

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe,

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

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NOTES BY THE WAY.

We find it necessary to hark back once more to the subject of the article, 'Photographing the Invisible,' in 'LIGHT' of the 4th ult., in the course of which we favourably commented on a statement by Mr. Coates to the effect that in psychic photography he 'did not assume that spirits can be photographed.' Our remarks evoked a protest by an authority on the subject, to which we made a brief reply, explanatory of our position in this and kindred matters. (Incidentally we may mention that this reply was received with warm approval by one of our critical friends who declared that for him it placed spirit phenomena on a rational basis.) Another of our readers has now challenged our position, as set out in the reply referred to; and although our space is severely limited, we would like to deal briefly with the points he raises. First, then, when we referred to the impossibility of any human being seeing a 'spirit exactly as he is in his own realm' we implied by 'human being' an *incarnate* spirit. We did not mean that the soul in the flesh might not during sleep, or in an exalted condition of trance, enjoy such an experience. Our point turned upon the question of the translation of spiritual facts and experiences into the terms of physical consciousness. In our view (and we are supported by many teachings on the matter from those 'on the other side') such things 'suffer by translation.' We could quote many examples in point if space permitted.

Our friend expresses the view that 'anyone who can attain to the necessary degree of clairvoyance will see the spirit people as they are.' Doubtless that is so, so far as the clairvoyant's own spiritual consciousness is concerned. But it must be remembered that for the clairvoyant to describe what he sees to his fellow mortals, it is necessary that the vision shall pass through his external consciousness. It is a wide and deep problem, this question of perception or cognition, and ably as it is handled by Bergson and others, it is not to be lightly settled. Our own views on the matter are necessarily tentative. We follow our correspondent's reasoning, based, as it is, on the theory of grades of substance of varying density, and we quite agree with him that this is a simple and easily understood explanation. But we are dealing with a world of consciousness infinitely mutable, with a world in which 'the creative power of spirit' is for ever operating, and a great deal turns on the point of view. It is quite possible for apparently conflicting opinions on a question to be right, each on its own plane. And, recognising that, we are content, while expressing our own views, to be hospitably receptive to those of others,

There is, of course, a large and sweeping sense in which the whole Universe is spiritual. (We note, by the way, that, in a recent article in a contemporary, that irrepressible humorist, Mr. G. K. Chesterton, protests against philosophies of the 'Universal' type on the ground that they 'narrow the mind'!) But in dealing with the Relative as opposed to the Absolute, we have to observe our categories for the sake of definiteness in expression. And that, perhaps, is how the difficulties arise. We draw a line between the spiritual world and the material world—not a sundering line but a distinguishing line. We seek to think of the spiritual world as a higher world from which vision and beauty and fragrance descend to this world. But in the transit we think these things 'suffer a sea-change' and become subdued to the lower conditions, taking on a form and colour derived from those conditions. That view checkmates the objection of the materialistic sceptic with his sneer that the spiritual world is simply this mundane realm over again, a little distorted to make it appear different. That is all. We thank our friendly correspondent for his good wishes to 'LIGHT,' 'and for more light.' That is what we all want.

'The Indelible Factor of Individual Sentient Life,' by Godfrey Burdett (Simpkin, Marshall and Co., Limited, London, 1s. net), is an argument, on a high plane of reasoning, for the reality and permanence of the human ego. The author quotes effectively from Kant ('Critique of Pure Reason'), from Hegel ('Logic') and from Schopenhauer ('The World as Will and Idea') and makes an incidental reference to a remarkable case of dual brain action, recorded by Dr. Lewis Bruce in the 'Scottish Medical Journal.' One of the author's conclusions is thus expressed:—

But since our subjective life depends on the actuality and not on the character of that which becomes manifest in it, it follows that unless this actuality, which gives our individual subjective life, can be limited or rendered, as it were, adscript permanently to some individualising limitation, it will persist in some form and grade as that same existence in the mood of subjective actuality by which we here and now have subjective being, by which we know or feel ourselves to be alive; in other words, the basal factor which now makes the individual's life his life, and therefore the individual's basal I-ness, will survive.

This is a fruitful outcome of metaphysical thinking, and on the whole we regard the book as a valuable contribution towards an ultimate intellectual demonstration of the reality of the soul. That is an ideal which we have long cherished, and which we have strong reason to believe will eventually be achieved. We are betraying no secrets when we say that that position has already been attained by certain thinkers, although their results have not yet been given to the world. When that time arrives our subject will have moved into a higher and truer relation to the philosophic thought of the age. Once more to quote from the book under notice:—

It is, therefore, clear that just as in the order of things considered as matter 'all things flow,' but the changes never

reduce thing to nothing, though they may destroy the grouping and alter the nature of its components; so in the universe of subjective life metamorphoses of the terms of an individual life may be possible to an indefinite extent, but the factor which has been discussed in the preceding pages necessarily escapes deletion. Accordingly, that in each Ego which is indestructible is its 'feeling of I.'

'The Occult Review' for November contains a noteworthy article, 'From Creed to Consciousness,' by Mr. Hugo Ames, from which we take the following:—

The natural process aims all the time at a more and more complete individuality, since only in the perfecting of the particular unit of individual and diverse consciousness can the totality of completely individualised Diversity cohere ultimately as a Unity. The method and process is through the individual; the aim in the individual is the reverse—God ever endeavouring to become philosopher, metaphysician, poet, worker, man ever aiming at transcending his manhood. Both meet at the diameter.

That is remarkably well put—a great idea lucidly and concisely expressed.

We have received for notice a pamphlet entitled, 'Demoniacal Obsession and Possession as Causes of Insanity' (The Ambrose Co., Ltd., London, 1s. net), by Dr. C. Williams. It is an argument for the reality of possession with special reference to insanity. The author cites the phenomena as evidence of his theory of demoniac influence, and refers to the obsessing entities as beings 'which the Greeks called "daimonia" and the Hebrews "Shaydeem," but which I call "demons."' This is a little hard, for example, on Socrates, whose 'daimon' was not, by all accounts, regarded by the sage as a malignant being, but rather as a friendly counsellor. A plentiful lack of knowledge of the inner side of our movement results in a strong bias against it on the part of the author, although it serves to support his argument for the reality of an unseen world. And as regards mental diseases one may find causes in many directions. There is the 'fixed idea,' for example, the result of continual brooding on some particular subject; there is a state of intense sensitiveness to distressing thoughts—especially in connection with the horrors conjured up by a false and barbarous theology; there is vicious and sensual living; and there are shocks of sudden grief or fright (to name a few of the causes) which may temporarily dethrone the reason.

No, it is not at all necessary to call in the agency of the invisible world as an explanation for most cases of mental unhingement. It may even be that none of them are, on a close analysis, thus explainable. The world is more sanely and benevolently ordered than the believers in demonism appear to understand. Men cannot shuffle off their responsibility on demons in this easy fashion. Psychology, when it is properly understood, will furnish the key to many mysteries in connection with obsession or supposed obsession. We could write very strongly on the perversity which includes in the term 'demons' the angels and ministering spirits who work incessantly in all kinds of subtle ways for human betterment. It is very human—that trait, and we must not be angry about it. The angels by this time have probably become quite used to being denounced as devils, and smile at it, as part of the treatment the ignorant world has generally accorded to its benefactors. And as to the 'devils' themselves, what are they but misdirected human souls—in the flesh or out of it—all with latent capacities for better things? We see instances of 'obsession' all round us to-day where weak-willed human beings are influenced—not necessarily always

for evil—by their stronger-minded fellows. But no one—so far as we know—has yet produced a sensational brochure on that phase of the subject. We also constantly meet people 'obsessed' with ideas. We make Dr. Williams a present of the suggestion.

We have received a copy of 'Star of the East' for September and October (the two issues are bound in one cover). It is published in Melbourne monthly for missionary distribution by the Ramakrishna Vedanta Mission in the English Colonies. We are pleasantly impressed with the contents of this 'double copy' of this periodical, for although there is not a great deal of original matter the citations from other sources are well-chosen and useful. The journal, which is the organ of the Vedanta movement, is edited by Sister Avabamia.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

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

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, December 12th, Mr. A. Punter will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Associates; Members *free*; for friends introduced by them, 2s. each. Also at 8 p.m.

SPECIAL EVENING MEETINGS.—On *Tuesday next*, the 12th inst., at 8 p.m., Mr. A. Punter will give clairvoyant descriptions. Fee, 1s. each to Associates; Members *free*; Visitors, 2s.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, December 14th, at 5 p.m. *prompt*, Mrs. Beaurepaire will give an address and clairvoyant descriptions. To be followed by discussion.

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

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

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

ST. PAUL'S ADVICE TO DEVELOPING MEDIUMS.

BY E. W. WALLIS.

The interesting correspondence between the Rev. C. L. Tweedale and his clergyman critic, which was printed in 'LIGHT' of December 2nd, page 571, reminds me of the fact, which has often come home to me very strongly, that there is another chapter in St. Paul's first Epistle to the Corinthians, besides the one quoted by Mr. Tweedale, that is especially Spiritualistic—indeed I doubt if anyone but a Spiritualist can possibly understand and correctly explain it. I refer to the fourteenth chapter, which begins: 'Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.' Prophesying here does not mean making predictions, or fortune-telling, but mediumistic speaking. The prophet was the 'forth-speaker,' possibly the entranced speaker, certainly one who spoke 'as the spirit gave him utterance.' Evidently the mediums in those days spoke in foreign languages in much the same way as many developing sensitives do to-day; and it is also clear that at that time, in the gatherings of the faithful, the young mediums were acted upon in a disorderly fashion, several of them speaking at the same time in unknown tongues. It became necessary, therefore, for Paul to admonish them that they ought to do all things decently and in order, and not allow themselves to be controlled haphazard, at any time, whether opportune or not. Very pointedly he puts the responsibility for good behaviour on the mediums when he says: 'And the spirits of the prophets are subject to the prophets.' Read 'mediums' instead of prophets, and it is as clear as noonday. Instead of the mediums submitting unreservedly to the influence of, and being entirely subject to, their controls, they were to retain self-mastery enough to permit the spirits to influence them only at the right time and in the right way.

That there was a right way as well as a wrong way for the exercise of this mediumistic gift of forth-speaking, Paul is very sure. He is at great pains to make the matter clear, and he might very well be addressing the sitters in some developing circles to-day. In effect, he says to the Corinthians: He that speaketh in an unknown tongue may be edifying himself (developing himself), but unless there is an interpreter present, he speaketh mysteries so far as others are concerned, 'for no man understandeth him.' The medium who speaks intelligibly, or prophesieth, 'speaketh unto men to edification, and exhortation, and comfort.' Therefore, Paul says that while he would that they 'all spake with tongues,' he would rather that they spoke so that they could be understood, 'for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.' Paul seems to be quite anxious not to offend the susceptibilities of any of the sensitives to whom he writes, so, like the wise man he is, he presents the case as it regards himself, and says, persuasively and convincingly: 'Now, brethren, if I come unto you speaking with tongues, what shall I profit you except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?' He shows that even with things without life, that give forth sound, unless they give distinctive sounds, it cannot be known 'what is piped or harped,' and 'so likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.' Consequently, 'forasmuch as ye are zealous of [spirits] spiritual gifts, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an unknown tongue pray that he may interpret.' The Greek words here translated, 'of spiritual,' are 'of spirits'—the word 'gift' is added by the translators, and this indicates that the passage might read, 'forasmuch as ye are zealous to be mediums for spirits, or to be influenced to speak by spirits, desire that ye may speak in such a way that ye can be understood and the others present be edified or benefited by your utterances.'

Very shrewdly Paul points out that while 'tongues are for a sign [or an evidence of control] to them that believe not,' such signs are of little benefit to those who already believe. Then we get the significant passage (R.V.): 'If all prophesy and there come in one unbelieving or unlearned, he is reprov'd [convicted or convinced] by all, he is judged by all; the secrets of his heart

are made manifest [in much the same way as is done to-day by mediums and psychometrists]; and so he will fall down on his face and worship God, declaring that God is among you, indeed'! I commend this to the notice of Mr. Raupert, Father Benson, and Mr. Tweedale's critical clergyman.

Paul is very emphatic about the value of this 'forth-speaking,' and after saying that 'if anything is revealed to another that sitteth by,' the first speaker should 'hold his peace,' he says 'ye may all prophesy one by one, that all may learn, and all may be comforted.' The repeated use of this word 'comforted' is significant, and indicative of the personal character of the revelations or messages that were given to the mediums, or through them. Lest there should be disputes, or one should claim pre-eminence over another, Paul exclaims, in a most illuminative passage: 'What? Came the word of God out from you? or came it unto you only?' The Revised Version has it: 'What? was it from you that the word of God went forth? or came it unto you alone?'—clearly indicating that the impression, message, inspiration, or revelation which came to the prophet-mediums was not limited to one or two, and, further, that the ideas, or thoughts, that were received by, poured through, and spoken forth by the prophets were regarded as 'the word of God.'

Summing up his arguments, St. Paul says in conclusion: 'If any man thinketh himself to be a prophet, or spiritual [or spiritually controlled or inspired], let him take knowledge of the things which I write unto you that they are the commandments of the Lord. [In other words, let him that thinketh he is a medium acknowledge, or realise, that I, too, am a medium, and that what I write is a message from the Lord.] But if any man be ignorant let him be ignorant [or, 'But if any man knoweth not he will not understand']. Wherefore, my brethren, desire earnestly to prophesy and forbid not to speak with tongues. *But let all things be done decently and in order*' (R.V.). I commend the whole of this lesson—with its common-sense counsel—to all holders of developing circles and to all developing mediums. They will be amply repaid by taking St. Paul's admonitions to heart and acting accordingly.

Why, or how, the thirty-fourth and thirty-fifth verses came to be where they are I cannot imagine; they seem to have been pitchforked—or spatchcocked—into the middle of the argument, to which they have no apparent relation. One can almost imagine Paul in spirit life saying, 'an enemy hath done this'; the sentiment is so unlike the broad, tolerant spirit of the rest of the chapter. Be that as it may, in our modern Spiritualist movement we do not regard it as a shameful thing for a woman to speak in the church. Some of our very finest mediums, both for physical and other phenomena, for clairvoyance, for tests of spirit identity, for moral and religious teaching, have been women—and we are glad of it. Both as workers and teachers women are undoubtedly destined to take a far more active part in the future than they have ever done in the past, and I firmly believe the world will be all the better for their influence and inspiration.

'You say the soul is nothing but the result of bodily powers; why, then, is my soul the more luminous when my bodily powers begin to fail?'—VICTOR HUGO.

Mr. Alexander J. Grant has a shrewd hit at the British mind in the 'Occult Review' for December, in an article on 'The Passing of the Christmas Ghost.' He says, 'In no age has inquiry in psychical matters been pushed to such an extent, or proof of the existence of forms and beings other than the material so firmly established. And yet, when psychical science supported one of the oldest of traditions, that of the Christmas ghost, the public dropped it in alarmed haste.' He wonders 'if the present age is one in which the people shirk the responsibility of facts, and consider theories the only safe things to handle, or if the old writers were wrong when they spoke of the special keenness of the soul in winter; and if our allowing the Christmas ghost to pass from amongst us marks an increase in wisdom instead of a falling off in spirituality?' Apparently the British mind is so constituted that it refuses to accept any definite belief when set forth as such. So long as the ghost was only a tradition, about which people could theorise and amuse themselves, it did not matter; but now that facts are proving that the ghost *lives*, the public is becoming alarmed, and tries to freeze him out by ignoring him. But this ostrich-like procedure does not get rid of him.

COMFORTING SPIRITUAL COMMUNION.

STRIKING PERSONAL EXPERIENCES IN SPIRITUALISM.

As the writer of the following interesting account of 'personal experiences in Spiritualism' occupies a high official position on the other side of the Atlantic he stipulates that his name and address shall not be published. He vouches for the entire accuracy of his statements, and our readers may rest assured that we are satisfied that his narrative is a *bond fide* setting forth of facts as they appealed to him. Our contributor is well known to us and is one of the oldest subscribers to 'LIGHT.'

(Continued from page 569.)

'Edna's' monastic life was not a happy one. Paul gives these details of her as he considers that she has acquired the power of materialising more perfectly than any other spirit seen at the Jonson cabinet, except, perhaps, 'Nurse Martha,' who is described later in his diary. 'Edna' appears suddenly from within or from outside the cabinet; she goes to her charge, Mrs. Z., converses with her, shakes hands with the sitters, and often speaks to Mr. Z. or the other members of the circle. Paul says that on one or two occasions he has seen her sit on a chair within the circle while one or even two other spirits were interviewing their particular friends. One has to see such manifestations to credit them.

'Adela' did not disappoint Paul; she soon appeared and presented him with a neatly folded little package. On his part he had in his vest pocket the promised ring; he placed it on the annular finger of her left hand. At the same time she was still wearing his own ring. No young girl on receiving a diamond engagement ring from her fiancé could have shown more genuine joy than did 'Adela.' She requested Paul to lead her in front of the sitters, and to each she showed her hand with the two rings. Before bidding Paul and the sitters good-night, she said that henceforth whenever and wherever she would materialise she would be seen wearing her ring.

Paul was very keen to open the package he had received. Within he found a small silver medal of the Immaculate Conception—an object of special veneration to Roman Catholics. Since that day he has worn it around his neck, securely fastened with a silver chain. On the inner side of the wrapping paper, torn from a writing pad which was habitually kept within the cabinet, were some lines written in pencil referring to the medal and ending with the words, 'In memory of your own,' and instead of, and in place of, her signature was a fresh white carnation, whose long slender stem was run through two holes in the paper, standing for two facts: (1) her signature 'White Flower,' attached to all the communications which Paul had received through the mediumship of Judge D.'s wife; (2) the white carnation was the redemption of a promise which 'Adela' made to Paul at the remarkable séance described on page 297. Before parting, she requested him to wear the medal constantly on his person. Further details regarding the past history of this medal will be found later in these papers. At this séance Paul's father materialised for the first time, as also did his brother Jack. Both forms, however, were weak, and beyond giving their names, the spirits were unable to speak. Paul notes at this time the occurrence of a remarkable manifestation of spirit love and power. Young Mr. Z., nephew of the gentleman and lady often referred to as Mr. and Mrs. Z., became greatly interested, and frequently attended the Jonson séances with his father and other relatives. He was often visited by a spirit guide, who at this period assisted him in many ways. In order to emphasise his appreciation, he brought her, at a private séance held in April, 1906, a very beautiful bouquet of violets, tied with a handsome bow of violet satin ribbon. It was accepted by the spirit with expressions of genuine pleasure, and when she dematerialised in front of the circle, the bouquet was seen to vanish with her, ribbon and all. At subsequent séances, which occurred on an average twice a month until the autumn, every time young Z. was present his spirit friend appeared, holding the self-same bouquet in her hand. The bouquet, during all these weeks, always appeared to be as fresh and full of perfume as when originally presented.

It may be noted that from June to September a similar bouquet of violets could not have been obtained in Toledo at any price. It would have been a costly fraud for the Jonsons to carry out, very much beyond their means—had they been desirous of imposing on their patrons. Moreover, these séances were often decided upon at very short notice, and it would have been 'more than a scurry' to find the violets, supposing they were obtainable during the summer season.

Young Mr. Z.'s father died suddenly in March, 1907. Since then he has occasionally materialised to his son and other relations, but is always weak and expresses himself with difficulty. Yet he had been a convinced Spiritualist for years before, and understood the phenomenon of materialisation as far as it can be understood from the earth side. He expressed himself as astonished at the difficulties to be overcome by a spirit in order to assume successfully the new material appearance. This he has often referred to through his sister-in-law, an excellent automatic writer. A few examples of this lady's powers will be given later.

Mr. Z. is blessed with the assistance of several faithful guides. Doubtless they are always with him, or, so to speak, 'within call.' Occasionally one or more of these manifests at the Jonson séances. One of the most interesting is a personage who claims, through 'Kitty' acting as interpreter, to have been an Atlantean. He has never been heard to speak any language, yet when spoken to, he appears to understand perfectly what is said to him, and answers by nods or shakes of the head, or on rare occasions, when nods do not suffice, his replies are interpreted by one of the cabinet controls. Paul describes his appearance as follows:—

The Atlantean.—Suddenly the light was turned a little higher by some power acting from within the cabinet, and a small man parted the curtains and made a deep *salaam* towards us—just as a modern Oriental might do in presence of people of higher caste. The Z.'s exclaimed, 'This is our Atlantean guide! Welcome, dear friend!' He immediately acknowledged their greeting by repeating the *salaam* towards them. He then advanced and retreated towards the cabinet two or three times and vanished between the curtains. He, however, showed himself once more when requested to do so by us. I had a very good view of him and particularly noted his costume. He was of slight build and short in stature, perhaps not more than five feet four. His complexion was that of a Caucasian. I could not distinguish the colour of his eyes. He wore a short white beard. On his head was a white cap, or rather small turban, more of the pill-box shape than of the ordinary Oriental form of today. Over his chest down to the waist was a vest or loose jacket of material resembling white broadcloth, most elaborately embroidered in the style and pattern seen on fine cashmerean garments. From the waist down was a divided skirt, falling to below the knees, also of white material. On his feet and legs were boots of dull black morocco, or perhaps cloth, with a white welt down the front of each to the toe. They seemed built somewhat like Manchurian boots, and were certainly very noiseless. Over his shoulders fell a white mantle of light texture.

Mr. Z. has also an Oriental guide, whose approaching visit is often heralded by the perfume of ottar of roses, which lingers in the room after his disappearance. But one of the most interesting guides is a spirit nun, devoted to Mrs. Z.'s interests. She is particularly expert in the art of materialising. She says her Christian name is 'Edna,' but she has not volunteered to give her surname.

'Edna' has succeeded in developing a precious form of mediumship in Mrs. Z., but one that is only used in the intimacy of the family circle, namely, that of inspirational verbal communications given while the medium is in a semi-conscious state. The messages come from 'Edna,' or from any other spirit who may, with 'Edna's' assistance, control the medium. At times clairvoyance is manifested. As the words are uttered by the medium they are immediately taken down verbatim by members of the family present. These writings now form a large and intensely interesting collection of spirit communications. Unfortunately those most convincing in character are of such a personal and intimate nature that they cannot be given to the public. The Z. family hold these family séances every ten or fifteen days, sometimes oftener during the winter months. It is well known that very many amongst the best educated, wealthy and socially eminent families in the United States enjoy home séances like the Z.'s. So great,

however, is the prejudice and ignorance prevailing that those thus blest worship the Father Almighty and communicate with their dear ones in deep secrecy. Paul knows of families who on these occasions permit their servants to absent themselves so that they may have no knowledge or suspicion of what takes place within the family circle. The young would suffer from the jeers of their schoolmates, while those mature in years would not only be looked upon with pitying sympathy or contempt, but their sanity would be questioned. It is unfortunately true that wills have been set aside in law courts under the plea that the testator was known in life as a Spiritualist, and therefore not quite sane. The Jonsons, Mrs. Wriedt of Detroit, P. L. Keeler and other mediums of equal attainments and respectability frequently attend these home circles. Given the additional mediumistic power thus obtained, the harmony and conditions being perfect, the manifestations are correspondingly beautiful and far beyond anything obtainable at public or promiscuous sances.

(To be continued.)

PALMISTRY.*

In spite of legal prosecutions and journalist interviews and tests, it is doubtful whether public interest in palmistry has in any way diminished. That the palmist is often inaccurate, no one will deny; but failure does not necessarily mean fraud, or success a lucky coincidence. It may be rather that, while the truth lies hidden in every hand, the capacity to grasp and interpret it is not given to every seer.

We have before us a recently published work on the subject entitled, 'The Graven Palm,' by Mrs. Robinson. While many modern works on palmistry are simply repetitions of that which has already appeared or are intentionally obscure or incomplete in their teaching, Mrs. Robinson's book not only contains original matter, but is clearly and comprehensively written. The authoress, it would appear, has made a special study of the 'mount of Venus,' and its numerous fine markings, with the result that she has been led to make it the basis of interpretation of all the other lines. In fact, after twenty years' experience of this method, she goes so far as to say that 'the mount of Venus in a clearly marked hand contains the whole life of the subject, and were I shown this mount alone with its attendant line of life I could give almost as correct a delineation as if I saw the whole hand.' But while a particular recognition is claimed for this mount, the other lines and mounts are by no means neglected. Each is fully described, and its meaning explained, the more important lines having a chapter to themselves. The authoress, in dealing with the hand as a whole, has a good deal to say about the fingers, especially the little finger, which she considers to indicate more accurately the temper and disposition of a person than any part of the hand.

A striking feature of the book is the series of well-executed outline drawings of the hand, which appear upon almost every page. Every line or peculiarity referred to is plainly indicated and so fully dealt with in the letterpress that detection on the actual palm should be an easy matter. At the end of the volume are several photographs of famous hands, among which we notice those of an airman, an explorer and a dramatist.

'The Graven Palm' is full of hints for the would-be palmist, and a study of its pages should enable him readily to determine the leading characteristics and fateful happenings of any hand presented to him. We congratulate the authoress on having penned a very able and instructive volume, and we feel sure that it will speedily become a standard work of reference in the literature of palmistry.

A. B.

PROFESSOR VERWORN says that 'the idea of the continuance of life after death originated not later than with the uncivilised men of the New Stone Age. Here we find the disquieting idea of an invisible dominion of dead souls, an idea which became the firm basis of faith in spirits, demons, and gods. Here contemplation of the fact of death evoked a host of fanciful notions, among which faith in immortality, the idea of the soul and the idea of God gradually assumed, after manifold transformations, the forms with which we are all familiar to-day.' Clearly, the idea of an after-death life of some sort is not a modern invention. The New Stone Age takes us a good step back towards the childhood of the race, and probably it existed in some form even before then. But to-day we are learning to understand that the invisibles are 'just people,' and, instead of being 'disquieted,' we welcome them as friends. Fear takes flight when we know the facts.

* 'The Graven Palm.' By MRS. ROBINSON. Two hundred and fifty illustrations. 10s. 6d. net. Edward Arnold, Maddox-street, W.

TRANSITION OF MR. ARTHUR LILLIE.

We have to record the transition, in his eighty-first year, of Mr. Arthur Lillie. After a varied and active career Mr. Lillie passed to the higher life on the 28th ult., at his home at Wynnstay-gardens, Kensington. The son of a Peninsular veteran, Mr. Lillie went to India in the Bengal Infantry in 1847; served through the Santhal and Mutiny Campaigns, and was invalided home in 1863. Some of his Indian impressions are to be found in a novel of Indian life entitled, 'Out of the Meshes,' which he wrote in 1869. He was a fairly voluminous writer, gifted with a very readable and pleasant style. Among his other works were several dealing with the life of Buddha and the history and influence of Buddhism; he also wrote 'Madame Blavatsky and Her Theosophy,' published in 1895; 'The Workshop of Religions,' in 1906, and 'India, in Primitive Christianity' in 1909. Mr. Lillie, to whom Spiritualism owes a considerable debt, was an intimate friend of Mr. Stainton Moses, and in his latest book, 'Spiritualism v. Psychological Research' (issued in November, 1910), the Psychological Research Society came in for some smart and caustic criticism at his hands for what he regarded as their unduly sceptical attitude towards Mr. Moses. A regular subscriber to 'LIGHT' from its first issue, he was also a Member of the London Spiritualist Alliance for many years till failing health compelled him to resign. Up to the last his mind was perfectly clear, and a few weeks before he passed away he had the pleasure of hearing that another work, unfortunately his last, had been accepted by the publishers. We tender Mr. Lillie's relatives our sincere sympathy in their bereavement.

PSYCHICAL SELF-CULTURE.

A Scottish correspondent, who signs herself 'Purple Heather,' sends us several questions respecting psychic development. She asks especially: 'In trying to develop one's psychic powers does one risk losing health or becoming queer in the head?' We reply through 'LIGHT,' as our answer may be of interest to some of our new readers:—

There is no reason why one should lose health or 'become queer in the head' as a result of the endeavour to develop psychic power, if such endeavour is carried out reasonably, temperately, and in a calm, common-sense manner. It is when people get 'carried away' and act foolishly that there is danger of ill results, just as there is when people let enthusiasm develop into monomania in other directions. Psychic powers are possible because we possess the soul, or spiritual body. They are perfectly natural to us, and can be developed and trained by attention to them, and by judicious exercise. They are not supernatural gifts. Every person can awaken and use some psychic power; many are naturally sensitive to psychic or mental influence; are impressional or intuitive, have strange impulses, dreams, visions, premonitions, &c., but too often they do not understand them and grow frightened. They either seek to suppress their feelings and ignore these experiences, or else attribute them to evil spirits or to the devil. *In point of fact*, they are intimations of the existence of supernormal susceptibility and should be prized, studied, and temperately used. Everyone has the latent aptitude, in some directions more than in others. What the special individual ability may be can be ascertained by experiment and patient study. However, if you have the slightest feeling of fear of ill results, do not attempt to cultivate your power, or to become a medium. 'Fear hath torment,' and you had better wait until, by reading the best books, you have learnt more about the subject.

It is not always a good thing to be 'gifted with a vivid imagination,' but Mr. Bram Stoker turns his imaginative powers to financial account by writing sensational novels of the most thrilling and blood-curdling description. His latest effort of this kind is entitled 'The Lair of the White Worm.' For those persons who like to 'harrow up their souls,' or to have them harrowed, by tales of imaginary horrors and improbable, not to say impossible, creatures that deal death and destruction on all around, this book is just the kind of thing; but we cannot recommend it to sensitive folk, nor as a serious contribution to the literature dealing with hypnotism. It is published by Wm. Rider & Son, of 164, Aldersgate-street, at 6s.

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SENSE AND NONSENSE.

We have already noticed Professor Barrett's monograph on 'Psychical Research,' but we are tempted to return to it by reason of a thought-provoking passage which we observed in the chapter on 'Automatic Writing.' Commenting on the strange vagaries occasionally observable in the script given through the mediumship of Mrs. Piper, the Professor remarks:—

Absurdities and inconsistencies such as these, however, belong merely to the trance's visionary setting or framework, which fits it naturally enough, since it certainly comes from somewhere in the region of dreams, that mysterious borderland lying unexplored between two worlds. And like in origin, no doubt, is the fantastic streak which so frequently runs through other automatic writings. Mrs. Verrall, for example, refers to the 'few words of nonsense—sheer and absolute nonsense—which often seem requisite before the script can get under way.'

Now there is nothing very new in the explanation which Professor Barrett offers regarding this particular eccentricity of the trance state. It was familiar enough to the old Spiritualists who accepted the aberrations philosophically, well aware of their significance and inevitableness in certain states of mediumship. They were never dismayed by the most disquieting manifestations in the processes of control, whether in writing or speaking, knowing that such things had their meaning and purpose. But in the meantime a new generation has grown up, and we find ourselves confronted at times on the one hand with those who accept the sense and nonsense alike as equally valuable and evidential, and, on the other, with a class which carefully and disingenuously selects the nonsense and exhibits it with holy horror as typical of all communications from the beyond.

We remember, a good many years ago, hearing a young man of great psychic gifts—but at that time with little understanding of his powers—relating to an old Spiritualist some of his early perplexities. As a youth, it appeared, he underwent a great deal of mental disquietude while in church. He was troubled with invisible tormentors, who suggested that he was bound for destruction—that he was amongst those predestined for eternal perdition. These malignant whisperings (as they seemed) were at times accompanied by actual physical pain, which it was pleasantly suggested to the victim was but a foretaste of what was to come! It was extremely unpleasant, and the young man desired an explanation. 'They were probably spiritual influences,' said the old Spiritualist. 'Then they must have been very evil ones.' 'Not at all,'

was the reply, 'they were quite possibly very friendly and good ones, and the reason they took such an unwelcome form was merely because they were distorted by your own mind. You must remember that your early associations were of a crudely theological type. All your impressions concerning the invisible world were tinctured with a belief in angels and demons, Divine wrath, election and reprobation, and so forth. Whatever reached you from the real world beyond had to pass through this incrustation of old-world beliefs, and in the process these would be stirred up, and instead of "airs from heaven" you would seem to be receiving "blasts from hell." It was purely psychological, you see.' The young man was intelligent enough to see the force and reasonableness of the explanation, and he passed on relieved and comforted. And we ourselves felt that we had received a valuable lesson in the 'whyness' of things psychical. As for the old Spiritualist—he has long since passed to 'the world beautiful'—he was neither a great scientist nor a great philosopher, but he knew his subject. And we have often thought what pangs many sensitive and spiritually ignorant persons might be saved if there were more such mentors to assist them in understanding their mental and psychical natures, to teach them how to exorcise the 'bogies of the mind,' and to distinguish psychical sense from psychical nonsense. Only by the promotion and diffusion of such knowledge shall we be able successfully to clear our way through the 'jungle.' And that is why we value and appreciate the work of our Psychical Research friends. They may be a little shy of some of our conclusions, and indisposed to endorse our certitude, probably because many of them work on purely intellectual lines—and the intellect is a limited and limiting faculty. But it is a good instrument for sifting facts, and for shaping and moulding things on the external side.

In this matter of spirit communication we are reminded of an apt saying of Sir Oliver Lodge:—

The process of communication is sophisticated by many influences, so that it is very difficult, perhaps at present impossible, to disentangle and exhibit clearly the part that each plays.

That is true enough, and yet we have sometimes felt that many of the difficulties involved in psychical research of the purely scientific kind are created by the very conditions in which the work is pursued. In this connection we were struck by an argument employed by Professor Flournoy in his 'Spiritualism and Psychology,' with which we dealt the other day. The argument, in effect, amounted to this: If the phenomena obtained in the presence of such mediums as Eusapia Paladino, under strict scientific observation, are baffling and unsatisfactory, considered in relation to their alleged source, how much more doubtful must be those obtained through obscure mediums where the scientific scrutiny is absent? The argument struck us as almost grotesque. It was as though a sharp cross-examining counsel, having reduced a witness to a state of mental obfuscation, should say, 'You see, gentlemen, what a pitiable exhibition the witness presents. He hardly knows his own name, he has forgotten whether he is married or not, and yet we are asked to believe that when at home he is an intelligent and capable man. Now, if in open court, subjected to the scrutiny of legal examiners, he shows such vacuity of mind, how much more stupid must he be in the affairs of everyday life!'

That is what it really amounts to. We do not think we have exaggerated the position a whit, for we know—many of us—that in the quiet of the home, amid genial and harmonious surroundings, we obtain some of our best evidential results. It is indeed really a matter for wonder

that some of the scientific inquisitors obtain such excellent phenomena as they are occasionally able to record. The nonsense, then, is not all on the side of the mediums and the invisible world. Some of it, we fear, is directly contributed by the conditions which the scientist himself imposes.

Nevertheless, we are not disposed to take up a hypercritical attitude in the matter. All great productions are the result of a composition of forces, some of them acting in direct opposition to each other. And so it must be with our work. Certainly, however much apparent mischief and confusion is wrought by ignorance and wrong methods, distinct progress is observable. And on this point we may usefully cite the testimony of Professor Barrett himself :—

If we review the past ten years, we cannot fail to be struck by the steadily growing clearness of attempts on the part of those who have passed over to improve and multiply methods of communication. These efforts are seconded on our side with admirable industry, patience, and tact, alike by automatists and students of psychical phenomena, and the results come daily to light.

In other words, the child is growing and its infant babble is being slowly replaced by intelligible speech. We can condone a great deal of nonsense if it is merely the prelude (doubtless the necessary prelude) to something sensible—a sane, rational and coherent solution of one of the great mysteries of existence.

A MODERN ASPECT OF IMMORTALITY.

AN ADDRESS BY THE REV. EDGAR DAPLYN.

On Thursday evening, November 23rd, at the Salon of the Royal Society of British Artists, the Rev. Edgar Daplyn delivered an Address on 'A Modern Aspect of Immortality' to the Members and Associates of the London Spiritualist Alliance, Mr. H. Withall, the vice-president, occupying the chair.

THE CHAIRMAN, in opening the meeting, said : A well-respected spirit friend of ours once told me that the very best equipment a man can have for the next life is a clear conscience and an open mind. If he has a clear conscience he has nothing to regret and no occasion for remorse, and if he has an open mind he has access to all knowledge. No doubt you all have clear consciences—(laughter)—but whether you have open minds I do not know. We try to have an open mind on our subject. We are quite willing to have on this platform people who are opposed to us. I even went so far the other day as to ask Mr. Godfrey Raupert to give us a lecture. He is the arch opponent of Spiritualism. When a member of the Anglican Church he studied the subject and came to the conclusion that it was all angelic, but when he joined the Roman Catholic communion his views entirely changed, and now these same phenomena are all diabolic unless they occur within the Church. I wrote and suggested that he should give as the title of his paper, 'Spiritualism, the Work of the Devil.' He came and saw me, and said he would be glad to lecture if a suitable date could be found. But Mr. Raupert is under the orders of his Church, which has sent him to that particular quarter where Spiritualism is making most headway ; and, as he might at the beginning of the year be ordered anywhere, he was unable to fix a time. But do not suppose that I wish to intimate that the friend who is to speak to-night is opposed to our cause. I know that, in the larger sense of the word 'Spiritualist,' he is one. In all our views that are progressive he is with us. Whether he actually believes in our phenomena depends on whether he has had experience, for such belief depends on experience, and I do not know whether he is acquainted with our facts. We shall hear to-night his views on immortality, and in welcoming him to our platform I feel that in listening to the views of one who occupies a position different from ours we are more likely to learn.

The following is a summary of Mr. Daplyn's address :—

I cannot speak to you as one of yourselves, for I have no experimental knowledge of Spiritualism. Nothing has ever impressed me in a definite way that creates a knowledge of the future life, except by way of deduction and thought, with some modicum of emotional sensitiveness. I would speak to you to-night on immortality as I conceive it and look forward to it, regardless of all so-called orthodoxies and traditions.

What we need is our own personal realisation before anything becomes a living truth to us. One has to guard against self-delusion. It is so easy to follow a series of apparent proofs or of connected arguments, and strengthen these by one's own desires, that the great majority of us live in an unreal world of hopes. Further, the senses are of no great value as proofs of immortality, at least to me. I have no certainty by touch, sight, or hearing from the other side ; neither can dogma greatly assist, because it does not compel.

In certain moods one is tempted to be led away by this or that theory, but as soon as it is crystallised into dogma and asserted as essential to truth, one's nature rebels, and though Plato, Paul, or John Milton, Blake or Myers, assert vigorously the future conditions, I find myself turning away. It is as though the pleasure of the imaginative theory passes in the act of definition. Bodily resurrection comes nowadays to be rejected—or explained away, which is the same thing. The bodily resurrection of Jesus seems an interesting survival of old beliefs. Unless he in the risen life appears again visibly to me in the body, he does not affect me. And even if the incident happened historically, it has no significance for humanity, since it does not happen to our own dead. Yet I feel that faith in immortality exists, and, however vague, persists almost everywhere. From the birth of human consciousness until to-day, the most scientific of all the ages, scepticism has not been able to dispel it. The British barrow, when opened, bears witness to the faith of our savage ancestors equally with the survivals of the high culture of early Egypt. Koheleth cannot escape it, prince of pessimists though he be.

The universality of a belief is of no more than suggestive value to the individual ; so I am compelled to search for myself whether there be not certain truths vividly seen by me, that even I dare not dispute. In this search through the mazes of my own personality for unshakable convictions I do come upon certain elements before which doubts grow silent. They may have little value to you, or to anyone else, but for me they are primarily essential, and supreme. The first is in the soul's reality. My body is wonderfully built. It has curious powers that might seem to be original, but I have only to investigate a little way and I find every movement of the slightest part directed. So the body is not of first importance. It has a master. The brain is a storehouse of all that happens within me ; it brings the farthest day of human history to me at this moment. Joys, pains, facts, delusions, hopes, and a thousand other things, are recorded by that apparently sleepless intelligence of mine. But of itself, again, it does not act : it is directed in all that concerns the creative life of man. Something seems to stand behind the brain, as that stands behind the body. When the brain acts without consulting this higher being, we have the technician in any of the arts, the mechanic in industries, the pitiless business man, and most of the things we can easiest spare from modern life. Behind brain and body, impelling them, is a strange being, different in each of us, the one supreme authority we can know, that acts by means of will, spiritual feeling, and memory. This we call the soul. From its vitality flow all the arts, as well as the inspirations of the true scientists, inventors, explorers, saviours, whose insight of power helps to save the world from the death of materialism.

This soul of ours I cannot but conceive of as indestructible. It is composed apparently of a myriad ancestral tints, currents, or threads, and the result is a unique individuality, that is myself. Its elements are as interwoven as mother-of-pearl colours in a shell. It brings from days otherwise unrecorded dim memories that glow and flash and fade, that challenge my speech to its utmost, and still elude it. Curious fears arise, I know not

whence nor why, longings, fancies, dreams of joy, that in reason and in the cold light of day have no visible cause. My body may be weary, my brain dull, but the soul still brings the power of the kingdom of heaven to me. She bears me away beyond my dead outer self. I do not analyse her too carefully, lest I should blind myself to some of her elements. More than body, or than brain, the soul must be infinitely free. Mere mind cannot measure her, outline her, tell me her weight in the scheme of things, and the frontiers of her power. She is able to inspire the smallest as the greatest task of my life. She infuses the atom and the star for me. Yet what the soul is must always remain for each one a felt assurance of reality rather than a catalogue of abilities. Whatever the qualities, the properties, of the soul, they must be as natural in the universe as my body or brain, or I grow afraid of being tricked again by my own wishes. They come to me out of the past: I cannot imagine my soul as newly created. She is the product of all my unknown ancestry—from each one of those who have contributed (I do not think it needful that each one should have given) some element of incident, thought, or feeling that had become in them an imperishable reality; these incidents, thoughts, feelings pass down to me as a collection of elemental powers, which, merging into unity, attains a peculiar selfhood in me. My soul comprehends my father's soul, but is not the same, though drawing something unconsciously of his being. My ancestors lose nothing for what they have passed on to my soul: they are still themselves as they lived: the soul being all ethereal and not substantial. Each soul seems, then, a new result of the past, that in herself is the angel of one human being and can command body and mind. She is an evolution rather than a creation.

All this is only to assert the soul's past and its present; but therein lies the promise of her future. For in her present I can observe how my soul, urged first in this way and then in that, presses towards the use of brain and the use of body, infuses new meaning into old thoughts, and new shape and purpose into old material. She came to me a unit, definite, and herself from countless past souls, but she has never been satisfied. Even in this little life, she would show her contact with divinity; always breaking out, if I give her opportunity, into new ways—now towards religion, now towards the arts, now towards new tools for man, in unnumbered ways; and can that be imagined to stop? Plato was no miracle, though he might no more have been foretold by his immediate ancestry than Dante or Shakespeare could have been foreseen by theirs. His greatness behind his works dwells in the soul that compelled their creation, and that emerged naturally from his past. It found new powers in his actual life undreamed of in his soul's childhood. Was it all to end at death? I feel that no final 'arrest of development' is possible to the soul. She uses mind in ever-widening ways, in the individual as in the race. She directs the mind and immediately its images people cities. One could fill a town from Homer, from Shakespeare, or from Dickens.

The soul can impress a consciousness of infinity, both of knowledge and being, which is the unending gathering of experience, by the universal consciousness that is its life and joy, and which works through an Aristotle till he sees, and on, through generations of such minds, to Hegel and the rest, till they see further. The infinity of knowledge and being is seen in the movement of poetry from a Dante to a Shelley. Chrysostom preaches, but not as Savonarola, who meets another age enlightened by his own soul. And so with every generation. Mind, however confident in its present attained victories, is compelled to realise that 'leagues beyond those leagues there is more sea.' The story of the race is the story of the man. All this seems to me a sure presage of the soul's progress. Her evolution cannot end till all evolution does. A Bergson suggests and perhaps achieves much. He is of precious value to his generation. Can we believe that he will have attained to the ultimate limit of his utility to the universe when he dies? Does he not in himself, apart from his teaching, point to the necessity of further scope, infinite and glorious, unless the universe is disordered and accidental, or demoniacally conceived as a plane of frustrated aims?

It seems as if the soul alone conceives the condition of

infinity, that is, eternity. This is felt rather than logically proved. I remember how my early teachers vainly strove to prove, so as to make me realise, eternity. It mostly turned on the eternity of hell. They said: 'Think of your finger-tip in a fire—how one moment seems a year of pain! Think of the moments in a year; carry this through a thousand years, and even then you have not felt one measurable moment of what is eternity.' So the brain would struggle to understand, or would give it up—as Hobbes said was inevitable. But the soul feels eternity, which always is, now, one immortal moment. She needs no time sense, nor space sense, for the region of conscience, imagination, will, memory, love.

Therefore, in such an aspect immortality is seen simply as life; the soul's life: its joy of being, with remembrance, vision, personality, and creative energy. She is independent in that life, as I see her, of any material plane; all things exist for her, yet nothing will exist as resistant of her. She will need neither earth nor sky, air nor sea, hell nor heaven. All conditions of the universe will be immediately apprehensive to her. Purgation will not be needful. She is beyond the necessity of purification. Whether she have power of speech or not, she will at least be able to convey her power through a larger field than she does to-day. She will appear and reappear though it may not be visibly except as other souls see.

Finally it appears to me inevitable that, as she faintly feels after the One in this life, so for ever she will be conscious of her co-working and co-life with Him. In the infinity of souls it may be He dwells, realising Himself in their countless beings, each of whom is as necessary to His existence and joy as He to theirs. Eternally themselves, all souls are essential to the Infinite. (Loud applause.)

At the close MR. WITHALL said: After hearing this beautiful lecture I had a feeling of sadness. Our friend is so much of our way of thinking and yet lacks something which would make his life so different. If he could only be brought to experiment in our direction I do not think there would be much difficulty in his attaining certain knowledge that would be a comfort to him. There are, of course, many things which we cannot prove, but which we accept as deductions. The fact of immortality cannot be proved. But if we can prove survival, if we can prove that the individual can persist after the change called death, we have good ground for inferring human immortality. I think our friend ought to get this knowledge. (Hear, hear.)

MR. E. W. WALLIS said: We all, I am sure, feel a deep sympathy with the lecturer. He has pictured to us his own mental development. He has shown us very vividly how his mind has been led to tackle this question of human survival. Though he has not been aware of the telepathic impact of thought from discarnate minds on his own, he has arrived by another route at conclusions identical with ours. He has felt that his real self is linked on to the infinite past, not only in the body, but on the spiritual side—that, as spiritual beings, we trace our heredity back to God. He has realised, as we do, that the inner self is the inheritor of the ages—that in it centre the streams of ancestral influence; that each one of us is the epitome of the past, of the upward working of that wonderful energy that has ever been the body-builder, the organiser of all living forms, that attains to self-consciousness in man, and is ever acquiring the power to see with spiritual vision the beauties, the glory, the majesty of life and of entering into the joy of living of which he speaks. Our lecturer feels, as I think we must all feel, that this development, this intensification of our consciousness, is prophetic—that all that we have acquired, the strength we have gained, the insight that has come to us, all this cannot be lost: it must be preserved and carried on to larger issues after bodily death and serve a useful purpose. If we think of Gladstone and how he retained his wonderful mental powers to the end of his long life; of Lord Tennyson and the beautiful passing of his ripened spirit; of the numberless instances in which the dying have spoken the names of loved ones on the other side and smiled in recognition of their presence, and of the beautiful, peaceful, happy look on the face so often seen after the spirit has left the body, we cannot help feeling that all these are inti-

mations of the immortal nature and continuity of the personal consciousness that we call the spirit. Our friend tells us that he has felt this when he has stood by the bedside of those who were passing into the unseen, that he felt awed and touched, and realised that death could not be the end of individual life. We, who have had our evidences on other lines—more definite, immediate, and personal—may think that his has been but a small experience, that we have a larger knowledge, and yet to him it has been an *opening of the heavens, a letting in of the light*, and I feel that we should congratulate him and thank him for coming to us to-night and telling us of his thoughts and feelings so frankly and so clearly. We have had presented to us, from *his* point of view, the argument for immortality, based on the soul's reality, its boundless possibilities, and the absolute necessity of continued existence for its further evolution and progress—an argument which, it seems to me, is unanswerable, and which is confirmed by the evidences with which we are familiar—and I gladly propose a hearty vote of thanks to our friend for his very helpful and suggestive address to-night.

The vote was seconded by Mr. Ritchie and carried with loud applause.

A LONG LOOK AHEAD.

In a sermon on 'The Two Bodies,' the Rev. R. J. Campbell, as reported in 'The Christian Commonwealth' of November 29th, gave a long look ahead and ventured on an interesting speculation regarding future developments of life on this earth. After referring to the change that is going on in the experience of the higher races of mankind, he said :—

Are we not gradually becoming more finely organised, more sensitive to higher influences, more conscious of the unfolding of faculties whose highest exercise demands some ampler sphere than this earth-world can afford? Who can explain how it is that the substances which form the daily nutriment of the body of some great thinker, artist, or saint should forthwith become the vehicle of great thoughts and feelings which seem to dignify and ennoble the physical envelope itself? But so it is, and surely there must come a point in the far, far future when some generation of human beings, the last to be born upon this planet, will have attained to such a pure and lofty spiritual consciousness that the limitations of materiality will altogether disappear, and the physical will be finally absorbed into the spiritual, henceforth to be identified therewith for evermore. The physical will cease to exist to human consciousness; all will be spiritual.

Be that as it may, the preacher recognised that for the present mankind must pass away by dying out of the body in the usual way, and he proclaimed his belief that there is a spiritual as well as a physical body, and that this spiritual body needs to be enriched and beautified before it can become an adequate instrument for the expression of your spirit. This is why God has given you a physical body, too; your life in the physical body is for the purpose of acquiring experience, bringing certain qualities into manifestation, that your spiritual body may thereby become a glorious vehicle for the utterance of what you eternally are in God. . . . When you are ready for it, and have done with the body, you will wake up to consciousness in your spiritual body in the full glory of the light and life eternal. I do not say that this will follow immediately after death. Probably you have other experiences to go through before you are fully ready for the perfect blessedness thus indicated; but if you are so living now as to have no cause to fear death you will wake up on the other side in the spiritual body by which you are being clothed upon day by day and hour by hour here and now, little though you may know it, and as the ages pass you will learn better and better how to use it to the honour and glory of God.

All of which is good Spiritualistic teaching.

'LIGHT': 'TRIAL' SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post, as stated above?

NEW BOTTLES FOR NEW WINE.

The Rev. H. Mayne Young, whose outspoken sermon was quoted on page 571, feels, like so many other awakened preachers, that the new generation of men needs a new thought currency—that new conceptions of truth should be expressed in new terms. It is a long time since we were warned against pouring new wine into old bottles, and the inevitable result of which we were warned is taking place in the theological world: the new wine of the spirit of truth is bursting the old creedal bottles in all directions. The Rev. B. F. Mills, some time ago, very forcibly observed :—

I conceive it to be the mission of the preacher of righteousness to utter what seems to him to be the truth; to concern himself, as a great modern moral teacher says, 'as little with the hobgoblin of a foolish consistency as with one's shadow on the wall.' Not to sew up his lips with pack-thread, but be a man; to speak what he thinks to-day in words as hard as cannon-balls, and to-morrow speak what to-morrow thinks in strong words again, even though it contradict what he said to-day. This very attitude and practice will cause a man's opinions to change and open undreamed-of doors into the counsels of the Unseen Reality. . . . I do not disparage the old doctrines for the old time. So far as they emphasise righteousness and spiritual consciousness, I still believe them. But mine is another call than to build the sepulchres of the dead prophets—there are enough to do that. I mean henceforth to let the dead bury their dead while I stand for a nobler conception of God creating a new humanity in a new world. I fling now my flag to the breeze—on it I write the words of another :—

'Freedom of Reason and Freedom of Conscience the Method in Religion, instead of tradition and authority;
'Fellowship the Spirit in Religion, instead of sectarianism;
'Service the Aim in Religion, instead of salvation for self;
'Character the Test in Religion, instead of ritual or creed.'

My hands were not the first to raise this flag, and even if I died to-day, it would continue to wave over an actual and increasing company who will never know defeat until freedom of thought, perfection of character and the 'transformation of genius into practical power' shall be the common heritage of man.

A SPIRITUALIST FUNERAL.

The 'Progressive Thinker' quotes from an Indianapolis paper an account of the funeral of Mr. Charles A. Buhland, of that city, who, with his wife, became a Spiritualist some years ago. Standing, dressed in white, beside the coffin, with no evidence of mourning in her appearance or surroundings, Mrs. Buhland told the friends present that her husband, shortly before his transition, asked her to read to them certain requests which he had put in writing. These were that his body should be cremated, that no services be held, and no expense lavished on his funeral; no crape placed on the house, no black nor any badge of mourning worn, but that instead there should be flowers and other symbols of joy instead of grief. After reading her husband's wishes, Mrs. Buhland told of the passing of two children born to them, and said that their spiritual presence, since their transition, had greatly comforted them. *She added* :—

If ever I would tell the truth, I would surely tell it now, at this moment, standing here by the side of the casket which holds the form of my husband—the one dear to me; my companion for more than thirty years. And I say to you that within three hours after his transition my husband appeared to me and to our son. We conversed with him, received his requests, and heard from him his condition. And he has been with us ever since. He said he would come to us, and he came as he had promised.

Before reading her husband's request and delivering the eulogy, Mrs. Buhland sang a hymn, and at the conclusion she sang another hymn, in a clear sweet voice. Not a tear was shed by anyone present at the funeral.

A PRETTY booklet, 'Woodland Whisperings: Nature Poems for the Young,' by Margaret Rankin (G. Bell and Sons, London, 3d. net), is charmingly illustrated by Edith B. Holden. The verses are good, and the pictures are even better than the verses. A row of five tiny birdies, sitting on a branch, with a sleepy one at the end, especially takes our fancy. Pictures and verses should go straight to the hearts of the children, and help to make them nature-lovers.

SPIRITUALISM AND RELIGION.

One of the most forceful addresses at a recent Lily Dale Convention was given by Mrs. D. A. Morrill. Replying to the question, 'What is the Relation of Spiritualism to Religion?' she said:—

What do you mean by religion? Do you mean the old theology that builds cathedrals for God and dungeons for men? Do you mean the religion that creates human beings without their volition, to cast them into outer darkness? Do you mean the theology for which martyrs were burned at the stake? The religion that prompted mothers to cast their innocent babes into the Ganges? Then I answer, No! There is no relation between Modern Spiritualism and any so-called religion of superstition and fear, either past or present. But if you refer to the great humanitarian movements which stand for the brotherhood of man, the creed that believes in the lifting of woman out of the drudgery and slough of despond into which she has been plunged by economic conditions, placing her on an equal plane with man, giving her an equal right with him to make the laws by which she must be governed; if you mean the effort to change economic conditions and take women and children out of factory and mine, putting the little ones into schools and placing them beyond the danger of crushing out young life in the ceaseless grind and whirr of machinery where men (so-called) have placed them to do the work of adults at child-wages, in order to satisfy the greed and craft of their corporations; if you mean a religion that has done with the superstitious dogmas of priestcraft, that dares to declare that something could not spring from nothing, that if once God filled His immensity, as has been taught, He always did, must yet, and always will fill immensity; if you call that a religion which is striving to bring about harmony between the eternal forces of Nature and man's consciousness, then I say that between true Modern Spiritualism and such a religion there is a strong relation, the test of which will be to exalt love above all other attributes.

ITEMS OF INTEREST.

The hon. treasurer of the London Spiritualist Alliance has had handed to him a small sum of money, to be expended in buying a few subscriptions to 'LIGHT' for one year, for the benefit of old workers for Spiritualism who would enjoy reading 'LIGHT' regularly, but cannot afford to buy it. He will be pleased to receive particulars of suitable cases for his consideration.

In 'The Harbinger of Light' for November, Mrs. Annie Bright devotes her leading article to an interesting review of Vice-Admiral W. Osborne Moore's book, 'Glimpses of the Next State.' She gives a good portrait of the author and a reproduction of one of the Bangs Sisters' precipitated pictures of 'Iola.'

Mr. Vincent N. Turvey's book, 'The Beginnings of Seership,' in which he relates many of his remarkable experiences as a seer, has been well and favourably noticed in quite a number of journals. The fact that his statements are supported by the signed testimonies of the persons concerned gives them an evidential value that they would not otherwise possess. This fact is duly noticed and emphasised by the reviewers. We are glad to know that Mr. Turvey's work is meeting with the recognition that it undoubtedly deserves.

A 'forward movement' is going on in the North of England, where the societies are waking up to the need of a more affirmative and constructive presentation of Spiritualism. The critic can easily win applause when attacking the inconsistencies or exposing the shortcomings of others, but such work does not build up a strong society or promote a kindly spiritual atmosphere. Spiritualism is large enough and strong enough to win its way on its own merits. If the truth is presented fairly and convincingly, it compels assent, and just as the darkness disappears when daylight comes, so errors fade away when the light of truth shines upon them. It is the mission of the true spiritual worker to let the light shine, to help the weak and encourage the weary, to heal the sick and comfort the bereaved, to make glad the hearts of men and women by giving them the strengthening knowledge that life triumphs over death. The fact is, truth always wins in open encounter with error, and love, like a true ministering angel, binds up the broken heart and gives new hope and cheer to the wayfarer by pointing out the open way of the spirit's triumphant and eternal career through death and afterwards.

'The Spiritual Journal,' of Boston, U.S.A., selects some good thoughts on criticism and its right use. The following illustration is suggestive: 'It is so easy to find fault. An old man, watching two small boys playing marbles, observes that one of the boys does not shoot straight, and informs him that he had better mend his aim if he hopes to win any marbles. The boy says something disrespectful and continues to do the best he can. But a man comes along who really knows how to play marbles; he teaches the youngsters something about shooting which they did not know before, and their small souls can scarcely contain their respect and admiration for him. Useful criticism is always appreciated.'

Religious teaching, within the past quarter of a century, has certainly been greatly modified and spiritualised, although there is still room for improvement, and undoubtedly Spiritualism, more than anything else, has exerted a determining influence on the thought of the age respecting the resurrection, and the life beyond death. Incidentally, too, it has made the old belief in an angry, jealous, condemning God impossible. With the overthrow of that belief many other ideas have been disestablished—among them the arbitrary division of the future state into two separate kingdoms, for Spiritualism demonstrates the existence of the many mansions or spheres; that each one goes to the state or sphere for which he has become fit, and that progress after death is possible to every aspiring spirit.

'He that is not against us is on our part,' said one of old. We welcome the assistance, intentional or otherwise, of every one who helps to keep Spiritualism before the world, to arouse Spiritualists to a sense of the value and importance of their work and influence, and to promote the spread of the great facts and truths for which we stand. 'The old order changeth, giving place to new,' not all at once but by slow and almost imperceptible changes. The old and outworn tissues are sloughed off as the new develop. So it is in the thought world: old theories, ideas, and dogmas die and fade out of the mind when newer and truer ones take their places. As knowledge of man's spiritual nature and future progressive existence spreads and takes possession of the mental world, the former mistaken, or less accurate, ideas will be abandoned and forsaken. Let the light shine and the shadows will disperse.

Referring to Professor Flournoy's latest work, to which we have already devoted considerable space in 'LIGHT,' a friendly correspondent writes: 'The mind that can accept the appearance of Moses to the apostles solely on the evidence of the Gospels, and refuse the evidence of Crookes, Wallace, Hare, Lombroso, Carrington, and hosts of other witnesses for similar appearances, is simply insane in that direction. The idea that Eusapia Paladino hypnotised five scientists, four not to see what the fifth did, and number five to smash to atoms, *with bare hands*, a stout kitchen table *without knowing* that he had done it, is worthy of Grimm, Andersen—or Colney Hatch! . . . What a triumph for Spiritism if 1911 can produce nothing more sane against it than this. . . I no longer care for any argument or theory invented by those who do *not* see and hear in order to demonstrate that my senses deceive me. What I see, *I know*, or else life itself is an idiotic madness due to X hypnotising Y, and, at that rate, hypnotism is also hypnotism hypnotised into delusion by nothing! Sweet sanity, where art thou? Echo answers "Where?"'

What with one thing and another—with ardent concentration, silent meditation, strong affirmation, waking the solar plexus and other auto-suggestive therapeutic and psychic practices, we are in danger of becoming too self-centred and too strenuous. We are inclined to agree with the Rev. Dr. Fleisher who, according to 'The Spiritual Journal,' 'deprecated long, concentrative silences and advocated a sweet, wholesome interest in the civic and philanthropic needs of the world about us. In lighter vein, he counselled those who had become too tense in their occult practices to repeat the following classic quatrain:—

'The cow is in the hammock,
The cat is in the lake,
The baby's in the garbage pail,
What difference does it make?'

Of course that is an extreme view, but those who are inclined to take themselves *too* seriously would benefit if they saw the humour and the point of it. 'A man does not fully live when he lives only for himself.'

TO CORRESPONDENTS.—Several communications intended for this issue of 'LIGHT' are unavoidably held over till next week.

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.

'Æone.'

SIR,—I read with pleasure Dr. R. M. Theobald's glowing appreciation of Mrs. Heath's little volume of verse under the above title. I had already read it with great admiration. There is a fine and delicate fragrance about the poems that would appeal to all lovers of poetry. The authoress has succeeded in infusing into her lines some of the rarefied atmosphere of the higher regions of thought and feeling. But, even so, I do not feel that she has yet exhausted her possibilities. Her thought is still in process of chastening, and from the purely literary point of view, one is justified in looking for still greater achievements if she pursues her present line of thought. The comparison which Dr. Theobald makes with Shelley and Keats is hardly one I could endorse with a clear conscience. I imagine that the ordinary literary critic, in tracing elements of affinity with those poets in the verses under notice, would ascribe such elements to derivative influences of a natural kind. As for T. L. Harris, such a critic would be likely to ask with G ronde, *Que diable allait-il faire dans cette gal re?* The association of the great names of Shelley and Keats with that of Mr. Harris would be decidedly baffling in ordinary literary circles. Still, I am glad to see Dr. Theobald's appreciation of what is really a piece of distinguished poetical work. If that work is the product of occult influences, the occult world is to be congratulated.—
Yours, &c.,
AN ORDINARY REVIEWER.

A Rationalist and Spiritism.

SIR,—No one can complain of the tone of Mr. Bridges' letter in 'LIGHT' of the 2nd inst. It is to be hoped that this is not the last epistle with which you may be favoured from the well-known rationalist writer. I do, however, complain of his original review in 'The Literary Guide' of November 1st, because he made it appear that I was ignorant of the many obstacles, perplexities, and dangers of present-day spirit intercourse, and picked out passages here and there which a person who had not read the book would misunderstand if detached from their context. Treated in this fashion, the Bible—that standard work on Spiritism—could be made to look as ridiculous as any of the effusions of Mark Twain, especially if a few lurid passages from the 'Song of Solomon' or 'The History of Susanna' were interwoven with the Psalms, the Epistles of St. Paul, or 'Revelation.' There was no attempt on the part of the reviewer to examine the evidence put forward for the existence of unseen activities intelligently directed, and for the truth of spirit return, which are the main questions with which I dealt.

These two questions are always before an investigator; they must be taken separately. Many a man convinces himself of the former in a short time, but there stops for the rest of his life. The identities of our spirit visitors constitute a most difficult problem, and I do not underrate its grave importance. It is only after patient study and investigation extending over seven years that I convinced myself that those whom I once knew in the flesh are communicating with me from the next state.

Then comes the great difficulty: How can I convey the proofs to others? Those trifles which Mr. Bridges thinks so funny are just the sort of items which, when collected, do, in the aggregate, dominate the mind of the inquirer, and eventually go to form his final decision. It is an axiom that the information which is most conclusive is precisely that which cannot be published.

I happen to know that Mr. Bridges has read every word of 'Glimpses of the Next State,' and I claim that he has no excuse for misunderstanding the drift of the various cautions I have given as to personators, frivolous spirits and the like. Whatever faults the book may possess in language and style (and, no doubt, they are many), there is no ambiguity. People strongly opposed to my views have said to me, 'Of one thing, at least, we can assure you; there is no sort of mistake as to what you mean.' I repeat, the main argument has not been tackled at all.

Now, as to (1) espionage and (2) originality.

There is no 'privacy' in my club. All day I am in sight and hearing of hundreds of other men; but espionage does not exist. So in the spiritual plane. There is an unseen world around us, but its inhabitants cannot penetrate the 'chamber of the soul' (called a 'realm' in the next state). You keep yourself to yourself, and only admit those whom you draw by the magnet of 'thought.' The further we advance in knowledge of Spiritism the more we become aware of the immense power of thought, not indeed to create simulacra, but to keep in close touch with sympathetic beings on 'the other side.' No positive ever sees a phantom outside the seance room.

As to originality: Mr. Bridges need not doubt that most of his thoughts are his own. I should think all his thoughts on the subject under discussion are certainly his own. We are all free agents, but if we are in true sympathy with minds on another plane, their impressions are readily bestowed upon us. A man pondering, say, on the interesting problems of gravitation and anti-gravitation, will be assisted by those who have shed the unwieldy envelope of flesh, and who, from their detached standpoint and more comprehensive knowledge, acquired through easier means of locomotion and so forth, are gifted with facilities we do not possess. There is, of course, a reverse side to the medal, but I do not propose to touch on the unpleasant theme of evil impressions.

The first initiation of nearly all original discoveries is the impression on two mortal minds simultaneously. Witness Darwin and Wallace in the field of 'evolution'; Adams and Le Verrier in that of astronomy.

These ideas of our proximity to our unseen friends are in the air, and have come to stay. The epoch of ignorant and contemptuous criticism is over as far as England is concerned. I am obliged to my reviewer for his kindly admission that I am sincere, but not for his implication that I am a deluded idiot. If I am to judge by certain appreciative letters I have lately received from readers of 'The Literary Guide,' I gather that all rationalists do not regard my contribution from the same point of view as Mr. Bridges. In his article in the same journal of September 1st last, on Mr. Hill's book, I find that he does not wish to commit himself to a negation on the subject of the survival of human personality. His attitude reminds me of that of a great sporting English judge who died a short time ago who, to the surprise of his friends, gave large financial support to the Roman Catholic Church. He is said to have explained: 'I do not believe in this future life of purgatory and what not, but I intend in any case—when my time comes—to be on the right side of the hedge.' Mr. Bridges' article is, briefly, to this effect: 'There may be something in this, but no man who has yet gone into it is competent to undertake the investigation!' In this general denunciation he includes Sir Oliver Lodge, and presumably Sir William Crookes, Dr. A. R. Wallace, and all the French, Italian and German scientists who have published works on the subject. This seems to me to be irrational and presumptuous.

Mr. Bridges, however, must not be taken seriously as an exponent of Rationalism. Many members of that association believe in the accumulating evidences of Spiritism; and it would not surprise me if it came over to us before the churches. Reason is stronger than dogma.—Yours, &c.,

W. USBORNE MOORE.

Admission Wanted to a Devotional Circle.

SIR,—Could any reader of 'LIGHT' tell me of a very devotional private circle, in or near London, to which three gentlemen, all earnest Spiritualists, and two of them partly developed, would be admitted? We seek spiritual upliftment rather than phenomena, though welcoming the latter, and should be most grateful to hear of a suitable circle.—Yours, &c.,

59, Moorgate-street, E.C.

C. S.

'The Ministry of the Unseen.'

SIR,—I observe in your issue of the 2nd inst. a review of a book by L. V. H. Witley, entitled 'The Ministry of the Unseen,' and I write to say that in 1907 I published a book of poems (which is copyrighted) entitled 'The Ministry of the Unseen,' and which was advertised in your paper at the time. As I do not know the publishers of Mr. Witley's book, might I ask you to insert this letter in your next week's issue, calling attention to the matter?—Yours, &c.,

(MRS.) M. TULLOCH,

Author of 'The Ministry of the Unseen.'

[We have called Mr. Witley's attention to our correspondent's claim to a prior right in the title which he has given to his book.—Ed.]

NEW PUBLICATIONS RECEIVED

- 'The Lair of the White Worm.' By BRAM STOKER. Cloth, 6s. Rider & Son, 164, Aldersgate-street, E.C.
- 'Like unto His Brethren.' By HELEN A. DALLAS. Parchment cover, 1s. net. The Priory Press, Hampstead, N.W.
- 'Old Moore's Monthly Messenger' for December. 2d. 96, Strathville-road, Earlsfield, S.W.
- 'Le Monde des Esprits.' By IRMIN SYLVAN. Paper covers, 3fr.50. H. DARAGON, 96-98, rue Blanche, Paris.
- 'Astrology Explained' and 'The Astrologer and His Work.' By ALAN LEO. Paper covers, 6d. each net. L. N. Fowler & Co., 7, Imperial-arcade, Ludgate-circus, E.C.

SOCIETY WORK ON SUNDAY, DEC. 3rd, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—Cavendish Rooms.—Mr. A. V. Peters gave a short address, followed by remarkably successful clairvoyant descriptions. Mr. A. J. Watts presided.—15, *Mortimer-street, W.*—On the 27th ult. Mrs. Podmore gave fully-recognised clairvoyant descriptions. Mr. D. Neal presided. Sunday next, see advt. on front page.—D. N.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Fielding gave interesting addresses and good clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Wallis will give addresses. Tuesday, at 8 p.m., and Wednesday, at 3, Mrs. Clarke, clairvoyance. Thursday, at 8, members' circle.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Excellent addresses and clairvoyant descriptions by Mrs. Mary Davies. Crowded hall. Sunday next, at 11.15 a.m., circle; 7 p.m., Mrs. G. C. Curry. Mondays, at 3 and 8 p.m., and Wednesdays, 3, Mrs. Curry, clairvoyance. Thursdays, at 8.15, circle.—A. C.

BRIXTON.—8, MAYALL-ROAD.—Mr. Graham, address and clairvoyant descriptions. Sunday next, Mrs. Boddington, address and clairvoyance. At 3, Lyceum. Circles: Monday, at 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. Beaumont gave an interesting address on 'The Will of my Father who is in Heaven,' and clairvoyant delineations. Sunday next, Mrs. E. Neville, address and clairvoyance.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mrs. L. Harvey gave an address on 'Eternity' and well-recognised clairvoyant descriptions. Sunday next, at 7 p.m., Miss Violet Burton. Thursday, at 8.15, public circle.—H. M.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Ministrations through Mrs. Beaurepaire and Miss Ridge. Sunday next, Mr. W. E. Long. Saturday, December 30th, at 7 p.m., annual social.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Madame Hope gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Horace Leaf, address, followed by clairvoyant descriptions.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Podmore gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. D. J. Davis. Monday, at 8, Mrs. J. Neal. Tuesday, astrology, healing. December 13th, 6.30 p.m., Sale of Work.—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, circle. Evening, Mr. D. J. Davis gave a stirring address on 'What Shall the Record Be?' Sunday next, morning and evening, Mrs. F. Roberts, addresses and clairvoyance. Thursday, December 14th, Social Gathering; readings by Mrs. Roberts; good prizes for fancy dress; tickets, 6d.—A. C. S.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Morning, gathering conducted by members. Evening, Mr. H. Leaf spoke on 'The Human Mind,' and gave good clairvoyant descriptions. Sunday next, Mrs. M. H. Wallis: at 11.15, questions answered; at 7 p.m., 'Spiritual Relationships.' Clairvoyance.

HOLLOWAY.—PARKHURST HALL, 32, PARKHURST-ROAD.—Morning, Mr. R. G. Jones related 'Experiences.' Evening, Mr. J. Gambriel Nicholson spoke on 'What all the World's a-Seeking,' and answered questions. 29th, address and psychometrical readings by Mrs. Alice Jamrach. Sunday next, 11.15 a.m., Mr. A. Graham; 7 p.m., Mr. G. R. Symons. Wednesday, Mrs. Mary Davies. 17th, Madame French. Lyceum every Sunday at 3. 20th, Mrs. Neville.—J. F.

LONDON SPIRITUAL MISSION: 22, Prince's-street, Oxford-circus, W.—The morning address was given by Mr. E. W. Beard, and the evening by Mr. W. E. Long.—E. C. W.

EXETER.—MARLBOROUGH HALL.—Mr. Frank Pearce, of Portsmouth, gave addresses, and Miss Letheren clairvoyant descriptions.—E. F.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—Mr. Imison spoke on 'Rewards and Punishments,' and Mrs. Imison gave clairvoyant descriptions.—H. C.

BRISTOL.—16, KING'S SQUARE.—Mr. Short gave an address on 'Objective and Subjective Consciousness.' At after-circle a friend spoke on 'Prayer' and gave clairvoyant descriptions.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mrs. Neville gave interesting addresses and well-recognised psychometric readings; Mr. W. Rundle gave tests.—A. B.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mr. and Mrs. Smith, address and clairvoyance. November 29th, Mr. P. R. Street gave an eloquent address on 'The Rationalism of Spiritualism.' 30th, five speakers; soloist, Mr. T. Ball.—A. J. C.

MASONIC HALL, PAIGNTON.—Evening, Mrs. Christie, of Torquay, addressed a large audience and gave tests of clairvoyance.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mr. Karl Reynolds spoke on 'Physical Death the Gateway to the Life Beyond.'—C. C.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Evening, Mrs. Alice Webb gave an address and well-recognised clairvoyant descriptions.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Prince gave the address and Mrs. Trueman clairvoyant descriptions. November 29th, Mrs. Pollard, clairvoyance.—E. F.

SOUTHSEA.—LESSER VICTORIA HALL.—Mrs. Mitchell gave interesting addresses on 'Prayer' and 'The Way to God.' Miss A. K. Truckle gave psychometry.—J. W. M.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. Deadman spoke on 'Realities' and 'What think ye of Spiritualism?' and Mrs. Street gave clairvoyant descriptions. November 27th, address by Mr. P. R. Street.—M. T.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROAD.—Address by Mrs. Miles Ord on 'The Symbol of the Chrysalis.' November 30th, Miss Ridge spoke on 'Revelation' and graphically described a vision.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Addresses by Mr. P. R. Street, who also lectured on Monday on 'The Human Aura.' November 30th, address and clairvoyant descriptions by Mr. F. T. Blake.

TOTTENHAM.—684, HIGH ROAD.—Evening, Mr. John Kelland, anticipating a sermon announced to be preached by a local Baptist minister, answered the question, 'Is Spiritualism a Solvent of Faith?'—N. D.

SEVEN KINGS, ILFORD.—4, CAMBRIDGE-ROAD.—Mr. Clegg gave an interesting address on 'Lyceum Work.' November 28th, the annual general meeting was presided over by Mr. Tayler Gwinn.—C. E. S.

PORTSMOUTH.—MIZPAH HALL.—Mrs. Lillian Freer addressed large audiences and gave psychic phenomena. Evening subject, 'Spiritualism and what it Teaches.' November 30th, Mrs. Hack gave an address and clairvoyant descriptions.—W. D. F.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. Annie E. Jeffery discoursed on 'The First Link of a Great Chain,' and gave clairvoyant descriptions. She also conducted meetings on the 4th and 5th inst. On the 30th ult. Mrs. John Broadway lectured on 'Astrology.'—H. I.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mr. Chamberlain spoke on 'Spiritual Good from Nature' and 'The Power of Spiritualism, and how to Apply it,' and gave psychic readings. Monday, Miss Randall gave psychic readings.—H. M.

BRISTOL.—12, JAMAICA-STREET, STOKESCROFT.—Mrs. A. Powell Williams gave an address and clairvoyant descriptions, also on Monday, and conducted other meetings during the week. The society will remove to a larger and more convenient hall at end of year.

SOUTHEND-ON-SEA.—MILTON-STREET.—Addresses by Mrs. Hester. After the evening discourse, clairvoyant descriptions (all recognised) by Mrs. Barrel, who, being about to leave for Australia, was accorded the society's thanks for her helpful work, both in London and Southend.

SOUTHAMPTON.—CAVENDISH-GROVE.—Mr. Nicholls gave addresses, followed by clairvoyant descriptions. Morning subject, 'Questions and Answers.' Evening, 'The Old and the New.' The society's first social meeting on November 29th proved a great success. Music and games were provided by Mrs. Fall, refreshments by Mrs. Hunter.—M. L. C.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. W. R. Cray gave helpful addresses on 'Esoteric Spiritualism' and 'The Fundamentals of Spiritualism,' and good clairvoyant descriptions. November 29th, Mr. McFarlane addressed a large audience on 'Some Evidences of Spirit Return,' supporting his remarks with documentary testimony from relatives of the several controls.—J. McF.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. Johnson's thoughtful address was well received. Solos were beautifully rendered by Miss Greenman, and Mrs. Boddington gave good clairvoyant descriptions. December 2nd, successful concert and dance, thanks to the kindness of the Myrtle Minstrels from Kingston Society. Vocal and instrumental music by Mrs. Hullard and Mr. West, and dance music by our old friend, Miss Dayton, to whom we owe many thanks.—A. B.

LITTLE ILFORD.—THIRD AVENUE, MANOR PARK, E.—London Union Conference. Afternoon, Mr. Halliday and Mr. R. Boddington read excellent papers on 'The Conduct of Circles.' Many questions were asked and several visitors took part in the discussion. Inspiring addresses were given by Messrs. Tilby and R. Boddington, and Mr. Tayler Gwinn ably answered questions. Duets were delightfully sung by Mr. and Mrs. Aleock-Rush. Mrs. Jamrach presided. November 27th and 29th, Mrs. Webster's and Mrs. Mary Davies' services were appreciated.