

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

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

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NOTES BY THE WAY.

A good half of our work, and a most necessary half of it, is sifting. People who do not know what goes on in the office of a paper like ours can form no idea of what drifts our way.

As for 'protests,' arguing back and denunciations, blended with beatitudes and benedictions—all we can say is,—Pray for us that we may have a corresponding blend of patience and humility!

Here is one 'protest,' from a man who upbraids us for suggesting that the religion of the Jews was 'a narrow and limited one,' and who denies that Jesus taught the Fatherhood of God. The Jews, 'all the way through their history,' says this protester, taught 'a universal conception of One Supreme God.' Is it of any use to point out that for centuries the Jews appropriated Jehovah to themselves as their own champion and God? or that, time after time, and through long periods of their history, Jehovah is represented as inspiring, commanding and leading them against 'the heathen' whose God He was not?

The protester tells us that if 'LIGHT' dared to 'uphold the Jewish conception of God,' as it ought to do, it 'would not survive a month.' We partly agree, and we do not mind adding that it would serve 'LIGHT' right.

Mr. Voysey, when he forgets the fight, is often very tender and edifying, with just that touch of pathetic unction which, say what we will, is often as persuasive as it is affecting. Here are the concluding paragraphs of his sermon at a late special service of Self Consecration to God:—

I remember gratefully how much I owe of all that is worthy in my subsequent life to the impressions made upon me on the day of my confirmation in 1845. There was, it is true, the great gathering in the parish church, the service read, the Bishop's blessing and his simple discourse—all this was swallowed up in one concentrated prayer of my very soul, 'O my God, give me a tender conscience.' 'O let me not go wrong out of Thy commandments.' That was all I could in after years recall of what I heard or felt or thought on that great day. But it was the best day of my life; for God answered my prayer and took me up from that day forth and led me on to what I afterwards was and did; and although I have done many things for which I grieve deeply and committed many faults which I would not repeat if I had my time over again, I have never done wrong without sincere and godly sorrow and I have always turned back again to God in penitence and prayer, seeking and not shunning His merciful judgment and correction.

I wish for others in the days of their youth to be blessed and helped as I was then; and I heartily invite all those who have heard me to-day, or who may read these words, to come and make a covenant with God in this spring-time of their lives,

that they will live righteously, nobly and joyously in spite of every difficulty, loss or sorrow which may befall them.

I have one word yet to say to those who are more advanced in life. It is this: Although the time of youth is the best and most natural at which to devote ourselves to God, yet this holy act, this conversion to God, is never too late, can be successfully and rightly performed at any age and also performed without any outward or public profession. We can all consecrate ourselves to God in private, and begin a new life by His grace whenever we will; provided only we truly repent us of our misdeeds and long to be made righteous and have our hearts cleansed from all iniquity. Nay, I think the truest and highest life is that which is sustained by a daily consecration to Him, by a daily surrender of our wills to His commandments and of our hearts to His service. Every morn, as we rise from sleep, we can and we ought to give ourselves afresh to Him, seeking His grace to keep us from all sin, and His strength to help us to do all our duty cheerfully, and His love to purify our inmost souls and make us more loving to one another; praying in the ancient and touching words of my text, 'With my whole heart have I sought Thee; O let me not go wrong out of Thy commandments.'

We have sometimes thought that Spiritualists have something to learn from the old churches in this matter. In our Sunday assemblies are we not too apt to keep in our own one groove, or even to be merely hungry for phenomenal curiosities? We need broad surveys of the vast ethical spaces, and an uplifting to aspirations and action in connection with them.

Spiritualism, keeping to itself, especially if unrelated to great and varied human interests, might in time be afflicted with the atrophy that sometimes spells death.

A new 'Humanitarian League' Leaflet is by Mr. Hopwood, K.C., Recorder of Liverpool, on 'Garrotting and the Lash,' upon which he speaks with authority. The second half of the Paper refers generally to the subject of punishment by the lash, which he unequivocally condemns, and with good reasons:—

This brutality by law belongs to the untaught vengeance of savage times. Such punishment brutalises and corrupts all society where it is practised. Its baneful example engenders deterioration in the judge who avails himself of it, as shown by his increasing use of the lash; the warder who administers it, who is paid extra for his disgusting service; the gaoler, who is bound to witness the torture and urge the warder if he prove too tender; the surgeon, who must stand by to ascertain the moment when the extreme of suffering a poor wretch can bear has been reached; while the spectators in court are taught the lesson that bodily suffering is approved by law. The poor wretches who undergo it are not improved, are not deterred. I frequently have men before me for other offences committed shortly after undergoing this correction. Men proved afterwards to be innocent have been sentenced on small proof of violence.

There is no more favourite theme than tirades against sentences on wife beaters. I am in favour of adequate punishment in such cases, but so I believe are most of the tribunals. Yet unless you have the evidence before you, you cannot justly judge, and, to us who have experience, no offences are more difficult to try. You have no right to supply from your own prejudices evidence which is wanting. The wife is not always angelic.

The various branches of the Church are just beginning to find out its founder's secret, which was the identification of the Human Race as the Son of God, Jesus was a symbol

of that, as 'the Son of Man,' but it seems as though this mighty Universalism was among the things of which he said, 'I have many things to say unto you, but ye cannot bear them now.' He promised the Spirit of Truth which would show us the things to come, and that Spirit of Truth is now, indeed, showing us wonderful things in this direction—the solidarity of the Human Race and the Fatherhood of God.

Jesus said that the Son did the will of the Heavenly Father: and that is true of the Human Race in a very profound sense. There is never any real thwarting of the Creator. 'He maketh the wrath of man to praise Him,' and all things—even all disorderly, violent and wicked things—work together for good; for all are as necessary as they are inevitable in the far-reaching evolutionary processes.

Even idolatries, atheisms and agnosticisms are of use. They are experiments, object-lessons, voyages of discovery. They are all 'schoolmasters to bring us to Christ,' as Paul said; *i.e.*, to the universal Christ which is the inmost of the Human Race—Tennyson's 'Christ that is to be,' a glorified and heaven-illuminated Humanity, the Eternal and well-beloved Son of God.

We have been looking again at Ernest Howard Crosby's greatly original book, 'Plain Talk in Psalm and Parable,' and have been once more convinced of its value as a treasure store of vigorous and virile thought. Here and there, too, its thought verges on audacity, but how bright and healthy it is! Here is a specimen:—

I.

Hail, cleansing, purifying death!
I see you as a pretty red-cheeked housemaid, with neat white cap and trim apron,
Cheerily singing at your work, as you dust and clean and scrub the good old house of Life;
Sweeping together the rubbish, and quietly putting it out at the door,
Where it will find new surroundings, and be no longer filth.
What could we do without you, poor, dirt-excreting, disease-breeding mortals that we are?
What would become of us if we did not at last fall under your grateful ministrations?
And who can tell how often we may have need of them?

II.

I wait for you, dear sister, confidently, fearlessly;
I seem to recognise you.
I am half persuaded that I have met you before.
When you come toward me with your pail and soap and water, may your song be of the merriest!
I will not turn away from you.
You will lay hold of me firmly, but tenderly too, I am sure.
Who knows? Perhaps you may even kiss me on the forehead.

III.

And, in the hereafter, how shall we look back at you, sister?

Yes, we have admitted its 'audacity,' but how fresh, and sweet, and wholesome it is!—and true!

THE 'Gravesend and Dartford Reporter' for November 9th gives a summary of a lecture, the third of a series now being delivered on alternate Sunday evenings by the Rev. J. Reid Howatt, minister of St. Andrew's Presbyterian Church, The Grove, on 'Over the Brink: Light on the Life Beyond.' The lecturer said that the body belonged to Nature, and every part it had borrowed it repaid in death, whether buried or cremated. 'Did the spirit, at death,' he asked, 'leave the body for the first time, or only for the last?' This raised the question of dreams and visions, and he gave an instance of a prevision in a dream recorded by himself and others before the confirmation, in minutest detail, arrived. He argued that Nature testified that there was no loss or annihilation of anything, and that the continuance of our personality was manifest, for without it there could be no reward or punishment. This life made for the next. We were emigrants; the equipment with which we set out was bound to tell on our future.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING, DECEMBER 5TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. E. WAKE COOK,

ON

'Andrew Jackson Davis and "The Harmonial Philosophy."'

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

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

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

1907.

Dec. 19.—MISS L. LIND-AR-HAGEBY, on 'The Purpose of the Animal Creation as viewed from the Spiritual Plane.'

1908.

Jan. 9.—MR. A. W. ORR, President of the Manchester Psychical Research Society, on 'Evidence of Spirit Identity the Need of the Hour; with Illustrations from Personal Experience.'

Feb. 6.—MR. JAS. ROBERTSON, Hon. President of the Glasgow Association of Spiritualists, on 'Spiritualism and the Society for Psychical Research: A Review and a Criticism.'

Feb. 20.—REV. GERTRUDE VON PETZOLD, M.A., on 'The Doctrine of Immortality, Historically and Philosophically Considered.'

Mar. 5.—MR. ANGUS MCARTHUR and other Members will relate 'Interesting Personal Experiences.'

Mar. 19.—REV. JOHN OATES, on 'The Spiritual Teachings of the Poets—Wordsworth, Browning, Tennyson, and Shelley.'

Apr. 2.—MR. W. TUDOR POLE, on 'Psychic Experiences connected with the Glastonbury Relic.' (*Subject to confirmation.*)

Apr. 30.—MR. JAMES I. WEDGWOOD, on 'Auras, Halos, and the Occult Significance of Colours.'

May 14.—MISS E. KATHARINE BATES (author of 'Seen and Unseen') will relate 'Interesting Psychical Experiences.'

May 28.—MR. GEORGE P. YOUNG, President of the Spiritualists' National Union, on 'The Physical Phenomena of Mediumship in the Light of the Newer Chemistry.'

AFTERNOON SOCIAL GATHERINGS will be held at 110, St. Martin's-lane, W.C., on January 23rd and April 9th at three o'clock.

In accordance with No. XV. of the Articles of Association, the annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1908.

FOR THE STUDY OF PSYCHICAL PHENOMENA the following meetings will be held at 110, St. Martin's-lane, W.C.:—

CLAIRVOYANCE.—On *Tuesday next*, November 26th, and on December 3rd, Miss Florence Morse will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that

hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On *Wednesday next*, November 27th, and on December 4th, Miss Florence Morse will deliver an address on 'Work in the Spirit Spheres,' at 7 p.m. Admission 1s. Members and Associates free. No tickets required.

PSYCHIC CLASS.—On *Thursday next*, November 28th, Mrs. E. M. Walter will conduct a class for individual development, at 3.30 p.m., and on alternate Thursdays.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, November 29th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

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

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

TRANSITION OF DR. MONCURE D. CONWAY.

Dr. Moncure Daniel Conway, who passed away in Paris on the 15th inst., will be remembered in England chiefly as having been for twenty years in charge of South Place Institute, Finsbury. A Virginian by birth, he astonished and alienated his friends by taking up the cause of negro emancipation, and as a champion of the Abolitionist cause he contributed to the 'Fortnightly Review' and the 'Daily News.' His best-known literary work is a 'Life of Tom Paine'; and his 'Pilgrimage to the Wise Men of the East,' published only last year, was reviewed in 'LIGHT' for February 9th last. At the time of his decease he was engaged on a life of Calvin.

No external form of religion seems to have appealed to Dr. Conway; he was not an atheist, but rather an agnostic; every hope was prefaced by an 'if.' 'If there be a universal Heart,' he says in the Prolegomena to his 'Pilgrimage,' 'it suffers from every human sigh and tear, it bleeds with every falling sparrow, it "answereth man in the joy of his heart."' Near the close of the book he says: 'After voyaging around the world and visiting many temples, I come at last to the "little private chapel in my own mind," where the ideals are small but intimate, and the services lowly but loving.' 'Misunderstood' is a word which, perhaps, might sum up the whole of Dr. Conway's manner of regarding religion, and especially the sacrificial side of it. In 'My Pilgrimage' he says:—

'Were my public ministry to begin again, I should assume that the old theological ideas exist no more in minds capable of ideas, but should make for the nests in which the ova of defunct superstitions are bred into living wrongs. These nests are in the nerves, in timid complaisance, in the torpor of habit, the dread of isolation, which lead the leaders to a conformity with the ritual of human sacrifice. For every sacrifice is a human sacrifice—be it sacrifice of reason, veracity, moral freedom, pleasure, happiness, or of the senses—and implies a low and mean conception of deity. "I am come to end the sacrifices," said Jesus. They are offerings to Abaddon—to Wrath. Love needs no conciliation.'

He pleads for a chorus to be heard in the churches:—

'Stop the sacrifices! Cease to immolate one seventh of human time to the Sabbath idol! Stop beating that child with a rod from some ancient proverb, instructing him to beat others smaller than himself! Cease to sacrifice social welfare and justice to a barbaric text enjoining the punishment of a murderer by imitating him! Cease to call love and generosity "self-sacrifice"—sweep all these sacrificial savageries out of good hearts and healthy minds, and out of our language, so that the woman may find fair measures of honest meal in which to mingle her leaven of civilisation! There is no other hope of a better world.'

SPIRIT IDENTITY, AND A PROPHECY.

BY LILIAN WHITING.

'That very near around us lies
The world of spiritual mysteries.'

—WHITTIER.

Evidently the ethereal realm which is the environment immediately succeeding our present one lies very close to us, now and here, and the open vision of the poets, expressed universally through all poetic literature, is the discernment of realities. A striking instance of this has recently come under my observation.

Last winter, when in Rome, I received a letter from a stranger in Paris, whose theme was our common interest in the things of the spirit. One or two letters were exchanged, in which, however, nothing of a personal nature was referred to, and on my return to Boston the correspondence dropped. Later on I was surprised and gratified to receive another letter from this gentleman and his wife, who had also returned to America and were in the White Mountains—a letter in which they asked me to recommend to them a good psychic in Boston. Of these friends I knew absolutely nothing save their names. I commended to them Mrs. Minnie M. Soule, the Boston medium who has been of late proving more remarkable than even Mrs. Piper.

Under an assumed name the lady made her own appointment with Mrs. Soule and had a sitting. It was not till after this that I came to know anything of the personal life of these two friends, whom I will designate here as Mr. and Mrs. Brown, as I have not asked their permission to reveal their names and they are now in Hawaii. After the sitting I learned that for sixteen years they had lived in Paris; that the lady was a Norwegian; that their only son, a youth of seventeen, had, a year or two ago, met his death by accidentally falling over a cliff, from whose base he was taken up, unconscious, and died in a few hours. He had been christened by a Norwegian name. The lady, as I have said, made her appointment with Mrs. Soule under an assumed name, but at the séance the son came immediately; he wrote out his Norwegian (Christian) name; spoke of the circumstances of his death, and alluded to many details and used characteristic expressions, that seemed to prove his identity without a doubt. Later, the youth's father made an appointment with Mrs. Soule under another assumed name so that there should be no association of his personality with that of his wife. Again, the son came and among other things said to his father, 'I have been here before; I came to talk with my mother.' He again used characteristic expressions and referred to family matters and circumstances, and events that had occurred during his life in Paris.

This is but one of several séances of an unusually striking character which Mrs. Soule has given during these past few months. Always a medium of reliability and of fame, her psychic gift has developed of late to a most remarkable degree. Some of the manifestations have been of a curiously prophetic character. For instance: On September 1st a distinguished artist from the Continent, then visiting in Boston, had a séance with Mrs. Soule. He was told that he was about to receive a decoration and be honoured by royalty. Nothing could have been less in his thought or expectation; but later he received a letter dated September 3rd, two days after the séance, from the Foreign Minister of the State department of a Court on the Continent, advising him that the Sovereign of that country had conferred on him the honour of Commander in the Order of Knights of the Crown of the given country. This is, perhaps, as clear and definite as almost any prophecy on record.

The séances of Mrs. Soule are already inviting serious scientific attention and are offering important data.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at the Little Ilford Society's hall, Church-road (corner of Third-avenue), Manor Park, E., on Sunday, December 1st. At 3 p.m., Mr. Thomas Brooks, on 'Healing. Speakers at 6.30 p.m., Messrs. G. T. Gwinn and P. Smyth.

THE WORLD DOES MOVE.

Some persons are inclined to think that we are retrograding and becoming degenerate, or at most, only marking time, not advancing ; but the Rev. B. Fay Mills is not one of these. In a fine 'Message' to the Los Angeles Fellowship, of which he is the able and honoured leader, the reverend gentleman gives abundant evidence that the world *does* move, and that in an upward direction. Mr. Mills regards this world as a place not only for discipline and education, but for working with its plastic material—physical, mental and moral—until it shall become a perfect habitation for perfect individuals, and he believes that man becomes more and more a channel through which the Infinite and Eternal Energy flows and operates for the establishment of 'a city, whose builder and maker is God.' Dealing with the question : 'Does man's knowledge grow from more to more?' Mr. Mills claims that man has learned to keep what he has gained and is thus enabled to pass on to succeeding generations the fruits of his labour and attainments. We regret that we are unable to give the whole of his illustrations, which lead up to the inevitable conclusion that 'man has scientifically learned that which makes a distrustful, pessimistic, derisive spirit irrational in any human being and which necessarily causes the man of reason to be one with the man of faith and hope and love,' and we agree with the spirit of the lines he quotes :—

'Listen not to the word that would have you believe
That the voice of the age is a moan ;
That the red hand of wrong
Is triumphant and strong,
And that wrong is triumphant alone ;
There was never a time on the face of the earth
When love was so near to its own.

'The spirit of Christ is awake and alive,
In the work of the world it is shown,
Crying loud, crying clear,
That the kingdom is here,
And that all men are heirs to the throne !
There was never a time since the making of man
When love was so near to its own.'

It is with Mr. Mills' claim that 'the twentieth century man knows better than any of his predecessors the invisible world, and can better predict the future of mankind' that we are most deeply concerned, especially when he says :—

'In my opinion, the significance of the work of eminent scientists along the lines of psychic research cannot be overstated, and I am very clear that it is coming to be a standing shame on the part of many of our scientific men and students that they are not engaged to the utmost in this most rational investigation, which is already bringing to us such a harvest of suggestive and inspiring results. It has been stated that every man of scientific temper and attainments who has thoroughly investigated the data now available, and who is giving himself to practical experimentation in a manner commensurate with the importance of the undertaking, has become convinced of the persistence of the human spirit after the death of the body, through the communications of disembodied spirits with human beings still in the flesh. This is the decision of many physical scientists of the first rank, such as the great English trio, Sir William Crookes, Sir Oliver Lodge and Alfred Russel Wallace ; of Continental savants, such as Zöllner, Lombroso and Flammarion, and of such competent psychologists and investigators as Frederick Myers, Dr. Richard Hodgson and Professors William James and James H. Hyslop.

'It is a fact, big with incalculable consequences for the future of the race, that many of our most learned and wisest men believe that, as electricity was in the world for ages before man began to understand the principles of its action or was able to definitely make use of it as his friend and servant, so now the time has come for an even greater advancement, as man shall enter into communication with what, for lack of a better term, we call the world of spirit. In my judgment, it is high time to proclaim as a scientific hypothesis, already largely verified by facts and probably soon to be entirely established, the persistence of the human personality after death, and the possibility of communication between disembodied and embodied human beings ; with at least the probability of the speedy increase of

facility along this line, until the words of Stephen Phillips shall be justified :—

"And or ever those days be ended
The veil shall be rent,
The veil upon Nature's face ;
And the dead whom ye loved,
Ye shall walk with, and speak with the lost,
The delusion of death shall pass."

'If it be true that man now knows, what some of these great teachers along the lines of exact science believe that we have discovered, then we may certainly see the end of the deadly doctrines that have passed by the name of materialism, which is the identification of man with his limitations, rather than with his possibilities, with what he was rather than with what he is and shall be.

'If these facts be established, they will almost certainly assure us of the tendency and aim of evolution and the purpose of the existence of the world. I ask you to meditate upon that statement, if you have ever known any of the greater questionings that sometimes wring the human soul in speculation as to the future of humanity.

'And even beyond these, it will not be unreasonable to anticipate our intelligent co-operation with unseen intelligences, in such a fashion as to move our world forward with what to us even at the beginning of the twentieth century would seem almost incredible celerity.

'Haeckel tells us that if we estimate the existence of the world at twelve hours, man did not come upon the planet until five minutes to twelve, and the civilised man has been here for only five seconds. If this be true, "we are far from the noon of man ; there is time for the race to grow." And yet if these first rays of the dawning be so marvellous, what shall be the glory of the splendour of the morning and the noon ?

'While the regions that now we know contain within them vast territories as yet unknown, and while there are probably great unsuspected worlds still within our world, we have come so far that we know that we are moving, and we know the direction of our journey. We know how to think, we know how to live satisfactorily, we know how to work effectively for the better world that is yet to be.

'I read only this morning a little incident of a child looking out through the window and witnessing his first snowstorm ; that first white, purifying, refreshing shower descending from the skies to cover the disfigurements and deformities of our earth and to moisten the roots of all that grows, that it may grow better. Some of us have known the thrill that this child felt, even though we have looked upon this miracle of transformation many a time, and we do not wonder that, seeing it for the first time, he should have turned to his mother, and, with his face aglow, cried out, "Mamma, has God come ?"

'As I look back at the past of humanity and see the conditions from which we have apparently come, and as I gaze at the long progress upward through the ages, and then as I think of what man now knows that he never knew before, all that he now realises in himself that he never realised before, and as I give myself to believe that, beyond human vision, there is that which is not indifferent to the conditions of human life ; then in the unspeakably large baptism that falls upon and around the soul, purifying, cleansing, refreshing, inspiring, I feel like saying in these early days of this century of the centuries, "Yes, God has come !" Always has He been here, but progressively revealed and now more largely revealed to man.

"We are drawing near
Untraced boundaries of a larger sphere,
With awe I wait as knowledge leads us on,
Into the full effulgence of the dawn."

Mrs. BESANT'S 'London Lectures of 1907' (Theosophical Publishing Society, price 2s. net), contain lectures delivered at the Smaller Queen's Hall and to the Blavatsky Lodge, her public address at Queen's Hall on taking office as President of the Theosophical Society, and her presidential address to the British Section. Two of them are on 'Psychism and Spirituality' and 'The Place of Phenomena in the Theosophical Society.' Mrs. Besant defines spirituality as 'the Self-Realisation of the One' ; psychism as 'the manifestation of the powers of consciousness through organised matter,' and she claims, as we do, that the object of consciousness is spiritual progress. She thinks that there has been a 'gradual disappearance of phenomena and the substitution for them of teaching appealing to the reason only, and not to the senses,' but she also insists that psychic phenomena should be made the subject of research as a basis for the more intellectual teachings.

MEMORIAL TO MR. F. W. H. MYERS.

In pursuance of a plan to which we referred on p. 188 of 'LIGHT' for 1906, a beautiful memorial to the late F. W. H. Myers has been placed in the chapel of Cheltenham College, and was recently dedicated, the religious service being followed by an address from Sir Oliver Lodge. As already explained, the memorial is one of six, erected in remembrance of eminent Old Cheltonians; each occupies a bay of the college chapel, and consists of a painted panel representing a scene from the Old Testament (on the north side) or from the New (on the south side). The one to Mr. Myers is over the south door, and has, perhaps, the most beautiful theme of all—the announcement, by the angel, of the resurrection of Jesus Christ. Beside and over the entrance to the south door is a carving in sycamore wood, in the form of a rose tree, symbolising the Tree of Life, and in a space under its branches is a bust of Mr. Myers in low relief on a bronze panel, with a suitable inscription. The rose tree rises from water-side undergrowth, with birds and small animals, dragon-flies, &c., worked into the design, the whole being executed with marvellous skill and wealth of detail. The painting above is by Mr. Eadie Reid, and represents, in conventional treatment on modern lines, the scene of the announcement: 'He is not here, He is risen.' The inscription on the tablet below the bust is in Latin, to this effect: 'In memory of Frederick William Henry Myers, once a student of this college, a distinguished writer and most acute investigator of the evidence for human immortality. Born 1843, passed over 1901.' At the foot of the inscription is a Greek line: 'Striving to win his soul and his comrades' homeward way.'

Sir Oliver Lodge, in his address on 'The Communion of Saints,' paid the following eloquent tribute to Mr. Myers and his work:—

'It became his life study to find a scientific proof of the immortality of the soul, and thus to vindicate the meaning and intention of the Creator. Such scientific proof, in his own judgment and in the judgment of some of his co-workers, he was ultimately privileged to find. By critical and comprehensive and truly scientific study of weird and ultra-normal facts in human nature, which he strung together and illustrated in an ingenious and powerful manner, he gradually rose, after years of doubt and hesitation, to a sublime and living faith in the divine ordering of the universe and its harmony with the highest aspirations of man. This belief was based in the first instance on the results of scientific investigation, but it ascended into the atmosphere of religion itself; and by its beacon light it did much to kindle a like faith and enthusiasm among the ranks of those who otherwise might have held aloof from an unpopular and apparently unpromising region of inquiry.'

Sir Oliver Lodge beautifully compared incarnate existence to the condensation of invisible vapour into a cloud or dewdrop, which, in a little while, goes again, apparently into nothingness, though we know that the water of which it is composed continues to exist. Life, which builds up elementary substances into a tree or an animal form, cannot be really nothing, nor can mind, with consciousness, will, memory, love, adoration, and all its manifold activities, be nothing. If our personality, character, or self is sufficiently individualised to be real, it must continue to exist. 'There is no real waste,' he continued, 'no real loss, no annihilation; but everything sufficiently valuable, be it personality, beauty, artistic achievement, knowledge, unselfish affection, endures henceforth and for ever, not only with an individual and personal existence, but as part of the eternal Being of God.'

THE eleventh of the articles on 'Occultism and Common Sense,' by a 'Candid Inquirer,' appeared in 'The Westminster Gazette' on Monday last and was devoted to clairvoyance. Special reference was made to Mr. Stainton Moses and Mrs. Thompson. The last of the series was announced to appear on Thursday last and, it was stated, would deal with the mediumship of Mrs. Piper. We wonder if the writer had sittings with Mrs. Piper during her recent visit to London! Members of the Society for Psychical Research, we understand, had some remarkable experiences with 'the Myers control' and 'the Hodgson control,' to use the somewhat disrespectful phrases in vogue at Hanover-square. It will be curious if the Spiritualist theory is at last accepted as proven at the S.P.R. headquarters. We shall see!

A HELPFUL BOOK.

Miss H. A. Dallas, whose Address before the London Spiritualist Alliance on Thursday evening last will be reported in our next issue, is already known to our readers as a frequent contributor to 'LIGHT,' and as one who is ever anxious to take her full share in removing difficulties from the path of inquirers and students in our movement. She is the author of that useful little book, 'Objections to Spiritualism Answered,'* which has been greatly appreciated by many who have felt the need of a reasonable and forcible answer to such objections as may have arisen in their own minds or been presented to them by others whom they wish to convince of the truth of Spiritualism.

There are, for instance, those who are attracted to Spiritualism as a branch of knowledge, but who may be inclined to regard it as dangerous to mental equipoise; to others it is an unwelcome or distasteful subject, because they regard it as subversive of long-cherished beliefs, and therefore morally, as well as physically and mentally, dangerous. Are those fears justified, and does the duty of inquiry rank higher than the risk of incurring danger? Miss Dallas sets herself to reply to these questions, and does it with full sympathy and kindly feeling for the would-be investigator.

Preliminary difficulties arising from differences in the opinions expressed by communicating spirits are disposed of by reminding us how little we can know of Truth, either as mortals or as spirits, and how apt we are to take our rigid conceptions and inelastic habit of mind into the other life. Yet in that after-life the open-minded soul, whatever shade of opinion it held while here on earth, 'may advance by leaps and bounds into the glory of a grander revelation.'

As for dangers in spirit intercourse, Miss Dallas reminds us that all intercourse here on earth is between spirits clothed in flesh, and that among the discarnate we only meet the same variety of types of character that we meet in any city here on earth. Such dangers as exist can be overcome by refusing communication with undesirable spirits, just as we should do in the case of a living person. The difficulty arising from the idea that spirits cannot be happy if they are conscious of our sufferings is removed by a few penetrating remarks on the difference of point of view, by which we see only our own sufferings, while spirits may see more of the workings of universal law for the universal good. That spirits do not always warn us of coming trouble, or tell us anything particularly new, is an objection that can only arise among those who take an exaggerated view of the developments and powers conferred by the death-change.

Purposeless phenomena and trivial methods of manifesting spirit presence are rightly ascribed to the limited means at the command of many spirits for making their presence known; they have to do this as best they can, whether by raps, moving tables, or less intelligible means. Confusion in messages is easily ascribed to the fact that the medium's mind has to be drawn upon in translating the thought into words, and, moreover, there may be thoughts from several communicators reaching the medium's mind simultaneously. Impersonating spirits and fraud are, of course, difficulties that must be grappled with, but we have to take people as we find them, and secure ourselves against dishonesty in all trades, professions, and spheres of life; and the same rule holds good in Spiritualism as in every other subject.

Miss Dallas discusses materialisations, which she thinks useful in convincing materialists, who will only accept the evidence of their senses, and are here met on their own ground. She concludes with some admirable remarks on 'the responsibilities of Spiritualists,' who, working in a cause which especially aims at leading mankind in the path of progress, should be careful in all respects to set a high and noble example of consistent life and conduct.

* 'Objections to Spiritualism (Answered).' By H. A. DALLAS. Office of 'LIGHT,' 110, St. Martin's-lane, W.C. Price (post free), 1s. 1½d., stiff covers; 1s. 8d., cloth.

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THE BENEFICENT REIGN OF LAW.

We receive a good many sermons of one kind or another, and usually consign them, with a sigh, to the big basket which never leaves the desk side,—except to be emptied: but now and then we hesitate, and occasionally one abides with us, in the hope that we may help it to fly. One such is a discourse on 'The Eternal Goodness' by Marion F. Ham. Its text is the splendidly daring saying of the Psalmist, 'Thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.' We call that a 'daring' saying in such a world as this—especially in such a world of trouble, confusion and sorrow as that old world of the East must have been: and a daring saying it still is. 'In the midst of those light afflictions which are common to life,' says this thoughtful preacher, 'we find no difficulty in agreeing with the Biblical writers':—

But suddenly a great catastrophe occurs. A famine sweeps India or Japan; Vesuvius buries a city; the ocean engulfs Galveston; a waterspout swallows up Johnstown; an earthquake destroys a portion of Charleston. The newspapers teem with gruesome details, and we pale and gasp and turn sick at heart. The insurance companies describe these elemental happenings as 'acts of God,' and refuse to be held responsible in such events.

Accepting this clause of the insurance policies as eminently descriptive, we all agree to look upon such occurrences as 'acts of God.' And just here many good, honest, but sceptical persons confront us with searching questions: Is this the act of your God of Love? Would a good God permit this? How do you reconcile such horrors with the theory that God is gracious and compassionate?

There is no God, says the atheist. Law is the only God, says the materialist. And surely the bewildered and stunned theist at such times is hard put to it to make even a passing defence of his position.

But our preacher is no 'bewildered and stunned theist.' On the contrary, he (or she?) faces the spectacle with calm eyes, through which looks a brave and hopeful mind. In the first place, he says, we are all driven to belief in a universal something or some one, some 'Great First Cause,' some 'Force,' some 'Persistent Energy,' some 'Life Principle,' which we call *God*: and the only question which seems open is the question whether that controlling centre has any moral character.

But the strange thing is that, in spite of all the world's misery, the testimony of all the ages is that 'God' is good. 'Beset, destroyed, wasted, perplexed, disappointed,

famished, lashed, and ground to death by the innumerable upheavals of the elemental forces, man forever returns, like the patient and faithful brute, to lavish his love upon the Power that slays him. Upon the very ashes of ruined churches the survivors of the San Francisco disaster congregated on Sunday morning to fill the smoke-blackened air with songs of praise and devotion. How explain this wonderful fidelity to a Providence that seemed so inexplicably cruel in its operations?'

Our preacher's answer to this question is not absolutely convincing. Could any answer be so? We doubt it. But he *has* an answer, and one that has in it much good sense, cautious and sober, but none the worse for that. Let us try to state it, though a good deal in our own way allied with his.

The San Francisco believers who, on that awful Sunday morning, mounted the ashes of their still smouldering churches, and sang praises to God, were a part of the great whole. In so far as God was in those ashes He was also in those songs. It was the destroyer who sang, if in any sense we believe in the Immanent God. Anyway, Nature had to do with both ashes of horror and songs of trust.

Perhaps it is that more or less unconsciously the believer takes the large view of Nature and Life, and feels that within this outer surface of inevitable crash and flame, a mighty hand holds all things to the centre, firm and true. And is it not so? A ceaseless ebb and flow of change is centred in a constant anchorage in adamant: and it is perfectly conceivable that what we know as the inevitable in happenings is also the inevitable in plan, unless, indeed, it be held that an ideal plan would include a constantly intervening and miracle-working God.

But that asking for an intervening and miracle-working God is the asking of sheer ignorance or childish thoughtlessness: for such a God would repeal all law, make everything uncertain and kill human responsibility. One would never know what would happen: and there would be little if any motive left for taking trouble, thought and care. In one place, in the hands of an experimenter, arsenic would act as a poison: in another place, in the hands of a child, it might, by God's interference, act as a sweetmeat. Under the oven, fire would bake bread. Elsewhere it would not burn at all. A rascally contractor might construct a bridge with defective metal and dummy bolts, but it might not matter, God would perhaps intervene to save the train. But it is not necessary to argue it. An interfering, miracle-working God would be the greatest enemy of the human race.

Let it be remembered that every one of the cruelly destructive agencies is good. 'Fire consumes a city, but fire is good. The ocean submerges a section of land thickly inhabited, but water is good. A tornado destroys a prosperous community, but heat and air are good. A man misses his footing and falls from the roof of a ten-storey building—death for him, yes; but gravity is good. How could we have a universe without such a law of attraction? A "live wire" kills the pedestrian who happens to be passing when it falls, but electricity is good, and its presence in Nature is necessary to life as we know it.' What would the objector have?

It is true that the process involves pain and death: but pain is by no means an entirely bad thing: it is, in truth, a faithful and merciful sentinel, and for it we ought to be more thankful than we are: and, in any case, it is rather foolish to suggest that we might have had nerves which could have given us only the sensations of pleasure.

But 'death'? Ah well, that is the old, old story: and

here the word 'inevitable' is nearly all that we can say. Apart from all questioning as to any inherent morality in the universal Life Principle, death is simply inevitable, to make room for new-comers. That is a homely view to take of it, but there is no gainsaying it. The human race must be a procession, not an encampment. We are, indeed, 'pilgrims and strangers upon the earth': but even so is not life a good thing? and may not death, what we call death, be a good thing too? or, even if there be nothing beyond it, are not the three-score years and ten of life a boon? The miseries of life, are they not, on the whole, like spots on the sun,—lost in the outpouring and overpowering of splendour? And does not that splendour promise 'a far more exceeding and eternal weight of glory'? Is it not reasonable to say that the things which are seen are temporal, and that the things which are not seen are eternal? All Nature points to larger fulfilments. 'Creation is music, not discord. And in us wells up the old, old song, forever new upon the lips of men, the song of unfaltering faith,—"The Eternal God is thy refuge, and underneath are the everlasting arms."'

MEDIUMISTIC EXPERIENCES OF MR. GEORGE SPRIGGS.

Two interesting and valuable Papers dealing with 'Some Striking Personal Experiences' were read by Mrs. H. E. Bell and Mr. George Spriggs before a crowded meeting of the Members and Associates of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on Thursday evening, November 7th, Mr. H. Withall, Vice-President, in the chair.

EXPERIENCES OF MR. GEORGE SPRIGGS.

(Continued from page 550.)

Now we come to my Melbourne experiences, and I will give you a description of the room in which the séances were held, so that you will be able to realise the conditions.

It was arranged that the séances should take place in the library of the Victorian Association of Spiritualists, 84, Russell-street, the room being lofty, quiet, and centrally situated. The window faces east, and between its cornice and the north wall is a space of five feet. There is no break in the solid brick wall between this and the door. At the north-west corner, a distance of fourteen feet from the window cornice to the north wall, at a height of 7ft. 6in. from the floor, there is a cedar pole, upon which are hung two curtains of dark rep, the top being covered in with a light framework of dark net, to modify the light and give ventilation. The space enclosed by the curtains, when drawn, forms a triangle 5ft. 5½in. by 7ft., and there are six clear feet of space between the top of the enclosure and the ceiling. As the room is on the basement, the floor solid, and there is no cellarage to the premises, the impossibility of any material object being introduced into the enclosure without the cognisance of the spectators must be apparent. The writer of the report from which I quote says:—

'At a sitting held here on December 28th, 1880, the sitters were told to be in the best condition for the séance appointed for New Year's Eve. We were told that if the conditions were favourable a materialised form would eat and drink with us. Accordingly, on the night referred to, a glass, containing about half a pint of water, and a small plate of biscuits, were placed on the window-sill a short distance from the curtain already described.

'The spirit appeared in a white gown and red girdle. He was followed by two lady forms, not recognised by the sitters, one of them being very graceful in appearance, and having a beautiful hand with long, tapering fingers. The first spirit reappeared and, walking to the window, took up the glassful of water and drank about half of the quantity. He then took in his hand a biscuit and bit it twice, the sound being distinctly audible to all present.

'Shortly afterwards he retired, and there appeared at the opening between the curtains the form of a black girl, about thirty-six to forty inches high, who answered to the name of "Baba." The blackness of her hands and face was intensified by the white drapery in which she was enveloped. She bowed and smiled, and reached out her hand for some flowers that were offered her, and, having obtained possession of them, she carried them to and fro with expressions of delight, holding them towards one gentleman and drawing them playfully away when he attempted to take them.

'Another spirit then appeared and, approaching the window, he lifted the glass to his lips, drank the remainder of the water, ate part of a biscuit, and bit another one, leaving the marks of teeth distinctly visible on it.

'An interesting feature of these séances was the psychometric power of the Indian spirit "Skiwaukie," who read past events in the lives of the sitters and told of things that had happened many years before. On April 29th this spirit said that a letter from Dr. Peebles was on the way and would arrive in ten days. On May 3rd, referring to the same subject, he said that "Peebles was puzzled when he got the quick scratch, or telegram, and did not know what to do until he got the letter which followed, which would induce him to come." On May 10th the letter from Dr. Peebles referred to arrived, and it confirmed "Skiwaukie's" information. The telegram, having no date on it, when received by Dr. Peebles was mistaken by him for one that had gone astray the year before.

'On May 3rd the spirit took Mr. Carson, a member of the circle, by the hand, and, leading him up to where the medium (myself) sat, placed his other hand upon the medium's head, and he stood with one hand on the medium and the other in the hand of the spirit, in full view of all. After Mr. Carson had returned to his chair the spirit picked up a heavy stone and handed it to one of the sitters. Then, taking the reading-stand from the corner of the room to near the front of the curtain, he wrote a message.'

WEIGHING THE MATERIALISED FORMS.

It was deemed advisable by those in charge of the circle to introduce mechanical means for the purpose of ascertaining the distinguishing features between myself, as the medium, and the materialised forms, the first experiment suggested being that of weighing the forms. Accordingly a small platform weighing-machine was procured and placed in the séance room in proximity to the corner where the forms usually materialised. There was also a weighing-machine upstairs. My clothes were taken off and weighed before the sitting commenced, and I also was weighed. The same procedure took place again after the sitting, and I always found that as a result of the séance I had lost about three pounds in weight. By way of further experimentation, I weighed myself every day and found that it took three days to recover the lost weight. At first I always sat three times a week, but afterwards only twice a week.

With regard to the attempt made to weigh the materialised forms, the report in 'The Harbinger of Light' says:—

'The first spirit who appeared stepped on the scales, but evidently was not of sufficient stamina to stand the test. At first he turned the beam at 100lb., but subsided so rapidly in weight as to prevent a successive record being taken. Indeed, failing to turn the scale at 80lb., he hurriedly retreated behind the curtain. Emerging a second time, his weight was registered at 104lb., then 102lb., and then under 100lb. The 20lb. weight being then removed, he failed to turn the beam at 80lb., losing at least 24lb. in weight in about thirty seconds. The next form stood firmly on the platform and registered 139½lb., or within 7lb. of the weight of the medium. Stepping on a second time, his weight was reduced to 117lb.

'On September 30th, at a séance held in the same rooms, Dr. Mueller, of Yackandandah, expressed a wish to feel the pulse of the spirit form. The latter readily complied, and the doctor distinctly felt the pulsation, the medium being shown sitting on his chair immediately after. The form talked freely, and, in answer to questions, said that when spirits materialised they at first were not very clear in the consciousness of their condition, their minds being absorbed by the circle.

'Dr. Motherwell, of Collins-street, attended a few of the séances, and also examined the pulses of the forms, as well as the beating of the heart, and found that both were natural.

'On October 25th a spirit made his appearance, and a letter was handed to him from Mr. Finlason, of Castlemaine. After looking at it intently he walked over to the desk, and, taking paper and pencil, he wrote a reply, enclosed it in an envelope, addressed it to Mr. Finlason, and handed it to a member of the circle. The letter was unsealed, and permission was given

for it to be read. It was as follows: "My dear friend,—I and — will come and see what can be done in your circle. Farewell and God bless you."

'At the same sitting a child named Lily, who had been weighed and measured, spoke to her father and mother, who were present on this occasion. She shook hands and talked with them for some time, sending affectionate messages to her brothers and sisters.

'On November 13th six children occupied the places of three of the ordinary adult visitors. The spirits joined heartily in the singing with which the séance opened, and at the conclusion of the first song the spirit form present expressed pleasure at meeting the children, called them by name, and handed flowers to each one. A message was written by one of the spirit friends to the circle as follows: "My dear friends,—I am pleased to be with you to-night. Before you close, I wish you every happiness. May God's highest blessing rest upon you and your labour, and the next year be a greater success. Be careful with the circle, and mind both the spiritual and the material conditions."

'Considerable progress was made by the spirit friends in their ability to endure the full light more frequently during the evening and for longer periods of time. This was a highly gratifying and encouraging fact, because the active, muscular form of the one, with his close heavy beard, afforded a complete contrast to the more slenderly built form of the other, with his thinner, wavy, grey beard. On three occasions one of the spirits showed himself in the full glare of the light, which was taken right out of the recess it usually occupied, and was held by Mr. Terry (then editor of the "Harbinger of Light") in the room, so as to strike directly upon the form. On one of these occasions the spirit came fairly into the circle and shook hands with Mr. Carson, the light being so good as to make clearly visible the ruddy, healthful hue of the countenance, such as that of those much exposed to sunshine and air. It contrasted greatly with the pallid and more lifeless appearance which it had sometimes presented when the power was not strong.

'An early sitting in the month of March was marked by an occurrence as striking as any that had been recorded during the progress of the manifestations. This was the recognition, by five different sitters, including one of the visitors, of one spirit form as being that of an old colonist, and a well-known pioneer in the cause of Spiritualism, who had passed away some five years before. Amongst those who recognised this spirit friend were his son, daughter and nephew. He came on two occasions and displayed considerable emotion at being able thus visibly to manifest his presence to his relatives and friends. On the second occasion he shook hands with Mr. Carson, who stood up for the purpose, and who had a good view not only of the full form, but also of the wrinkled features and thin beard.

'On the evening of May 23rd the manifestations were more powerful. Eight different forms materialised, and one entered into conversation with the sitters. He said that a spirit giving the name of Jacob Matthews was present and recognised one of the sitters, a Mr. Warne, who formerly lived in Cardiff some thirty years ago. He referred to their having bathed together when boys in the River Taff. Mr. Warne confirmed this. The spirit then stated that they were about to place the medium in a deep trance. Then, coming out into the circle and standing before the curtains in full view, he asked Mr. Terry to come forward. Upon the latter doing so, he took one of Mr. Terry's hands in his own, as they stood side by side, and requested him to place his other hand through the curtain upon the medium's hand. This Mr. Terry did, and he declared to the other sitters that he had hold of the fingers of the medium's hand. He grasped the fingers of the medium's hand somewhat tightly, which instantly produced a curious and marked effect upon the spirit standing by his side in full view of the sitters. The five remaining members of the circle were in succession called forward for the same purpose, and in each case as soon as the hand of the sitter came in contact with that of the medium, who was evidently in a very deep trance, the spirit who was standing outside, holding the sitter by the other hand, was observed to shrink and cry out with pain, and did not for some moments recover from the shock.'

I have been trying to obtain a full account of the séance from the wife of the scientific gentleman who was present, along with her, but being on the Continent, and all her goods being packed away, I have not been successful. Personal messages were given them for friends in Sydney, and facts were conveyed which they did not know of at the time, but which they afterwards discovered to be correct, proving, I believe, the identity of the communicating spirit.

SEANCE DESCRIBED BY A JOURNALIST.

I will now quote an article written by Mr. James Smith, sub-editor of 'The Melbourne Argus,' and published in 'The Melbourne World' of February 16th, 1884. Mr. Smith says:—

'Having heard of the occurrence of some extraordinary phenomena at the house of a private gentleman residing in one of the suburbs of this city, and being interested in the study of occult sciences, I asked and obtained his permission to be present at what is called a materialising séance a few evenings since. There were seven other persons present, one of whom, a gentleman of distinguished scientific attainments, occupying a high position in a neighbouring colony, had been attracted by curiosity like myself. We sat in a semicircle in the dining room of our host. There was a recess between the fireplace and the north wall sufficiently deep to contain a chair for the use of the medium, and two curtains were drawn over the recess. There was no door, window, or other aperture behind the curtain communicating with the garden outside, from which the room was separated by a thick blue-stone wall. Having built the house myself I am well acquainted with its structure. There was no wearing apparel in the recess, and no place for concealing any. The medium is between 5ft. 7in. and 5ft. 8in. in height, and full proportioned rather than slender. At the commencement of the proceedings he was somewhat convulsed, and then passed into a state of trance, at which stage of the proceedings, it was alleged, he was taken possession of by a "controlling spirit," who spoke with a decidedly foreign accent. Addressing the scientific visitor, he said: "Standing beside you are two spirits," and on being asked to name them he did so. The names were those of two gentlemen formerly resident in the capital of a neighbouring colony, but now deceased; and they said that the object of their coming was to mention to the visitor the fact that one of them wished to communicate with the surviving members of his family; that he had discovered that his younger son, whom he named, was mediumistic, and that he wished his old friend to make known that fact on his return home, so that advantage might be taken of it in the manner desired. Shortly afterwards the medium retired behind the curtain, and after some music had been played, in order, it was said, to "harmonise the conditions," a shadowy, wavering figure emerged into the room, clad in white, but so fluctuating in height and so vague in form as to produce a weird and uneasy impression on the mind of a spectator witnessing the phenomenon—as I did—for the first time.

'Two or three voices were heard behind the curtain, and from one of these the statement came that this "spirit" could not materialise himself, and he seemed to fade out of sight. But the next apparition was that of a slender and graceful girl, representing herself as having been an Egyptian. She was about 5ft. 5in. in height, lithe and sinuous in her movements, and she wore a semi-diaphanous garment that resembled white cashmere in its texture. The feet and ankles were bare and were of exquisite smallness and beauty, and she was fond of displaying them. When she lifted her slight thin arm and hand the substance and colour of the curtains were visible through the limb and through its enveloping drapery. She reappeared half-a-dozen times, retiring, it was explained, to gather fresh vital force from the medium. This process, as also that of "dematerialisation," was always accompanied by a peculiar wheezy sound. This apparition, the outlines of whose figure were clearly visible through her robe, was about half the bulk of the medium, while her feet were certainly as diminutive as they were beautiful.

'During another interval, in which the wheezing sound went on, someone behind the curtain, speaking in a voice resembling that of a boy with a provincial accent, offered an explanation, in reply to a question put by the scientist, of the *modus operandi* of materialisation. It was plausible, certainly, but it was directly opposed to all our received notions of matter. To another query, propounded by another visitor, with respect to the objective presentation of ghosts, when no medium is present, he also replied to the apparent satisfaction of the querist. I whispered a sceptical comment to a neighbour, and before I had completed my sentence, which was inaudible to any other person present, a responsive comment came from a voice behind the curtain, about eight feet distant. Another visitor remarked jestingly, "The Theosophists say you are no spirits at all, but only shells." "Are we?" was the reply, "If you were as we are, you would know that there is an oyster inside the shell." Presently a third figure came into the room. It was that of a swarthy, dark-bearded man, with high square shoulders, and a spare habit of body, clothed in a Hindu costume, composed of a material that looked like Indian cotton. He had a turban round his head. He was seen with remarkable distinctness, and

shook hands with one of the gentlemen present. He also lifted a heavy chair and removed it from where it was standing to another part of the room. The next "spirit" who presented herself was that of a female child, apparently about eleven years of age, and not more than 5ft. high. She was not visible for more than a few minutes, and seemed rather to fade away into the curtain than to withdraw behind it. The last was a sinewy, stalwart figure, about 5ft. 10in. in height, with a thick black beard and a manly stride. He was furnished at his own request with writing materials on a small round table conveniently placed for that purpose, and wrote a sentence on each of a few sheets of paper, which he handed to as many persons present. Walking across the room to where the writer was sitting, he gave him one and held out his hand, which the writer clasped. It was soft but scarcely warm, substantial to the touch, but somewhat weak in the grasp. Upon the paper was written, in a firm, bold character, "I am pleased to meet you to-night.—Geordie." I was told that "Geordie" is a frequent visitor to the circle.

'By this time the séance had lasted for two hours, and the "controlling spirit," in a voice altogether unlike that of the medium, declared that he was becoming exhausted, and that the proceedings must be brought to a close. I find, however, that I have forgotten to mention that in the course of the proceedings one of the "spirits," who was outside the curtain, drew it aside, and showed us the medium in a comatose condition, and I must add that he had no companion or confederate behind it. When he came forth at the end of the séance he was still in a state of trance or magnetic sleep, and the voice with the strongly marked foreign accent continued to speak out of him for some minutes. Then the "control" bade us all good-night, and intimated his intention of quitting the body of the medium, who was subject to the same convulsive movements as at first, with a violent spasmodic motion of the hands as though struggling with, and repelling, some hostile influence, and the contrast between the tone of voice in which he said "Why, it is ten o'clock," and that in which he, or his possessor, had previously spoken was very striking.

'NO ROOM FOR TRICKERY OR FRAUD.'

'I have endeavoured to describe with scrupulous accuracy the phenomena which I witnessed on the occasion referred to, and I venture upon no theories to explain or to account for them. There was no room for trickery or fraud, and it seems scarcely possible that ten persons were simultaneously the victims of a series of optical delusions. As I left the house in which these proceedings occurred, I could not help quoting to one of the visitors, who appeared to be much impressed by them, the exclamation of Horatio, "O, day and night, but this is wondrous strange," to which he replied in the words of Hamlet :—

"And, therefore, as a stranger give it welcome.

There are more things in Heaven and earth, Horatio,
Than are dreamt of in your philosophy."

Mr. Terry, summing up his testimony in the 'Harbinger of Light,' in reply to a correspondent, says :—

'I have been present at least at fifty séances and have personally recognised friends. One whom I had known intimately in the body I recognised distinctly without any intimation being given as to who she was, and without any previous expectation of seeing her. Having personally written the reports of the séances which have been published in the "Harbinger of Light," I must confidently affirm that they are unexaggerated accounts of what I have witnessed, which could have been made more sensational without a departure from the truth. As the ladies and gentlemen who formed the circle are, with the exception of Mr. Carson and myself, not widely known, the publication of their names would be of little value to the world. Visitors have not been asked to publish their names. Mr. Carson and Mr. Chas. Watt, gentlemen of undoubted integrity, clear-sightedness, and of good social position in this city, have publicly testified to the *bona fides* of the phenomena occurring at the séances; the former of whom has expressed his willingness to supplement my reply.'

This supplementary testimony duly appeared in the 'Harbinger of Light.'

At one of the sittings two forms were seen at the same time. The first, the form of a female unfamiliar to the circle, materialised and stood plainly before the curtain for a short time. She then retired, but immediately afterwards the curtains were pushed aside, both in the centre and on the left. At the side stood the form of the female, whilst in the centre was visible the form of a child not more than 3ft. in

height. The figures were separated by nearly the whole width of the left curtain—three and a half feet. This was repeated several times. Again they showed themselves; this time side by side, thus forming a striking contrast. The taller form then repeatedly sat down beside the child, and afterwards took it up in her arms.

MATERIALIZED FORMS MEASURED AND WEIGHED.

In the 'Harbinger of Light' for March, 1881, will be found the results of the measurement of the forms. The report states that :—

'Ten different forms materialised, of varying heights, as follows :—Male forms : 5ft. 5in., 5ft. 7½in., 5ft. 5in.; female forms : 5ft. 2½in., 5ft. 0½in., 5ft. 4in.; child, Lily, 4ft.; another, 5ft. 3½in.; other males from 5ft. 8½in. to 5ft. 11in. In the same report the weight of the medium is recorded as being 148½lb. The highest weight of a materialised form was found to be 139½lb.; the lowest, 33lb. 10oz. One of the most remarkable facts observed was the diminution of the weight of the same form at successive weighings immediately following each other. Even whilst they stood on the scales the weight would go down to a few pounds. Then they would retire to where the medium was sitting and again obtain their full weight. The experiment went on through a number of sittings, but I think it is a pity we did not carry the investigation still further, so that the medium and the sitters could have been weighed at the same time as the spirit form, to see where the force came from, because we observed that when we had tall sitters in the circle, the forms would often be taller. In weighing and measuring, one person was told off to see that the forms stood on their solid feet when measured; one had to see that they stood properly on the platform scales; and two took a record of the weights, one checking the other.'

To the most experienced students of materialisations it has long been known that colouring matter placed upon a genuine materialised form, or upon materialised hands, will sometimes be transferred to the corresponding, or a different, part of the person of the medium. This, however, is not always the case. The truth seems to be *not* that it *must* be, but that it *may* be so transferred. On this point, the following appeared in the June 'Harbinger of Light' :—

'One of the tests applied this month may be considered more valuable by outsiders, because it was employed by a sceptic without the knowledge of the circle and with the expectation of detecting fraud. One of the sitters, taking an unfair advantage, contrived to smear his hands with printer's ink before grasping that of the materialised form. When the medium came into the full light, however, the sceptic was grievously disappointed to find no traces whatever of the ink which he had impressed upon the hand of the form. It is well known that the stain of printer's ink cannot be erased with soap and water in a single wash. The fact, therefore, that the medium's hand was perfectly free of any trace of the ink was another important evidence of the distinct identity of the form.'

The last manifestation in Melbourne to which I will refer was the appearance of Mr. Rees Lewis. When I was in Cardiff two years before he promised to visit me as soon after passing over as possible. I asked him to appear in the daylight, and not in the darkness, and this he promised to do if possible. I had not heard from him for some eighteen months, when one afternoon, in bright sunshine, while I was walking under the verandah, my coat was pulled. I turned round, and there stood Mr. Rees Lewis. As soon as he saw that I recognised him he disappeared. I wrote to his grandson in Cardiff, but he had also written to me, for our letters crossed. His letter stated that his grandfather had passed away. It was seven days after he passed away that he appeared to me.

I have now presented a few of my experiences in materialisations, and leave them with your good judgment to explain them. When fully materialised, the forms display emotions when they meet their relations and friends, and I ask, if they are not the spirits of the departed, who are they?

REMARKABLE CLAIRVOYANT DESCRIPTIONS.

Now as to clairvoyance. Soon after my arrival in Melbourne Captain Laing, of Echuca, called upon me, having heard about the circle. I saw walking by his side the forms of a lady and a little boy. I got their names and gave him descriptions of both of them. He sat down and cried,

he was so pleased to get into communication with his wife and his grandson again. He afterwards became an earnest investigator, and was the means of developing one of the best mediums in Melbourne, Mrs. Rising. He was once present at a sitting in Lygon-street, Carlton, and being a very cautious man, he requested one of the spirits to bring something into the circle. He was asked what he wished to have, and he answered: 'An oak tree!' I may tell you that oak trees are very scarce in that part of the world, but in less than two minutes there were fifty or sixty acorns put on the table.

A MISSING MAN TRACED.

Just one other case I will relate to you. A Mr. H. (I am not at liberty to give his name) disappeared rather suddenly. His wife called upon me and brought an article he had worn to see if I could trace him. I said he was on board a vessel going to Europe. Accordingly she wrote to his relations in Europe, saying it was possible 'John' might be with them shortly. Some months passed, however, and he was not heard of. One day some visitors were down at Frankston, walking in the scrub, when they observed his clothes, with a towel and stones put over them to keep them from blowing away. There was also a camera, and in the pockets of the clothes were found a watch, chain and keys, the whole appearing as if he had gone to bathe and been drowned—in fact, he had told his wife before he went out that he was going to 'have a dip' and would take his camera for snapshots. The articles were delivered to his wife, and she brought the waistcoat to me, stating that what I had previously told her was all wrong, that her poor husband was drowned, and asking if nothing could be found of him in the way of bones. She had put a notice of his death in the papers, stating that he was accidentally drowned at Frankston, had sold off her furniture and gone into mourning. I tried again with the waistcoat and stated that he was 'in a country where it was dark,' meaning Europe. She declared that this could not be; he had 'gone'! Soon after this interview, however, she received a letter from his parents, informing her that if John was wanted he was with them. He was in Holland!

I have often been asked whether sittings injure my health. My reply is, use mediumship rightly and it is a blessing to all. Use it in excess—then comes the danger. The same law applies to everything in life. Therefore I say mediumship is one of God's greatest blessings to humanity.

In conclusion, I would ask who and what are these appearances? After thirty years' experience I have arrived at the conclusion that they are human beings in another condition of life; that they feel and love; that, in fact, they are our dear ones, gone to a higher plane of existence. Let those of us who realise the facts push on the good work of Spiritualism, so that it may vibrate throughout the world, and help all to understand that they are brothers. Above all, let us keep Spiritualism free from sect, creed, and dogma, and make it as free as the air we breathe. In the words of the poet we can truly say:—

'The world hath felt a quickening breath
From Heaven's eternal shore,
And souls triumphant over death
Return to earth once more!'

(Loud applause.)

At the close, after a few remarks by several members of the audience, on the motion of Mr. W. J. Lucking, a hearty vote of thanks was accorded to Mrs. Bell and Mr. Spriggs for their valuable and instructive papers.

THE LONDON SPIRITUALIST ALLIANCE.—The meetings for illustrations of clairvoyance held by the London Spiritualist Alliance, at 110, St. Martin's-lane, have been well attended by the Members and Associates of late, and on the 12th and 19th inst. Mr. J. J. Vango was extremely successful. On each occasion he gave about twenty descriptions of spirits, practically all of which were readily recognised. In some instances details of a striking and convincing character were mentioned by Mr. Vango, which left no doubt in the minds of the recipients regarding the identity of the spirits whom he saw. Mr. Vango has been engaged for the two Tuesdays following Miss Morse's visit, viz., the 10th and 17th of December.

SPIRITUALIST GLOSSARY.

TELEPATHY.—This word means, literally, suffering or being acted upon at a distance, and in its rigid scientific sense it is confined to the susceptibility of one person to influence by the present conscious state of mind of another person. It thus denotes an actually observed fact, and does not furnish any explanation or involve any theory. Experiments have proved that mental images formed in a person's mind at a given time have been communicated to a percipient who has immediately described or drawn a closely corresponding image, even though the two persons may have been in different rooms, houses, or towns. But the idea of thought transference thus experimentally demonstrated has been used to account for a large number of occurrences to which there is no scientific demonstration that the same principle can apply; for instance, it has been assumed that a percipient can not only read things which are within the knowledge of another person, present or absent, but can also extract forgotten knowledge from the latent or subconscious memory of other persons. This idea, which has no scientific warrant (as Professor Hyslop has repeatedly stated), has been put forward as an explanation of assertions regarding matters of fact made by a medium as though coming from the spirit of a deceased person, but which facts may at some time have been known to persons still living.

THOUGHT TRANSFERENCE.—While telepathy in the strict sense is confined to the communication of present mental states between one person and another, thought transference may have a wider range, though it may also include telepathy. There have been numerous instances in public affairs, and they are not uncommon in private life, in which the same thought appears to have occurred to two persons at once, and it is difficult to say which has transmitted it to the other, or whether both had received it from some outside, perhaps spiritual, source. The discovery of Neptune, and the evolutionary theory, were simultaneously worked out by minds acting quite independently of one another, and the same appears to have been the case with different inventors of the telephone and of systems of wireless telegraphy. A kind of thought transference is observed between a mesmeriser and his subject, and many of the phenomena of spirit influence not amounting to actual 'control' may be said to be due to transference of thought from the discarnate to those still in the body. Thought transference has been used, with more or less success, as a means of 'mental healing,' by inducing thoughts of health and strength in the mind or sub-consciousness of the patient.

INSPIRATION.—In the religious sense, inspiration is held to be the direct influence of the Divine Spirit upon prophets, apostles, or sacred writers, causing their words to have a special and infallible character; but even for the so-called 'inspired' writings of antiquity no claim of infallibility can rightly be made, although they may have been written under psychic guidance. *Inspirational writing and speaking* at the present day occupies an intermediate position between thought transference and action under 'control'; the ideas are usually presented to the mind of a sensitive or medium by a spirit agent, or inspirer, and are given forth in words by the intelligent activity of the medium's own mind. The form of words may be under the control of the spirit inspirer to this extent, that out of several forms of expression arising in the medium's mind in response to the thought, one may be selected by the inspirer as preferable, but in true inspirational speaking, apart from clairaudience or full 'control,' it is probable that the inspirer would be unable to suggest the use of a word which was entirely unknown to the medium. The influence of the inspirer stimulates, augments and intensifies the mental powers of the recipient beyond their normal range. The aspirations of the sensitive are answered by thought-impulses, or suggestions, and an influx of psychic power which dominates and gives direction to the action of the mind. The consciousness of the medium is exalted, not inhibited.

S. F.

TO CORRESPONDENTS.—'W.B.S.'—Your name and address should have accompanied your letter, not necessarily for publication, but because we do not use anonymous communications.

REMARKABLE DREAM EXPERIENCES.

The 'Eastern Daily Press' in its second notice of Stirling's life of Thos. Wm. Coke, first Earl of Leicester, published by John Lane, London, says that Lady Jane, Coke's eldest daughter, who married Lord Andover in 1796, had the gift of foreseeing events in dreams, and that :—

'On January 8th, 1800, when her husband determined to join the Holkham "shoot," Lady Andover related at table how that she had dreamt that while her husband was with the shooters his gun exploded and he was killed. The company urged Lord Andover not to forego the sport for such an absurd reason, but he would not be persuaded, and the shooters went off without him. The devoted husband and wife went into the Landscape Room, she painting, he reading Shakespeare aloud to her; the morning fog disappeared, and Lady Andover, deeming she had selfishly hindered her husband's pleasure, entreated him to join the shooting party. After some demur he went, and was accidentally shot by his loader; and when Lady Andover, still anxious, espied the servant galloping madly homewards, she dreaded the worst, and the man, turning towards her, exclaimed: "I have killed my lord! the kindest and best master that ever lived!"

'Some six years later Lady Andover married her second husband, the gallant Admiral Sir Henry Digby, a hero of his day, and, most singularly, he shared the prognosticating powers of his wife. One night, as he cruised off Spain, a few years before his marriage, at 11 p.m., he asked an officer if anyone had entered his cabin; the sentry answered, "No, sir." At two next morning the same reply met the same question. "A most extraordinary thing," said the captain, "every time I drop asleep I hear someone shouting in my ear, 'Digby, Digby, go to the northward!' I shall certainly do so." Though they thought their captain had gone mad the officers were bound to obey. Soon after seven in the morning the man at the masthead cried, "Large ship on the weather-bow, sir." She proved to be a large Spanish vessel laden with cochineal and spices, and an enormous sum in silver dollars. We were at war with Spain, and she fell a prize, Captain Digby, the officers, and crew receiving large sums as their share of the booty; so that the health of the supernatural being who told Digby to go to the north was drunk in many a hearty bumper.'

ON THE THRESHOLD.

It is not generally recognised that a close and systematic study of death-bed scenes might greatly extend our knowledge of the occult. Doctors would, in general, smile at the idea, relatives of the dying resent it, and the 'ordinary' individual treat it with contempt; but all the same it would be deeply interesting, and I should be pleased to learn whether such an investigation has ever been seriously and protractedly carried out by persons of suitable calibre. Probably the most fit observer available at the present moment would be the highly-trained, critical, and far from superstitious hospital nurse. She could note down immediately any phenomena manifested, with the same accuracy and attention to detail now bestowed upon her daily chart. Undisturbed, or comparatively so, by personal grief, and accustomed to watch beside those passing over, her mind would be sufficiently clear to receive correct impressions, impartially weigh evidence, and, in fact, to adopt the rôle of a scientific inquirer. Could she be imbued with the genuine enthusiasm necessary for the purpose, her observations would be greatly enhanced in value. Indeed, it may perhaps be said that without a certain measure of interest and belief in psychical phenomena no good results could follow. Whilst methodical research is much to be desired, it is, I believe, a fact that most intelligent members of the nursing profession have had occult experiences at some time or another, provided, of course, that the familiar acquaintance with death scenes has been sufficiently extended. Moreover, ample authentic testimony exists to warrant the formation of a special Watchers' League.

The chief signs or tokens already recorded are sounds of various kinds. My own great grandfather's demise was attended with a curious manifestation of psychical force. He died in 1789, at the early age of twenty-three, at a house in Canal-street, Nottingham, at that period a residential locality. At the moment of death every door in the house banged to

with a loud noise, and with no apparent reason. This incident was attested by Mr. Joseph Attenborrow, surgeon, who was present.

Well-authenticated cases are on record of music being heard at the time of departure. A connection, then a girl of thirteen, was sitting beside her dying mother, when the most exquisite strains fell upon her ear. She spoke of them as perfectly indescribable, far exceeding in beauty any music that she ever heard before or after. This is not an isolated instance.

At the beginning of last year a baby lay dying from pneumonia. She received the utmost care that wealth could provide, but in vain. About 1 a.m. a bell rang softly. The hospital nurse heard it and said to the child's father, who was watching near: 'Baby has had her call home.' Death ensued almost immediately.

Continued observation might bring to notice another class of phenomena—those of sight, which would be of far greater interest and importance.

I am not now referring to the well-known and frequent instances of 'warnings,' which usually come some time previous to death, nor to the equally numerous cases of spiritual manifestations to absent friends directly after death, both of which belong to other phases than those relating to the present inquiry.

AUDREY FOSTER.

'Merton,' 3, Pope's-grove,
Twickenham, S.W.

MYSTERIES OF THE SPIRIT.

Two more of Mr. Mead's useful shilling books of 'Echoes from the Gnosis' have recently appeared; the one which forms number three of the series is called 'The Vision of Aridaeus,' taken from the concluding portion of Plutarch's treatise 'On the Delay of the Deity in Punishing the Wicked,' or 'On the Delay of Divine Justice.' Plutarch, who lived about 50-120 A.D., is one of our most valuable sources of information on the Hellenic mysticism, or Gnosis, and though he probably knew nothing of Christianity there are many points of contact between the religio-philosophy set forth by him and the New Religion—and, we might say, Modern Spiritualism. Light is thrown on the nature of the Mysteries as inducing a state of illumination (whether by hypnotism or other practices) by his remark that 'when a man dies he goes through the same experiences as those who have their consciousness increased in the Mysteries.' The story of Aridaeus is a case of such a vision as sometimes occurs to those still in the body.

Aridaeus was a rich profligate, who, in consequence of a fall, remained unconscious for three days, and was in danger of premature interment. On recovering, he led a reformed life of quite exemplary virtue. The psychic experience through which he passed during the trance was that of entering into another state of existence, in which he saw souls of every stage of development, including those of relatives, and could distinguish their characters and tendencies by their colours; these colours correspond with those said by present-day clairvoyants to characterise the aura of persons of like tendencies. Part of the vision describes terrible punishments, quite in the style of classical mythology, but these torments do not appear to be unending, being followed by rewards for good actions when the bad ones have been atoned for sufficiently.

The fourth volume is 'The Hymn of Jesus,' preserved in the 'Acts of John,' one of a collection of Gnostic Acts of the Apostles made by Leucius about 130 A.D., or later in the second century. It is said to have been the 'hymn' which was sung by Jesus to his Apostles before going out to the Mount of Olives, but this, of course, is a very doubtful statement. It seems to be a sort of litany, or Christian Mystery ritual, and refers to sacred dancing, a trace of which, perhaps, survives in religious processions. Mr. Mead's notes on the Gnostic ideas of the relationship between the Divine Wisdom and the Christ are, as always, of great interest to those who desire to trace out the mystery-elements in the Christianity of the first three centuries.

JOTTINGS.

At the Annual Convention of the National Spiritualists' Association of America, recently held at Washington, Mr. Harrison D. Barrett, who had been the president of the Association since its formation fifteen years ago, retired from office and did not seek re-election. Mr. Barrett has been the life and soul of the Association, and by his earnestness and devotion has piloted it safely through many troubled waters. Of late years his efforts were ably seconded by the secretary, Mrs. Mary T. Longley, who also retired from her office, that in future she may devote herself to literary and platform labour, and by a board of capable trustees.

The Convention was well attended and seems to have been very successful. A good choice was made in the selection of Dr. George B. Warne, of Chicago, for the position of president, and in Mr. George W. Kates, who was appointed as secretary, the Association has found an earnest and able worker. Mrs. Longley was appointed a trustee, and to Mr. Barrett were entrusted the important duties of Editor-at-Large and Historian, so that these well-tried workers will continue to hold official positions in the Association. Dr. Warne is a level-headed man, and, like his predecessor, stands firmly against all fraud practised in the name of mediumship, but is a staunch friend to all honest and worthy mediums. We trust that the National Spiritualists' Association of America will be increasingly successful in its efforts to uplift the standard of educational, ethical, and religious Spiritualism.

An English translation of M. Camille Flammarion's latest book, which we noticed at some length on p. 280 of 'LIGHT,' has now been published by Small, Maynard, and Co., of 15, Beacon-street, Boston, Mass., U.S.A., price 2dol. 50 cents, under the title, 'Mysterious Psychic Forces: An Account of the Author's Investigations in Psychical Research, together with those of other European Savants.' As we showed in our previous notice, M. Flammarion's exposition covers almost the whole ground of scientific experiments in mediumship, from Gasparin and Thury, in 1853-55, to the author's own recent experiences with Eusapia Paladino. In fact, this book gives perhaps as complete an account of Mme. Paladino's phenomena as any that has been published in English. Considerable emphasis is also laid on Sir William Crookes' results with Home and Florence Cook, and on almost every page we are reminded, by the sight of distinguished names, that the phenomena enumerated are vouched for by men eminent in various branches of science, and therefore trained to accurate observation and correct deduction. It is noteworthy that among the keenest investigators of psychical matters have been astronomers like Lord Lindsay (the Earl of Crawford), Thury, Schiaparelli, Porro, and the author of this work, all men accustomed to making observations requiring extreme mathematical precision.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

'Man's Free Agency.'

SIR,—Mr. Joseph (Clayton's difficulty on this subject (see 'LIGHT,' p. 539) would, perhaps, be removed by reflecting that nobody supposes man to be a 'free agent,' except in a moral sense, *i.e.*, as to whether he shall follow what he thinks the right or the wrong course. His freedom even in that respect is, indeed, potential rather than actual until he has undergone sufficient moral training.—Yours, &c.,

Sutton Coldfield.

E. D. GIRDLESTONE.

Thanks from American Spiritualists.

SIR,—The National Spiritualists' Association of the United States, in convention assembled, October 14th to 18th, 1907, voted their thanks as delegates of the societies of Spiritualists connected with said Association for your generous assistance during the past year, by publishing in 'LIGHT' notices of its work, and of the cause generally of Spiritualism in this country.

Please permit me to convey this expression of thanks to you and your associates, trusting that good health and prosperity may mark your earth career for many years.

With much regard and best wishes, I am,—Yours, &c.,

GEORGE W. KATES,

600, Penna. Ave., S.E.,

Washington, D.C., U.S.A.

Secretary N.S.A.

SOCIETY WORK.

Notices of future events which *do not exceed twenty-five words* may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Wesley Adams gave an interesting address on 'Mediumship.' Sunday next, Miss Violet Burton. Thursday, 28th, tea and social evening.—W. U.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Miss Russell gave an interesting address. Sunday next, at 7 p.m., Mr. Imison, address; Mrs. Imison, clairvoyant descriptions. Note advertisement of bazaar on page ii.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Mr. G. Tayler Gwinn delivered an able address on 'The Religion of Body and Soul.' On Sunday next Mrs. Effie Batha will lecture on 'Animal Consciousness,' illustrated by ten original paintings. Lovers of animals cordially invited.—N. T.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. J. C. Thompson gave a deeply interesting address on 'Spiritual Progression.' Mr. George F. Tilby presided, and Miss F. Shead's solo was much enjoyed. Sunday next, Mr. T. May on 'Spiritualism, the Comforter.'—W. H.S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. Imison gave good clairvoyant descriptions, preceded, in the evening, by an excellent short address from Mr. F. G. Clarke. Sunday next, at 11.15 a.m., circle; at 7 p.m., Miss Reid. Clairvoyant descriptions on Mondays, at 8 p.m., and on Wednesdays, at 3 p.m.—A. C.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. D. J. Davis delivered an excellent address and Mrs. Annie Boddington gave recognised clairvoyant descriptions and spirit messages. On Sunday next, at 3 p.m., moving pictures; at 5 p.m., tea; at 7 p.m., sixth anniversary services; at 9 p.m., pictures for F.O.B. Fund.

On Sundays, at 3 and 9 p.m., until further notice, a Cinematograph Entertainment will be given to benefit the National Union Fund of Benevolence. Payment for reserved seats at 6d., 6d., and 1s. may be made at the door.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mr. E. Williams gave an address and clairvoyant descriptions. In the evening Mr. Waters delivered an address on 'Spiritualism: Its Use and Abuse.' Mr. Ball presided. Sunday next, at 11 a.m. and 7 p.m., Mr. Eustace Williams. December 1st, Mr. G. Tayler Gwinn.—C. J. W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Messrs. Osborne, Turner, and Burton gave much appreciated addresses. Madame Terranova beautifully rendered a solo. Officers for next year were elected. Sunday next, at 11 a.m. and 7 p.m., Mrs. Whimp, clairvoyant descriptions; also Thursday, at 8 p.m.—W. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. H. Boddington gave a good address, and Mr. W. S. Johnston clairvoyant descriptions. Mr. R. Wittey kindly sang a solo. Sunday next, at 7 p.m., Mr. Robert King. Silver collection, half of which will be given to Mrs. Wallis's fund for Mr. and Mrs. Eumms.—N. R.

ACTON AND EALING.—9, NEW BROADWAY, EALING, W.—On Sunday last Mr. Hellsby, of Chili, read an interesting paper on 'Theosophy and Spiritualism,' and replied to questions; Mr. Rist rendered two solos. Sunday next, Mr. MacBeth Bain. November 28th, social gathering at 2, Newburgh-road; clairvoyance, music, &c. All welcome. Tickets 6d. each.—H.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Miss Violet Burton's address was well received, and her answers to questions were clearly given. A small hall has been taken at 67, George-street, Baker-street, for weeknight meetings and Sunday morning services, in addition to the Sunday evening services at 22, Prince's-street. Sunday next, Miss Florence Morse; see advertisement.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last a lucid and logical trance address by Mr. E. W. Wallis on 'The Work of a Lifetime' gave much pleasure to a large and appreciative audience. Mr. F. Moss rendered a fine violin solo and Mr. G. Spriggs ably presided. Sunday next, Mr. A. V. Peters, clairvoyant descriptions; doors open 6.30 p.m. November 25th, at 8 p.m., social gathering at Caxton Hall.—A. J. W.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last several mediums spoke. In the evening Mr. J. H. Pateman's interesting paper on 'Spiritualism, and its Effect on the Lives of People' was much enjoyed. On Monday last Mrs. S. Podmore gave helpful clairvoyant and psychometric delineations. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., Mr. G. T. Gwinn, address. Monday, at 8.15 p.m., Mrs. E. Young, psychometry; Tuesday, healing.