and candle. Communications from deceased relatives are described as ravings indicating unsoundness of mind, from which the recipient must be delivered at all costs. Harmless pranks of tricky sprites are used to reduce the whole spirit hypothesis *ad absurdum*. They are, forsooth, inconsistent with the ponderous decorum with which we have surrounded the dead in their graves, inconsistent with the fantastic theories which long ages of superstition have woven about the future life.

No, to most people the reality is distasteful, whatever it may be. Most of us do not want to know where or what our departed friend is, any more than we want to know the exact state of his bodily organs in their incipient disintegration: to pry into the one is as ill-bred as to inquire into the other. To the ordinary man, the dead are dead, and do not return. He says it with a dull despair or with a calm resignation, with pretended sorrow or apparent indifference, with manly fortitude or a childlike trust in what vague consolation religion has to offer him. The result is the same: to all intents and purposes the departed one is like a flame that is blown out, never to be lighted again.

This attitude—an attitude almost universally prevalent at the present time, whatever people may say or profess to the contrary—is diametrically opposed to the attitude and outlook of Spiritualists. The Spiritualist does not close the chapter of life with the last word breathed by the dying person. That last word is the last service performed by an outworn mechanism, which is about to be discarded by its owner before he comes into possession of a more perfect instrument.

And that must be our attitude to-night. We must follow our departing comrade with our spiritual eyes, and endeavour to look upon things as *he* looks upon them, and as we all shall look upon them sooner or later. We must lift the veil of our own contriving which has obscured the promised land for so long; and we must not be startled or appalled if what we see has no relation to that which we expected or hoped or feared to see.

For our conceptions of what the future world is like are probably as wide of the mark as were those of the Gold Coast negroes about America before they arrived there as slaves. We can picture to ourselves the vague conjectures of the native mind about the land to which a masterful fate had for centuries transported so many fellow-tribesmen. Had a glimpse of that land, and of the negro race in its new surroundings been accorded to some specially privileged black men, we may imagine that such a glimpse would strike the

various observers very differently according to their temperament and according to the aspect of the new world which happened to be presented to them. Looking forward as far as the days of emancipation, the negro clairvoyant would have probably shared Mr. Booker Washington's opinion, and described the final state of the emancipated slaves as greatly superior to their aboriginal state at home in Africa. And yet, if he judged by purely native and aboriginal standards, he might also have described that emancipated and comparatively civilised state as one of cramping limitations and forced, unnatural, and lop-sided activity, if not permanent suffering.

The happiness or misery of the future life cannot be judged from this side with any impartiality. Judging by our very variable standards almost any condition short of acute pain may, from some points of view, be described as a state of heavenly bliss. 'A man's desire is his heaven' is a true saying, and in our anticipations of future bliss we are very apt to judge by earthly standards of pleasure, comfort, and happiness. Some, who are overworked here, look forward to eternal rest. Others, full of ceaseless energy, look forward to more work beyond. The Arab and Hebrew hell is hot, the Norse hell is cold as ice. Both races judge that to be worst hereafter which is most difficult to bear here.

This tendency cannot and must not be ours. We recognise that happiness is the result of a successful effort to accommodate ourselves to our surroundings, to identify our own well-being with that of the community. Misery is the result of a failure to do so. Pain is either a corrective which brings about a closer and more successful adaptation, or it withdraws us from our surroundings altogether. It cures or kills. Permanent suffering is senseless, and impossible, and non-existent. Neither the human organism nor the human soul is capable of feeling unintermittent pain. It is not likely that those valuable guides and incentives, pain and happiness, will be absent from *any* existence which is continuous with our own. And since a continuous connection between life as we know it now and our next stage of existence is an essential condition of personal survival—a condition without which there would be no means of identification, and indeed no meaning of any kind in the word 'survival'—we may safely assume that our next existence will be attended by some kind of occasional pain and some kind of normal and more abundant well-being. No life without progress, no progress without effort, no effort without some success, which spells happiness, nor some failure, which spells pain.

Let us, therefore, not be afraid. Whatever may be the conditions under which we shall live hereafter, they will not be more difficult to face than those we have to face now. We are in good hands. The supreme power, the divine and all-embracing love which has guided our footsteps as far as this, will not forsake us when we cross over into the realms beyond. We may shrink from the face of death as we see him enter our neighbour's house, but it is to us alone that death shows his dark frown, not to our neighbour whom he gently releases from the prison-house of flesh. To us the frown, in order to teach us that our work in this world is not yet finished, to warn us off the frontier which we would prematurely cross.

In trying to peer over that frontier into the new territory we must leave prejudice behind. I have said enough to justify my belief that whatever the future life may be it will be as well worth living as this life. Does that suffice you and reassure you? Holding on to that as a sheet anchor, are you willing to face the rest of the possibilities? These questions are not asked inadvisedly, and you might run the risk of a severe trial of patience by rashly answering them in the affirmative. For aught you know, I might next be endeavouring to convince you that in the future life your outward form might be animal rather than human. Happily for your peace of mind, the demands I shall make upon your patience and impartiality are not so severe as that.

But let us look for a moment at the other extreme. We are told that God made man in His image, and the natural corollary is that we shall retain this image in any future life.

To me, it seems much more likely that the writer of that passage in Genesis was just then engaged in making a God in the image of man, and the deeper religious feeling of later ages has long ago turned away from the jealous and cruel tribal deity of the Hebrews.

But apart from any scriptural misconstructions, it is certain that the human shape is mainly due to natural and human environment, and as some human shapes, even in perfect health, can hardly be distinguished from those of apes, we may well refrain from ascribing any exceptional or special excellence to the shapes we have evolved in our struggle for existence.

The human body is a mechanism of mechanisms. Most of its functions and workings are well understood; they can be neglected or developed. When lost they can be replaced by surgical implements. Bones can be broken and set, hearts can be stitched up, diseased kidneys can be replaced by healthy ones, patches of skin can be grafted. There is hardly a limit which we can safely set to the daring of surgery in its successful interference with this body of ours. The frequent removal of teeth, tonsils, thyroid glands, and appendices shows that 'the human form divine' is looked upon more and more as an instrument whose design may or may not satisfy its owner, and which he feels at liberty to criticise or modify in any way that suits him. The very acts of trimming the hair, cutting the nails, or shaving the beard are interferences which some worshippers of the human frame can and do resent.

I mention this not in order to belittle the dignity or beauty of the human body, but to show that it is essentially a human thing, evolved by the human race for the purposes of this life, and subject to constant revision and re-adaptation, conscious or unconscious, to life on this earth, to its physical and social conditions.

Consider for a moment the physical conditions of our present life. Our earth-life is confined to the crust of the globe. On this crust we move about, partly in search of food, partly in search of society. Most of our locomotion is performed by means of our legs, though we also use the legs of animals, or those continuous and detachable artificial legs which we call wheels. The human race, or its lineal ancestors, evolved legs when faced with the necessity of locomotion on land. No locomotion, no legs, as we see in the case of the plants. (I fancy I hear someone object that all plants have at least one leg to stand on. But if we identify organs by their functions we find that the root of a plant is its mouth, its leaves are combined lungs and eyes and nose, and its flowers, displayed with the utmost freedom and the most beautiful elaboration, are its sex organs.)

To return to the subject of locomotion, which is absent in most plants, we can safely conclude that where there is no necessity for locomotion there will be no organs of locomotion. If, therefore, we are, in the next life, fixed in a definite position, the bodies we shall then possess will be devoid of legs, wings, fins, or any other organs of locomotion. And again, if there is locomotion, it will be provided for by some suitable organ adapted to the new conditions.

This is the rock on which the conventional angels come to grief. The angel as conventionally depicted may be artistic, but he is an anatomical monstrosity and impossibility. He is the picture of a human being in the prime of life, well-shaped, and discreetly and more or less becomingly attired in Greek drapery. The body is adapted to indoor locomotion on a clean floor, and the wings are supposed to adapt it also to flight through the air in fine weather. Unfortunately for its possibility, the attachment and musculature of the wings are altogether inadequate. Everyone who has carved a bird knows that there is an enormous and quite disproportionate development of muscle about the breastbone. These powerful muscles are required to work the wings of a light and airy structure like a bird. What chest muscles would be required to lift the weight of an angel? You might answer that an angel has no weight. But then, why is an angel provided with ankles evidently capable of supporting several hundred-

weight, as our ankles are? If there were no weight to support, we may be sure that no supports would be provided.

Again, I must protest that I do not wish to ridicule the fiction of angels. It is a fiction which has brought much consolation to all of us, and in a less conventional form I have nothing to say against their actual existence. But the point I wish to emphasise is that every organised body is adapted to life in a certain environment. When we know the environment, we can state approximately what kind of organisms are likely to be found in it. On the other hand, when we see the organism we can draw inferences concerning the medium in which it habitually lives. A being with legs is made to walk or run or crawl on a solid surface. A legless creature with fins is made to swim, a web-footed creature is made to paddle.

And now let us come to the obvious conclusion with regard to our own future life. If it is spent on a solid surface, our means of locomotion will be legs, but not otherwise. If our existence is to be a floating life, the sinuous motions of fishes will be ours, and our bodies will be constructed accordingly. A lady to whom I explained this principle said to me: 'But I do not want to be a fish or a flame, I want to be myself.' I replied she undoubtedly would be 'herself,' whatever her shape might be. Hardly any of us, I venture to say, care a jot about our own shapes unless we think how they will impress others. In fact, I believe that we 'ourselves,' the most vital parts of us, are constantly changing in shape. In healthy and normal life, we are as a rule not conscious of our bodies at all, and it is only for social reasons that we deck them out and make them as attractive or unobtrusive as we can. Take away this social necessity, and most of the call for a definite and permanent shape disappears from our consciousness. If our individual sensations and activities could be carried on as usual without our bodies, I venture to say we should not miss them much, except as instruments for awakening reminiscence and recognition in others, and this is just the use to which temporarily materialised bodies are put by disembodied spirits in materialisation phenomena.

These considerations serve to bring home to us the fact that our individual life is independent of the form; our spiritual bodies may possess in the next world. Whatever may be the actual geometrical shape usually assumed by them, we may be quite satisfied with it provided it is adapted to its new surroundings. Thus we are freed from the dilemma of either surrendering our identity or clothing our spirits in impossible bodies.

It now becomes a matter of actual evidence. If you can show me a 'soul-body' in its normal state, I shall be able to throw some light on the kind of world it is physically adapted to inhabit. I have elsewhere given reasons for holding that the normal soul-body is adapted to an air-like environment, and that many of the 'spirit-lights' seen at séances are actual soul-bodies habitually dwelling in that environment—in the air about us and above us.

I repeat, it is a matter of evidence, a matter for patient scientific investigation. And this scientific investigation has not even been begun. We know that in such investigations, if they are worthy of the name of science, nothing is done in a flash or a burst of triumph. It is done by hard and patient labour, the labours of hundreds, the work of centuries. How then can we hope even to turn the first sod? It is even now considered almost unscientific to assume the existence of a life after death at all. How much more unscientific will it be to investigate the physical conditions of life in the next world!

But this is not the occasion for timid hesitations and equivocations and non-committals. In this matter of life or death it is foolish to fear the loss of a little scientific reputation among the less profound and more self-confident groundlings. And so I propose to go straight on, and indicate the lines along which we may expect gradually to gain a firm foothold of fact in the next world, and make a preliminary survey of the territory disclosed to our better-equipped faculties.

(To be continued.)

We are informed that early in February next Mrs. Loie F. Prior, who is at present in Melbourne, will proceed to Durban for a mission tour in South Africa, at the termination of which, probably about a year hence, she will visit London once more.

JOTTINGS.

An interesting case of premonition in a horse is quoted in 'Psychische Studien' from a German paper. A butcher's cart was proceeding along the Ringstrasse at Kiel when the horse suddenly stopped and backed, and while the driver was trying to get it to proceed a new building of five stories collapsed, covering half the width of the street with its ruins, about twenty paces in front of where the horse had stopped. The fall occurred without any warning perceptible to human senses.

A correspondent who writes from the British West Indies asking for a sample copy of 'LIGHT' says: 'By a good but unexpected occurrence I learned of 'LIGHT' and the London Spiritualist Alliance, and I shall be glad if you will be good enough to inform me of any brotherhood which will enroll members abroad. I think there ought to be a sort of secret society for persons all over the world who are interested in occultism. Should you know of any, please inform me. I may have to travel a great deal, and it will be a happiness for me to meet and know persons devoted to psychical matters.' Our correspondent's letter indicates the need of the proposed 'Letter Guild' which has been suggested by 'Radium' in our columns recently.

'John Bull,' for December 5th, prints some matter which is apparently intended to be sensational, under the heading 'Confessions of a Famous Medium. Story of the Great "Scientific" Hoax. How Telepathy was Proved to the Satisfaction of the Psychical Research Society.' The 'famous medium' turns out to be a certain Douglas Blackburn, who, along with Geo. A. Smith, gave Mr. Myers and Mr. Gurney some demonstrations of alleged thought-transference which he now dignifies with the name of 'the bedrock foundation of all the later experiments which are said to prove the existence of telepathy.' He now declares that these demonstrations were 'produced by an ingenious and elaborate system of code signals, assisted by tricks, coincidences, and fortuitous accidents, and were in no instance genuine,' and he professes to give, at great length and with much self-complacency, his version of the occurrences.

It is difficult to take seriously a man who comes forward to tell us that he was a downright deceiver, and who gives as his excuse for doing so that he has 'kept his secret for twenty-six years, and only withdraws the veil now because of the disgust inspired by the preposterous alleged communications from the spirit of F. W. H. Myers, in which one of the most refined and cultured of men is made to write and think like an illiterate conjurer.' Yet Mr. Blackburn's way of doing honour to Frederic Myers is to tell, for the amusement of the readers of 'John Bull,' how, if his assertions are correct, one of the most refined and cultured of men was cruelly taken in and his highest hopes and instincts traded upon by a pair of conjurers. Whoever Mr. Blackburn may be we never heard of him before as a medium, 'famous' or otherwise.

On turning to the publications of the S.P.R. for information as to who this 'famous medium' might be, we find in 'Proceedings,' Vol. XII, p. 312, a list of experiments in thought-transference, the total experiments amounting to four hundred and ninety-three. Out of these, forty-six only are accredited to Messrs. Blackburn and Smith; and even if we include four preliminary ones, this makes fifty only, out of a total of nearly five hundred. Since the time of Professor Sidgwick's paper, in which this table is given, there have been repeated experiments on the same subject, and as Mr. Blackburn's demonstrations were the earliest, it is probably on them that the Society would be least disposed to rely in formulating its conclusions—if it ever did such a thing. These 'bedrock foundations' are certainly not regarded as essential to whatever structure has been built upon their ostensible results, and we do not suppose that Mr. Blackburn's revelations (?) will cause any excitement at 20, Hanover Square. To us it seems a pity that, having kept the secret of his own deceit for so many years, and after the removal of both Myers and Gurney, Mr. Blackburn should now brand himself as a falsifier in this way—but that is his concern.

The 'Literary Digest' quotes, from the New York 'Sun,' Madame Chaminade's account of how she composes her delicious music. As Corot 'dreamed his pictures and then painted his dreams,' so Mme. Chaminade puts her dreams into music. The 'Sérénade d'Automne' was a dream induced by her feelings when wandering about the woods after taking leave of friends. All the evening she was alone with her thoughts. Then, she says, 'I slept, and in my sleep the dream

of music came, and in it was all the sadness that I have tried to imitate. I woke with but a fleeting, evanescent memory, which I tried to put into musical shape. In vain; it would not come. For weeks I was pursued and baffled. Then one day the dream returned, vital and vivid, and I wrote the serenade. That is the way I work, by inspiration, feverishly often, until a composition that has been in my mind for weeks is made tangible. I often think that I shall never write again, and then suddenly the spirit in my feet leads me to my desk and I sit there and do not leave it for hours until the inspiration is over. Creation is like the flowering of a garden: all the life of the soil is absorbed in its fruition, and there must be a fallow time.'

It seems as though some people deliberately put on coloured glasses, and then, because they see everything red or blue, expect the world at large to accept all that they describe. 'The Catholic Times and Catholic Opinion' devotes two columns to a review of Mr. Fournier d'Albe's book, 'New Light on Immortality,' and mainly to telling us three things at great length: first, that it was not enough for Sir William Crookes and Florence Marryat to see Miss Cook and Katie King together in the cabinet; it would have been very different 'if the medium had been alone in the cabinet and the materialised spirit outside!' Secondly, that it was 'awkward' that Miss Cook and 'Katie' should both have had 'ringlets of hair,' ignoring all the points of difference carefully scheduled by Sir William Crookes. Perhaps it was 'awkward' that both should have had hair at all! The third point is that Mr. Fournier d'Albe 'ignores theology, he transcends science,' and therefore is 'a heretic, fearless, uncompromising.' It is admitted that 'his voyage of discovery is singularly interesting. No one can read his book without intense interest. Agree or disagree with him, the reader must enjoy the journey and admire the skill with which the psychic Columbus follows his chart over known waters, and the courage with which he heads towards unkeeled seas.'

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.

Does the Spirit Enter or Originate the Body?

SIR,—In answer to 'A Puzzled Thinker's Question' in 'LIGHT' of November 28th, p. 576, regarding the formation (creation) of souls, permit me to submit the following.

The sons and daughters of God on this earth are constituted of a trinity of substances, viz., spirit, soul, and physicality (if I may use such a term). This trinity of substance must naturally inhere in the seed, which, during the process of gestation, evolves into a form or shape. This form or shape consummates to a consciousness at the birth or offspringing. The spirit and soul bodies are moulded in the parent womb together with the physical body.

This trinity of grading substances is ever interblending, and education by impression and law goes on more or less on each plane at one and the same time: the lower, or physical, co-operating with and assisting the higher, until its term of life and office is exhausted, when it falls away like a husk, leaving the soul-body free to ascend to the higher plane of life and being, to function rationally there.—Yours, &c.,

F. H.

SIR,—At one time science took cognisance only of matter that was ponderable. Later on, to account for phenomena that could not be otherwise explained, the now no longer hypothetical 'ether,' interpenetrating everything, was discovered. To-day, behind this 'ether' many find it necessary to hypothesise 'spirit' to account for some of the many mysteries of the world. It is difficult to give or find satisfactory definitions of the last two terms, but let us say generally that 'ether' is a form of ultra-refined universal matter and 'spirit' is an all-pervading, an immanent vital force (or an emanation of the Divine, if you will), which gives energy and adaptability to, and is the originating cause of, things organic.

How is 'life' in the vegetable kingdom transmitted? Every seed contains a germ, that germ contains the latent life which, under suitable conditions, becomes active. Whence comes that latent life? It is obtained from the pollen of the flower, and the vital principle (or spirit) of the pollen is derived from the body of the plant, in which it is inherent. The atoms of the pollen are nuclei of plant life, any one of

which, under appropriate conditions, seizes on more matter for which it has affinity, and so there is reproduced in due course a living organism 'after its kind.' Elemental matter and ether are in themselves formless: they become organised or living by means of 'spirit.'

Without discussing the origin of man, let me now assume the Spiritualist position and say that man is body (i.e., organised elemental matter), soul (i.e., organised etherial matter), and spirit (i.e., the divine eternal principle of life); these three mutually interpenetrating. A nucleus of this trinity, like the pollen of the flower, is derived from the father, and under suitable conditions builds up by seizing other atoms of like three-fold nature and develops into a complete living organism after its kind. Thus the creation of the soul, or spirit body, becomes a perfectly natural process and requires no special or deliberate incarnation. The spirit body thus created may well survive the dissolution of its grosser material envelope and become immortal. I see no reason why this world—nay, let me say the worlds of the universe—should not be the factories of all the angels (spirits) that are.—Yours, &c.,

RICHARD A. BUSH.

SIR,—'J. E. H.' raises an interesting question which I have heard put to the controls of different mediums, whose answers have been pretty much as follows: If we use the ocean as a symbol of the Universal Spirit, or God, then the human body may be regarded as a vessel in which a portion of the ocean—identical in its nature—is individualised: such individualisation being necessary to secure the development of self-consciousness in, and the mental and spiritual progress of, that spirit. That this result may be achieved and the separate, or personal, conscious being may realise his existence, express his powers, enter into self-possession and become the interpreter and representative of the Universal Spirit, physical life is necessary, and when the requisite conditions are provided (i.e., at conception), the spirit, which is everywhere inherent, is the active, causative principle around and upon which the physical body grows. The development of the physical organism, in and by which spirit becomes individualised from the sacred moment of conception, is therefore a spirit manifestation, and even though the child be still-born to this plane of life it continues its personal career in the after-death world. This fact may well cause many persons to stop and think before they act rashly in matters of such vital importance.

At many sittings I have heard children described as being present in spirit form with certain sitters, who, however, were unable to identify them until they recollected that accidents prevented the arrival of little expected ones; and when names for them had been discussed and fixed in advance, the same names being given by the spirit children, led to their identification. In such cases the infant spirit is often closely attached to its parents, or some infant child, to gain earth-life experience, as also happens in the event of the passing over of a child of tender years; and so strong may be the influence of a child spirit that a little one, subsequently born to the same parents, is remarked upon as being the counterpart of the one who passed away.

When the Bhikku Ananda was in London I put a somewhat similar question to him, and he gave as a reply the following illustration: 'Take the air at present contained in this room as representing Spirit, or God: by means of six pieces of wood build a complete box in this room: you now have a portion of the air contained therein; this represents the Spirit—or God—essence individualised *pro tem.* in the Incarnate Being.'

From a Spiritualist's point of view I believe two, or perhaps three boxes, the one exactly fitting into the other, would have to be built (to represent the physical, psychical, and etheric bodies) in and by which the spirit is both individualised and expressed, each becoming more potent as the one next outside it ceases to exist, but still holding separate the enclosed air (or spirit); so that the potential, or divine spirit, being thus individualised, forms a nucleus from which the physical body grows. Without this indwelling spirit there could be no conception, no bodily manifestation, no individual life: neither could we build our box without the presence of air, as a vacuum would be created.—Yours, &c.,

H. BIDEN-STEELE.

'What's in a Name'—'Seer' or 'Medium'?

SIR,—The vital point at issue is whether Mr. Harris was 'controlled' by some individual spirit, or spirits, exterior to himself, or whether he saw and heard spiritual existences while in full and perfect possession of his own faculties. Mr. Robertson, on p. 569 of 'LIGHT,' seems to allege the

former; I maintain the latter, and I refer him to 'Respiro's' pamphlet, 'T. L. Harris, the Seer,' especially pages 53-5 and 83-8; also page 108, where it is written of the seer, 'He kept his individuality.' Mr. Robertson will there find that Mr. Harris repudiated the prefaces, and requested that they should not be repeated when the poems were reprinted by the late John Thomson, of Glasgow. Also he will find that Mr. Harris's own description of the vision beheld before the 'Epic of the Starry Heaven' was dictated, differs in some important details from that given by Dr. Brittan. And now, as Mr. Robertson is, very properly, a stickler for absolute accuracy, I would ask him:—

(1) Where Mr. Harris calls himself, or is called by others, 'The Imperial Messenger of the Cycle'?

(2) Why does he allege that the preface to the 'Epic of the Starry Heaven' states that while it was being given 'there was a death-like pallor of countenance, a rigidity of limb, &c., which could not have been assumed'? I have before me the original American edition of 1855, and find no such statements either in the 'Preface from the lyrical paradise of the heaven of spirits' or in the 'Introduction' by S. B. Brittan.

Initiates, of all schools and of all ages, have always warned candidates against the extreme danger of becoming passive to the action of exterior spiritual entities, whether human beings, elementals, or spooks.

I must ask Mr. Williams, whenever he honours me by a quotation, to quote me accurately. Where did I describe Jesus as 'an adept, one who gains proficiency . . . through the evil that is good we are not skilled in'? I never wrote any such blasphemy as to hint that Jesus made use of evil powers. Mr. Williams also speaks of my 'sly drive about Paul's spiritual sanity.' I said no such thing. I said his 'complete spiritual sanity.' The word 'complete' makes all the difference, and shows that I only referred to the matter then referred to, *viz.*, the speaking in unknown tongues. To speak in a tongue unknown to the speaker, but recognised by the hearers, would indeed be a 'work of the Holy Spirit,' or Breath: but to utter sounds having no understood meaning, as occurred in the Corinthian assemblies, is only a phase of disorderly Spiritism; and Paul evidently failed to discriminate. But I nowhere denied the excellence of much of his teaching.

With regard to Paul's remark about Jesus being a 'mediator,' I must refer your correspondent to 'Respiro's' pamphlet already mentioned. And as to the wearing of hats by females, I may point out that Paul referred to men as well as women, and the word 'hats' may be fairly used as a generic term for artificial coverings for the head.—Yours, &c.,

193, Gloucester-terrace,
Hyde Park, W.

E. W. BERRIDGE, M.D.

The Proposed Letter Guild.

SIR,—I thank you for your generous help with reference to my proposal of a letter guild (p. 575). I have already had several applications from persons in our own homeland, who seem to be almost as lonely as regards spiritual matters and friends interested in the subject as those, say, in South Africa. I would like it understood that the desire is to help all those who are in need, whether at home or abroad.—Yours, &c.,

RADIUM.

'A Crawling Creature?'

SIR,—The study of Sir Oliver Lodge's latest book has been to me a sacred discipline. Along with Henry Drummond he has taught us that all sciences lose their grandeur when divorced from a hidden correlation with eternal truths, and he has addressed himself to the most daring and heroic of all human enterprises—that of bridging the mysterious borderland separating physics from psychology. How well Sir Oliver Lodge—with the whole universe for his laboratory and spring-board—has achieved this mighty task, all who read his delightful book know.

The enchantment of this book lies in the winsome, sympathetic attitude which he not only assumes but has for all forms of belief, and which attests that we have amongst us a great human soul. Thus I have legitimate ground, a justification, for a militant attitude towards the 'British Weekly,' whose editor asks: 'What should such a creature as he (Sir Oliver Lodge) do, crawling between earth and heaven?'

I do not know what he should do, but I know what he has done. He has shown men that there never was an angry Jehovah who sent pestilences until He was propitiated by the smell of a burnt-offering or the sight of a goat's blood: but that the other name for God is Love—and always has been!

This 'creature crawling between earth and heaven' has taught us that man has not got an immortal soul, he is one; and if human birth was a change for the better, death will

be a still happier change. This 'crawling creature' has taught us as soon as God's will is done on earth, as it should be, the distinction between heaven and earth will be well-nigh abolished.

It may not be ecclesiastical polity to say so, but may it be mine to crawl with this creature—this human amoeba—who can sweep majestically round the great headlands of intellectual and spiritual progress in his noble mind-barque, sounding as he goes along the depths of modern activities and philosophies, and yet amidst all changes hearing the music of the choir invisible!—Yours, &c.,

DICK HALL.

4, Battlefild-avenue,

Langside, Glasgow.

A Hopeful Outlook.

SIR,—An old saying tells us that 'Absence makes the heart grow fonder': it certainly has the effect of sharpening the perception in the case of one returning to a former field of labour. Such, at least, was my experience when I returned to London after two years' residence in a town where Spiritualism was little known and less appreciated. Two years seems but a short time, yet I feel that both in public and private there is now a more general desire on the part of the sitters for spiritual rather than material messages. In the various societies there appears to be a marked increase of strength and determination. Difficulties which once would have daunted them are met with a bravery which in the end must conquer. How many, I wonder, of those who gather on Sunday evenings to listen to addresses or clairvoyant descriptions have the smallest idea of the actual labour and anxiety borne from week to week by the faithful officers of the societies! The ordinary member pays his subscription and that ends his responsibility, while the entire burden of management rests upon the few who, from motives of love and duty, keep open the fountains from which the water of life flows to thirsty lips. Again, how many, I wonder, give a moment's serious reflection to the effect of the thought influences emanating from the audience upon the chairman and the medium! Surely each one should endeavour to make such harmonious conditions as will insure the success of the service! I trust that the year about to open will multiply a hundredfold the progress attained during 1908.—Yours, &c.,

ANNA J. CHAPIN.

Battersea Lyceum.

SIR,—On behalf of Henley-street Spiritualist Lyceum, permit us to make a special appeal for funds to enable us to give a Christmas treat to the children who attend. As these children are drawn from one of the poorest neighbourhoods of Battersea, and a great many of the parents are out of work, we feel justified in asking your readers to help us. Any amount, however small, will be thankfully received by—Yours, &c.,

(MISS) A. SHARMAN,

Secretary.

12J, Peabody-buildings,

Orchard-street, Westminster, S.W.

P.S.—We deeply regret that Miss Morris has had to leave our Lyceum, after eleven years' strenuous work, owing to her removal to North London, but we feel confident that our loss will be the gain of some other Lyceum, and she has our sincere good wishes for her future success.—A. S.

NEW PUBLICATIONS RECEIVED.

'Vital Economy.' By JOHN H. CLARKE, M.D. T. Fisher Unwin, 1, Adelphi-terrace, W.C. Price 1s., paper, 2s. cloth, *net*.

'Lucius Scarfield: a Philosophical Romance.' By J. A. REVERMORT. Archibald Constable & Co., Ltd. Price 6s.

'A Man's Vengeance, and other Poems.' By GEORGE BARLOW. J. Glaisher, 57, Wigmore-street, W. Price 2s. 6d. *net*.

'Psychical Research and the Resurrection.' By JAMES H. HYSLOP, Ph.D., LL.D. T. Fisher Unwin. Price 5s. *net*.

MONTHLY MAGAZINES.—'Annals of Psychological Science' (1s.), 'Fellowship' (10 cents), 'Review of Reviews' (6d.), 'Journal of the American S.P.R.' (50 cents), 'The Light of Reason' (1d.), 'The Swastika' (10 cents), 'The Open Road' (3d.), 'Occult Review' (7d.), 'Modern Astrology' (6d.), 'Current Literature' (25 cents).

THE Annual Dinner and Concert for members and friends of the Psychic Class, at 110, St. Martin's-lane, W.C., will be held at Pinoli's Hotel, Wardour-street, W., on Wednesday evening, January 13th, 1909, at 7 p.m. Tickets (3s. each) can be obtained from Mr. B. D. Godfrey, office of 'LIGHT,' 110, St. Martin's-lane, W.C.

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.

CROYDON.—PUBLIC HALL LECTURE ROOM, GEORGE-STREET.—On Sunday last Mr. T. Timson's address was well appreciated. Sunday next, at 7 p.m., Miss Chapin, trance address and clairvoyant delineations.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday last Mr. Herbert Nicholls answered questions, replied to a recent attack on Spiritualism, and gave good psychometric delineations. Sunday next, Mrs. M. H. Wallis.—G. McF.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday last Mrs. Imison gave clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Effie Bathe on 'Animal Consciousness,' illustrated by paintings.—W. T.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. R. King gave an interesting address on 'Occult Mysteries of Sound.' Sunday next, Mr. Jas. McBeth Bain, M.A. December 12th, social evening and sale of work.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. Webster gave an earnest exhortation for a recognition of Spiritualism, and psychometrical readings. On Sunday next, Mr. H. G. Swift on 'Does Spiritualism Stand to Reason?'—W. H. S.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington's address on 'Week-end in Hell' was much appreciated. Sunday next, Mrs. Annie Boddington, address and clairvoyance. Mondays and Wednesdays, at 8.30 p.m., developing circles.—W. R.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday last Mr. Harry Harrison delivered an interesting address on 'Christ on Earth,' and Mrs. Hitchman rendered sacred solos. Copies of monthly programme sent on receipt of stamped envelope.—F. L.

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

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mrs. H. Ball gave an interesting address on 'Critical Times.' Solo by Mr. Wellsbourne. On December 5th a social and musical evening was much enjoyed, and the sale of fancy goods was well patronised. Sunday next, at 7 p.m., Mrs. Agnew Jackson.—S. R.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Sarfas gave an address and clairvoyant and psychometric readings. The Misses Payn and Parminter rendered a duet. Sunday next, at 7 p.m., Mr. John Adams, address; Miss Patey, clairvoyance. Monday, at 7 p.m., ladies' circle. Thursday, at 8.15 p.m., public circle.—W. Y.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. W. E. Long delivered an able and pleasing address on 'The New Psychology.' Mr. W. Tregale finely rendered a solo. Mr. G. Spriggs presided. Sunday next, at 6.30 for 7 p.m., Mr. Leigh Hunt, clairvoyant descriptions. Silver collection.—A. J. W.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. A. Roberts spoke on 'The Light-giving Power of Spiritualism.' Miss Greenman rendered a solo. Sunday next, at 11 a.m., circle; at 7 p.m., Mr. J. Kelland. Monday and Thursday, at 8 p.m., public circles. Friday, at 8 p.m., developing circle.—J. W. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last the ministrations of Mrs. M. H. Wallis were much appreciated by good audiences. Sunday next, at 11.15 a.m. and 7 p.m., Mr. D. J. Davis. Mondays at 8, and Wednesdays at 3, clairvoyance; Thursdays, 3 to 5, healing; Saturdays, at 8, prayer.—A. C.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last Mrs. Roberts conducted a public circle. In the evening Miss Violet Burton spoke on 'The Silent Forces of the Soul.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Abbott. Thursday, at 7.45 p.m., Mrs. Podmore. Wednesdays and Fridays, at 8 p.m., members' circles.—J. J. L.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Winbow spoke. In the evening Mrs. Effie Bathe's lecture on 'Mediumship,' and solo by Miss Magdalene Travers, were highly appreciated. Sunday next, at 11.30 a.m., Mr. W. Underwood; at 7 p.m., Mr. and Mrs. Imison, address and clairvoyant descriptions. Thursday, at 8, Mr. Snowdon Hall, on 'Clairvoyance.'—C. J. W.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday evening last Mr. D. J. Davis' address on 'The Ethics of Spiritualism' was much appreciated. On Monday Mrs. French gave clairvoyant descriptions. Saturday next, at 6 p.m., Social Entertainment and Bazaar. Mrs. Graddon Kent, clairvoyante. Sunday, at 11 a.m., circle; at 7 p.m., Miss V. Burton. Monday, at 8.15 p.m., Sale of Work.—H. S.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. E. W. Wallis was warmly welcomed, and his address on 'The Coming Universal Religion' much enjoyed. Sunday next, at 7 p.m., Mrs. Fairclough Smith.—67, George-street, Baker-street, W.—On Sunday morning last Mr. H. G. Beard gave an intellectual and uplifting address. Sunday next, at 11 a.m., Mr. P. E. Beard. (See advt.)

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mrs. A. Webb gave recognised clairvoyant descriptions.

HOLLOWAY.—49, LORAIN-ROAD.—On Thursday and Sunday Mr. Walker spoke and gave clairvoyant descriptions.—P.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—Mr. H. Leaf gave an interesting address on 'The God of Israel and Fetish Worship.'

NORWICH.—LABOUR INSTITUTE.—On Sunday last Mr. Witherhead spoke, and Mr. Vaughan gave recognised clairvoyant descriptions.—D. D.

LUTON.—35, ADELAIDE-STREET.—On Sunday last Mr. A. Punter spoke on 'Christianity and its Fruits' and gave good clairvoyant descriptions.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Mrs. Cannon related experiences, spoke on 'Sincerity,' and gave clairvoyant descriptions.—C. R.

SOUTHSEA.—1A, WATERLOO-STREET.—On Sunday last Mrs. Wilson conducted a circle and gave an address and psychometric delineations.—W. D. F.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Mr. Frank Pearce delivered an eloquent address, and Mrs. M. Davies gave clairvoyant descriptions.—J. W. M.

READING.—CROSS-STREET HALL.—On Sunday last Mr. Street gave addresses on 'Eternal Life' and 'Gleams from Another World,' also auric drawings.—T. W. L.

SOUTHEND-ON-SEA.—BROADWAY.—On Sunday last Mr. W. Rundle spoke on 'God's Angels v. Evil Spirits' and gave recognised psychometrical readings. Madame F. Fahy sang.

CAERAU, BRIDGEND.—On Sunday last Mr. Connely spoke on 'I go, from whence I shall not return,' and answered questions. Mrs. Dyer gave clairvoyant descriptions.—G. H.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. Bertrand Smith, of Portsmouth, gave an eloquent address and Mrs. Harvey conducted a circle.—E. L.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday last Mr. West spoke on 'Evolution' and Mr. Rowland on 'Charity.' Clairvoyant descriptions by Mrs. Grainger and Mr. Rowland.—H. L.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last Mrs. Annie Boddington gave addresses, clairvoyant descriptions, and messages, and on Monday conducted a ladies' meeting.

BRISTOL.—49, NORTH-ROAD, BISHOPSTON.—On Sunday last Mr. A. G. Taylor spoke on 'Revelations of Spiritualism' and Mrs. Bartlett gave clairvoyant descriptions with messages. During three months' existence the society has increased from 17 to 33 members, and needs a larger room.—W. M.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday last addresses were given by Mr. Urquhart and Mr. Inglis, and clairvoyant descriptions and messages by Mrs. Inglis to large audiences.—D. U.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Mr. H. G. Swift delivered an interesting address on 'Are we Advancing?' In the afternoon Mr. Barrington addressed the Liberty Group on 'Spirits and Mediums.'—H. G. S.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday last Mr. W. J. Grindley spoke on 'Modern Spiritualism and Ancient Christianity Identical' and 'The Ascent of Man.' On Monday Mr. Calvert gave clairvoyant and psychometric delineations.—E. B.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—On Sunday morning last Mr. Walker spoke on 'Sunday Morning in Spirit-Land' and in the evening on 'The Inequality of Life and its Causes.' Clairvoyant descriptions by Mrs. Twelvtree and Mr. Blake.—M. D.

MR. JAMES L. MACBETH BAIN will speak at the Higher Thought Centre, 10, Cheniston-gardens, Kensington, on Sunday next (the 13th), at 11.30 a.m., on 'The Christ Body: Some of its modes of life and service.'