

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'The Hibbert Journal' for October is a notable number, containing, as it does, an article on 'Creative Evolution and Philosophic Doubt' by the Right Hon. A. J. Balfour, and another on 'Life and Consciousness,' by Professor Bergson. The first-named article is a closely-reasoned criticism of M. Bergson's now famous philosophic system, in the course of which Mr. Balfour propounds a number of questions regarding points in 'Bergsonism' that he finds not exactly clear to him. But he does not regard the difficulties he raises as insuperable, although

the task of explanation for anyone less gifted than M. Bergson himself is not an easy one.

Amongst the problems which Mr. Balfour raises is the question in what manner is accumulated energy released in organic life. If, as he well observes, the release is effected by pure mechanism, fate (or determinism) still reigns supreme. But

if, on the other hand, there be anything in the mode of release, however trifling, which could not be exhaustively accounted for by the laws of matter and motion, then freedom gains a foothold in the very citadel of necessity.

That, we imagine, is the true solution—the determining touch of spirit in the operations of the material universe.

Mr. Balfour's criticism is marked throughout by acute and incisive analysis. His intellect plays brilliantly over the whole question, and although we are amongst those who have warmly welcomed the advent of the idea of 'Creative Evolution,' we quite agree that 'some limitation of commentary is desirable.' We shall look with interest for any reply that Professor Bergson may make to the questions raised in Mr. Balfour's article. Meantime, we are glad to note the tribute paid by the defender of 'Philosophic Doubt' to the exponent of the new philosophy:—

Apart altogether from his admirable criticisms, his psychological insight, his charms of style, there is permanent value in his theories.

As regards Professor Bergson's article, it deals in a lucid and highly-suggestive fashion with the problems which relate to the phenomena of life and consciousness. It appears to us to cover, in a measure, some of the questions which Mr. Balfour raises. M. Bergson claims that 'consciousness signifies, above all, memory.' And in the following fine passage he touches on a subject very near to us:—

When we see . . . that in pure consciousness nothing of the past is lost, the whole life of a conscious personality being an indivisible continuity, are we not led to suppose that the effort continues *beyond*, and that in this passage of consciousness through matter . . . consciousness is tempered like steel, and tests itself by clearly constituting personalities and preparing them, by the very effort which each of them is called upon to make, for a higher form of existence?

That is a question to which we are prepared to give a clear and emphatic affirmative.

In our issue for October 14th we spoke of 'the increasing vogue of novels which are neither wholesome nor clean' as being one of the most *discomforting* signs of the times. Since then we have received a copy of 'The Rosary,' by Florence L. Barclay (G. P. Putnam's Sons, Bedford-street, W.C., 6s.), and our discomfort is considerably mitigated by the fact that this book has already had the prodigious circulation of over three hundred thousand copies, and is still selling rapidly. It is gratifying to find that a book without a villain, without a crime, without even a bad character, can win its way into public favour on its merits. The fact is its characters live; they are real people. They are not puppets to whom the author ascribes great excellences, or who are said to be guilty of shocking improprieties; they are the sort of human persons we meet every day; their emotions, motives, actions and interests touch us closely, arouse our sympathies, and win our undivided attention to the very end. To an interviewer, representing the 'Daily Chronicle,' Mrs. Barclay said: 'I believe very strongly that no novelist should tell a story which has a lowering effect on its readers.' She believes, in the words of an old French savant: 'The only excuse for fiction is that it should be more beautiful than fact,' and says: 'I should not care to work unless the characters in my stories set some high ideal before the readers who follow their adventures.' This book is a healthy love story, pleasant, stimulating and helpful. Although it is not Spiritualistic there are occasional hints of psychical perception, and its spirit is good, its sentiments ring true, and its success is a thing for which to be thankful.

As bearing upon a subject with which we have dealt recently in 'LIGHT,' we take the following from a charming article, 'The Secret of Clanship,' by James A. Campbell, in 'The Vineyard' for October:—

I came across a curious instance the other day, in some stray newspaper, of the desolating effect of machinery upon the very heart and centre of man's being—his sense of immortal life. A reporter had been, in the musical language of journalism, 'interviewing' Mr. Edison, the inventor of the phonograph, in order to ascertain his views (not upon the subject of wax cylinders, involuting and evolving 'Hail Columbia'), but—Heaven save us!—upon the Christian consciousness of immortality; because in an age which is suffering under the hypnotic despotism of machinery, an evolutionary epoch, the opinion of a clever mechanical inventor upon any conceivable subject is supposed to be most valuable, or probably infallible.

And then, after some caustic comments on Edison's reply, that, as man was only a very complicated piece of

mechanism, the hope of any immortal future for him was demonstrably absurd, the writer proceeds:—

For Mr. Edison and Mr. Darwin, patient and quiet workers, as for the average business man, that ugly vision of senseless wheels has simply made thick darkness, cutting off the light of life.

Truly that vision of wheels is, in a sense, a 'vision of pain'; 'the noise of the rattling of the wheels,' of which the old Hebrew prophet wrote, is always with us. And yet there is an aspect in which the wheel is a symbol of beauty and mystery. That, however, is a stage which has yet to be unfolded on the material side of things. Meanwhile the work of Clotho, Lachesis and Atropos at the Spinning Wheel of Life goes on relentlessly. The fabric they are spinning is a changing one, but it grows diviner with the years.

In his recently published book, 'Body and Mind,' Mr. Wm. McDougall remarks that, without having any personal bias on the question, he would yet 'welcome the establishment of sure empirical foundations for the belief that human personality is not wholly destroyed by death.' While fully appreciating the value of his work as a 'defence of Animism,' we fear that Mr. McDougall, even as an exponent of vitalistic philosophy on scholastic lines, is sadly behind the times. He has evidently not followed the latest developments of Psychical Research and its influence on the more advanced science of the day. True, he concedes the existence of a psychic entity which may survive physical dissolution, but he feels that the conditions of its survival may be such that it will be debarred from the 'exercise of thought of the kind with which alone we are familiar.' Well, although that is a tremendous advance on the arrogant materialistic dogmatism of the past with which we are so familiar, we are far from satisfied with it. In these days of Lodge and Bergson we are growing exacting. Mr. McDougall has taken an important step. We invite him to take another.

Elsewhere we notice Maeterlinck's suggestive book on 'Death.' We commend to his notice the following passage from a 'LIGHT' leading article:—

The very thing that seemed to end all really perfects all. Death strikes for Life a deeper note. It is not the destruction but, rather, the illimitable expansion of the personality, a fuller realisation of life. It takes the temporary, but leaves the imperishable. The Life here and the Life beyond become parts of one progressive existence, not so much separated by the river of death as united by the bridge of the ideal. Invisible kingdoms encompass us where God finds expression in Life's harmony in its varied processes, all interdependent, and all dependent upon the laws of Love and Beauty. God is the God of Evolution, and Death is necessary for the working out of His perfect plan. It is not a decay of force; it is a mode of force. It does not diminish the sum of the world's energy, but increases it or provides it with larger uses. Beyond the veil, when the process is complete, we shall all find fulfilments, not dooms. We shall not be dragged before a dreaded despot for judgment, but shall enter upon the new life, freed from earth's trammels. We shall be drawn by an irresistible affinity and attraction towards the Centre, for love's service, for love's sympathy, for love's delights, all summed up in the union with the loving heart of conquering Love, the Beautiful God.

TO CORRESPONDENTS.—'VERAX.'—The London Spiritualist Alliance has no creed. It welcomes all students who desire to discover the truth regarding man's spiritual nature, his psychical powers, and the conditions necessary for their cultivation and exercise. The Alliance aims to help those who wish to communicate with their friends in the unseen, to discover and develop mediumship or psychic gifts, to encourage the study of comparative religion and science in the light of spiritual evolution, to promote the spread of knowledge of spirit communion, and to support all efforts to apply spiritual truths in daily life for the progress of humanity.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING, NOVEMBER 23RD,

WHEN AN ADDRESS WILL BE GIVEN BY

THE REV. EDGAR DAPLYN

ON

'A MODERN ASPECT OF IMMORTALITY.'

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

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

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings at 7.30:—

- Dec. 7.—'Cheiro' on 'Personal Experiences of Psychic Phenomena in India, America and Other Countries.'
- 1912.
- Jan. 11.—Prof. W. F. Barrett, F.R.S.
- Jan. 25.—Mr. Herbert Burrows on 'The Soul Problem and the Spiritual Universe.'
- Feb. 8.—Rev. J. Tyssul Davis, B.A., late Principal of Buddhist College, Colombo, on 'Occultism in Buddhism.'
- Feb. 22.—Mr. Angus McArthur.
- Mar. 14.—Mr. Walter Appleyard on 'My Reasons for being a Spiritualist after Many Years' Experience.'
- Mar. 28.—Mr. E. E. Fournier d'Albe, B.Sc., on 'The Frontiers of the Soul.'
- Apr. 11.—Mr. E. W. Wallis on 'Interesting Incidents During Forty Years of Mediumship.'
- Apr. 25.—Mr. Percy R. Street on 'The Inner Self as Revealed by Aura.' Illustrated with auric drawings of well-known people.
- May 9.—Rev. T. Rhondda Williams.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, November 14th, Mr. A. V. Peters will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Associates; Members free; for friends introduced by them, 2s. each. 21st, Mr. A. Punter.

PSYCHICAL SELF-CULTURE.—On Thursday next, November 16th, at 5 p.m. *prompt*, Mr. Robert King will give an address on 'Death and Afterwards,' to be followed by discussion.

SPECIAL EVENING MEETINGS.—On Wednesday next, the 15th inst., at 8 p.m., clairvoyant descriptions will be given by Mr. A. V. Peters. Fee, 1s. each to Associates; Members free; Visitors 2s. 22nd, Mr. A. Punter. 29th, Mrs. Hugo Ames, address.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., at 110, St. Martin's-lane, W.C., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura. For full particulars see the advertisement supplement.

REV. J. PAGE HOPPS, AN APPRECIATION.

At the Free Christian Church, Croydon, on Sunday, October 29th, the morning service was made the occasion for dedicating a memorial tablet to the late Rev. J. Page Hopps, which had been placed in the church by subscriptions of the congregation, the wording being as follows:—

In Affectionate Memory of John Page Hopps, Minister of this Church from October 2nd, 1892, to March 31st, 1903. Filled with high purpose, fearless in thought and speech, original, eloquent, he stood for truth and progress. Born November 6th, 1834. Died April 6th, 1911. 'Onward, upward, hoping ever.'

The hymns sung were all composed by Mr. Hopps, and a short discourse was delivered by the present minister of the church, Dr. Moritz Weston, the subject being 'The Faithful Departed,' after which the following dedicatory address was given by Mr. C. Gane, chairman of the congregation:—

On April 6th last there passed away John Page Hopps, preacher, poet, author, and one of the finest thinkers and teachers of modern progressive and liberal Christian views. Full of years—for he had long passed the allotted span of three score and ten—he was to the end a strenuous worker and fighter in all good causes. From October 1st, 1892, to March 31st, 1903, Mr. Hopps was our minister here, and by subscriptions amongst the members of the congregation we have placed upon the walls of the church a tablet to commemorate his life and work while among us. It was considered fitting that this tribute of our affection and regard for Mr. Hopps should be made the occasion of some special reference, and this duty has been laid upon myself.

Speaking from this place where Mr. Hopps so often stood, I could have wished that it had fallen into more capable and worthier hands, but with the feeling strong upon me of my inability to do justice to any appreciation of Mr. Hopps, I can say without affectation that to no more sympathetic hands could the task have been entrusted.

It was through Mr. Hopps I became a member of this church, and I shall never forget, when nearly fifteen years ago I entered this place for the first time, the deep impression made upon me by hearing him. From then and onward he was to me everything that a religious teacher should be. I came to know him and to love him, and I am glad to remember that the connection thus formed grew into an intimacy which lasted right down to the end of his life.

Let me try to recall to you his personality, as we knew him in those years: the slight figure, with the student's stoop; the massive head, with its crown of silver hair; the fine, rugged, thoughtful face, all furrowed and lined with years of strenuous work, but which at some touch of pathos would break and struggle with emotion; the gleaming eyes, which would flash with denunciation of some hypocrisy; the quiet, penetrating voice; the sweet, winning smile which would break out at times like sunshine; the quaint humour—all went to make up surely one of the most winning personalities that ever went forth to battle with the wrong, and point weary, world-pressed souls to something better, something brighter. For that was the keynote of the man, and no more fitting words could express this than the line from one of his own hymns, engraved upon the tablet we unveil to-day to his memory: 'Onward, upward, hoping ever.'

Of his public work I do not propose to say much. At his death the newspaper and religious press of the country bore testimony to that. His sympathies were with the oppressed and downtrodden in every land: for years, by voice and pen, he laboured for the cause of justice to India, and officialdom and routine were often the object of his scorn. Injustice provoked him to scathing and sometimes bitter language; he was a reformer, and as a reformer cared not a jot what people said or thought of him.

As a preacher he had wide fame, and up and down the land crowded congregations would be drawn together to hear his eloquence and profit by his teaching. He had the remarkable gift of being able to express in language those thoughts which at times come to all of us, but which 'lie too deep for words.'

It was this, I believe, which made his influence over men so profound. As a religious thinker he was both original and audacious. In glancing over old diaries I find such notes as these of some of Mr. Hopps' studies delivered here. He spoke of 'the Christs and Saviours of all times, not only those who died but those who lived for truth.' 'In death we see only half the event by mourning over the body in the grave.' On another occasion he spoke of fear as 'the tyrant of humanity,' and again of a mother washing the body of her little babe as 'offering a sacrifice.'

Whenever a good cause required advocacy Page Hopps was found on the platform, yet no man was ever more tolerant. Nor did he stop to weigh whether this or that would bring him popularity. When the late Charles Bradlaugh was trying (according to some good Christian people) to break down all religious and social barriers, when his name was a byword to orthodoxy, whether religious or political, Page Hopps, with that spirit of fair play which was so prominent in him, did not hesitate to take the chair for Bradlaugh at a great Secularist meeting in Leicester. He was indifferent to praise or blame; it was enough for him that an iconoclast like Bradlaugh should have a fair hearing. As a writer of poetry, and particularly of hymns, Mr. Hopps has a wide fame, and many of his exquisite hymns are to-day to be found in use by congregations differing widely from him in religious faith. The cause nearest, perhaps, to Mr. Hopps' heart, after religion, was that of peace. He hated strife between nations, and war, with all its horrors, shocked the very fibre of his being. At this distance of time, when passion has died down, and the events of twelve years ago are, perhaps, viewed in a truer perspective, I may be permitted to refer to the South African War. I shall never forget the feeling of horror and almost despair which that war evoked in Mr. Hopps. With Herbert Spencer, he seemed to feel that the clock of time had been put back, and that England had reverted to what Spencer termed re-barbarisation. Even at the risk of his life, Page Hopps was amongst the speakers at a meeting of protest in Trafalgar-square, just when the issue of peace or war trembled in the balance. As he wrote at the time, if he were only able to get to a platform where peace was to be advocated, at any and all costs he would be found there. His hatred of cruelty was shown most strikingly in his opposition to vivisection, but even here, as was manifest by the series of writings he published three or four years ago, he was animated almost entirely by the moral side of the question. To him vivisection, because of the cruelty to helpless animals, was morally indefensible.

Mr. Hopps was a truly religious teacher and thinker, and his singularly pure and original faith found expression in the formation of 'Our Father's Church.' The idea underlying this was that men and women of all races, bound by no creed and controlled by no organisation, should join together in thought in religious worship. For many years he wrote and published, from time to time, suitable prayers, hymns, and practical thoughts to be used by members of this communion. How perfectly charming and like Mr. Hopps! A Church which required no building, no creed, no ceremonial, no minister, no organisation, and yet should number its worshippers in all the countries of the world; a dream, perhaps, but very beautiful.

He was a prolific writer of singularly pure English. I know of no finer examples of simple, clear cut, direct English as literature than Mr. Hopps' published works; they are worthy of study, if only as instances of how a trained mind is able to use simple language as a vehicle of thought. It is probable that this resulted from his close knowledge of the pure English of the Bible and Shakespeare; but whatever the cause, I venture to think that no religious writer was able to express himself with greater clearness and simplicity. There are no long involved sentences, and he had an abhorrence of many-syllabled words. Take, as an example, the closing words of one of his published sermons of many years ago: 'Come, then, let us be trustful, calm, and brave, and earth shall witness what it is to greatly seek, and Heaven shall prove what it is to surely find.' That sentence is a gem, considered only as a piece of prose construction; it contains twenty-nine words, and only five have two syllables, and yet how perfectly balanced and

rhythmical! He had a perfect hatred of mere pedantry and of careless, thoughtless phrases. I well remember the scorn he had for the loose use of the word 'quite.' When a newspaper wrote of 'quite a large audience,' or 'quite a good programme,' the vials of Mr. Hopps' wrath were opened, and he would ask with sarcasm what would be 'not quite a large audience,' and so on.

Page Hopps was an idealist, and, like all idealists, he was an optimist. At times he might be saddened and depressed by the sin and shame, the misery and suffering, around him; but the depression was short, and he took heart, and looked bravely forward again. In one of the last letters I had from him, he concluded with this sentence: 'It is sometimes a difficult world to be happy in, but it is quite certain that it is going to the good, a queer way round but possibly the only road.' That was the belief of the man—'Onward, upward, hoping ever.' It was probably his idealism which made him a Spiritualist. I mean in the sense that he believed it was possible to communicate with the spirits of those who had passed through 'the change which for want of a better word we call death.' I well recollect that at the close of one of the studies he preached here, in which he had expressed his belief in the possibility of this communion, he ended abruptly and almost dramatically with these words: 'What a comfort to only hope it is true.' A beautiful faith, whatever we may think of it in the light of reason and evidence.

I well recollect almost his last words before leaving Croydon: 'I can honestly say I have never entered this pulpit without trying to give you my best.' That is true. He gave us his best. Early in the present year Mr. Hopps came here to speak a few final words upon the passing away of an old and much loved member of this church. The discourse he gave on that occasion would well repay any who can obtain and read it. I select the following passage:—

I knew our dear old friend during many happy years when I lived here, and one of my most delightful duties was to visit her pleasant home. I was always sure of a gracious welcome, the music of a cheery voice, the charm of a happy humour, and a keen interest in all that was happening in what was to her an advancing world; all of which was in no wise changed when, physically, her home became almost the whole of her little world. It would be sorrowful, indeed, if one could think of such a nature, and of such grace and beauty of soul as destroyed; for, in that case, Nature, to say nothing of God, would be a sad wastrel, and our poor mother-earth would have to carry the sinister burden of creating beautiful things only for their ruining. But I, for one, will make no terms with any such unnecessary and shameful theory of life. No, what has happened is not death. What has happened is one more stage, and that a supreme one, in the far-reaching intent of evolution. It is a kind of transfiguration, and to mourn because of it would be like mourning for the moisture of the common earth when transformed into the beautiful and harvest-creating clouds. She is not dead; she is emancipated; she is within the finer range of being, and yet she may be here. So we utter no moan to-day. We have no dull regret. Our only regret is that earth has no music ethereal enough to express our wonder, trust, and joy.

There is a touch of pathos in the foregoing, inasmuch as they were the last words spoken by Mr. Hopps in this church. Only a few weeks after he, too, had passed away. The sword fell from the tired hand, and the old warrior laid himself down to rest. The gentle voice is now still, and the brave heart has ceased to beat. Well may it be said of him, 'He has fought the good fight; he has kept the faith.' But his inspiration and example remain for us for the time that is yet ours. In honouring his memory we honour this church, and we leave our tribute for those who come after us here to tell of a strong, brave, wise and good man who taught us a reasonable faith, and who, looking out on the world with keen gaze and seeing so much to sadden and dishearten the teacher and reformer, could yet say at the end, 'Watchman! what of the night? what of the night? The Watchman saith: The morning cometh.'

'You and I will take our places in the great beyond, not by what men have thought about us in this world, but by what we have actually been in the sight of God.'—REV. R. J. CAMPBELL.

SPIRITUALISM IN CORNWALL.

Cury is a tiny village, lying out in the Lizard district; it has a sister parish named Gunwalloe, whose church, almost washed by the waves, was yesterday (November 2nd) the scene of a strange commemoration of the dead.

The Vicar of Cury and Gunwalloe, the Rev. Sandys Wason, is an exceedingly High Churchman, a scholar, and a writer of beautiful sonnets. He has inaugurated a Memorial Service in memory of the dead, followed by a procession to the sea. Yesterday morning the sandy paths descending to Gunwalloe were full of people, and the old, mouldering church received a congregation assembled in honour of those on the other side. The music of the 'Dies Iræ,' very finely sung, mingled with the noise of the waves on the granite rocks outside. A catafalque covered in black, and with the four candles burning round it, was placed outside the altar rails. Most of the people present held sheaves of chrysanthemums. The sermon was based on the text, 'I saw the dead, great and small, stand before the Throne.'

Within those time-worn walls—his phrases arrested here and there in pauses filled by the voice of the sea, faint odours of flowers mingling with the salt air—the preacher gave a sermon which demonstrated his faith in the world to which we are all hastening. He had the courage of his convictions in pleading for the frequent mention of that world, and of our beloved who are dwellers there; and it was only natural that, associated with doctrines of the purest Spiritualism, should be mingled an appeal for the acceptance of the claims of the Catholic Church as the only acceptable and faithful guide. This man is much nobler than his creed, and I wondered, as the prayers for the 'eternal rest' sounded in our ears, how many smiling, pleased, and happy people from the other side were amongst us, grateful for his thought of them, and amused at the theory that their talents, intelligence, and powers of serving God should be wasted in the grave until 'the trump should sound.' After the service we walked in procession to the sea, and here again a note was struck with which no Unitarian or Spiritualist could be in harmony. What would our dear John Page Hopps have said to it? What, perhaps, *did* he say?

Calm is thy slumber as an infant's sleep.
But thou shalt wake no more to toil and weep:
Thine is a perfect rest, secure and deep.
Good-night.*

And this is the refrain of every verse! 'Good-night.' Think of our communications from the other side of life. Surely this lamentable refrain of 'Good-night' is not for us. No, instead we cry: 'Say *not* good-night: but in a brighter clime, bid me good-morning.'

Great waves with white crests leaped up at us, and drew back all the flowers into their shining depths; back came all the people over the wet grey rocks, and the service was over.

I thought of Galileo's words, 'E pur si muove.' We do move—even the old Church of England. The fact *most* wonderful is that this service should be held at all; and my explanation of it is that from his saintly life and great sincerity Father Sandys Wason is peculiarly amenable to suggestions from the other side. I longed for the presence of Mr. Vango, who could have seen the invisible ones who filled the church and thronged the procession. Never shall I forget his message to me from one no longer here: 'Don't think about the coffin, for I was *never* in it at all.'

Here is our starting-point: the happy spirit going on into a life of higher purpose and more strenuous service, of duty and of happiness, more alive than ever; no time wasted in lying in the grave or awaiting the judgment, and no loss of any dear human characteristic which we loved. To die is as natural as to be born, and why should not God reign as much on the other side as here? Meantime, the knowledge is slowly percolating everywhere that the change we call death does not change people into distant archangels, nor exile them beyond our reach. They are in God's kingdom, and part of it, as much as we are here, and we need have no fears. And, meantime, the service at Gunwalloe, as a sign of the times, is something to be thankful for.

MONICA HODGSON PRATT.

* 'The New Office Hymn Book,' No. 669.

NERVES, NURSING AND NURTURE.

'Nerves and the Nervous.' By Edwin Ash, M.D. Cloth, 5s. net.

'Manual for Nurses.' By Sydney Welham. Cloth, 3s. 6d. net.

'Child-Nurture.' By Honnor Morten. Cloth, 3s. 6d. net.

Here is a series of three useful works just issued from the publishing house of Messrs. Mills and Boon, Rupert-street, W. The first two are written by medical men of repute, holding important posts in several London hospitals, while Honnor Morten's thoughtful interest in the healthy upbringing of the young is already well known. In the prefatory note to his book Dr. Ash informs us that his intention in writing it has been 'to provide some practical guide for the use of all who may have at any time to be responsible for "the care of the nervous," as well as to give simple but important rules on "self-help" for those whose nerves trouble them, and who are determined to make an effort to throw off their affliction.' In this last connection he furnishes directions for such indispensable factors in the recovery of nerve strength as diet, baths, recreation, sleep, rest, &c. These he regards as of much greater value than bromides and nerve tonics, which may help a patient over a bad phase of illness, but cannot do more than give temporary relief. The last chapter is devoted to a careful consideration of the chief points to be attended to by those who have to educate boys and girls of nervous temperament. Naturally in such a work the subject of psychic healing could hardly be omitted, and the author, who has evidently had considerable experience in this direction, treats it very fully and thoughtfully.

He is quite convinced of the curative value of suggestion, but, points out that in most cases of neurasthenia there is, as the term indicates, a serious weakness of the nerve centres which prevents their responding to simple verbal suggestion. In this case it would, he holds, 'be an absurdity to try to effect a cure by merely suggesting a disappearance of the symptoms; one must carry out the treatment in two distinct stages—the first directed to building up the weakened body, and restoring the debilitated nerve-centres; the second, in which direct suggestion will play the chief part, should then suffice to complete the cure by removing all recalcitrant mental or nervous symptoms and preventing their return.' As to hypnotism, though it will bring about states of mind in which suggestion will take root more readily than in the normal state, there are, Dr. Ash points out, ways of obtaining such favourable states without its aid; and it is, he holds, just as well that we can do without it, for apart from the fact that many people object to be hypnotised, there are many for whom psycho-therapy is indicated whom it is really quite impossible to hypnotise. The author has a strong word to say on 'the pernicious habit of drug-taking' as 'responsible for an enormous increase of nervous troubles of late years'; and whilst disclaiming any extreme views on the drink question he declares emphatically that 'alcohol is always a poison to nervous people'—'sapping the nervous energy and poisoning the entire nervous system of many who would never dream that they were taking more than was really good for them.'

Dr. Welham's work, being of a more technical character, may be dismissed more briefly. Its object is not to teach nursing, which is a practical subject only to be acquired by actual experience in the wards, but to furnish the nurse with the symptoms and general plan of treatment of the commoner medical and surgical diseases, and thus enable her to deal more intelligently with each particular case, and to give her a clear idea of the reasons for which any particular form of treatment is ordered. The thirty chapters of which the book consists are grouped under five divisions, dealing respectively with anatomy, physiology, medicine, surgery, and nursing, with an appendix on the feeding of infants, recipes, hospital diet scale, &c., and a full glossary of terms.

The sub-title of 'Child Nurture' is 'A Handbook for Parents and Teachers,' and the apology of the authoress for writing it is her desire to 'present child-study from the parents' point of view—eminently practical and simple and complete in itself.' She feels that, regarded from that point of view, the physical, mental, and moral are so interlaced in the

child's growth that 'it is better to take them together, rather than have a doctor, a teacher and a preacher to deal with them separately.' Consequently Honnor Morten begins at the beginning by treating of heredity and environment, quoting in this connection the dictum of Dr. B. W. Richardson, that 'the first step towards the reduction of disease is to provide for the health of the unborn.' She then passes on to consider successively the child's physical, moral and mental development, the treatment of such children as need special care and training (including those who are delicate, nervous, mentally backward, &c.), the value of play, and lastly, the various agencies and methods in force for bringing aid and upliftment to the mass of poor, underfed, mentally deficient and illegitimate children that crowd our great cities. Altogether a book the careful perusal of which will well repay the child-lover.

SPIRITUAL HEALING.

As the subject of spiritual healing was dealt with on Thursday last at the meeting of the London Spiritualist Alliance, it will interest many of our readers to know what the American National Spiritualist Association, through its committee on the definition of spiritual healing, has to say on the subject:—

1. It is the sense of this convention that spiritual healing is a gift possessed by certain spiritual mediums, and that this gift is exercised by and through the direction and influence of exanimate spiritual beings for the relief, cure and healing of both mental and physical diseases of human kind; and that the results of spiritual healing are produced in several ways, to wit:—

(a) By the spiritual influence working through the body of the medium and thus infusing curative, stimulating and vitalising fluids into the diseased parts of the patient's body.

(b) By the spiritual influences illuminating the brain of the healing medium and thereby intensifying the perception of the medium so that the cause, nature and seat of the disease in the patient becomes known to the medium; and the herb or other remedy which will benefit the patient also becomes known to the medium.

(c) Through the application of absent treatments whereby spiritual beings combine their own healing forces with the magnetism and vitalising energy of the medium and convey them to the patient who is distant from the medium and cause them to be absorbed by the system of the patient.

2. It is further the sense of this convention that spiritual healing is recognised by the New Testament scriptures, and that it has been a tenet of ancient and modern religions, and that it has been and is now a tenet of the religion of Spiritualism, and is practised by and among Spiritualists in conformity with their religious belief and knowledge of the power of spiritual agencies.

On the other hand, the Rev. W. F. Cobb, D.D., chairman, and the Rev. Walter Secker, secretary, of 'The Home of Health,' and their committee, state that the phrase 'spiritual healing,' when used by them,

is not intended to imply that the power of spiritual healing is either peculiar to any given individual or individuals, or is either a natural or acquired habit of the soul; but means only that all who work in the home, whether as doctor, nurse, or in any other capacity, are working as agents of the Holy Spirit.

Further, we are informed that the object of spiritual healing is 'primarily to convey to the soul of the sufferer an influx of life,' and that the healer does not 'seek the divine help by placing himself as a medium in a state of passivity,' but 'seeks always to keep himself in a positive state of calm, poised in great peace, willing to be a channel of blessing only,' and that this method 'does not differ from prayer when prayer is at its highest, as "the ascent of the soul towards God."'

It is, according to the writers of this circular, a false notion that spiritual healing is a power inherent in some way, or in some degree, in the individual worker, whereas the power is elsewhere, and flows through the worker. He is its channel, not its reservoir. . . . The claim that spiritual healing as such is a gift belonging to a few favoured individuals only is groundless: it is exercised through all faithful souls in proportion to their faith. . . . Suggestion occurs when the worker directs the inner eye of the patient to God from whom cometh his help. When this is done effectually the door towards God is opened, His grace enters into the soul; the soul is then purified and strengthened; and there is a probability that this healing of the soul will lead to the healing of the body.

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'GLIMPSES OF THE NEXT STATE.'

A well-known writer pictures the typical Briton engaged in investigating a new doctrine as perpetually shouting for facts, like a stage brigand calling for wine. Admiral Osborne Moore has evidently a keen appreciation of this trait in the British mind, and in 'Glimpses of the Next State' (Watts and Co., price 7s. 6d. net), he has presented the seeker after facts with a bookful of them. There is a simplicity and directness about the narrative, and an engaging frankness in its author's comments on his experiences that should go straight to the heart of the reader who is proof against 'fine writing,' and who distrusts tortuosities of thought and speech. In short, Admiral Moore tells a plain, unvarnished tale, in which nothing is extenuated, nor (we may add) 'aught set down in malice.' It is the story of a pilgrimage in search of a truth which is of the first and last importance to all the thinking portion of mankind. A writer of the transcendental school would have described it as a 'high adventure,' and have delineated the Great Quest with much romantic ornamentation and many 'words of learned length and thundering sound.' But the Admiral was not intent on Truth 'when she walks in golden slippers'—he was quite content to behold her in ordinary garb, and his closing chapter, 'Conclusions,' makes it sufficiently manifest that he found what he sought:—

In 1904 I was led to the task of investigating Spiritism: in 1911 I have completed my studies and am satisfied of its truth.

That is a plain conclusion plainly and boldly stated, and, incidentally, a lesson and example to trimmers, casuists and time-servers.

Interesting as we find the records of the various phenomena investigated by the author, we are still more interested in his comments and deductions.

We note, for example, his bluff commentary on a letter which purported to be written by his spirit guide 'Iola,' but the manner and matter of which were quite alien to her methods and to conditions of close friendship which existed between them. 'This letter is nothing short of idiotic,' he writes, although he adds the statement that it was 'a clear proof of the presence of invisible beings . . . in the room, who had heard our conversation, seen the name, and written the script.'

There is nothing here of that gaping credulity which, in the words of an ancient taunt, will 'recognise anything.'

We find much food for thought in the chapter entitled 'Analysis and Correlations,' which contains an able sum-

ming-up of some of the more outstanding features of the author's experiences. Here, for example, is a suggestive deliverance on the subject of 'mind-reading':—

There is no evidence whatever that the subconscious, or subliminal, mind of a sitter can be tapped by the conscious mind of a medium (out of trance). There is some evidence that the subliminal mind of a medium (in trance) can scrutinise the subliminal mind of a sitter; but this again is supernormal; it only means that two earth spirits can communicate just as a discarnate intelligence can commune with an earth intelligence.

That touches upon a question with which we have had occasion to deal in the past, i.e., the tendency on the part of hasty critics to ignore the fact that Spiritualism is concerned with spirits incarnate as well as discarnate. The objector does not dispose of his problem by the use of 'that blessed word telepathy'; he only shifts it a stage, and regards it from another aspect. And he is, as a rule, sweetly unconscious that by detecting evidences of the incarnate soul he is helping forward a vitally important part of our work.

In connection with this theory of mind-reading the author remarks that when visiting mediums with his mentality full of reminiscences referring to certain people in spirit life, he had, on hundreds of occasions, received not a word from such mediums relating to the persons of whom he was thinking. And he adds:—

I have put questions, the answers to which were, so to speak, on the tip of my tongue, and there were no satisfactory replies—in many cases wrong replies, in some none at all.

We are emphasising the point, not because we have any quarrel with theories of the telepathic faculty or subliminal consciousness in themselves—we are disposed to accept both—but because as explanations of psychic phenomena of the mental order they are, as the Admiral puts it, 'altogether overworked.'

In a recent article—'Wanted—Absolute Proof'—we put forward some tentative views regarding the question as to why final and conclusive evidence of the reality of a spiritual world is not at present forthcoming. Admiral Moore, we are glad to see, deals with this question in much the same fashion:—

Nature is a judicious mother; she does not intend that new truths should be assimilated quickly. . . . Backwards and forwards will flow the tide of belief and the ebb of angry denial, until, after many decades, a general agreement will be arrived at.

That is our own view, and for the present we are content to

trust to the great emprise,
The tempered spirit, the clearer eyes,
The might which the years increase:
Till beyond the dark and the thronging fears
The dim veil lightens, the vision nears.

In the meantime we are grateful for our pioneers and their work.

WILLIAM HOWITT says: 'If Spiritualism has opened up one thing more astonishing than another, it is that of the dense crowd of spirits of all kinds that are perpetually around us. It is not that Spiritualism brings or evokes them, it is that they are ever there.'

A NEW YORK despatch says that Dr. James B. Hyslop has returned to New York from Boston with 'the positive statement that he has held several conversations with the spirit of the late Professor William James, psychologist of Harvard, and with important material collected in a series of recent experiments. "I mean to say nothing more now," Dr. Hyslop said; "except that I have talked with the spirit of Professor James. . . . It would require volumes to detail just how I communicated with the dead and to prove that I did so. Yet the fact remains that I have now proved that souls of men and women—of little children, in fact—who have gone before, are capable of communicating to us as they please. In a greater or less degree they are capable of making us know their presence. This is not Spiritualism but Spiritism."'

THE BISHOP OF LONDON'S SPIRITUALISM.

The Bishop of London, Dr. Winnington Ingram, preached at All Saints' Church, East Finchley, on the 1st inst., in connection with the patronal festival, and in the course of his sermon, as reported in 'The Finchley Press' of the 3rd, he again frankly and fully gave expression to his Spiritualistic views. He said that he believed that what would most surprise his hearers when they passed into the next world would be the nearness of it. People were apt to think that their dear ones, when they died, went far away; but that, he thought, was founded on a great illusion. When the young man's eyes were opened, in answer to Elisha's prayer, he saw the horses and chariots of fire round about the prophet. In all probability dying was but going into the next room.

During his work in the East End he once asked a poor girl who was afraid to die if she would mind if he carried her into the next room. She replied, 'Of course not.' 'Well,' he said, 'you just think of someone ten times stronger and kinder than I am just going to carry you into the next room.' When next he saw her, after her 'passing,' there was a smile upon her face. Lazarus was carried by the angels into Abraham's bosom because he was faithful, and the angels were now, and probably were ever, at work doing God's service on earth. The Bishop then narrated the following incidents which he said he regarded as true:—

Five girls were in the drawing room of their father's house. Their mother was dead; their father was upstairs ill. The little girl who had been sent to bed came running down again saying there were two lovely angels walking up the staircase. She was told not to be foolish; but a second time she came back, this time saying that the angels were walking down the staircase with father between them. The other girls saw them, too, and when they went upstairs they found their father dead.

A year ago when he was confirming in Westminster Abbey, a little girl who went to see her sister confirmed, remarked, 'Don't you see the angels there, one on each side of the candidate?'

Although we were unable to know for certain what the pure in heart see, we should picture them as constantly engaged in acts of mercy on earth. Anyone who realised the fact that he is encompassed by a great cloud of pure spirits would hesitate before committing acts of meanness. 'Talk about public opinion! he would see that he was going against the public opinion of tens of thousands of people in the other world. . . . It was a comforting thought to know that those who were gone before were not lost. In the sight of the unwise they seemed to die, but they were at peace and close by.' The thought of this shed a glow of inspiration and meaning over a service like the one in which they were engaged. They often heard the phrase, when engaged in carrying on God's work: 'Oh, I am on the side of the angels'; but what if that phrase embodied a tremendous truth? Any boy, fighting for his religion, ought to feel encouraged to know that he was not left alone, that there were angels of God watching him, sent to help him. 'And when we came to die, what a deathless hope it gave if we believed that as this world fades, there was opened up to us the glorious prospect close by!' To get this conception of the nearness of heaven, the Bishop urged meditation, and advised his hearers to try to give these things a chance of settling in their minds, 'by cultivating the idea of the nearness of the other world; of the just men made perfect,' and by praying to Him to whom all prayer should be addressed. While he urged his hearers to 'cultivate the communion of the saints,' he discountenanced 'the direct invocation of the saints,' and said, 'We should try to catch the spirit of praise. . . . If we took hold of this great revealed truth of All Saints' Day, the nearness of heaven, then not only would life be stronger, but we should be happier and brighter when death came!'

We certainly do not 'invoke' the aid of our 'sainted dead,' so-called, but we *invite* them to try to make their presence manifest to us. We try to give them 'good conditions,' psychically and morally, so that they can commune with us. Apparently the Bishop disapproves of this, but we put it to him, why should we not 'ask' for thoughts of love and blessing from loved ones who, when here, delighted to help and bless us? 'Ask, and ye shall receive.'

THE CHURCHES AND MODERN SPIRITUAL SCIENCE AND PHILOSOPHY.

BY ABRAHAM WALLACE, M.D.

An Address delivered on Thursday, October 26th, to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Vice-Admiral W. Osborne Moore, vice-president, in the chair.

(Continued from page 525.)

Professor Percy Gardner, in 'The Hibbert Journal' for April last, not only reveals the haziness of his knowledge of the present position of psychical research, but makes serious charges against Spiritualism and Spiritualists. Like all such antagonists, he clearly shows that he possesses little first-hand practical acquaintance with the subject, but accepts prejudiced evidence from an outside contaminated source, and may be regarded as a first-rate modern example of one with imperfect vision of things Spiritualistic being led by another possessing equally defective eyesight. Were it not that we might be accused of want of courage, we could have followed the advice of the great Master, who said regarding such: 'Let them alone; they be blind leaders of the blind; and if the blind lead the blind both shall fall into the ditch.' On looking at a footnote we find that the photophobic guide (that is, one who shuns the light) is our old friend and former ally, Mr. J. Godfrey Raupert, who, as 'A Clergyman of the Church of England,' wrote an excellent record of experiences of Spiritualism, calling the book 'Do the Dead Return?' a perusal of which I warmly commend to the Oxford professor, for in that book the author says: 'I could not share the very widespread opinion that the source of the alleged phenomena is exclusively evil.' His more recent production, 'Modern Spiritism,' written since he became converted to the Roman Catholic faith, is Professor Gardner's text-book. The Professor says:—

In a recent book Mr. Raupert has put together some very important testimony which goes far to show that Spiritism not only does not raise the moral standard of those who profess it, but actually debases it (p. 482).

Then there comes a strange statement:—

I am, of course, aware that at the beginning of most religious movements there is a general unsettlement which results in strange moral aberrations. This was the case in the early Church, and at the time of the Reformation in particular. But in those examples the aberrations were exceptional and were discountenanced by the great leaders and the rising societies. In the case of Spiritualism the case is otherwise.

This is mere assertion, and I should like Professor Gardner to give proof of the last statement. The Professor's mentor, Mr. Raupert, says of his early experiences: 'I came, moreover, in contact with persons upon whose moral life the knowledge of spirit communion had evidently exercised a very powerful influence for good. I saw no longer any cause for hesitation on the ground of moral danger.' I commend these words, as well as another passage in his guide's early book, to the Professor's consideration—*viz.*, 'Let us not rashly condemn and reject, or perhaps altogether ignore what we only partially understand.'

I think Professor Gardner somewhat unfortunately criticises Mr. Myers when he states 'Even writers like Mr. Myers and (in a less degree) Professor William James seem to me not sufficiently to distinguish between what is subconscious and what is superconscious in men.' I should like to learn where my friend, F. W. H. Myers, used these terms in an antithetic manner. It seems to me that the Professor is not fully alive to the exact employment by Myers, and the clear conceptions underlying them, of his terms 'Subliminal' and 'Supraliminal,' as applied to thoughts, feelings, &c., lying beneath the ordinary threshold (*limen*) of consciousness—subliminal—as opposed to supraliminal—lying above the threshold. The Professor, like his friendly admonisher, the convert to Roman Catholicism, deplores the absence of 'Satan and his spirits' from the Spiritist battlefield, and says, 'Mr. Myers makes it a great merit of modern Spiritualism that, according to it, "of evil spirits other than human there is no news whatever."' How disap-

pointing it is to this religious professorial authority of Oxford and his Roman Catholic *confrère* that there is such a spirit world of mild mediocrity without a good old-fashioned devil!

The other evening, when thinking over the article by Professor Gardner, I went to a meeting of the Marylebone Society and listened with great interest and pleasure to the clairvoyant descriptions of one of our sweet-souled workers, Mrs. Place-Veary, who gave fifteen descriptions of the spirit friends of persons in the audience, nearly all of whom were complete strangers to the sensitive. The recognitions were all satisfactory with one exception, which I am sure was due to the individual's personal characteristics. I could not help thinking of Paul's statement in I. Cor. i., 27, 'God hath chosen the weak things of the world to confound (or, in the Revised Version, to put to shame) the things which are mighty.' I wished the Professor had been present; he might have learned something, for in speaking of spirit communion he says: 'I am aware that so highly trained and scientific a judge as Sir Oliver Lodge thinks that the recently shown phenomena of cross-correspondence in particular are sufficient to prove the personal survival of death, and the fact of communication with the departed. . . But I cannot agree with this view.' I fear he has not yet appreciated the truth of the occult advice, 'Seek and ye shall find.' It is the true seeker who necessarily finds; it is he who, with the spirit of the little child—ever trustful, but ever curious—is pervious to the inroads of psychic truth and has the door opened wide on knocking, but he *himself* must knock and not another. (Applause.)

The crusade of orthodox clergymen against Spiritualism has been fairly general throughout this country, notably around Newcastle-on-Tyne. During last month Mr. James Lawrence dealt admirably with this 'Campaign of Calumny' in 'The Two Worlds,' and requested the clerical slanderers to produce evidence of their malicious statements, but, showing themselves to be cowards, they leave their charges unsupported. One can easily recognise that bigotry and prejudice are the springs of their pulpit diatribes, which are simply the reflexes of mediæval ecclesiastical enslavement and vain superstitions. Among those who slander Spiritualism are several followers of Wesley. I wonder if they have realised how near the members of the Wesley family were, in 1716, at the Epworth Parsonage, to the demonstration of conscious existence after bodily death? Modern Spiritualism might have had its inception in England a hundred and thirty-two years before its birth in America, or even still earlier at Tedworth, as attested by the Rev. Joseph Glanvil, in 1661. The elder Wesley, in his account of the knockings in their home, says that when one of his daughters knocked the spirit answered in the same way, just as Kate Fox found, but the inhabitants of Epworth Parsonage did not discover the use of the alphabet in relation to the knocks as a means of communication. It is, however, interesting to know that 'the people called Methodists,' to use John Wesley's own phrase, began their nonconformity in the midst of Spiritualistic manifestations.

The history of Roman Catholicism is full of the records of supernatural phenomena, and yet many of its present-day representatives—not all, I am glad to know—have combined to denounce spiritual science and philosophy as we understand them. Early this year Father Robert Hugh Benson, M.A., son of the late Archbishop of Canterbury, now a priest of the Romish Church, lectured in Bournemouth on 'The Dangers of Spiritualism,' and according to a report in 'The Two Worlds,' by Mr. Thomas May, he indicated that the Catholic Church and all Christians believed in the existence of the devil. They may believe in his Satanic Majesty's existence, but we wish to know the evidence. Father Benson admitted that Spiritualistic phenomena were perfectly genuine, but regarded them as the work of the devil and fallen spirits, their object being 'to delude and deceive people.' Really the danger is that the devil is angling for more victims. Poor devil! If he actually exists in the churches, he may succeed among the sheep of their folds; but see to it, Spiritualists, that no evil, undeveloped influences come nigh to you, and, if they do, learn how to help them or to control them. I am pleased to say I have been able to do both.

While not admitting the existence of what is called a personal devil, I know that near the borderland there are fewer saints than sinners, and that the latter may retain for a long time, and in some instances actually do retain, their malevolent qualities, death having in no way changed them. These are the 'spirits in prison,' who may, perhaps, be called devils. But one of the glorious offices of noble-souled mortals, even on this side of life, is to show the way of escape to these poor spirits, as did Jesus from the other side. You know the passage in I. Peter iii., 18: 'Being put to death in the flesh, but quickened in the spirit, in which also He [*i.e.*, as spirit Jesus] went and preached [the word in Greek also means 'proclaimed' or 'showed the way'] unto the spirits in prison, &c.'

As an example of what might be called slumming in the borderland, I shall relate to you an experience I had in a haunted house some years ago.

In a certain suburb of London, in a large mansion which had been a place of importance at the end of the eighteenth century, there lived a gentleman and his family. In the presence of this gentleman's son, a beautiful boy, violent knocks and moving of the furniture took place in certain rooms, especially in the large dining-room. The health of the boy was being affected, and it was resolved that an attempt should be made to change the psychic conditions of the house. I was asked to assist at a series of sittings with two materialising mediums and a clairvoyant psychic, supported by a well-selected circle of sitters to act as a battery. At a previous séance, at which I was not present, powerful physical phenomena had occurred, during which a table had been suddenly broken, followed by the slow turning up of a small gas light at the end of the large dining-room, apparently by an unseen presence, with the evident object of preventing further mischief being done. At the following sitting I took control of the séance. We found out from the clairvoyant present the appearance and name of the haunting individual. Scenes which had been enacted in the house in 1792 were reproduced as astral pictures to the view of the clairvoyant, the principal one being a gambling drunken brawl, in which several men were killed. After a time the haunting individual got sufficient power to speak, and we heard the direct voice. The first words were a demand for money, which was frequently repeated in a harsh voice. This poor soul had been in his hell of illusion since 1792. By promising to give him as much money as he desired—although I had previously indicated that he was in circumstances in which money was of no use to him, and to which he demurred—I got him to admit that if he received the money he would, like an honest man, pay his debts. This he somewhat reluctantly admitted, but it was the little spark of goodness that was manifest—his desire to be honest. Shortly after this a well-known voice of another spirit, who had been immured in a house in Chelsea, and had been relieved from his bondage of avarice by our good offices some time before, now came to our help, and informed us that the haunting spirit in the house had built around himself such a wall of selfishness, and was so close to the earth plane, that ministering spirits on the other side had been unable to get in contact with him, but now, having been helped by us, they could penetrate the wall from their side and would take him in hand. As a result, I may say the noises ceased, and the oppressed psychic atmosphere, which is usually felt by sensitives in localities where lurk earth-bound souls, was immediately cleared. (Applause.)

In reference to Father Benson, the following experience is of interest, especially in view of his denunciation of the Spiritualistic theory. I attended one afternoon at the rooms of the Alliance, when a well-known psychic friend was giving clairvoyant descriptions. Amongst others she described a reverend-looking gentleman with a beautiful face, clean-shaven, a finely-shaped head, with long grey hair parted in the middle, and gave the name 'Benson.' The form was not quite close to me, but I easily recognised the description as that of the late Archbishop of Canterbury, whom I once met. Strange to say, immediately afterwards I went straight to the house of our good friend Mr. Stapley, now Sir Richard, at which Father Benson gave an address. I did not understand till afterwards that he was related to the late Archbishop, as I was not aware that he had

become a pervert from his father's Church. After his address I related to him my experience of that afternoon, in which he showed much interest. I soon found, however, that he had little first-hand knowledge regarding Spiritualism. It is easy for such individuals, with their theological bias, to prejudge and even condemn.

Some time ago a Roman Catholic clergyman in the West End of London gave a series of sermons on Modern Spiritualism. He said: 'To be a Christian and at the same time to be a Spiritualist is a matter of impossibility.' Of course that entirely depends on the definition of the terms; according to his Church to be a Christian is to be a believer in the dogmas of Catholicism. He admitted that there was a considerable amount of evidence for Spiritualism, and that scientific men in the front rank had reviewed all the evidence and had accepted the Spiritualistic hypothesis as the simplest explanation. But while admitting the phenomena, the clerical gentleman warned his flock against the pernicious teaching of Spiritualism, for, he said, 'two great truths are denied by Spiritualism—*viz.*, the divinity of Jesus Christ and the reality of the resurrection of the material body of Christ.' I am not aware that Spiritualism has ever denied the divinity of Jesus Christ; according to my view it has proved that *every* individual has within himself that divine essence, which, indeed, is the real man, that death cannot destroy. As regards *rising out of death*, which is the true view of the so-called resurrection (not 'rising again,' but *ἀνάστασις ἐκ νεκρῶν*), Spiritualists know that 'flesh and blood cannot inherit the Kingdom of God'—that it is the spiritual body which ascends, and that the spirit in the after-death state is ever advancing towards spiritual perfection.

I observe that the said Father mentioned the case of Florence Marryat as a warning to those who would investigate Spiritualism, asserting that she lost faith—that is, lost faith as taught by the Catholic Church, which, in reality, is only pious opinion. He said that Florence Marryat's spirit daughter told her mother that 'in the spirit world all souls are advancing and progressing.' This, of course, is dead against the Catholic Church's basis for terrifying poor mortals into her fold, and terrorising them when in. I knew Florence Marryat well, and I have a letter of hers in which she states the results of some crystal experiments we had been making. She tells of the intense joy she experienced in seeing in the crystal the face of her daughter, just as it was in life, but even more beautiful. This she regarded as one of the most convincing and comfort-bringing proofs of the persistence of her loved one beyond death's dark portal, which all the anathemas of her former Church could never shake or destroy. I, too, saw in the crystal, with the same sensitive, the faces of many who had passed away, but I have not time to relate these experiences now.

One of the objections brought against Spiritualism by this clerical antagonist and others is that the communicating intelligences cannot give their names in order to establish their identity. This is not always true, as the other evening a *psychic* gave the full name of a manifesting spirit. I admit that the demonstration of identity is the crux of modern Spiritualism, but it is frequently accomplished, even without the giving of names. Here is a case illustrating the point. One evening, somewhat early in my investigations, I was sitting with an extraordinarily mediumistic friend, when she suddenly said, 'There is the spirit of a woman here who says that she comes to you to ask your forgiveness.' She then described the spirit in detail, the description corresponding with the appearance of a woman who long years before in Scotland had done me a serious injustice. My questions about her family and relations were satisfactorily answered. I said, 'Please give me your name,' and was informed, 'You would not know it if I gave my name; for I married again after you left Scotland; but you remember me quite well.' I then told the medium that I had not seen or heard of the woman, whose spirit purported to be present, since I saw her one day long ago, when, conscience-stricken, she would not meet me face to face, but quickly crossed the street. The medium stated, 'She says that was she, and she is so sorry for what she did, and wishes your forgiveness.' I said, 'She is forgiven; indeed, I had almost entirely forgotten the circumstance.' The medium replied, 'She wishes to give

you a test so that you can verify it. She passed out of life several months ago'—naming the time—the early summer. 'She says: "I married a sea captain, so changed my name," but she does not give me her second husband's name. "I died, as you on earth call it, from the result of an attack of influenza, which settled in my lungs; some day you will be able to confirm this."'

Some months afterwards I visited Glasgow, and, having a faint recollection of the locality where her old father resided and an idea of the situation, though not of the name of the street or number of the house, I followed my intuition, went up a side street off one of the large thoroughfares in the west end of Glasgow, ascended to the first floor of a tenement and rang the bell. The door was opened by a girl, and I asked, 'Does Mr. — live here?' (giving the maiden name of the widow whom I knew). The girl answered in the negative, and was about to close the door when her mother appeared and said, 'I think that was the name of the old man who used to live here before we came, but I don't know where he is now. If you go to the fisher's shop up the street I think you may find out there.' I called as directed, and was told that the old gentleman, for anything they knew, was still alive, but now lived several miles out of the town. I then asked if they knew where his daughter lived, Mrs. — (mentioning the name as I knew her). 'Oh yes, that used to be her name, but some years ago she married a seafaring man, I think a mate or captain, but I don't remember the name; she is dead. The fact is,' continued the butcher's wife, 'the last time we saw the old man was at the end of April or the beginning of May at that daughter's funeral, and he was then very frail.' Here was confirmation, to me at least. I give it as an excellent example of establishing spirit identity even without receiving a name. What other hypothesis but the Spiritualistic one would explain all the facts?

Some of the great souls of earth have longed to know, not merely to believe, that conscious existence is a condition of the freed spirit after death. What a cry for spiritual evidence was that which arose from that great passionate soul, my national poet, Robert Burns, when he exclaimed:—

Can it be possible that, when I resign this frail, feverish being, I shall find myself in conscious existence? When the last gasp of agony has announced that I am no more to those that knew me, and the few who loved me; when the cold, stiffened, unconscious, ghastly corpse is resigned unto the earth, to be the prey of unsightly reptiles, and to become in time a trodden clod, shall I yet be warm in life, seeing and seen, enjoying and enjoyed? Ye venerable sages and holy flamens, is there probability in your conjectures, truth in your stories of another world beyond death; or are they, all alike, baseless visions, and fabricated fables? . . . What a flattering idea is a world to come! Would to God I as firmly believed it as I ardently wish it! . . . There I should meet an aged parent, now at rest from the many buffetings of an evil world, against which he so long and so bravely struggled. . . . There should I with speechless agony of rapture, again recognise my lost, my ever dear Mary! whose bosom was fraught with truth, honour, constancy, and love.

What a glorious boon to that big-hearted poet a practical experience of Spiritualism would have been, as it might be to many in the churches to-day if they would but lay aside their prejudices, and try to obtain proofs of existence beyond the tomb. (Applause.) These have been obtained by all earnest seekers, and may be by anyone who will take sufficient trouble, and exercise a fair amount of patience, and a modicum of common-sense.

Lamarck, the great pre-Darwinian evolutionist, once said, 'Whatever are the difficulties in discovering new truths, there are still greater ones in getting them recognised.' It is so with modern spiritual science, but with the facts before men's minds Spiritualism will become the basis of a living faith and a true religion. Whatever that religion may be called, it will contain the essence of all the world's great faiths, it will in reality be the Christianity of Jesus, which cannot be destroyed in the gradual breaking up and final downfall, whenever that may come, of ecclesiasticism and priestcraft, but will ever remain a solace and comfort to struggling mortals, because it is based on spiritual science, which demonstrates man's divine nature and potential evolution towards ultimate perfection. Whether that perfection be attained through repeated earthly environments, as Theosophy

teaches, in which gradually the Divine will is to become the standard of human attainment, 'Thy will be done on earth as it is in heaven,' or, more especially, after bodily dissolution, as Spiritualistic methods have demonstrated, in a persisting personality which, when again coming into contact with earth-plane conditions through mediums, manifests the imperfections and weaknesses, and it may be the results of earthly failure, the fact remains that when the spirit is freed from its physical envelope it will go on evolving by reason of its inherent divinity, ever rising to higher spheres of spirituality, becoming more and more in harmony with the Infinite Reality. (Applause.)

I fear that I have kept you too long, and, although I have tried to manifest that broad tolerance which ought always to characterise Spiritualistic investigators, perhaps in my enthusiasm I have been a little too severe in my criticisms of individuals and systems; but surely it is a time to speak out. (Hear, hear.) If I have erred in this way, I have done so because of my desire to remove ignorance, to prevent, if possible, the spread of studied untruths, and to arrest conscious misrepresentations.

Members and Associates of the London Spiritualist Alliance, at the beginning of another session, let me say to you: Be not daunted in your work. Remember it is only sixty-three short years since Spiritual Philosophy was demonstrated to rest on a scientific basis. As true Spiritualists live, therefore, worthily and fearlessly and joyfully according to the light you have and the truth you know, ever minimising error and discarding falsehood, from whatever quarter they arise. Having witnessed the divine radiations of the Life Eternal you need never despair, for you have already grasped these glorious truths which those still encased in antiquated superstitions and bound by venerated dogmas know not yet, but will some day also learn, if not in this life, then certainly in the next stage of existence. (Loud applause.)

After a few words from the chairman, Vice-Admiral W. Osborne Moore, with reference to several points raised by the speaker, and some remarks from a member of the audience, the proceedings closed with a hearty vote of thanks to Dr. Wallace for his able and outspoken Address.

MAETERLINCK'S SPIRITUALISM.*

In a small but noteworthy work consisting of one hundred and sixteen pages Maurice Maeterlinck gives us some suggestive, hopeful, optimistic thoughts on death and the after-death state with which, in the main, Spiritualists will heartily agree. He argues that we have been unfair to death. That in our strong and desperate attempts to hold back from death those we love we often increase and prolong their sufferings and prevent them from gaining the relief which death alone can give. 'It is not the arrival of death,' he says, 'but the departure of life, that is appalling. It is not death that attacks life; it is life that resists death. . . . A day will come when life, grown wiser, will depart silently at its hour, knowing that it has reached its term, even as it withdraws silently every evening, knowing that its task is done.' He would have us exonerate death from all that goes before, face it without fear and surround it with deeper delights and fairer dreams. Cremation finds favour in his eyes, for he says: 'Purified by fire the memory lives in the heights as a beautiful idea, and death is naught but an immortal birth cradled in flames.' He would have us remember that it is the positive religions which must establish as true the things they would teach us, and that 'not one of them brings us a proof before which a candid intelligence can bow.' Annihilation is impossible. 'The more that human thought rises and increases the less comprehensible does nothingness become.' But 'if nothingness were possible, since it could not be anything whatever, it could not be dreadful.' As to survival of consciousness our author is not so clear, but he is confident that 'the soul is insensible to all that is not happiness. It is made only for infinite joy, which is the joy of knowing and understanding.'

* 'Death.' By MAURICE MAETERLINCK. Methuen & Co., Ltd, 36, Essex-street, London. Cloth, price 3s. 6d. net.

Life beyond death he regards as 'a glorious adventure,' and he holds that 'it is right to think that the newer, wider, and more fertile environment which we enter on quitting this life will transform us more than did the new environment which we entered on leaving our mother's womb':—

One can see in what happens here a figure of that which awaits us elsewhere, and readily admit that our spiritual being, liberated from its body, if it does not mingle at the first onset with the infinite, will develop itself there gradually, will choose itself a substance, and, no longer trammelled by space and time, will grow without end. It is very possible that our loftiest wishes of to-day will become the law of our future development. It is very possible that our best thoughts will welcome us on the other bank, and that the quality of our intellect will determine that of the infinite that crystallises around us. Existence in the other world, to presume the worst, could be no less great, no less happy than that of to-day. It will have no other career than infinity; and infinity is nothing if it be not felicity. In any case, it seems fairly certain that we spend in this world the only narrow, grudging, obscure and sorrowful moments of our destiny.

Although presented in rather unusual form, most of the ideas embodied in this book are familiar to Spiritualists and we welcome the writer's effort to make them known.

ITEMS OF INTEREST.

'The Revue Spirite Belge' contains an account of the following demonstrations of identity: 'At a family séance held at Herstal, in July last, two spirits manifested their presence and gave the following particulars regarding themselves. The first stated that she was Marie Marguerite Duprez, aged sixty-four, and that she died on March 9th, 1858, at Herstal; and the second claimed to be Marie Elisabeth Closset, who died on March 16th, 1898, also at Herstal. Both statements were verified by a consultation of the official documents and all the sitters certify that they were ignorant of the facts communicated.'

Here is a cheery thought by our dear friend the late Rev. J. Page Hopps: 'During the last half century the whole complexion of human experience has been altered. The fear of an arbitrary judge has given way to love of a just, a merciful, a sympathetic and loving Father. For the first time we take a positive pleasure, unalloyed by timidity, in repeating the Lord's Prayer. When we gaze through our tears at the sky we feel as though we were looking into the windows of our future home. When we bear the ills of life God's goodness drives away the old thought of His wrath, and patience and resignation bring a smile to weary lips. When the stars come out at night they seem to be lights in the house not made with hands, and the dear ones who have gone are there awaiting our coming and the glad reunion which will follow.'

The readers of 'LIGHT' will be pleased to know that in memory of our late 'Chief,' Mr. E. Dawson Rogers, who was also the president for many years of the London Spiritualist Alliance, the council of that society have had reprinted in book form, bound in cloth, the 'Life and Experiences of Edmund Dawson Rogers, Spiritualist and Journalist,' which appeared in 'LIGHT' last year. This book also gives two fine new portraits of Mr. Rogers, the addresses delivered by the Rev. J. Page Hopps and Mr. E. W. Wallis at the funeral, together with the appreciative testimonies by Madame d'Espérance, Miss H. A. Dallas, Professor W. F. Barrett, Mr. J. B. Shipley, Mr. J. J. Morse, Mr. D. Gow, Mr. James Robertson, Mr. G. T. Gwinn, Mr. A. W. Orr, and Mr. E. E. Fournier d'Albe. Copies of this work can be obtained from the Office of 'LIGHT,' post free, for 1s. 2d.

'The Progressive Thinker' of October 21st says that the nineteenth annual convention of the National Spiritualists' Association of America, which was held at St. Louis the previous week, was one of the most enthusiastic and successful gatherings of late years. The deliberations were continued a day beyond the appointed time, to permit of everything possible being done to aid in the growth of the work of the association, and the spread of the knowledge of Spiritualism. An invitation was extended by Governor Colquitt, of Texas, seconded by the Chamber of Commerce of Dallas, to the association to hold its next year's convention at Dallas. All the officers were re-elected. 'The Progressive Thinker' says: 'Next year has been prophesied as one of wonderful prosperity in the advance of Spiritualism, and the outlook for that and the succeeding years is certainly inviting.'

'I shall pass through this world but once,' said Carlyle; 'any good thing, therefore, that I can do, let me do it now.' This, too, is the opinion of Sir Alfred Hopkinson who, speaking recently at the Ancoats Hospital, said: 'It is better for rich people during their lifetime to see what good their money can do, than to take the off-chance of being able from another world to read in the newspapers about the good done by their legacies.' Money, like life, is for use. One of the bitterest of the regrets of those who leave large sums behind them, when they wake up on the other side and see how their hardly won wealth is squandered, is that they had not before death, and before they lost control over their money, carried out the good intentions that they had in their minds.

'If the reader,' says an American paper, 'after perusing the following description of the probable mode of the formation of the earth, given by an English scientific writer in a new volume, does not understand the process, he had better leave this "internal spherical vacuity," and go where simpler words are used: "A formal idea of the heaven and earth may be obtained by imagining the heaven as at first an effluvia generation from a monocentral point, occupying, or creating and occupying space; the earth, as the arrest or end of such generating action, with the gradual relaxation of central tension and abnegation of such centre, the consequence being the formation of a huge internal spherical vacuity, termed in the Genetic record earth."' How lucid and illuminating!

'Brotherhoods' and 'Fellowships' of all sorts are springing up everywhere. The names may be taken as indications of the new spirit of the times. The angel of hope has stirred the waters of human imagination and sympathy; expectations of healing and of 'life more abundant' are in the minds and hearts of men, moving them to forsake selfish isolation and solitariness, to recognise the solidarity of the race, and to co-operate in melioristic and altruistic enterprises. Even the unrest and discontent which are everywhere apparent are due to this same cause, and are signs of an awakening sense of the sacredness of life, and the innate divinity of every human being. Truly the spiritual awakening is taking place. The sleepers are being aroused and the call of the spirit to 'come up higher' will not for ever fall on deaf ears. We live in stirring times; the march of man is forward, the pace is being accelerated, let us keep our place in the procession. The seeds sown throughout the ages are bursting into life and the harvest of good is sure. Let us have faith; let us be strong and rejoice.

On every hand there are signs of an awakening of interest in and an intensification of desire for knowledge respecting death and the life everlasting. Not only Maeterlinck, Lodge, Barrett, and a host of others are pouring out their thoughts on this ever-pressing problem from independent view-points, but Churchmen are taking the subject up in a broad, truth-seeking spirit, and to the roll of honour, which includes such men as Wilberforce, Chambers, Tweedale, and Mayne Young, we may add the name of Edward Hicks, D.D., D.C.L., who, in a little work, entitled 'The Life Hereafter: Thoughts on the Intermediate State' (Robert Scott, 62, Paternoster-row, E.C., cloth, 2s. net), deals with his subject from the Scriptural point of view, with results which, while they confirm the contentions of Spiritualists on all important points, will doubtless astonish sticklers for the old-fashioned ideas. On the other hand, many open-minded but perplexed and sorrowing Christians will in this volume find much that will relieve their anxious minds, renew their hopes, and give them great comfort and strength. Dr. Hicks makes out a strong case, and presents it in such a sympathetic and winning fashion that his readers cannot fail to be helped and inspired—unless they are unable, or unwilling, to agree.

There is one point in Dr. Hicks' otherwise admirable, temperate, and convincing presentation of his arguments to which we must take exception. Dealing with the questions, 'Shall we know each other there? Shall we remember all the past? Shall we be reunited in the same relationships?' he says: 'Apart from the Gospel of Jesus Christ, we could not answer these questions.' It is always unwise to affirm a negative. There have been, and are, hosts of persons who can answer those questions on quite other grounds—as, for instance, seers, mediums, spirit people who manifest to their friends and relate their after-death experiences, and persons who in various ways are intromitted into the next state. Here, for instance, is a new little work, written by Doris and Hilary Severn, entitled 'The Next Room,' which gives an account of what are said to be the actual experiences of the writers with the people who dwell in the beyond, or 'the life hereafter,' and the testimony of the writers on most points harmonises with the conclusions drawn by Dr. Hicks, which he finds in, or reads into, the Scriptures.

We cannot help feeling, however, that these writers give us too much of their 'Grey World' experience, and that it would be more interesting if they could tell of the doings of their friends rather than the unknown persons to whom they refer. We should like to know, too, in what sense they use the word 'Satan,' and what evidence they have for the existence of such a personality.

LETTER TO THE EDITOR.

What is Knowledge?

SIR,—My reason for supposing that Mr. Constable was investigating the roots of our theories of cognition is to be found in the three words above, which he prefaced to his letter. I therefore pointed out that the experiment he described had no special bearing on theories of knowledge. The explanation I gave was not my own, but is the generally accepted explanation of the experiment, which is a standard experiment in the course of elementary physics in Birmingham University (and probably in many other institutions). I find it quite satisfactory.

I shall await with interest Mr. Constable's further contribution to this controversy. Meanwhile I am afraid he has been peculiarly unfortunate in his mathematical and astronomical illustrations. An object is 'really' moving up or down when it is receding from or approaching the earth's surface. Whether it is doing so we must discover by an intelligent use of our muscular sense, aided by our visual sense. No orbital or translational motion of the earth has the slightest bearing on the question. If Mr. Constable insists that it has, the ordinary man will indeed find his assertion 'laughable'—and he will be right.—Yours, &c.,

E. E. FOURNIER D'ALBE.

SOUTHERN COUNTIES' DISTRICT UNION.

At the meeting of the Executive of the Southern Counties District Union, held at Reading on the afternoon of the 1st inst., the programme of propaganda work in the several centres was discussed. Much interest is being taken by the affiliated societies, and they have agreed to devote one Sunday as a 'Southern Union day,' when the Executive will supply speakers and take all collections. Outlying towns and villages are to be visited from time to time. In response to an inquiry from the secretary of the National Union Exponents' Committee, lists of qualified workers are to be forwarded to him. The Executive hope that all affiliated societies will engage only *bond-fide* workers, and maintain a high standard of platform work. The next Executive meeting is to be held at Southampton. The annual picnic was fixed for August Bank Holiday, at Lyndhurst, and the second annual conference will be held at Portsmouth, in October, 1912. A definite programme for the interchange of local workers was mooted and will be arranged ere long. The meeting was optimistic regarding the future, much good was accomplished, and many difficulties cleared away. Mr. Hector Lacey having gone to Australia, Mr. A. E. Fielder was elected to the vacancy. Tea was provided by the Reading Society at Blagrove-street, Mrs. Street proving an ideal hostess. At the Mass Meeting at 8 p.m., the opening hymn went with a real inspiring swing—a powerful pipe organ, manipulated with masterly skill, being chiefly responsible. Mr. Percy R. Street, vice-president of the Union and the local resident missionary, expressed his pleasure, and that of the Reading folk, at being favoured with a visit from the Executive Committee. Mr. F. T. Blake, of Bournemouth, president of the Union, after remarking on the kind way in which the Executive had been received, gave an address on 'The Value of Spiritualism,' and exhorted his hearers to accept only the highest and purest, to keep the cause first, and to never allow anyone to accuse them of bad practices. He testified to the value of Spiritualism to himself, proving as it did to him the continuity of conscious, progressive existence, and earnestly appealed to all to 'live their Spiritualism.' Mr. Gray, of Southampton, spoke of the uplift one received from embracing the truths of Spiritualism, and asked that it be always remembered that right was on the side of those who taught and lived a religion that could be universal. Mr. Howard Mundy gave clairvoyant descriptions, mostly to strangers, and obtained a good percentage of recognitions. Mr. Percy R. Street, in closing the proceedings, eloquently appealed for members to join the Union, and six were afterwards enrolled. A substantial collection was taken up. Mrs. Edwards, who is affectionately known as 'the mother of the Church,' was prevented from attending by illness, but, before leaving, the committee visited her in her rooms and had a few cheery words.—J. G. MCFARLANE, Hon. Sec.

SOCIETY WORK ON SUNDAY, NOV. 5th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—Cavendish Rooms.—Mr. W. E. Long delivered an able and instructive address on 'The Shadow World.' Mrs. Beaurepaire kindly sang a solo.—15, Mortimer-street, W.—October 30th, Mr. A. V. Peters gave remarkably successful clairvoyant descriptions. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt.—D. N.

LONDON SPIRITUAL MISSION: 22, Prince's-street, Oxford-circus, W.—Morning, Miss Florence Morse, answers to questions. Evening, Mr. E. W. Beard spoke on 'Spiritualism: Its Advantages in Life in Both Worlds.'—E. C. W.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. W. Underwood gave an address on 'The Knowledge of the Dead' and clairvoyant descriptions. Sunday next, at 11 a.m. and 7 p.m., Mr. J. Imison. Thursday, at 8.15 p.m., public circle.—H. M.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mr. T. Brooks gave an address on 'Spiritual Work and Organisation.' Sunday next, Mrs. Comerford, of Northampton. Monday, at 3 p.m., ladies' circle; 7 p.m., psychometry.—C. C.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Miss Florence Morse gave an address on 'Life in the Spirit World' and good clairvoyant descriptions. Sunday next, at 11.15, service; at 7 p.m., Mrs. Beaurepaire, address and clairvoyance.

HACKNEY.—240A, AMHURST-ROAD, N.—Madame Hope gave an excellent address on 'God is a Spirit' and clairvoyant descriptions. Sunday next, at 7 p.m., Nurse Graham. Monday, at 8, Miss Gibson, psychometry. Tuesday, at 8, astrology class. Friday, at 8.30, healing circle.—N. R.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Robert King gave an instructive address on 'Some Mysteries of Sleep.' Sunday next, at 7 p.m., Mrs. Miles Ord, on 'What is our Life after the Great Change?' Ladies will conduct the meeting, Mrs. Brown presiding.

BRIXTON.—8, MAYALL-ROAD.—Miss Chapin gave an address and psychometric delineations. Sunday next, at 7 p.m., Mr. Neville, address and clairvoyance; Lyceum at 3. Circles: Monday, at 7.30, ladies'; Tuesday, at 8.15, members'; Thursday, at 8.15, public.—G. T. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Howard Mundy gave addresses and clairvoyant descriptions. Sunday next, Mrs. M. H. Wallis, addresses, answers to questions, and clairvoyant descriptions. Tuesday, at 8, and Wednesday, at 3, Mrs. Clarke, clairvoyance. Thursday, at 8, circle.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. G. C. Curry gave good addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Gordon, addresses and clairvoyance. Mondays, at 3 and 8 p.m., Wednesdays, at 3, Mrs. Curry, clairvoyance. Thursday, at 8.15, circle.—A. C.

HOLLOWAY.—PARKHURST HALL, 32, PARKHURST-ROAD.—The opening meetings at the new hall were overcrowded. Mrs. Mary Davies spoke on 'Not Personalities but Principles' and 'Life Now and After,' and gave test clairvoyant descriptions. Lyceum well attended. Sunday next, at 11.15 a.m., Mr. R. G. Jones; at 3 and 7 p.m., Messrs. G. T. Gwinn, Noall and Tilby; tea at 5, 6d. each. Wednesday, Mrs. Podmore.—J. F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, helpful talk on 'Dives and Lazarus.' Evening, address and clairvoyant descriptions by Mr. Horace Leaf. We shall be glad to hear from friends able to help in the matter of purchasing Lausanne Hall, by November 18th. Sunday next, Miss F. Morse. Tuesday, at 8.15, healing. Thursday, at 7.30, prayer; at 8.15, circle. Social gathering on Saturday, 11th.—A. C. S.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—The Union of London Spiritualists held their annual conference. Afternoon, Mr. A. C. Scott's paper on 'The Right Use of Life' was well received and discussed. Evening, addresses were given by Messrs. Gwinn, Tilby, and Brown. Mr. and Mrs. Alcock Rush sweetly rendered solos. The Centre thanks Mrs. Gwinn, Mrs. Noall, and Mrs. Hitchcock for the substantial tea provided. Sunday next, at 7 p.m., address by Mr. G. R. Symons.—W. S.

THE UNION OF LONDON SPIRITUALISTS will hold their annual Conference with the N.L.S.A. at Parkhurst Hall, Parkhurst-road, Holloway, on Sunday, November 12th. At 3 p.m. Mr. Noall (Stratford delegate) will read a paper for discussion, 'Are we on the Right Track?' At 5, tea for visitors; at 7, public meeting; Union speakers, Messrs. G. T. Gwinn, F. Noall and G. F. Tilby; soloists, Mr. and Mrs. Alcock Rush. North London Spiritualists, rally round the old workers in their new home.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—A helpful address was given by Mrs. Hylda Ball. Sunday next, at 11 a.m., public circle; at 7 p.m., Madame Hope.

LINCOLN.—ODDFELLOWS' HALL.—Mrs. Haughton gave addresses and good clairvoyant descriptions to large audiences.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROAD.—Mr. Karl Reynolds spoke on 'Physical Death and Spiritual Life.' 4th, successful social gathering and concert.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Prince gave an address and Mrs. Roberts clairvoyant descriptions. 1st, Mrs. Pollard gave illustrations of clairvoyance.

SOUTHEAST.—SEANCE HALL, BROADWAY.—Mr. W. Rundle gave addresses on 'The Working Out of Our Own Salvation' and 'Spiritual Teaching of Children in the Higher Life.'—A. B.

EXETER.—MARKET HALL.—Morning, address by Mr. West; evening, address by Mr. Lockyear. Clairvoyant descriptions at both meetings by Mr. Squire.—W. H. E.

BRISTOL.—16, KING'S SQUARE.—The President spoke on 'Love and Sympathy.' Visitors, under control, spoke on 'Love,' and gave clairvoyant descriptions.—A. L.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mr. Smith gave an address on 'Building,' and Mrs. Smith's clairvoyant descriptions were recognised.—H.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mrs. Webster's address on 'There is no Death' was followed by clairvoyant descriptions. Miss José conducted a circle.

TOTTENHAM.—684, HIGH ROAD.—Mrs. A. Jamrach spoke ably on 'The Universality of the Belief in God,' and gave good clairvoyant descriptions.—N. D.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren, clairvoyant descriptions by Mrs. and Miss Letheren.—E. F.

LITTLE ILFORD.—THIRD AVENUE, MANOR PARK, E.—Mr. Graham gave an address and clairvoyant descriptions. Week-night meetings with Mr. Harrod and Mrs. Jamrach.—E. L. V.

SEVEN KINGS, ILFORD.—4, CAMBRIDGE-ROAD.—Mrs. A. Hayward spoke on 'Absolute Justice.' On October 31st Mr. T. Brooks gave an address on 'Spiritualism,' and Mrs. Hayward clairvoyant descriptions.—W. M. J.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Addresses and clairvoyant descriptions by Mrs. Grainger, of Exeter. November 2nd, address and clairvoyant descriptions by Mr. F. T. Blake.

SOUTHPORT.—HAWKSHEAD HALL.—Miss Ruth Sage related 'Personal Reminiscences,' spoke on 'Where is my Strength?' and gave clairvoyant descriptions. Also on Monday, 7th and 8th, Mr. A. Thorpe conducted a two days' mission.—H. I.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street spoke ably on 'Bridging the Gulf' and 'Man and his Magnetism,' and Mrs. Street gave clairvoyant descriptions. 30th, Mr. P. R. Street's control answered questions.—M. L.

BIRMINGHAM.—CAMDEN-STREET SCHOOLS.—Mrs. Groom gave an address on 'Behold, I Send the Comforter' and described spirit friends. 6th, Miss Randell gave illustrations of psychometry.—W. E. R.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Punter, of Bournemouth, gave an address, personal experiences, and clairvoyant descriptions. He exhibited spirit photos, direct writings, &c. November 1st, Mr. A. E. Fielder spoke, and Mr. H. Nicholls gave clairvoyant descriptions.—J. McF.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Fifteenth anniversary. Addresses were given by Mr. and Mrs. H. Boddington, Mr. John Adams, Mr. Stebbens, and Mrs. Gordon. At the election of officers, which followed, Mr. and Mrs. Boddington resumed their old offices of president and secretary respectively, and, with the strong committee now formed, hope that Battersea will once more rank among the active societies in London.—H. B.

NEW PUBLICATIONS RECEIVED.

- 'The Mastery of Being.' By WILLIAM WALKER ATKINSON. Cloth, 1d. The Elizabeth Town Co., Holyoke, Mass.
- 'Revue Scientifique et Morale du Spiritisme' for October, 1fr. 40, Boulevard Exelmans, Paris.
- 'Child-Nurture: a Handbook for Parents and Teachers.' By HONNOR MORTEN. Cloth, 3s. 6d. net. Mills & Boon, 49, Rupert-street, E.C.
- 'A Campaign of Calumny.' By JAMES LAWRENCE. Paper cover, 1d. 'Two Worlds' Publishing Co., 18, Corporation-street, Manchester.
- 'The Next Room.' By DORIS AND HILARY SEVERN. Cloth, 1s. net. London: Constable & Co., Ltd. 1s. 2d. post free, from Office of 'LIGHT.'
- 'Life and Experiences of Edmund Dawson Rogers. Cloth, 1s. net, 1s. 2d. post free. 'LIGHT' Office, 110, St. Martin's-lane, W.C.