

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

We have more than once expressed the opinion that Theosophy will end in helping Spiritualism rather than planting itself; and that Mrs. Besant's influence (we do not say Mrs. Besant herself) will remain with Spiritualism, and not with Theosophy. The Sydney "Daily Telegraph" seems to agree with us, and its testimony, as an impartial business newspaper, is of value. Referring to Mrs. Besant's lectures, it says:—

So far as she has yet proceeded, it cannot be thought that Mrs. Besant has greatly enlightened her hearers, or made very apparent to the public the foundations on which her belief is based. . . . But perhaps it is not quite fair to expect from the opportunistic Mrs. Besant has yet had such a rounded and complete exposition of her belief as would enable the formation of reasonable opinions concerning it. To many of her hearers, no doubt, one of the most interesting features of Theosophy will be the light it professes to throw upon manifestations of force which not so long ago would have been regarded as miraculous, and which at the present moment are beyond the scope of scientific explanation. Indeed, the world is beginning to think that science was not quite candid in respect to this matter; that it has been too ready to dismiss as contemptible or brand as impostures things which it could not explain. Behind the immense mass of evidence concerning supernatural appearances which has accumulated in almost every country of the world, it is now widely believed that there are facts worthy to be seriously examined. In the domain of professional "Spiritualism," and at séances with the lights turned down and the conditions carefully pre-arranged, there may be abundant trickery. But there are thousands of sincere and intelligent investigators into the phenomena of so-called Spiritualism who profess themselves absolutely convinced by repeated proofs of the existence of conditions whose existence science has generally denied. Perhaps Theosophy may furnish a clue to the intelligent comprehension of these phenomena. Perhaps we are on the eve of a discovery that all the mysterious messages and portents the folk-lore of countries are full of were not baseless, that all the ghosts and visions seen were not hallucinations of superstitious minds.

A thoughtful correspondent, in the same journal, makes an attempt to account for Mrs. Besant's conversion. He says:—

I went last night to learn how Mrs. Besant became a Theosophist, but was disappointed to find that, beyond informing her audience that she had read Madame Blavatsky's book, and afterwards became her pupil, the talented lectress failed utterly to justify her change from Agnosticism to Theosophy. One would naturally have expected that the discipline of mind which the agnostic position imposes would at least have suggested some questioning as to how much, if any, of this so-called wisdom-religion is true, which of its doctrines lack the necessary evidence that their acceptance demands, and how far the principles of Theosophy are calculated to morally benefit humanity. Having held her judgment in suspense for

several years as to the meaning to be attached to a certain class of abnormal facts, one might reasonably have supposed that Mrs. Besant would have displayed the same wariness and patience ere she accepted the dogma of re-incarnation, which is "the very core and essence of Theosophy." . . . Madame Blavatsky undoubtedly possessed this strength of will, enabling her to project a high degree of psychologic impressibility upon her thoughtful readers, and this is really how Mrs. Besant became a Theosophist. Will is a force, and sensation is transferable, and hence it is that positive-minded speakers and writers in whom the faculty of volition is strong, have in every age wielded a high degree of power over the mental constitutions of thousands and millions, implanting opinions, producing religious epidemics, and arresting for a while the advancement of truth. So the popery of Rome is rivalled by the popery of the Himalaya Mountains, whilst the purgatory of the next sphere is to be done away with in order that the re-incarnated soul may have a hell of its own upon the mortal plane.

We must never cease to insist upon the fact that Spiritualism must mean, and cannot be prevented from meaning, something far beyond experiments in phenomena. The days will come when it will be regarded as the key to life and the determiner of every question, social, political, religious, ay! commercial. It takes us to the roots; it explains man; it sets forth duty; it measures responsibility; it defines civilisation; it sums up life.

We will take an illustration from the least likely sphere—politics: and, to prevent the slightest risk of friction, our illustration shall be located in America. "Unity" says of the late almost apocalyptic elections:—

One lesson may be taken to heart by all parties concerned, viz., the mobility of the American vote, which indicates that the old party discipline, which carried its voters from year to year with undoubting confidence, is gone. The reign of the "boss" seems to be passing away in all parties. The American voter can be swayed from one party to the other as his needs or anxieties may seem to dictate. This is one of the most promising symptoms since the war. Independency in politics means experiment, means study, means change just as often as office-holders disappoint or prove untrue. We can stand blundering better than stupidity; experimenting better than rascality. Republicans have now another chance, but they might as well realise that it is but a chance; they are on trial, and on provocation they will be as summarily dismissed in the future as they were in '92 and as Democracy has been rebuked in '94. Gentlemen, you are being watched. You had better behave yourselves, or in due time you will hear from the American voter. "Unity" salutes the independent in politics who is willing to change his mind and who will change his vote every time he changes his mind, and will keep trying until things are bettered.

We maintain that that is pure Spiritualism. Why? Because it penetrates beneath everything to the spirit; because it says: Parties, persons, vested interests, plunderers, rulers, leaders, names and badges are nothing; the only thing worth a thought being an actual improvement in the conditions of life. The true Spiritualist says: I insist upon the supremacy of the human creature, and of all that makes the human creature. The main thing is to make him free, happy, wholesome, content, and unhindered on his onward march.

Mr. E. W. Arnold, in an address to an American Spiritualist society, put it well when he said:—

Spirituality embraces all these graces, virtues and qualities that are attributed to the lowly Nazarene, such as peace and good-will toward our fellowmen; love for one another; morality, liberality, harmony, truth, and justice. Spirituality does not mean simply a profession of these virtues, but it is the possession of them. It is living them in our daily lives. They become a part of us. We absorb or embody them in our nature, at the same time crowding out and excluding the vices. Spiritual growth is soul growth; the development of that spark of the divine principle which all possess in a greater or less degree. It is the strengthening and building up of our spiritual natures. It is the unfolding and reaching out and seeking after that which is good. It is the cultivation and maturing the acknowledged virtues, and weeding out and discarding the vices. It is the uprooting of selfishness, greed and pride from the human heart, and substituting in their places brotherly love, good-will one toward the other. It is the cultivation of the spirit that prompts us to do to others as we would have others do to us. It is the cultivation of that which makes us willing to accord to others all the rights and privileges that we claim for ourselves. It is the cultivation of that which will harmonise with love, charity, truth and justice. Now the question is, are the social conditions that now exist conducive to the growth and development of these virtues or qualities? Are they such as will harmonise with them?

We think that is good sound teaching: but it lands us right in front of the enormous programme we indicated in the opening words of this Note.

The case of Trouillas, an ex-French soldier, who murdered one Sonillier, for no imaginable reason, and, probably, in a hypnotic trance, is again attracting attention. The murderer, after his crime, rushed into the street, and was picked up and carried away unconscious. The doctor pronounced him to be in a state of complete catalepsy. An incision was made in his body, but no blood flowed; needles were pushed into his flesh without any noticeable signs of sensation. Fourteen days after, he became conscious: and, when informed where he was, he calmly said, "How is it that I am in a hospital? Yesterday I was at the Café Couronne." He has been unable to remember anything of the horrible occurrence. Not the slightest reason can be discovered for the crime. We are not aware of the judicial result of the trial, if one has been arrived at, but the Court, in its preliminary inquiry, admitted the possibility of irresponsibility. It is immensely suggestive, as throwing fresh light upon the whole subject of crime and passion, real or seeming. Some future age may have upon its hands the tremendous duty of distinguishing between compulsion and crime. It seems to disclose a task of almost unendurable difficulty and solemnity.

A friend of ours bought, some months ago, a bottle of "Wild Cherry Sauce." Believing it to be both pleasant to the taste and useful for the throat, he procured a second bottle, and then noticed, at the bottom of a label, the following remarkable announcement: "Wild Cherry forms no part of the composition of this sauce." And yet, at the top of the label, stands the name, in large letters, "Wild Cherry Sauce." We sometimes think this "naughty world" is about half full of such things, but it is seldom as honest as the proprietor of this queer sauce. There are, for instance, plenty of churches which profess to be founded on belief in spiritual powers and inspirations: but, if we talk of spirits, they laugh—or pity!

How encouraging it is to mark the many roads that lead all things into the unseen! From the seen to the unseen is becoming the one assured fact of the century,—as true in the physical sphere as in the psychical. Nothing is lost. Change unceasing, promotion most frequent, but

annihilation never. The vibrations of the brain in life as well as the grey matter of it in what we call death pass beyond into the unseen. They transcribe themselves upon an ethereal medium, by which we are permeated and enveloped. All nature, within and without, is a kind of vast phonograph, which may repeat in other worlds the thoughts we think, as well as the deeds we do and the words we say, in this.

As a recent writer has reminded us, this is equally true of the moral sphere:—

Every act of ours becomes a fact, which in its turn becomes a force, a moral force which perpetuates itself forever. Human deeds, like human souls, are instinct with immortality. They never cease to be. They write themselves upon a material that is imperishable, and in characters that are indelible.

It is a thought of extremest gravity; and perchance, some day, when the human brain and conscience have got past the artificial religions of the Churches, this profound fact of all life may naturally constrain the Brotherhood to enter into the Kingdom of God.

Somebody has been interviewing a young Chinaman in order to question him about the rather widespread belief that the Chinese are the champion liars of this planet. The young Chinaman admitted that there was a good deal to say for that view, but he thought other people were about as bad. Here are a few of his reflections—carrying the war into the interviewer's camp:—

You are aware how full of lies is your social system. Invitations to call are followed by silent wishes that they will not be accepted. Those familiar with society are not often deceived, and act another lie by courteously pretending to accept what they know was not meant, and which they intend never to accept. You have heard how that young man, unfamiliar with social sin, accepted such a false invitation and was told by the ignorant servant, "Missus says she's out."

How many of your ladies would tell you the truth if you asked them their age?

I noticed somewhere that, "The tombstone is about the only thing that can stand upright and lie on its face at the same time," another of your jokes about lying, under the most solemn and sacred circumstances in the world. And yet *we* are the nation of liars!

I have thought very much of your business untruthfulness, and I have come to the conclusion that lying is carried to such an extent in business circles, and seems to business men so necessary to success, that the man who does it most and can do it neatest and best, without having it appear on the surface, is called—not by the name I would dub him—but *an enthusiastic business man*.

THE THEOSOPHICAL SOCIETY.

We have been asked to give publicity to the following resolutions which have been passed by the Bournemouth Lodge of the Theosophical Society:—

Resolved:—That the members of this Lodge are of opinion that the articles recently published in the "Westminster Gazette" disclose a *prima facie* case against the vice-president of the society, Mr. W. Q. Judge, of fraud upon his fellow Theosophists, and of a course of deception designed to give more prestige to himself; and they consider that the vice-president should not continue to lie under such a charge.

The members of the Bournemouth Lodge therefore urge that the Council, or Executive Committee, or a special general Convention of the Theosophical Society, should no longer delay to call upon Mr. W. Q. Judge to offer himself for trial by his peers on the charge of deceiving certain fellow Theosophists—conduct indefensible in common life, and insupportable in a society existing to promote a higher standard of morals and intellect.

Resolved also:—That copies of this resolution be at once sent to Mr. W. Q. Judge, to the president, the general secretaries, and to each Lodge and Centre in Great Britain.

So live with men, as if God saw you; so speak with God, as if men heard you.

SPIRITUAL SOLUTIONS OF PRESENT PROBLEMS.

By J. PAGE HOPPS.

THE POVERTY OF PESSIMISM.

(Continued from p. 579.)

It is a curious fact that the finest and most devoted workers of the world are the reverse of Pessimists. Pessimism is not, and is never likely to be, creative. Surely that is Nature's own verdict upon it. Nature does not vote for sterility and despair. Her truths and prophecies are all for life, advancement, and hope. Doubt, despondency, hopelessness, thwart and vex her. She must have Faith in order to work her will; for Faith is force, serenity, light, life: and, in that fact, Nature reveals one of her profoundest truths, and unveils one of her most precious prophecies.

Here, too, Tennyson exactly hits the mark. He makes his sage say:—

Let be thy wail, and help thy fellow men,
And make thy gold thy vassal, not thy king,
And fling free alms into the beggar's bowl,
And send the day into the darken'd heart.

And lay thine uphill shoulder to the wheel,
And climb the Mount of Blessing, whence, if thou
Look higher, then, perchance, thou mayest, beyond
A hundred ever-rising mountain lines,
And past the range of Night and Shadow, see
The high-heaven dawn of more than mortal day
Strike on the Mount of Vision!

The same animating message is found in a later poem, and perhaps in an extreme form. "Surrender yourself," he seems to say, "all hope and joy on earth are found in this." The extreme form is found in a poem, oddly enough called "Happy." A leper's bride seeks him out in his "hut on the solitary moor"; and, in spite of his passionate entreaties, approaches him, presses near to him, kisses him, and cries

In the name

Of the everlasting God, I will live and die with you.

There is the all-sufficing cure for haggling pessimism with its complaining that life is not a serener and more comfortable thing.

The answer to that shines out in the glorious gospel of the poem entitled "Wages":—

Glory of warrior, glory of orator, glory of song,
Paid with a voice flying by, to be lost on an endless sea—
Glory of Virtue, to fight, to struggle, to right the wrong—
Nay, but she aimed not at glory, no lover of glory she:
Give her the glory of going on, and still to be.

The wages of sin is death: if the wages of Virtue be dust,
Would she have heart to endure for the life of the worm
and the fly?

She desires no isles of the blest, no quiet seats of the just,
To rest in a golden grove, or to bask in a summer sky:
Give her the wages of going on, and not to die!

Mother Nature has her answer to the Pessimist, too. In a poem, entitled "The Progress of Spring," after a series of dainty pictures, comes the stately finale, driving home the exalted message:—

A simpler, saner lesson might he learn
Who reads thy gradual process, Holy Spring.
Thy leaves possess the season in their turn,
And in their time thy warblers rise on wing.

How surely glidest thou from March to May,
And changest, breathing it, the sullen wind,
Thy scope of operation, day by day,
Larger and fuller, like the human mind!

Thy warmths, from bud to bud,
Accomplish that blind model in the seed,
And men have hopes, which race the restless blood,
That, after many changes may succeed
Life, which is Life indeed.

Here is the genuine gospel of onwardness,—God's trumpet-call in an age which needs it,—by the mouths of

those who are always the truest teachers, the inspired poets, who save us from despair, lift us up from the mire and moaning of the beast, and show us things to come.

Here, too, we find the answer to another enemy in the gate;—materialism, which seems closely akin to pessimism,—meaning by materialism that which limits the real to what we know as matter, and denies to man any life beyond the present, and any faculties beyond the senses, or beyond those which depend on sensuous things. The Materialist prides himself on being practical. He does not know he is intensely limited, and is only practical because he confines himself to the poorest portion of his possessions. It is easy enough to be practical, if you restrict yourself to the washing tub, just as it is easy enough to be safe if you never venture out of the house. But it is very limiting. It is the poet who has always enlarged men's vision,

Lifting them out of the slime,
And showing them souls have wings.

Tennyson "holds the fort" for the coming man, who is going to be something better than a brutish or luxurious clod. He always has something to say about "evolution." The man of science is not the only inheritor of that word. The man of science is apt to confine it to the kingdom of earth: but the poet exalts it to the kingdom of heaven. A poem, entitled "By an Evolutionist," gives the strong keynote in the daring first line:—

The Lord let the house of a brute to the soul of a man.

That is the startling statement of the case as it appears to the poet. The Materialist says: Man is an improved animal: but still only an animal—a glorified gorilla, or refined pig. But the poet says that man is now something else—whatever he was. He has become a living soul—and he is now only the tenant of the body of a brute. Man is created; and the body is only the old muddy vesture of decay, able at any moment to be shaken off—without damage to the tenant.

The Lord let the house of a brute to the soul of a man,

And the man said, "Am I your debtor?"
And the Lord—"Not yet: but make it as clean as you can,
And then I will let you a better."

Then the man says:—

If my body comes from the brutes, my soul uncertain, or a fable,
Why not bask amid the senses while the sun of morning shines,
I, the finer brute, rejoicing in my hounds, and in my stable,
Youth and health, and birth and wealth, and choice of women
and of wines?

Then in age:—

What hast thou done for me, grim Old Age, save breaking my
bones on the rack?

Would I had past in the morning that looks so bright from
afar!

Done for thee? starved the wild beast that was linkt with thee
eighty years back.

Less weight now for the ladder-of-heaven that hangs on a star.

Then the ideal man speaks:—

If my body come from brutes, though somewhat finer than their
own,
I am heir, and this my kingdom. Shall the royal voice be
mute?

No, but if the rebel subject seek to drag me from the throne,
Hold the Sceptre, Human Soul, and rule thy Province of the
brute.

I have climbed to the Snows of Age, and I gaze at a field in the
Past,
Where I sank with the body at times in the sloughs of a low
desire,

But I hear no yelp of the beast, and the man is quiet at last
As he stands on the heights of his life with a glimpse of a
height that is higher.

Here we get another step on—in a sense, the final step. The broadening, brightening life here, always tending onward and upward, is to be followed by a still

grander broadening and brightening—by a life still onward and upward. Man is a soul. He only has a body. The real master of the house is the spirit-self, and that holds the keys of life, and will not be defeated when the body is defeated. It will only march out to the larger life beyond. All the really great poets teach it. Tennyson does, with a kind of indignation at the reverse suggestion—that man perishes with the body.

Spring and Summer, and Autumn and Winter, and all these old revolutions of earth,

All new-old revolutions of Empire—change of the tide—what is all of it worth?—

What the philosophies, all the sciences, poesy, varying voices of prayer?

All that is noblest, all that is basest, all that is filthy with all that is fair?

What is it all, if we all of us end but in being our own corpse-coffins at last,

Swallow'd in Vastness, lost in Silence, drown'd in the deeps of a meaningless Past?

What, but a murmur of gnats in the gloom, or a moment's anger of bees in their hive?

The dead are not dead, but alive.

Is there not an argument in this noble revolt against the doctrine of annihilation—this resentment of the soul at the suggestion that the body can be its coffin? Nature, in making man, has made him sane and sound: and, as a part of our make, this supremacy of the soul has come. What are we to say to it but that Nature has created, in saneness and soundness, an intuition, the assertion of which is not man talking in his sleep, but man announcing his Creator's purpose to the race? And so we see that the very impulse which nerves the soul to repudiate the desolate pessimism of the Materialist lights up the lovely path of faith.

Here, then, is the old message from the wondrous unseen:—Forward! It is God's call to man, and it will be—must be—obeyed:—to the sound of songs if we comprehend, to the sound of sighs and moans if we do not; but, in any case, Forward! "The yelp of the beast," as Tennyson says, will die out, and the man—man, at last fully evolved from the brute—evolved and severed—will mount "on the heights of his life"—first to the insight of pure faith, and then to the consummation, when he will walk by faith no more.

THE PHILOSOPHY OF A FUTURE LIFE.

Spiritualism has not only positively demonstrated a future life, but it has explained the philosophy and psychic methods of spirit intercourse; it has greatly liberalised the religious mind; it has encouraged the philanthropic reforms of the age, and it has given us a revised geography of the heavens and the hells. Mortals enter the future world with as absolute substantial bodies as we have here, only more refined and etherealised. There are different degrees of happiness there. Memory is the undying worm. There is intense suffering in those Cimmerian spheres. And yet God builds no hells; He burns no man's fingers here, damns no souls there. Men are the architects of their own hells; they reap what they sow. Every child born into this world is a possible archangel or a possible demon; his head touches the world of light, his feet the world of darkness. He is a moral being, having power of choice. Punishment follows sin; there is no escape. Divine punishment is disciplinary in all worlds. Christ still preaches to undeveloped imprisoned spirits. The angels call, and souls are constantly coming up through tribulation deep. The door of mercy is not shut; there is ever the opportunity of progress from darkness to light. God is love.—DR. J. M. PEEBLES, in "The Arena."

WRITTEN by John Page Hopps. Christmas Presents, beautifully printed and bound.—"PIGRIM SONGS," written during 40 years. With two portraits of the author. 3s.—"THE LIFE OF JESUS," for young disciples. 1s.—London: Williams and Norgate; or post free from 216, South Norwood Hill, S.E.

"OUR PHENOMENA: THEIR PLACE AND USE."

At the Cavendish Rooms, London, W., on Sunday last, under the auspices of the Marylebone Society of Spiritualists, Mr. J. J. MORSE was the instrument for the delivery of a fine address under the above title.

The lecturer said that the phenomena of Spiritualism, by their strangeness and obscurity of the laws and principles involved in their operations, were ever likely to be a fruitful cause of mischief and misunderstanding so long as ignorance of spiritual things was the prevailing characteristic of modern material education. A great cry was being raised as to the need of a proper and complete education for the children of to-day; but it was to be remembered that just in proportion as the tendency of the present time was to the exaltation of a peculiarly secular education, there was comparatively a decline going on in what might be called the spiritual education of the world. By spiritual education, of course, was meant a practical knowledge of man's spiritual nature and destiny. So long as there was this admitted ignorance concerning the inner nature of man, and the relationship subsisting between the two great states of being, so long the phenomena of Spiritualism, strange in nature and source, would be the playground of the harpy, the phenomonalist, and the charlatan.

The lecturer then referred to the recent unfortunate exposures, remarking that they came as a verification of the saying that some people would steal the livery of heaven to serve the devil in. It was part and parcel of the experience and practice of everyday life that impostors existed and had to be encountered, but when some poor wretch, who thought to reap a few ill-gotten guineas by simulating spiritualistic manifestations, was pounced upon and caught *in flagrante delicto*, what howls of indignation arose from the thoughtless! People were prepared for and expected fraud and imposture in all other departments of human life, but that it should exist in the séance room seemed to strike them with an unreasonable amazement. If the world knew what were the facts concerning the phenomena, and had resolved some of the difficulty and obscurity into knowledge through experience, it would not be so easily fooled, as sometimes happened to be the case to-day. Who, asked the lecturer, was responsible for the dense ignorance that prevailed concerning the truths of man's spiritual nature and destiny? Not the spirits nor the Spiritualists. The responsibility lay with the so-called spiritual pastors of the community, the *soi-disant* teachers of religion, who were unable to fulfil their functions because they did not possess the knowledge upon which that teaching should be based. The aristocracy of intellect—the great minds of science and philosophy—had long deserted the ministrations of these blind teachers, and taken refuge either in the blank negations of Atheism or the more cautious attitude of the Agnostic. Hence the doctrines of the ecclesiastic swayed, as a rule, only the narrower intellects of those who were willing to accept tradition as evidence, and authority as the test of truth.

Dealing with the uses of phenomena, the lecturer cited amongst other phases of utility, their evidential value in relation to the demonstration of the continuity of human existence, their service as extending the domain of scientific achievement and research, and their use as affording to bereaved individuals comforting assurance as to the state of their departed friends, and refreshing the weary and sad of earth with the consolations of the great beyond. The value of the phenomenal evidences of Spiritualism could not be over-estimated. Without its phenomena, Spiritualism would sink into a mere abstract and speculative philosophy, denuded of all those elements of progress and vitality which it now possessed. The phenomena of Spiritualism, said the lecturer, demonstrated the honesty of the peoples of the past. The world had never been entirely without the presence of the angels and the demonstrations of their power. In this connection the speaker made an effective point by contrasting the condition of the mediums of the ancient religions (the sybils, seers, prophets, and priests, who, clad in rich vestments, were maintained in honour in the temples, secluded from the jarring cares of the world and held in awe and reverence) with the condition of the mediums of to-day, who, without the security, the privileges, and the honours of their fore-runners of ancient times, had to mix in the world's life and endure its "envy and calumny, and hate, and pain."

The speaker then descanted upon the place of the phenomena, but to this portion of his discourse we have not space to do justice, further than by quoting his opinion that these

should be regarded as the essential bases of Spiritualism (demonstrating a personal, rational, and natural immortality), and that although they would be always subordinate to its philosophy, yet it could not be too strongly insisted upon that they formed the foundation-stone of that philosophy.—D.G.

WITCHCRAFT IN SCOTLAND. 1570 TO 1663.

BY EDINA.

VII.—THE CASE OF BARTIE PATERSON.

This is one of the leading cases of prosecution for witchcraft which stain the annals of the early part of the seventeenth century. In the year 1607, this person, who appears to have resided at New Battle, about six miles from Edinburgh, was indicted for sorcery, witchcraft, and incantations, and the curing of disease by unlawful acts. Bartie Paterson undoubtedly believed that he had the power to cure disease, as is evident from the proceedings at the trial; but it is certainly open to doubt whether he possessed any psychic gifts whatever. Indeed, he seems to have been one of a somewhat numerous class of persons existing at this period in the northern kingdom who imagined that by the use of cold water, herbs, and the invocation of the name of the Trinity, all the diseases to which flesh is heir would speedily be charmed away.

The first charge made against this person was that he had cured a man named James Brown, in Turndyke, of disease by going to his bedside, making him sit on his knees for "three several nights," and each night thrice nine times "to ask his health of all living wichts (persons) abune (above) and under the earth in the name of Jesus." Thereupon this sick man was ordered to take "nine pickles (small handfuls) of wheat, nine pickles of salt, and nine pieces of rowan tree," and to wear these on his body "for health." This appears to have been all the sorcery and incantation in the matter, and the report does not disclose whether this peculiar combination of salt, wheat, and rowan-tree had any ameliorative effect on the patient or patients.

A further general charge was made against the panel of abusing the people. The "abuse" appears to have consisted in his taking quantities of cold water from the water of Dow and Loch Drumlanrig, whereby he in particular was said to have cured "his ain bairn." The record states that a part of the cure consisted in casting a portion of the child's sark (shirt) in the loch, and leaving it there; and quaintly states that "If onything came out of the loch the patient convalesced, if not he would die," meaning thereby, I presume, that any abnormal appearance or apparition being thereafter observed rising out of the water would assure the completion of the cure. The accused appears to have had a strong belief in the efficacy of the water above-mentioned as a curative agent, for I find the indictment makes a further charge against him of carrying such water to man and beast in the country, particularly to Alexander Clarke, residing in the parish of Crichton, for his health. His instructions for the use of the water appear to have been as follows: The patient was reverently to lift the "stoup" (pitcher) to his mouth and before drinking it to say thrice nine times, "I lift this water in the name of the Father, the Son, and the Holy Ghost, to do g'uid to their health for whom it is lifted." The record contains no synopsis of the evidence of any of the witnesses examined in the case; but the charges are so specific that it is certain some testimony was adduced in support of the allegations of the public prosecutor.

A further charge was preferred against Paterson for using charms for the cure of cattle. The charms simply appear to have consisted in the invocation of the name of the Trinity, and the repetition of the following formula over the animals:—"I charme the for Arrow schot, deer schot, windo schot, eyeschot, for lung schot, for liver schot, tung schot, ear schot, all the meast (most) in the name of the Father, the Son, and the Holy Ghost."

It has to be noted that, so far as appears from the proceedings (1) no torture seems to have been used against Paterson to make him confess—a marked improvement on the earlier trials; (2) that his Satanic Majesty does not appear to have had any connection with the several acts of sorcery and incantation; and (3) no charge is preferred against the accused for trafficking with evil spirits. His sole crime and offence in the eyes of his prosecutors seems to have been that he undoubtedly had a strong

belief in the efficacy of certain waters as curative agents, provided they were reverently partaken of and the name of the Trinity invoked during their consumption. So sunk in superstition, however, were the accusers of this poor man that they submitted the charges to the arbitrament of an assize, while the jury were so ignorant and so infamous that they brought in a verdict of guilty on all the counts in the indictment, and this unfortunate healer was sentenced to be strangled at the stake and his body to be thereafter burnt to ashes, which dire decree was duly carried into execution immediately after sentence.

This case has been given as only one of many tried at this period where the crime (!) of the accused simply consisted in endeavouring to cure disease by means of water and herbs, combined with a little religious invocation, and it is sad to think that a public prosecutor and a Scotch jury could be found, even at that dark period, so ignorant and so bloodthirsty as to compass the destruction of Bartie Paterson for trying in his poor and simple way to alleviate or charm away disease among his brethren at a time when the art of healing may be said to have been in its infancy.

MAN IMMORTAL.

Observe that belief in a future state does not by any means begin with Christianity; it is as deeply rooted in the human soul as the belief in a God. It is found here in considerable strength, there faint and indistinct, but in some sense it is pretty well universal. The honour so widely paid to the graves of ancestors is a natural expression of belief in their survival after death. Those tombs in Etruria, upon which the earliest art of Italy lavished its best, they did not merely mean that the dead lived on in the memory of the survivors; they meant that, in the belief of the survivors, the dead actually lived in another world, and had, according to the rude notions of the time, to be honoured and provided for. It was this belief which made an ancient Egyptian deem the due embalming and preparation of his mummy the most important thing that could happen to him; it was this belief which built the Pyramids, which conferred its strange power on the ancient Egyptian priesthood, who were much less active ministers to the living than accredited guardians of the dead. It was this faith in immortality which rendered the Greek mysteries of Eleusis so welcome to those upon whom the old popular religion of the country had lost its power, and which made great thinkers, such as Plato, at least in their higher moods, capable of thoughts, capable of aspirations, which Christians in all ages welcome as anticipations of their own. For without a revelation man suspects, cannot help suspecting, if he does not always certainly know himself to be an undying being. He has, to begin with, this idea of immortality in his mind. Whence did he get it? He sees all around him the incessant energy of death; he knows that he is on the road to die; he calls himself in nearly all the known languages of the race a mortal, just as if this predestination to death was his governing characteristic; and yet he has within him a consciousness of which he cannot divest himself, that he is also something that will not, cannot, die with the death of the body.—LIDDON.

MR. JESSE FRANCIS SHEPARD.—We take the following from last Saturday's issue of an English paper published in Dresden, entitled, "The Dresden Advertiser, or Stranger's Guide to Dresden": "This celebrated singer and pianist, who has been giving drawing-room concerts in Berlin for the past two months, came to Dresden last week by invitation of the King and Queen, and on Monday evening last gave a Court performance at the Palace in Strehlen. Mr. Shepard had the honour of opening the 'Winter Garten,' in the Palace, which has just been finished. Besides their Majesties there were present: Their Royal Highnesses Prince Georg, Princess Friedrich August, Princess Mathilde and Prince Albert; the Minister of War and family; the Minister of State and wife; the Prussian Minister; Mrs. and Miss Strachy (wife and daughter of the British Minister); and the officers and ladies and gentlemen of the Court. After the concert their Majesties and all their guests passed into the dining-room, where supper was served; and conversation was carried on in the adjoining drawing-rooms until their Majesties retired. Two days later their Majesties sent Mr. Shepard a magnificent ring composed of a ruby surrounded by diamonds, as a souvenir of this memorable evening."

Those who educate us should imitate our guardian angels; suggest nothing to our minds but what is wise and holy; help us to discover every false judgment of our minds and to subdue every wrong passion in our hearts.

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EDITOR E. DAWSON ROGERS,
Assisted by a Staff of able Contributors.

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A Journal of Psychological, Occult, and Mystical Research.

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EXTERNAL AND INTERNAL VISION.

We lately gave a summary and criticism of Dr. Hensoldt's curious article in "The Arena," on Thibet as the shrine and centre of Occult Science; and we ventured to suggest that there was room for a considerable discounting of the good Doctor's wonders; still leaving quite as much as any ordinary digestion could assimilate. We are naturally pleased to see our view strongly endorsed by no less a personage than an expert in Occultism who has "devoted more than twenty years to the careful study of occult philosophy and psychic phenomena under conditions most favourable to the acquisition of exact and definite knowledge along those lines, and for nearly half that time has been a regularly admitted member of that mystic order which alone could invest him with authority to speak upon the subject under consideration."

The writer expressly disclaims any wish to impeach, in the smallest degree, Dr. Hensoldt's good faith and honesty of purpose. But he points out that the Doctor is not an initiate, that he speaks only with the authority acquired by personal observation "from a strictly external point of vision"; and that he has drawn some conclusions and presented some interpretations which do injustice to the Mystic Brotherhood as well as to their philosophy.

Dr. Hensoldt had extracted from the Occult teachings the doctrine that matter is a sheer illusion. Again and again, he makes the Brotherhood responsible for such statements as this:—

What you have to get rid of, in the first instance, is this fundamental delusion of *matter*. There is no such thing as matter. What you call the external world is no more real than the shadow of yonder rock. The things which you seem to behold around you are simply the products of your own mind.

In only a limited sense can that be true. The mind is truly only conscious of its sensations or states; and what we call "matter" does not probably convey to us any adequate report of itself; so that *what is reported* is a kind of illusion; but the external reality, however badly reported to us by the mind, must nevertheless be there. So says our critic of Dr. Hensoldt.

For an Occult brother, this critic is refreshingly amusing. Dr. Hensoldt reports as follows what was said to him on one point: "We (Hindoos) live on rice, and most of us are satisfied with one meal a day. A teacup full of boiled rice, with a little salt, is all that we need in the line of food. One piece of cloth, which will last us for years, is all the raiment we need, and, as for shelter, why a few bamboo sticks thatched with palm-leaves will more than suffice." But that will not do, says the Occult brother, if matter is a sheer illusion. In that case, the Hindoo should have said: "We imaginary beings

(Hindoos) think we live on a cereal fantasy (rice), and most of us imagine ourselves satisfied with one such delusion (meal) a day. An illusion (teacup) full of boiled cereal fantasy (rice), with a little epiphany (salt) as an imaginary condiment with which to fool our supposed sense of taste, is all we need in the line of gustatory deception (food). One piece of misconception (cloth) which will last us for a number of delusions of time (years), is all the nothing (raiment) we need. And as for the phantom (shelter), why a few bamboo imaginations (sticks) thatched with palm-nonentities (leaves) will more than suffice."

This is excellent fooling, and if the thirty-three "active living masters of the Inner Temple of the Mystic Brotherhood" are like this (shall we say?) one, we hope they will include the Editor of "LIGHT" among the investigators about to be "chosen" to receive "exact and complete information."

In the course of his inquiry, after being told that matter was a delusion, Dr. Hensoldt said, with astonishment, "Do you really mean to say that these eternal hills and the fertile plains beyond have no existence except in my own mind?" In reply, the great Coomra Sami, after turning upon him a singular look, and waving his hand, said: "These eternal hills, where are they now?" What followed, Dr. Hensoldt shall tell us:—

And as I turned my gaze from the adept's eyes in the direction of the snow-clad Himalayas I was amazed to find myself gazing upon vacancy; the eternal hills and the fertile plains had vanished into thin air, and nothing was before me but a vast expanse of space; even the solid rock beneath our feet seemed to have disappeared, although I felt as if treading some invisible ground. The sensation was weird in the extreme, and the illusion lasted fully eight or ten minutes, when suddenly the outlines of the hills came faintly to view again, and before many seconds the landscape had risen to its former reality.

Of course that was not necessarily an experiment which demonstrated the unreality of matter: it was a simple case of hypnotism or suggestion, and only demonstrated the slippery character of the senses, for which, as our Occult critic hints, you need not go all the way to Thibet.

But Dr. Hensoldt's critical initiate turns the tables upon him with a will. He says:—

Instead of believing or teaching that "there is no such thing as matter," or that "what we call matter exists only in the mind"—the very foundation-rock upon which the superstructure of their (the Mystic Brotherhood's) entire philosophy rests, is the great, universal truth that *matter* exists everywhere. Not only is the physical universe a universe of matter, but the same is equally true of the world of spirit. Both are material in the most exact and literal meaning of that word. The spirit of an individual is as truly a material organism as is the physical body which envelops it. Both are matter; the one physical and the other spiritual. "Physical material" and "spiritual material" are, in truth, the identical terms employed by the masters to distinguish between the two worlds of matter.

Surely this is a question of mere definitions of words. By "matter," we suspect our Occultist means reality, and not "moonshine," just as Paul meant reality when he talked of "natural" and "spiritual" bodies. What we call "matter" may be nothing but a manifestation of spirit, but, even so, "matter" is, for the time being, tremendously real. So is spirit, which we know mainly, if not entirely, under material forms and conditions. This being so, we can understand why even an Occultist can talk of "the two worlds of matter," though he might just as well have talked of the two worlds of spirit.

These two forms of matter are distinguished by different characteristics, such as "Degree of fineness" and the "Rate of vibratory motion of the atom in the compound." In regard to each of these characteristics, matter can be followed until it escapes from all our physical tests, and passes "across the border line of purely physical material into the land of spiritual matter." The purely physical scientist

or physicist is then powerless. Matter has got beyond him, as both too rapid and too fine. "At this point," says our Occult student:—

"The spiritual scientist—the Master—takes up the thread of science and carries it forward past the border line of *physics* into the land of *psychics*. In his ability thus to view the subject from both worlds, his great advantage is inconceivable to one whose vision is limited to the world of purely physical things. At this line, running between the two worlds of matter, he sees every law of physical matter joined to its correlative law of spiritual matter. The chain of law is thus unbroken. It runs from one universe of matter directly across into the other without interruption; and, in this splendid continuity, he recognises the majesty, the power and the glory of this—the universality of law."

We are more than willing. By humblest medium or by loftiest "Master" in London or Thibet, only let the thing be done. That is our main concern.

THE MYSTERIES OF MEDIUMSHIP.

We propose to commence, in our next issue, the report of interviews with which our Special Representative has lately been favoured by Miss Florence Cook. The narrative will be accompanied by a portrait.

LONDON SPIRITUALIST ALLIANCE.

On Monday evening last, at 2, Duke-street, Adelphi, the Rev. J. Page Hopps gave an interesting address on "Dreams," with some personal experiences. We hope to publish further particulars in our next week's issue.

At 7 o'clock on Monday evening, December 17th, Mr. E. W. Wallis, of Manchester, will give a trance address on "Life Problems in the Light of Spiritualism," followed by answers to questions.

MRS. WILLIAMS OF NEW YORK.

We have received a parcel from Paris containing the "stock-in-trade" of Mrs. Williams, captured on the occasion of the recent exposure. The articles may be inspected by Spiritualists at 2, Duke street, Adelphi, W.C., between three and five o'clock on the afternoon of Tuesday next. They are interesting, if only as an object-lesson in the methods of fraud, and as showing how readily people may be deceived who fail to insist on the strictest test conditions at all séances for physical phenomena. Such laxity is a direct encouragement to mere pretenders, and a grievous injustice to honest mediums.

GRATEFUL ACKNOWLEDGMENTS OF HUMAN KINDNESS AND SYMPATHY.

To the friends—now numbering over a hundred, who have sent me letters of tender sympathy in my hour of the deepest affliction of my life,—my loss on earth of the noble husband who was my strength, my companion, my very life and being in this hard struggling world, I hereby ask permission to tender the warm thanks which I simply cannot write.

May all and each of my loving correspondents find their generous efforts at consolation returned to them in their own hours of suffering and affliction, is the prayer of their grateful friend,

EMMA HARDINGE-BRITTEN.

The Lindens, Humphreys street,
Cheetham Hill, Manchester.

SERMONS FOR OUR DAY. By John Page Hopps.—Suitable for Spiritualist meetings. In parts, 2d. each. Each part contains two sermons. Post free from Oak Tree House, South Norwood Hill, London. Twenty Sermons, bound in handsome cloth, 2s.

SCIENCE AND SPIRITUALISM.

ADDRESS DELIVERED AT ST. JAMES'S HALL, LONDON, ON SEPTEMBER 27TH, 1894, BEFORE THE MEMBERS AND FRIENDS OF THE LONDON SPIRITUALIST ALLIANCE, BY PROFESSOR W. F. BARRETT, F.R.S.E., &c.,
Professor of Experimental Physics in the Royal College of Science for Ireland.

(Continued from p. 565.)

In connection with this part of our subject it may be interesting to ask why the physical phenomena of Spiritualism should apparently have an *ebb and flow*? Once they were more abundant than they are now. Was that due to the fact that we have grown more clever in detecting fraud? I have heard the scarcity of mediums put down to the existence of the Society for Psychical Research. There is, I dare say, a good deal of truth in that; the stricter methods which, I think wisely, that Society have adopted have no doubt eliminated much that passed as evidence amongst Spiritualists, and also cleared off a number of those detestable professional rogues who prey on the grief and credulity of mankind. In former times the burning of witches no doubt cleared away some of these persons, but doubtless many who had genuine mediumistic gifts also perished.

On the whole, I am more and more inclined to believe that when the public mind is prepared to receive evidence of Spiritualistic phenomena, that evidence will be forthcoming. There is already a recrudescence of these phenomena on the Continent, the most notable being the case of Eusapia Paladino, to which I have referred. Of course the easy gibe is that when people are such idiots as to believe the unbelievable they will find plenty of impostors to trade on their credulity. But when a great array of disciplined and educated minds accept the belief we hold, as we shall probably see in the near future, the idiots are more likely to be found in those who ignorantly deny that to which they have never given five minutes' study. To some extent, perhaps more largely than we think, we do create our own world. Our ideas and wishes project themselves on the unseen and come back to us as realities. It is so with all the great achievements in politics and science. The works wrought by faith have been almost as wonderful in science as in religion, and the eleventh chapter of the Hebrews is one which scientific men would be the last to deny.*

It has become so integral a part of modern scientific thought to regard matter and mind as distinct entities that we forget that this common dualistic conception may be an entirely fallacious idea. Just as language is the manifestation of thought and indissolubly connected with it, so matter may be only the manifestation of spirit. We know that force and matter are inseverable, and even unthinkable apart, just as thought and language are; and it appears to me highly probable that spirit and matter are essentially one. The analogy of thought and language, things which, though different, are also essentially one, supports this idea. This analogy is due to, and has been ably worked out by, a suggestive writer in a recent number of the "Contemporary Review" (September, 1894). The

* Another reason for the fluctuations in the recurrence of Spiritualistic phenomena might be urged. Just as the earth encounters or escapes from meteoric showers as it sweeps through different portions of space, so it might be said that there may be regions of space more prolific in, or more adapted to, the manifestations of these spiritual phenomena. The awakening interest in psychical matters may on this hypothesis be attributed to the telepathic impact of a few scattered spiritual meteorites, the outliers of the main body that we shall presently encounter. But this is very improbable; space and time exist in our human conceptions, but I doubt if they have a similar definite existence in the spiritual world.

Whatever be the explanation of the fitfulness of the phenomena, obviously the right course is to seize every opportunity for critical investigation when it occurs. Nothing can excuse the wilful scientific neglect, in spite of all Mr. Crookes' brave efforts, exhibited in the case of D. D. Home; it may be a century before so marvellous a psychical organisation as Home's again occurs.

monistic view of the universe is one that has long ago been propounded, and is held by some of the profoundest thinkers at the present day. It is not unlikely to become more generally accepted during the next century, which will probably be as noted for its mysticism as the present is for its materialism. Be this as it may, I believe that it is neither to place nor time, but to our states of mind, the collective ideas of the generation, that we must look for the prevalence or otherwise of the phenomena we are discussing. Furthermore, with a slight change in the point of view of science, it is possible we may see as rapid a change of opinion with regard to Spiritualism as we have seen in regard to other subjects in our own time.

In fact, we are, I venture to think, on the eve of a great change in public opinion with regard to the whole class of psychical phenomena. I think you will admit with me that the Society for Psychical Research has largely contributed towards this better state of things. Though many of you who have long ago obtained for yourselves conclusive evidence of some of the facts we are re-discovering, are naturally inclined to think our methods over cautious and our progress slow, yet even such will, I am sure, agree that the Society has achieved a success and has won a position which is unique. This result is in no small measure due to the wise counsels of Professor and Mrs. Henry Sidgwick and the zealous and brilliant work of Mr. F. W. H. Myers, and of our departed friend Mr. Edmund Gurney. Some of us know a little of the disinterested courage, the eminent fairness, and the self-sacrificing labour which our distinguished friends have brought to the study of these difficult problems, and I am sure you will allow me to interpret your applause as testifying to the grateful esteem and appreciation in which you hold their names.

Surely it is significant of the coming change when we find one of the most distinguished statesmen of the day (who by common acclaim will in time be our Prime Minister), the Right Hon. A. J. Balfour, stating in his recently published Presidential address to the Society for Psychical Research, that—

I think the time has now come when it is desirable in their own interests, and in our interests, that the leaders of scientific thought in this country and elsewhere should recognise that there are well attested facts which, though they do not easily fit into the framework of the sciences, or of organised experience as they conceive it, yet require investigation and explanation, and which it is the bounden duty of science, if not itself to investigate, at all events to assist us in investigating.

All arbitrary limitations of our sphere of work are to be avoided. It is our business to record, to investigate, to classify, and if possible to explain, facts of a far more startling and impressive character than these modest cases of telepathy. Let us not neglect that business.

If many are animated by a wish to get evidence, not through any process of laborious deduction, but by direct observation, of the reality of intelligences not endowed with a physical organisation like our own, I see nothing in their action to criticise, much less to condemn.

If I rightly interpret the results which these many years of labour have forced upon the members of this Society, and upon others not among our number, who are associated by a similar spirit, it does seem to me that there is at least strong ground for supposing that outside the world (as we have, from the point of view of science, been in the habit of conceiving it), there does lie a region . . . in regard to which some experimental information may be laboriously gleaned.*

If it is not impertinent for me to say so, these are brave and noble words, and when generally known (and I am surprised more public attention has not been directed to them) they cannot fail to produce a profound effect. But you have only to look at the many famous names among those who have given in their adhesion to the Society for Psychical Research to realise the great change of thought that has already begun. Foremost men of science in England, such as Lord Rayleigh, and Professors Lodge, Ramsay, Rücker, and Macalister; and in America Professors Langley, Pickering, Bowditch, W. James, and Stanley Hall; and on the Continent Professors Lom-

broso, Richet, Janet, Bernheim, Wagner, and others equally famous, are all members of the Society for Psychical Research, as was also the late Professor Hertz, "the lustre of whose name," as Mr. Balfour remarked, "added dignity to our proceedings." Nor have the more enlightened clergy held aloof. When we find the more such eminence, learning, and piety as the late Bishop of Carlisle and the present Bishop of Ripon becoming Vice-Presidents of the Society, and other scarcely less honoured ecclesiastics of all denominations, to the number of eighty, amongst its members, it looks as if we were getting almost too respectable. Certainly the whirligig of time brings its revenges. What does the shade of Dr. Carpenter and of the Rev. Hugh McNeill say to these things? But amidst this galaxy of names do not let us forget the brave pioneers who so conscientiously and laboriously led the way: Elliotson, Esdaile, Gregory, Dale Owen, W. Howitt, Edmund Gurney, and not least Stainton Moses, with many others, besides our distinguished friends still amongst us, such as A. R. Wallace, W. Crookes, and C. C. Massey.

I have dealt in this paper exclusively with Spiritualistic phenomena, as it was not my intention here to treat of other subjects of psychical research, most of which are of a less startling character and some of which, like mesmerism and telepathy, are, in my opinion, as fully established as many of the well accepted truths of science. We have added enormously to the weight of evidence since Schopenhauer wrote: "Who at this day doubts the facts of mesmerism and its clairvoyance is not to be called sceptical but ignorant."* And this remark would now apply to other branches of our inquiry. Deeply interesting scientific problems lie before us in the immediate future. I can only hint at some of these.† In thought-transference is it the idea or the word that is transmitted; is it the emotion or the expression of the emotion? I believe it is the former. But if so, may not this afford a hint towards the possibility of an interchange of thought amongst men in spite of differences in language? Language is but a clumsy instrument of thought, "consisting as it does of arbitrary signs, it is a rudiment of a material system";‡ and we may expect it to disappear under the action of evolutionary forces. For how much more perfectly should we be able to transmit complex ideas and subtle emotions by the naked intercourse of minds than by the mechanism of speech. Or again, may not the animals share with man this power? We know that domestic animals often perceive apparitions, and are frequently keener in their perception than man. It is worth trying if animals are open to telepathy; see if a favourite dog, for example, will respond to the unuttered call of his name. The habits of ants and bees seem to indicate the possession of a mode of communication unknown to us. If our domestic animals are in any degree open to thought-transference, may we not thus get into somewhat closer communion with them? §

But leaving aside such speculations, the wider recognition of the fact of thought-transference will inevitably lead to its culture and development. Does it not already play some part in the growing sense of sympathy and humanity we find in the world around? But if it were as common here among men, as it is doubtless common in the intercourse of the spiritual world, what a change would be wrought! Involuntarily sharers in one another's pleasures and pains, the brotherhood of the race would not be a

* Schopenhauer, "Versucht über Geisterschen."

† In some public lectures on Thought-transference, given upwards of ten years ago, I first suggested the ideas embodied in the latter part of this paper. Isaac Taylor, in his "Physical Theory of Another Life," written nearly fifty years before telepathy was heard of, has, I find, on some points anticipated me, though I was unaware of this till quite lately. Professor H. Drummond, in his recent work, the "Ascent of Man," has also the same idea as I. Taylor. In an Appendix I have given quotations from both these authors.

‡ Isaac Taylor, "Physical Theory of Another Life," p. 102.

§ And thus help to uplift them, bringing them nearer that redemption which we are told "the whole creation awaiteth" at our hands.

pious aspiration or a strenuous effort, but the reality of all others most vividly before us; *the* factor in our lives which would dominate all our conduct. What would be the use of a luxurious mansion at the West End and Parisian cooks if all the time the misery and starvation of our fellow creatures at the East End were telepathically part and parcel of our daily lives? Would that this state of human responsiveness were granted to the race even for a day—it would be unbearable much longer—how the coffers of our philanthropic societies would overflow—for a time! It may be that telepathy is the survival of an old and once common possession of the human race that has fallen into disuse and almost died out from its inconvenience, and its development awaits the arrival of the millennium.*

In spite of all these interesting questions, still I hear, and have often addressed to me, in relation to Spiritualism, the old cry, "*Cui Bono?*" When all is said and done, and the facts we are slowly accumulating are generally recognised and accredited, what will be the gain? None at all to the ignorant Peter Bell, to whom a primrose by the river's brim will only excite regret that he cannot eat or drink it; none to the simple, contented heart; none to those saints whose supreme faith has enabled them to transcend all earthly doubt, and who daily "live as seeing Him who is invisible"; but very much to the rest of mankind, in whom most of us are included. For, as the learned Dr. Glanville says in the dedication of his famous "*Saducismus Triumphatus*," "these things relate to our biggest interests; if established, they secure some of the outworks of religion, and regain a parcel of ground which bold infidelity hath invaded." But our scope is wider than Glanville had before him, and our philosophical need is greater. A false and paralysing materialistic philosophy must either disappear or be reconstructed, when the phenomena we attest can no longer be denied; and so, too, the popular assaults on the Christian religion, based on its incredibility, will be deprived of most of the force they now possess in unthinking minds. It is obvious to the meanest intellect that the most profound change in human thought that has occurred since the Christian era will, in all probability, follow the general acceptance by science of the position taken up by Spiritualists. Faith will no longer be staggered by trying to conceive of life in the unseen; death will no longer be felt to have so icy a grip over even Christian hearts; the miracles of the Old and New Testament will no longer seem to be the superstitious relics of a barbarous age; the "prayer of faith" will no longer find an adequate explanation in the subjective response it evokes, nor the "Word of the Lord" in mere human aspiration. On the contrary, if, as I hold, telepathy be indisputable, if mere creaturely minds can, without voice or language, impress each other, the Infinite and Over-shadowing Mind is likely thus to have revealed itself in all ages to responsive human hearts. To some gifted souls were given the inner ear, the open vision, the inspired utterance, but to all there comes at times the still small voice, the faint echo within us of that larger Life which is—here a little and there a little—expressing itself in humanity as the ages gradually unfold.

But even to those who prefer to regard these phenomena from a purely scientific aspect there will be great gain. As Schopenhauer has said:† "The phenomena under discussion are, at least from a philosophical standpoint, of all facts presented to us by the whole of

* Owing to the use of the phrase *thought-reading*, the absurd idea is prevalent that thought-transference means reading all the thoughts in another's mind. Only the dominant idea in the agent's mind is passed on to the percipient, and that apparently requires an effort of will, so that fetching one another's thoughts is not possible, and the sanctity and privacy of our minds must always be within our power and possession, so long as we retain our true self-hood.

† Schopenhauer is here speaking of mesmerism and clairvoyance, but his observation applies still more emphatically to the phenomena of Spiritualism. The passage is from the "*Versucht über Geistessehen*," and is quoted in Du Prel's "*Philosophy of Mysticism*," translated by Mr. Massey.

experience, without comparison the most important; it is therefore, the duty of every learned man to make him self thoroughly acquainted with them." I have already alluded to the possible solution which they afford of many perplexing, and at present inscrutable, scientific problems, the opening up of new regions of fruitful experimental inquiry, the impulse they will give to a truer psychology and a healthier philosophy. But more than this, they will tend to bring more forcibly before our minds the solidarity of the race, the immanence of the unseen, the dominance of thought and spirit—in a word, the transcendent unity of nature. Our scientific as well as our political memories are short-lived. We only see vividly that in the midst of which we live. *What has gone before us is as if it had not been and never could be.* So the science of to-day forgets, as has been well said, "that the tendency of all the earlier systems of physical philosophy was to supernaturalise natural actions, whereas the tendency of modern science is to force into the phenomenal world that which must ever be ultra-phenomenal. The older writers on physical science delighted in symbolical designs in which the forces of nature were represented each at his appointed work, and over all they placed a cloud from which issued the hand of God, directing the several agents of the Universe, and introducing harmony into their various actions."* The symbol is not unjust:

"All are but parts of one stupendous whole,
Whose body Nature is and God the soul."

Or, as Coleridge says:

'Tis the sublime of man,
Our noontide majesty, to know ourselves
Parts and proportions of one wondrous whole!
This fraternises man. . . . But 'tis God
Diffused through all, that doth make all one whole."

We are not isolated in or from the great Cosmos, the light of suns and stars reaches us, the mysterious force of gravitation binds the whole material universe into an organic whole, the minutest molecule and the most distant orb are bathed in one and the self-same medium. But surely beyond and above all these material links is the solidarity of mind. As the essential significance and unity of a honeycomb is not in the cells of wax, but in the common life and purpose of the builders of those cells, so the true significance of nature is not in the material world but in the *Mind* that gives to it a meaning, and that underlies and unites, that transcends and creates, the phenomenal world through which for a moment each of us is passing. "The things which are seen are temporal, but the things which are unseen are eternal," and so

"We hope
That in a world of larger scope,
What here is faithfully begun
Will be completed, not undone."

P.S.—Since writing this paper I have read a book, which I have had on my shelves for a long time but had never read before, Epes Sargent's "*Scientific Basis of Spiritualism*," and although on some points I do not wholly agree with the author, yet on the whole the book strikes me as one of the best and most useful works in the whole literature of Spiritualism. There is another valuable work, of a different order, to which I wish to express my indebtedness, and would fain hope it will meet with wider recognition in years to come; that is Dr. Du Prel's "*Philosophy of Mysticism*," which has been, with loving labour, so admirably translated by Mr. C. C. Massey, not the least valuable part of the work being the translator's own suggestive and scholarly preface.

[Professor Barrett's paper will shortly be issued in a separate form, together with a few appendices, one or two of which we hope to give next week. Further particulars will be announced in due course.—Ed. "LIGHT."]

* Rodwell. Preface to "Dictionary of Science," p. xxviii.

THE MYSTERIES OF MEDIUMSHIP.

DAVID DUGUID.

SPECIALLY WRITTEN FOR "LIGHT" BY MR. JAMES ROBERTSON.

(Continued from page 581.)

In August, 1890, the wife and daughter of the gentleman who has supplied the columns of "LIGHT" with so much valuable matter under the *nom de plume* of "Edina" came to Glasgow. "Edina" had been promised by spirits the portrait of a little son; but, though his medium daughter saw the child clairvoyantly, other forms came on the plates, and so they had to go away disappointed. A second attempt was made in Glasgow with no better result, though some of the dead child's toys were brought, to see if they would help the purpose in view. "Edina" has already fully and clearly set down the success with which the efforts were ultimately rewarded. Mr. Duguid paid a visit to Edinburgh in the early part of 1892, and, in the room where the boy died, succeeded in getting three separate portraits. The plates had been purchased by "Edina"; each plate was inserted in the slide in the presence of a member of the family, and was developed by her along with Mr. Duguid, while the first copies were printed off by one of the family after he had left the house. All the pictures have the same features, yet each is different in details. The only physical portrait of the boy they had was one that had been taken when two years of age, and this Mr. Duguid never saw till after the others came on the plates. These represented him as he was before he died, at the age of five. Altogether, this is one of the most satisfactory bits of evidence that could be furnished as to the reality of the spirit presence and the power of spirits to impress likenesses on the photographic plate.

It is to be said, however, that all pictures which make their appearance are not of the nature of portraits. Early in October, 1890, Mr. Glendinning and myself, along with Mr. Duguid, got a picture in which is shown, behind Mr. Glendinning and myself, a large cloud of light. Within this are outlines of figures grouped together which could not have been meant in any sense as portraits of the departed, but possibly as an artistic conception of some particular incident or history. We had also at this visit, above my head, a portrait of the well-known J. W. Jackson, which had every appearance of being cut out of a *carte de visite*. Nothing could look more like a stupid fraud, but at the time of exposure I was conscious of a presence above my head. Here was, undoubtedly, an attempt to portray the spirit's memory of what he was on earth-life, and this special picture he was able to transfer in some mysterious way to the plate. The original portrait (of which the picture above my head was an undoubted copy) was taken some years previous to the death of Mr. Jackson, and Mr. Duguid had seen it some fifteen years before. Mr. Glendinning brought the plates with him and we both saw them placed in the slide, and witnessed the development. On this occasion we got, under the same conditions, the face of the so-called "Cyprian Priestess," about which there has been so much controversy. This might be called an idealistic conception of some spiritual artist, but against this we have the positive statement of Mr. Duguid that he had seen her clairvoyantly, and her life's story has been taken down at the "Hafed" circle. We had also many failures during this visit. It might be that we made three or four experiments before we got any other figures than those of the physical sitters. We knew the importance of being able to vouch for all the conditions, and, therefore, the tests adopted by Mr. Traill Taylor afterwards, in London, were not more valuable as evidence than those carried out by Mr. Glendinning and myself. The same face has appeared with other sitters in Kirkcaldy and Edinburgh, and more recently beside the well-known medium, Mrs. Green, of Heywood, during a visit to Glasgow. There are variations in the accessories in several of the pictures, but there is evidently one common origin for the face and pose.

Many friends have, like "Edina," undoubtedly got pictures which are portraits. Mr. Anderson (a member of the "Hafed" circle) has the picture of his boy, and a close friend of my own got a remarkable stereoscopic picture which did not print well, unfortunately, thus preventing us getting the likeness verified. The facial outline and general expression so far as they could be made out, however, clearly show a family face. The great bulk of forms are not, however, recognised.

We have but touched the fringe of the subject, and it can do no harm to argue all points temperately, so long as opponents

give credit to those who experiment for being honest and careful. The visit of Mr. Duguid to London towards the close of 1892, and the careful work done by Mr. Traill Taylor, have been so fully reported and so fully criticised that it is scarcely necessary to recapitulate them here. Mr. Taylor's statements are so clear and conclusive, sufficient, one would think, to confute fully all opponents, and it might fairly be said that the reality of spirit photography had been satisfactorily disposed of. As far as Mr. Duguid is concerned, he was not an active worker; the only thing he did being to lend his presence in the room. Mr. Taylor having brought his own camera, purchased his own plates, and acted as the operator, there could be no room for suspicion. Mr. Glendinning's book, "The Veil Lifted," has copies of several of the pictures obtained, and it may be mentioned that some of them had the same fraudulent look as the J. W. Jackson picture to which I have referred.

What evidence Mr. Duguid has been the instrument of submitting to the world should not be ignored, but cherished as a precious possession from which may yet grow something to fully satisfy the hunger of the world. Mr. Duguid accommodates himself to sceptics of all patterns, bearing at times with false men who could not understand his single-mindedness, and who had no eye to see honesty and integrity, active in accomplishing something useful for the world. His mediumship has led him into no pleasant pastures. His life has all along been one of labour and toil. He has sought, nevertheless, to lead a life of high purpose and endeavour, and has been content to relinquish the advantages which are the common reward of plodding worldliness and successful knavery. It is those who know the silent, patient servant of the spirit-world that hold him in the highest esteem. The man himself is almost unconscious of being a great medium, and yet his continuous services have brought home to many as a vital truth what was formerly only a dim sentiment. If it is a good thing to honour dead saints and the heroism of our fathers, it is a better thing to honour the saints of to-day, the live heroism of men who do the battle when the battle is all around us. All honour, then, to the spiritual medium who has lived a brave, manly, modest life!

ADDENDUM BY "EDINA."

My friend Mr. Robertson has kindly allowed me to read his MS. on this subject before sending it to press, and I desire, in a few brief sentences, to say that his reference to our experiences under this head are strictly accurate, and such as can be testified to by four members of our family. He has not dealt with our recent experiments in July, 1894, but these were so fully detailed by me in "LIGHT" that it is unnecessary to do more than refer to my two articles on the subject. The strong points in our case are that: (1) Prior to obtaining the spirit photographs of our boy, or rather prior to our visit to Glasgow in August, 1890, Mr. Duguid was a perfect stranger to us; (2) he had never seen our child in earth-life; (3) that no photograph of his earthly form existed save one taken when he was two years old, and which was never seen by Mr. Duguid till after the success of our experiment was assured. In these circumstances what was non-existent, viz., a photo of our boy as he was at the time of his demise, came into existence on the negatives, through Mr. Duguid's mediumship, on a certain day in April, 1892, under the strictest of test conditions. Two years later, in the same room, with the same circle, and under the same conditions, a portrait of the boy taken as he "is now and on the other side" is again got by a stereoscopic camera in three sets of negatives, both in profile and full face, and is clearly recognised by us all. I pass by the evidence we have, by communications from the other side, of the success of the experiment, and put this simple question, "Could we have done more than we did to secure the best possible conditions?" Plates were purchased by us, and never handled by the medium till he put them in the slide. He was accompanied throughout by one of the family, who, with our own chemicals, helped him to develop the negatives, and then they were left by him with us to be printed off. No link in the chain appears wanting, and what more would the most sceptical desire?

My acquaintance with Mr. Duguid has now extended over four years, and it has ripened into sincere respect for him as one of the most honest and single-minded men I have ever met. I can also corroborate Mr. Robertson's statement of the disastrous effects produced on Mr. Duguid's nervous system by a photographic séance. On each occasion on which we had sittings with him, I have been quite distressed to witness the

state of extreme prostration into which he has been brought by the exercise of his marvellous gifts. Notwithstanding all this, and the doubt, ridicule, and scepticism with which his efforts have been met, he still remains the same guileless, placid, and thoroughly disinterested person whom Mr. Robertson has so powerfully and affectionately delineated in the series of articles now fittingly closed with this interesting narrative of spirit photography.

(Conclusion.)

SPIRIT IDENTITY.

THE LATE MR. G. A. KELLY, OF DUBLIN.

By "EDINA."

With much regret I learned a short time since, from a letter addressed to "LIGHT," that this earnest and devoted Spiritualist had "passed on." During the past few years, and particularly in 1893, I had some interesting correspondence with Mr. Kelly on matters of psychology; and during a visit he paid to Scotland about two and a-half years ago, he called on us, and we had a long and interesting conversation on matters "terrestrial and spiritual." Our daughter was introduced to him, and was quite familiar with his personal appearance, although—by reason of her infirmity—she was unable to hear his voice. She was duly informed of his demise by myself, when it was announced in your columns, but in all probability had forgotten the fact, till it was forcibly recalled to her, one afternoon in the month of October last, by her observing his spirit form, clothed as he was on his last visit to us, sitting in an easy chair in our dining-room while we were having tea. He told her he was Mr. Kelly, of Dublin; hoped we were all well; and very soon thereafter faded away. Of course, this "return" rests entirely on the authority of the medium, and is given *valde quantum*; but having tested her veracity and power of identifying spiritual personages, by means of photographs, so often, we are satisfied it was Mr. Kelly who had given us a "look in" on the afternoon in question. This is a very frequent occurrence in our experience; but we usually have to keep it to ourselves, in view of the prejudice against Spiritualism so prevalent here. As, however, a public reference to this earnest-minded Spiritualist has already appeared in "LIGHT," it may be a satisfaction to his numerous circle of friends in London to know that he is still, in our judgment, "very much alive." Should any further communications reach me from this source, they will be duly sent to the Editor of "LIGHT" for transmission to his friends.

THE BUILDING OF THE COSMOS.*

These four lectures were delivered at the eighteenth annual Convention of the Theosophical Society at Adyar, Madras, on December 27th, and three following days, on the occasion of Mrs. Besant's Indian tour last year. They were so much appreciated by her hearers that they have been collected in the present volume. Taken as a whole, the main idea seems to be an attempt to reconcile the teachings to be found in Madame Blavatsky's "Secret Doctrine," with those of the Indian scriptures, and particularly the Hindû sacred books. Thus, on p. 17 it is pointed out that these scriptures contain numerous deliberate "blinds" and that it is only by means of the architectural plan provided by Madame Blavatsky that the various fragments can be pieced together into a coherent whole. The lectures are three in number; the first, on "The Building of the Cosmos," being divided into two distinct lectures—(i.) "Sound," (ii.) "Fire." In (i.) is shown the power of sound to create and disintegrate form, and in (ii) its relation to colour is dwelt upon. A curious fact is here stated (p. 76) that some of the ancient Egyptian books were written in colours; so that there would actually seem to be a colour language. There is also an interesting passage at p. 79 about the ancient ideal of Hindû marriage, characterised as the noblest that the world has ever known. The next is an admirable discourse on Yoga, in which are much practical advice and instruction on methods of meditation, as well as warnings about the dangers of physical and psychic methods called Hatha Yoga. In the last lecture, on "Symbolism," the

* The Building of the Cosmos and other lectures. By Annie Besant, London: Theosophical Publishing Society. Price 2s. nett.

question of idolatry is dealt with at some length, and Mrs. Besant pleads for the use of these symbols for those who cannot grasp abstract ideals, as being preferable to the Western method of "dragging down the Divine ideal so that it may be grasped by the most ignorant mind." The last thing to note is a description of what the true Brahman should be; he who lives for the people and not for himself. Fired by strong enthusiasm for her theme, Mrs. Besant is at her very best in these pages, and none will read them without profit.—B. C.

IN MEMORIAM

Mr. J. McG. Munro, 6, Regent's-crescent, Langside, Glasgow, who passed peacefully to spirit life on Friday, November 30th, 1894.

Mr. Munro, whose departure to spirit life is recorded above, was the brother-in-law of Mr. James Robertson, of Glasgow, whose articles upon David Duguid are now appearing in these pages. For some time past Mr. Munro had been in a state of declining health, and his departure had, for some months past, been but a question of time. He was a man of great mental power, and possessed considerable attainments in literature and art. He was a careful observer, a keen critic, and an excellent essayist. His contributions to "LIGHT" and other Spiritualist journals evidenced not only his literary polish, but his clear and comprehensive grasp of the principles underlying the philosophy of Spiritualism. Gerald Massey considered him to be one of the ablest men he had met. As a husband and a father he was all that could be desired, and as a friend whom the writer of these lines has known and loved for nearly eighteen years, he was ever staunch and true. Scarcely thirty-eight years of age, it seems sad indeed that so able and promising a life should come to so early an end on earth. Doubtless in that life where frail human bodies no longer mar the development of the spirit, our good friend will grow in those graces of love and wisdom that so endeared him here to those who knew him.—J. J. MORSE.

LETTERS TO THE EDITOR.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

Is Spiritualism a Religion?

SIR,—I see it frequently asserted by correspondents in "LIGHT" that Spiritualism is not a religion. As I am one of the many millions who believe that Spiritualism is Religion pure and simple, I should earnestly like to be informed what reasons your contributors have for saying it is not.

Also, if it is not a religion—or religion—may I ask what is religion?

Nottingham.

J. FRASER HEWES.

The Alleged Exposure of Mrs. Mellon.

SIR,—Surely this so-called exposure of Mrs. Mellon may be really of use to explain why, if you hold a spirit and keep it fast, you hold the medium. As an aura that invariably proceeds from the medium has much to do in producing the form, and as this aura returns to the medium when the materialisation finishes, it seems immaterial whether the material building of the spirit returns to the medium by the return of the aura to the medium's body in the cabinet; or whether the medium is forced to the captive materialised spirit for the same object. Spirits so often move mediums about for their purposes or necessities. The reality of this aura from the human body is plainly shown in many spirit photographs, notably in a little book lately published, called "Twenty Photographs of the Risen Dead" (Simpkins, Marshall, Hamilton, Kent, and Co.); and quite as plainly in the photograph, No. 4, not a so-called "Spirit Photograph," but one taken of Mrs. Mellon and "Little Cissy," together, in broad daylight, before they left England for Australia, for her husband's health. In this photograph, No. 4, being the last of the four taken, and a stronger light being thrown on it than on the previous exposures, one sees Mrs. Mellon evidently fading, before the curtain is finally closed, and with the aura pouring from her body in great force.

I hope that this event will lead to the sale of many more of these photographs for the benefit of the medium. And in order that people may learn where they may be procured, and that they may be seen at your office without delay, I send you the two last of the four taken, that they may be shown; praying you to return them to me when convenient, as I value them greatly.

It is absurd to suppose that this little black child, who has been seen with Mrs. Mellon for the last twenty years, can be identical with Mrs. Mellon herself, any more than "Geordie" and the rest of them.

Why should not Mrs. Mellon have, as she said, "shot into and absorbed the form," as well (as is usual with her) as if the form had shot into and been absorbed by her? It looks a case of Mahomet and the mountain.

I am able to send you an abstract of a letter from Mrs. Mellon herself, written on October 9th, only three days before the séance, which shows how unfit Mrs. Mellon was to go through the extra excitement of the cage scene. The letter was to my daughter-in-law in Australia. Mrs. Mellon there says: "Of course I shall send you a photograph of Josephine, also one or two of Geordie, who has recently been taken; only you must wait for a few days until I can get them printed; they are very good and I am sure you will like them. Since Geordie's photo was taken I have been a complete wreck, have been in bed a week, and altogether I am very weak. . . . The doctor says I shall not be better until I have had an operation performed, and I so dread an operation, I constantly feel in a state of the utmost anxiety concerning it. Some people from Melbourne, who are at present in Sydney, are anxious for a séance this week, but I do not know whether I can sit for them." However, the séance came off, with the results we have heard of. I have Mrs. Mellon's letter in my possession.

It is not the first time that "Geordie" has been photographed. "Edina" stated in "LIGHT," some time back, that he was in possession of one of them. Geordie was photographed considerably more than twenty years ago, both in Edinburgh and Glasgow, when Mrs. Mellon was young and strong, and the photographic exposures took place in full daylight, as was the case of those I send of "Little Cissy." At the materialisation in Glasgow, Mrs. Mellon was not even in a trance, but saw the building of the form. She is not the same now.

To show that mediums for materialisation feel the egress and incoming of their aura from and to their bodies, as a rule, I quote from "The Medium and Daybreak" of October 20th, 1893: "Mrs. Foster possesses the elements of a materialising medium, and thus could afford the spirits a psychoplastic vapour from her body. . . . In less than five minutes Mrs. Foster felt the return of the psychoplastic force to her system, and thus knew that the spirits had completed their work."

WM. R. TOMLINSON.

SOCIETY WORK.

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

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Sunday next, speaker, Mr. W. E. Long; service commences at 6.30 p.m. sharp.—CHAS. M. PAYNE, Hon. Sec.

SOUTH LONDON SPIRITUALISTS' MISSION.—The next social evening will be held on Monday, December 10th, at Winchester Hall, High-street, Peckham, commencing at 8 p.m. Full programme of music, games, and dances. All Spiritualists are invited to join us. Silver collection in aid of free literature for distribution.—C. M. P.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. Morse gave a trance address, which we report in another column. On Sunday evening next Miss MacCreddie will give clairvoyant delineations; and on Sunday evening, December 16th, Mr. E. W. Wallis will speak on "The Power, Purposes, and Principles of Spiritualism."

245, KENTISH TOWN-ROAD, N.W.—On Sunday last we had a crowded meeting, when Mrs. Whitaker's guides gave a beautiful discourse upon "The Life Beyond the Grave." Sunday next, at 7 p.m., Mr. Wyndoe; Thursday, at 8 p.m., séance, Mrs. Mason; December 16th, Mrs. Ashton Bingham.—J. H. B., Hon. Sec.

45, MARRHAM-SQUARE, KING'S-ROAD, CHELSEA, S.W.—An encouraging and harmonious séance was held on Monday evening, our spirit friends giving good advice as to how best to spread the light which we have gained, and to help all to live the true spiritual life of progression. Sunday next, at 7 p.m. clairvoyance, Mr. Coote; Monday, at 8 p.m., séance; Tuesday

and Thursday, at 8 p.m., developing circles, Mrs. Perry.—W. G. COOTE.

218, JUBILEE-STREET, MILE END-ROAD.—On Sunday last Mr. Dales gave an instructive lecture on "Sun and Planetary Influences on Character," which was highly appreciated by the audience, and we hope to have him again on a future date. The proceeds will be forwarded to Mr. Burns on behalf of "Institution week." On Sunday next, December 9th, Mr. Veitch will lecture on "The Progress of Spiritualism" at 7 p.m.—W. MARSH.

111, CLARENDON-ROAD, NOTTING HILL, W.—The first meeting in our new hall took place on Sunday, when Mr. Wallace's controls cheered us with an interesting account of their earth and spirit experiences. Mr. Brooks kindly gave his services at the organ. Sunday next, at 7 p.m., Mrs. Ashton Bingham; Tuesday next, at 8 p.m., séance, Mrs. Mason; Saturday, at 8 p.m., open circle; December 16th, Mr. J. B. Astbury. Donations urgently needed to extend our spiritual work here. Mr. Mason will gratefully acknowledge contributions, &c.—J. H. B., Hon. Sec.

CHEPSTOW HALL, HIGH-STREET, PECKHAM.—On Sunday last Mr. Edwards occupied the platform, his subject being "Mesmerism, Magnetism, and their Relation to Spirit Force." The speaker commenced by defining the terms, pointing out the wide difference between mesmerism, as understood by the general public, and the practice of healing by animal magnetism. A brief *résumé* of Mesmer, his discovery, investigations, and methods, was followed by reference to the practice and knowledge of this force by the ancients; and numerous marvellous cures when all other means had failed (some the experience of the lecturer) were described, and excited considerable interest. Tuesday, at 8.30 p.m., magnetic healing, Mr. Edwards, and open circle. Sunday, at 6.45 p.m., Mr. Stokes.—W. H. E.

STRATFORD SOCIETY OF SPIRITUALISTS.—Mr. Butcher will occupy our platform on Sunday next, 9th inst.; and Mr. Savage will meet inquirers on Friday as usual. We had a very pleasant meeting on Sunday evening in listening to Miss R. Vincent's address on "The Progress of Spiritualism," which delighted a large audience; and we sincerely hope we shall have her again with us at an early date. We were also honoured with a visit from Mr. David Duguid and Mr. A. Glendinning. Mr. Duguid spoke on the progress of Spiritualism in Glasgow. This society accorded Mr. Duguid a hearty welcome, and is very grateful to him for his visit. The hall was again crowded. We have started a building fund and are endeavouring to get a hall that will seat a thousand people. Friends wishing to help us can send donations to the committee or to me, which will be thankfully received. Our half-yearly meeting took place after the service on Sunday. The balance-sheet was read and passed.—THOS. MCCALLUM, Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL.—A larger audience than usual assembled on Sunday to hear Mr. Long, and were rewarded by a stirring and eloquent address from his control, Douglas. The speaker took as his subject, "What are you doing for your sorrowing fellow man?" Starting with a graphic description of the sorrows of a bereaved mother, who had not been shown the light, he strongly urged those who possessed the blessed truth not to keep it to themselves but to spread it abroad far and wide. Workers are urgently required in the cause of humanity, as well as of Spiritualism, for the lightening of sorrow and the alleviation of the grief so generally caused by death among mankind. We are not living up to our creed of the Fatherhood of God and the brotherhood of man, if we selfishly hug our knowledge of the truth to our own breasts, caring nothing for the despair and misery of those bereft of their dear ones.—Mrs. Long sang a very appropriate solo, "My bud in Heaven," accompanied by Mrs. Gray on the pianoforte. Questions were put by the audience and ably answered by the controls of the speaker. Sunday next, at 7 p.m., Mr. C. Hardingham on "True Catholicity," when we hope to see a large attendance.—J. B., Secretary.

PASSED TO THE HIGHER LIFE.—On Friday evening, November 30th, at his residence, 103, Caledonian-road, King's Cross, London, Dr. Thomas Wilson, aged eighty-six years and eight months. Dr. Wilson has left a widow, who is seventy-five years of age, and who has no relations to help her.

MADAME BLAVATSKY.—Mr. Arthur Lillie has just sent through the press a work entitled "Madame Blavatsky and her 'Theosophy': A Study." In this work Mr. Lillie contrasts Madame Blavatsky's "Buddhism" with the Buddhism of Buddha, and her Theosophy with that of Saint Martin and Boehme. He also seeks to show not so much why she failed as why she achieved her enormous success.

INTELLECTUAL pleasure is as much more noble than that of sense as an immortal spirit is more noble than a clod of earth; the pleasure of sense is drossy, feulent; the pleasure of the mind refined and pure; that is faint and languid, this lively and vigorous; that scant and limited, this ample and enlarged; that temporary and fading, this durable and permanent; that flashy, superficial, this solid and intense; that raving and distracted, this calm and composed.—J. HOWE.