

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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CONTENTS.

Notes by the Way	625	Mysteries of Mediumship	629
Witchcraft in Scotland	626	"Life Problems in the Light of	
Objectivity of Auras	627	Spiritualism"	630
"Magna Charta" of Spiritualism	628	Letters to the Editor	631-32
A Profession of Faith	628	Society Work	632

NOTES BY THE WAY.

It is undoubtedly true that malicious and mischievous spirits can and do injure their unsuspecting victims on our physical plane; but we very much doubt whether it is in their power to injure beyond closely guarded limits; and we are inclined to think that only as much power is permitted them as earth's discipline and perhaps their own needs make desirable. On this point an inspirational communication throws consoling light:—

Order is so much the law with communities in spirit life that they control the criminals that come to them in a way that effectually prevents their preying upon the morals of society at home, and in earth life as well. Were it not so, the pandemonium that earth and the sphere would be is utterly inconceivable by mortals. No language is adequate to depict the conditions that would be propagated broadcast by the unnumbered multitudes of the depraved, who would delight in the miseries they could inflict and revel in the work of demoralisation. The thought is injustice to the wisdom that designed the order of nature, and made it the prerogative of the higher sphere to elevate the lower by its influence, and not depress it.

Yes; however limited our knowledge may be, we have surely no right to assume that the unseen spheres will be less orderly and less under control than the seen. On the contrary, we have every reason for believing that the good and all-wise Creator will continue there the process of development and improvement which He so gloriously initiated here.

We perhaps ought to be very much obliged to "The Christian Register" for a long and animated article on "The Duty of Spiritualists," but, somehow, as the old hymn says, "Hosannas languish on our tongue." "The Christian Register" is the cultured representative of American Unitarians. It is breezy, frank, broad, generous. On occasions it has been hospitable to Spiritualism, and it is so even in this article. But we do not quite relish its high and mighty preaching to us. It is kind enough to admit that "there is a wide realm of phenomena which we have hardly begun to explore, and whose full meaning we cannot yet understand"; and that the complaint, on the part of Spiritualists, that scientific men have not candidly investigated these phenomena, is "not without foundation"; and then it upbraids us for letting the American Psychical Research Society run short of funds! That is rather funny. In this country we might almost reverse the complaint, and say that while the Psychical Research Society lavishes its money in cracking nuts, poor Spiritualism is building the temple with hardly even a crumb of appreciation from its wealthy cousin.

Then "The Christian Register" proceeds to bang the Spiritualists for encouraging impostors and vulgar per-

formers. That is rather odd. The Spiritualists of America are acknowledged to be serious and capable; and yet they squander on cheats the money they ought to give to the Psychical Research Society! This Society "has had to suspend its work because it has not had money enough to carry it on." That is a pity; but it is, to say the least of it, curious. In such a race, truth and honour and sense do not usually go to the wall.

"Cheats"? Yes, certainly; we have never denied it, but "The Christian Register" goes too far when it strongly hints that Spiritualists protect the cheats *as* cheats. That *must* be nonsense. Not even an American likes to be defrauded. No: there is something deeper than that; and "The Register" only reveals its animus or its ignorance when it says: "To pay one or two a dollars a night for the privilege of being defrauded in this way is the luxury that some people insist on enjoying. But to make this the basis of a faith in the life hereafter, and proclaim it as an evidence of the truth of Spiritualism, is a sacrilegious form of humour which would make the devils laugh."

This is not criticism: it is slogging. That some Spiritualists are taken in is, of course, true; but that they condone it or even like it is sheer nonsense: and to say that they make it the basis of their faith is to put the speaker out of court.

"Phantasms: Original Stories Illustrating Posthumous Personality and Character," by Wirt Gerrare (London: The Roxburghe Press), is a book of undoubted power, but we can hardly resist the temptation to say—of wasted power. We cannot get up, and we do not want to get up, any sympathy with these gruesome stories. We hesitate to believe in them, and we do not see the use of them. Will no one approach the unseen on the side on which its inhabitants are sweet, and wise, and sane? A very brief introduction has in it several acute remarks, but the rest is—raw rum, and we don't like it.

"The Religious Review of Reviews" thinks our Dr. Peebles is "orthodox," or, rather, thinks that Dr. Peebles thinks he is orthodox. We are glad to hear it, and would be very glad if all our Christians could get into Dr. Peebles' neighbourhood. Noticing Dr. Peebles' article in "The Arena," lately reviewed in these columns, it says:—

The curious inconsistency of his position is that while looking for the regeneration of the world through the practice of mystic and occult communion with the spirit world, he bitterly denounces "the shibboleths" and "brutal dogmatisms" of current Christian teaching as tending to enslave the soul, which craves for more direct contact with the invisible world than they are able to allow it. It is strange to find, at the close of the nineteenth century, that orthodox Christianity is not sufficiently supernatural for some of its would-be professors.

But "The Religious Review of Reviews" does not know what is the matter. No one says that "orthodox Christianity is not sufficiently supernatural." What we say is that the majority of "orthodox" persons seem to us to be arbitrary when they say that what they call the

"supernatural" in human life is at an end. "The Religious Review of Reviews" says that it is blasphemy to affirm that Jesus "was only a medium." We do not care for the word "only," but we very willingly make ourselves responsible for whatever blasphemy (or the reverse) there may be in the remainder.

"The Divining Rod and Its Uses," by J. F. Young and R. Robertson, with an Essay on the subject by E. V. Jenkins (London and Clifton: J. Baker and Son), is more than an ephemeral pamphlet. It contains a solid contribution to the scanty literature on the subject of divining for water. The time is coming when this piece of "quackery" or "superstition" also will be seriously studied and usefully applied.

"Shafts" continues with spirit its rattling career, speeding its arrows against all kinds of wrong-doing, from vivisection to tobacco-smoking; nothing too large, nothing too small, for its notice. Occasionally it is a trifle "shocking," but it is always on the right side—or trying to be; and, of course, always on the woman's side. It is a good paper for pioneers.

WITCHCRAFT IN SCOTLAND. 1570 TO 1663.

VIII.

By EDINA.

I now deal with some cases of witchcraft occurring in the early part of the seventeenth century. In 1629, I find that one, Alexander Hamilton, was apprehended as a notorious "Warlock," and put in the Tolbooth (prison) of Edinburgh. On his apprehension, Hamilton charged four women living in Haddington, and five residing in its neighbourhood, with being guilty of witchcraft, and in November, 1629, the Privy Council gave orders to have the whole of these nine apprehended. As, however, their poverty made it inconvenient for them to go to Edinburgh, the Privy Council ordained the Presbytery of Haddington to examine them in their own district. No record appears to have been kept of the results of the Presbyterial examination, from which we rather infer that the charges made by the alleged warlock were found to be untrue. About the same time, another woman, named Katherine Oswald, residing at Niddry, near Edinburgh, was accused by Hamilton of the crime of witchcraft, and no less than four lawyers were appointed to sit as assessors on the trial of the case. It was said of this alleged witch that she had the power of insensibility to pain, which in those benighted times was held as a clear indication of "witch quality," and, at the trial, two witnesses deposed that they saw a pin put in to the head into her body by Mr. John Aird Minister, there being on the accused's shoulder "the devil's mark, and nae bluid following nor she naeways shrinking thereat." The informer or alleged warlock, Hamilton, further alleged that he had been with Katherine Oswald at a meeting of witches between Niddry and Edmonstone, where they had met with the devil. It was also charged against the accused that she had formed one of a witch party who had met at Prestonpans and used charms on the night of the great storm at the end of March, 1625. The leading charges, however, which were formulated against the accused were the alleged cures of disease by means of sorcery and incantation. After trial Katherine Oswald was duly convicted and burnt.

Hamilton was himself brought to trial in June of the following year (1630), when the charges found against him were—(1) that he met the devil in the form of a black man on Kings-ton Hills, near Haddington. Having engaged to serve his Satanic Majesty, his instructions for raising him were to strike the ground thrice with a fir stick, crying, "Rise up, foul thief!" In pursuance of this arrangement, Hamilton had "raised the devil" on several occasions for a diabolic consultation, and sometimes the latter appeared as a dog, or a cat, and occasionally as a black crow. It was also found against him that, by Satanic aid, he had caused a mill full of corn, belonging to Provost Cockburn, to be burned, the *modus operandi* being the taking of three stalks of corn from the Provost's stacks and burning these on the Garleton Hills, whereat the whole mill and its contents immediately ignited and were burned. It was also

found that Hamilton had been present at a large number of witch meetings at which the arch enemy of man was present. After a long trial this poor wretch was sentenced to be "worried" at the stake, and burned. He was evidently either a very malevolent person, or, what is more probable, subject to delusion, for he accused the Lady Home of having practised against the life of her husband, on the simple ground that she did not agree well with the latter. This charge against Lady Home came to nothing, except that in March, 1631, a man named John Niell, in Tweedmouth, was accused of sorcery and witchcraft, and among the charges against him was that of meeting with the devil, and a number of witches on Coldingham Law, consulting how Lady Home's husband, Sir George, might be destroyed and to that end getting an enchanted dead foal and putting it in Sir George's stable under his horse's manger, and placing a dead hand (taken from a grave), which was enchanted by the devil, in Sir George's garden in Berwick, whereby this baronet contracted a grievous disease, and of which he could not be recovered until the said foal and hand had been discovered and burned. Another charge against the accused was that he made a man's wife wash her husband's shirt in a "south running water," and then put it on him wet, whereby he recovered—one of the earliest and most successful cases on record of hydropathic treatment. All the charges being found proved, this poor man was also condemned to the usual penalty of death.

The next case I wish to deal with is a very short one—that of Susanna Chancellor, daughter of the Laird of Shield-hill, who was accused before an ecclesiastical court, viz., the Presbytery of Lanark, for consulting with charmers and burying a child's clothes between "three lairds' lands" for health. By her penitence before this ecclesiastical tribunal this lady was pardoned and escaped the usual penalty of dire punishment for dabbling in the occult.

Mention has been made in these articles of what has been called the "Devil's marks" on certain witches. I find that in the Register House, Edinburgh, there is a deposition by John Kincaid, "witch finder," relative to the Devil's mark found on Patrick Watson and Meenie Haliburton, two accused persons, and which is dated in 1649. This witch finder "confessed before a Bench or commission of gentlemen" resident in East Lothian, and who were sitting for the time at Dirleton, and deposed that having "skill in finding the Devil's mark" on the persons of those suspect of witchcraft, and being desired to try to prove witches and warlocks confined in the Castle of Dirleton, he found the Devil's mark on the back of Patrick Watson, a little under the point of his left shoulder; and upon the left side of the neck of Meenie Haliburton, a little above her left shoulder, "whairof they were not sensible, neither cam furth (forth) thereof any bloode, after I had tryed the samen (same) as exactlie as I did any uthers" (others).

Thereafter Meenie Haliburton, then in prison in the Castle of Dirleton suspected of witchcraft, was brought up before the Baillie of Dirleton and three of the leading persons in authority there, and having been accused of this offence on the statement of Agnes Clarkson, "late sufferer for the said crime," as also by Patrick Watson (her husband), who "lykewise sufferit thairfor" (suffered therefor), she confessed that eighteen years ago her daughter being sick, she had asked one Patrick Cristeson, in Aberlady, to cure her, and he twice refused, and within six days thereafter the devil came, in the form of a man, to her house, calling himself a physician, and saying "he had good salves of Oylyspek" (spikenard) with which he would cure her daughter, which she took, and gave him two English shillings. He then departed, promising to come again in eight days, which he did. On the first occasion she stated that she gave him milk and bread, and on the second her husband (Patrick Watson), being in, gave the devil "a pint of ale." On one occasion he remained in the house all night, her husband being absent; and on that occasion he desired her to renounce Christ and her baptism, which she did, "and became his servant." She further deposed that her "dochter (daughter) had the wyte (blame) of all her wickedness, wishing she had never been born." This deposition was again renewed or adhered to in all particulars; and I find as the result of it that the Ecclesiastical Court (the Presbytery of Haddington) ordered this poor woman for trial. The result is not given; but I have no doubt the same fate befel her as did her unfortunate husband.

. The next two articles, which will conclude the series, will be devoted to the Auldearn cases.

OBJECTIVITY OF AURAS.

TRANSLATED FROM THE "ANNALES DES SCIENCES PSYCHIQUES."

(Continued from p. 520.)

Fourth Question.—Are the descriptions of aura specially influenced by the agents which represent the different forms of energy?

Restricted by the narrow limits which we have here imposed upon ourselves, we have confined this study to the clearest and best characterised manifestations of aura; that is, to those which develop in electro-magnets and in magnets. The effects of different forms of energy—mechanical actions, heat, light, electricity, magnetism and chemical actions—were the objects of Reichenbach's researches, and if we excuse ourselves from admitting the theoretical conclusions which he has drawn from them, it at least appears that the descriptions given by the numerous subjects whom he employed should not be neglected, now that we think we have demonstrated the existence of the aura. We are only concerned here with our personal researches.

(a) *Electro-magnets.*—The experiments explained in the study of the first question have established that the passage of the current in the bobbin causes two auras, one at each extremity of the soft iron core; these auras disappear some seconds after the current is suppressed when the core is of soft iron; if the core is steel, not previously magnetised, the auras caused by the passage of the current endure. There was one important question to solve: Did the colours of the two auras depend on the magnetic nature of the poles of the core? In order to reply to that question we wound around a soft iron core a spiral made from an insulated copper wire; then we sent through that wire a current produced by one element of the bichromate battery, changing from time to time either the direction of the current without touching the spiral, or the direction of the spiral, towards the right side or towards the left side, without changing the direction of the current. We have in this way verified that the colours of the two auras do not depend on the magnetic nature of the poles produced (north or south), but on the situation of these poles in relation to the entrance and issue of the current, whatever may be the direction of the spiral. (We here suppose, as is generally admitted, that the propagation of the established current takes place from the positive pole to the negative pole of the electric source in the exterior circuit.) These colours are then the same as those of the conducting wires uniting the two extremities of the spiral to the two poles of the battery; that is to say, that the extremity of the iron core, situated at the entrance of the current, gives a blue aura, and the extremity situated at the issue of the current a red aura, when L— is not inverting. The intensity and length of the two auras seem to augment and diminish simultaneously with the intensity of the current. With the spiral employed, which presented a very feeble resistance (about two metres of copper wire one millimetre in diameter), there was at the moment of the circuit's closure after a long rest, a loud crack, followed by a rapid diminution of intensity; these variations were verified by the more or less intense perceptions of the subject. In the case of a steel bar, it keeps the aura colours which are appropriate to it through the first passage of the magnetising current. (b) *Magnets.* It follows from what precedes that the aura colour of each of the poles of a magnet obtained through the effect of an electric current circulating in a bobbin depends essentially on the situation which this pole occupies during magnetisation in relation to the direction of the current's propagation; this colour is independent of the magnetic nature of the poles. That explains how it happens that among several magnets presented simultaneously to the same subject, poles of the one name give a blue colour, those of the other a red. We have often verified this fact, whose explanation has lately been yielded by experiments carried out with the electro-magnet. With regard to the subject L—, when he does not invert, the blue colour corresponds to the aura of the magnet's pole which is nearest the positive pole of electric source (following the circuit) which produces the magnetising current; and the red colour to the aura of the magnet's pole situated nearest to the negative side of the source. But the magnets are not always obtained by means of an electric current: we also employed other methods of magnetisation, which are all tantamount to contact of one or two poles of a strong magnet or electro-magnet with the piece to be magnetised. It was, therefore, interesting

to examine the effect of this contact, and the following is what we obtained with the subject L—. On an iron bar, to which a strong magnet was presented, he saw nothing. At the moment of contact the bar took the colour of the neighbouring pole. If the iron bar was placed in contact with the two poles of the magnet, as occurs when an armature is placed in contact with the two limbs of a horse-shoe magnet, the two auras which projected into the air disappeared, and each of the two halves of the armature adjoining the two poles of the magnet took the same colour as the corresponding pole. That is specially the aspect which the large magnet's armature presents when the magnet is armed. Therefore, the colour communicated to a piece of iron through contact with the pole of a magnet, is the same as the colour of that pole, whatever may be the latter's magnetic nature; if the piece of iron is in contact with the two poles of the magnet, each of the two halves takes the colour of its neighbouring pole. The question is not, however, thoroughly elucidated, for the drawing reproduced in the figure shows that the aura at the north pole of a bar magnet may be completely repelled by a steel bar placed transversely above.

Finally, how do the auras of the two poles of magnets behave when the poles are approached to each other?

The figure drawn after nature by Albert L— indicates how they repel each other when the poles are of the same name. Other figures show how they attract and traverse each other when they arise from opposite poles.

Fifth Question.—Do the different hypnotic states exert any influence on the vision of aura? The vision is certainly modified by the depth of the subject's hypnotic state, since, when awake, he sees nothing of the auras which he perceives when his eyes have been magnetised, and since he ceases to see them when the sleep becomes profound. But do these various degrees of depth cause modifications in the colours of the auras perceived? This is a point which we intended to elucidate when our experiments were suddenly interrupted by circumstances known to the majority of the persons who interested themselves in our studies.

Sixth Question.—Can the perception of the aura be influenced by suggestion? In order to ascertain if suggestion could influence the manner of seeing the auras, Mons. de Rochas showed to L—, in the waking state, an iron bar, and explained to him that this bar, instead of being magnetised, like the others which had a pole at each extremity, was magnetised so as to have two poles on two longitudinal opposite faces. The subject, being put into the hypnotic state, represented on this bar—which was really magnetised in the ordinary way, with a pole at each extremity—an aura at each end, with a slight surplus along the faces as if there were at the same time partial magnetisation in the sense suggested. Suggestion had therefore partially acted. Among other trials made in the waking or hypnotic states, some succeeded and others failed. But one success is sufficient to demonstrate the existence of the cause of error. It is, therefore, absolutely indispensable to reveal nothing in presence of the subject, either by word or act, which could influence him in his descriptions, and that, no matter whether his condition be one of waking or of lethargy. If a description of what he sees is required, "What do you see?" must be the only question put to him. If he is to draw or paint, he ought to be left alone and in the greatest quiet. We even think that it is well to limit the number of persons present to the two operators, because a greater number causes, most frequently, an agitation which is prejudicial to the experiment, as we have several times been able to verify.

F.

ONLY ONE WORLD.—It is not matter nor sea-slime nor protoplasm that constitutes the basis of life, but spirit—that is to say, spiritual or divine substance. Spirituality is the substantial reality. And man is a spirit now—a spirit living in a material body, which body bears something of the same relation to the real, conscious, invisible man that the husk bears to the corn. Evidently man is a trinity in unity, constituted of a physical body, a spiritual body, and a conscious, undying soul—trine here, dual over there, and one uncompounded, indestructible divine substance in his inmost, forever. Advanced spirits are denominated angels. Spirits are but men and women divested of their mortal bodies. They have taken with them consciousness, memory, reason, sympathy, character. They walk by our sides often, and yet unseen. Philosophically considered there is but one world, and that one world embraces the yesterdays, the to-days, and the innumerable to-morrows of eternity.—DR. J. M. PEEBLES, in "The Arena."

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THE "MAGNA CHARTA" OF SPIRITUALISM.

The recurrence of Christmas-tide brings with it the pleasant reflection that a change is coming over us which, though it breathes onward with subtle movement, and often imperceptibly, is, like some genial day, softly dissolving the ice-bound streams of Christendom. To Spiritualists, more than to any others, this change is of vital importance. In ways perhaps deeper and more far-reaching than they know, it will at once justify and explain them to the world. We refer to the subtle change that is taking place in men's minds in regard to the human nature and the human spirit of him whose birth we have just been celebrating, as explaining the common human nature and the human spirit common to us all. Evidences are accumulating that the spirit of Jesus and the human nature of Jesus must henceforth be regarded as, after all, vitally one with ours. On almost every hand, timidly or boldly, with joyous confidence or whispered awe, it has been, and is being, taught that the human nature of Jesus is a part of his revelation; so that the true meaning of the Incarnation finds its full unfolding in the tremendous thought that God is revealing or incarnating Himself in the human race, and that Jesus is an instance of this—a sublime and unspeakably glorious instance—but still an instance. Thus regarded, Jesus is a kind of symbol or representative, and the human race, and not he alone, is the revelation or incarnation of God.

The Rev. John Vaughan has lately told us that "by taking our nature upon him, Christ has ennobled the whole human race." But that wants probing. He could not have ennobled it by merely putting it on as a dress or mask. That would have made no difference to the race. No; but if Christ revealed to us the fact that we are the children of the King, and that this human nature is really a divine nature on the march—divine in its origin, and divine in its destiny—and if he helped us to live in a manner worthy of this, his human life was, indeed, a marvellous ennobling of the human race; and the Incarnation, ceasing to be merely a metaphysical mystery, becomes the most practical, the most positive, the most explanatory fact in human history.

What is the special interest of this to Spiritualists? The answer to that fact will be found in the question: What is at the very heart of Spiritualism? Not what we usually call "phenomena"—meaning thereby specially occult occurrences—but the grasp of the great truth that all phenomena, all appearances, are spirit-manifestations—angels and men, the heavenly Jerusalem above and the earthly Jerusalem below, the Mount of Transfiguration and the sunrise on Mont Blanc, Jesus and the children whom he touched and blest. A human spirit is an emanation from God, from the Spirit "in whom we all live and have

our being." That is the rock on which the true Spiritualist stands: and, standing there, it is, or it will ultimately be found, impossible to recognise any real walls of separation between spirit and spirit, between birth and birth, between miracle and miracle, between sacrifice and sacrifice, between resurrection and resurrection. The children born in London last Christmas Day were, therefore, as really from God as the dear child once born in Bethlehem: the healers of our own day work wonders, inferior it may be, but by the same power as the Glorious Medium of Jerusalem and Galilee: the self-denying men and women who are working and praying—aye, and bleeding—for sinners in England are as really offering an atonement for the sins of the world as the well-beloved elder brother who died upon the Cross: the unending procession of spirits, marching from the seen to the unseen, accomplish their resurrection and march on, freed by the same law that enabled Jesus to baffle his murderers, and pass on, a victor over death.

In truth, the ultimate and all-conquering force of Spiritualism will be found in this very thing,—the inter-blending of the human and divine. We may call it what we will,—Creation, The Communion of the Holy Spirit, The Incarnation,—its essence is the thought that God is working in and through Man; that the evolution of Man is, in a most profound sense, the unfolding of God; and that nothing ever appeared upon this earth or grew out of it which was not a manifestation, in the human, of the divine. That is the "Magna Charta" of Spiritualism. It is a complete justification of all we have said on the higher planes of our testimony: it is the guarantee of all our prophecies and hopes.

A UNITARIAN PROFESSION OF FAITH.

We have received a copy of a very original Church paper. It contains the announcements of a Unitarian Church in Manchester, and the following interesting programme headed "What we Believe":—

We believe that in and around the seen, is the Unseen; that above and beyond the temporal, abides the Eternal; that greater than the body is the Soul.

We believe that the universe is the vesture, or one of the vestures, of the Great Soul that men call God; and that he has woven for himself that garment of which we form part.

We believe that the Great Soul is a heart of love to all his children, educating and leading them that they may approach nearer to his perfection.

We believe that this world has never been left without its witness of God; and that the wise and good men of all ages have voiced the messages of the Eternal. Pre-eminent amongst the prophets, leaders, and saviours of mankind we place Jesus, the Prophet of Nazareth.

We believe that in the many writings that have come down to us from antiquity we often find inspiring thoughts and wise words. Pre-eminent amongst such writings we place the collection of Hebrew and early Christian books known as the Bible.

We believe that there are Modern Prophets, and that Holy Scripture (inspired of God) is still being written.

We believe that Conscience is our chief seat of authority, the voice of God sounding within us; that Reason is our chief guide in all concerns of religion and life; and that faithfulness to duty is the highest service we can render.

The Unitarians are not usually credited with as much spirituality and simplicity as we find in this little creed. Perhaps, like most other people, they are on the move. We wish them all well. They must all end in a philosophy of spirit—or in the theological dust-bin.

PESSIMISM, SCIENCE, AND GOD: or *Spiritual Solutions of Pressing Problems. A Message for The Day. Twelve Meditations.* By John Page Hopps. A full reprint of the Articles in "LIGHT." Tastefully bound. London publishers: Williams and Norgate. Post free from Mr. Page Hopps (216, South Norwood-hill, London), for One Shilling.

THE MYSTERIES OF MEDIUMSHIP.

MISS FLORRIE COOK.

BY OUR SPECIAL REPRESENTATIVE.

(Continued from p. 698.)

"I am anxious to know about the famous experiments of Mr. Crookes, and how it happened that you were selected as the subject of them."

"There is little to tell that has not appeared in print. But this is not generally known. I went to Mr. Crookes myself, without the knowledge of my parents or friends, and offered myself a willing sacrifice on the altar of his unbelief. It was immediately after the unpleasant incident of Mr. Volckmann, and those who did not understand said many cruel things of me. Mr. Crookes, who had had a very little experience already, did not spare me with the rest; and something he said nettled me so much that I went straight to him without a thought, except to put myself right with him and the world. I said, in effect, 'You believe me to be an impostor. Well, you shall see. I will come to your house; Mrs. Crookes shall supply me with clothes, and send those that I come in away. You shall keep me under the closest observation as long as you like, make any experiment you choose, and satisfy yourself completely and finally one way or the other. I make only one condition. If you find I am a fraud denounce me as strongly and as publicly as you please; but if you find that the phenomena are genuine, and that I am but an instrument in the hands of the Unseen, say so honestly and publicly, and clear me before the world.'"

"And Mr. Crookes took you at your word, as we all know."

"He did, and kept his part of the bargain like the perfect gentleman he is, though it cost him something to make the frank and unequivocal avowal that he did. Everyone who has the smallest acquaintance with the literature of modern Spiritualism knows what happened; how from hearing me breathing and sighing in the cabinet whilst Katie was outside in full view, Mr. Crookes and the rest of his family came to see us both, often and often in the full glare of electric light, together and at the same time; how Katie entered into the spirit of his experiments, and learning to trust him fully and freely, fell in readily with his every suggestion, and furthered his plans in every possible way in her power; how he took dozens of photographs of her alone, and of the two of us together; how he satisfied himself that Katie when materialised was a woman of flesh and blood, with beating heart, throbbing pulse, and respiring lungs like the rest of us, and yet saw her melt into nothingness again and again before his eyes; how he was present at that last pathetic scene, when Katie, her work being done, bid me a touching farewell, my eyes blinded with tears and my voice choked with sobs—all this is told in Mr. Crookes' book—and the end of it was that he rendered me as ample and complete a tribute as I could have possibly expected or desired. 'I wish,' he said, 'to make the most public acknowledgment of the obligation I am under to Miss Cook for her readiness to assist me in my experiments. Every test that I have proposed she has at once agreed to submit to with the utmost willingness; and I have never seen anything approaching the slightest symptom of a wish to deceive. Indeed, I do not believe she could carry on a deception if she were to try, and if she did she would certainly be found out very quickly, for such a line of action is altogether foreign to her nature.' And he adds: 'To imagine that an innocent school girl of fifteen should be able to conceive and then successfully carry out for three years so gigantic an imposture as this, and at the time should submit to any test which might be imposed upon her, should bear the strictest scrutiny, and should meet with even better success in my own house than at home, knowing that she visited me with the express object of submitting to strict scientific tests—to imagine, I say, the Katie King of the last three years to be the result of imposture does more violence to one's reason and common-sense than to believe her to be what she herself affirms.' I quote this testimony, not because of its personal reference to myself, but because of its complete vindication of Katie King, the spirit, who for three years used me for the production of some of the most marvellous phenomena on record. Mr. Cromwell Varley's famous experiments, too, led to precisely the same conclusions, but these, of course, although thorough, would not compare for unremitting and untiring watchfulness, exhaustiveness, and

comprehensiveness with the severe and searching tests imposed by Mr. Crookes."

"Now, as to your present powers. You tell me they are not far removed from those of what we may call the palmy days of your mediumistic career."

"Perhaps this statement needs some qualification so far as materialisation is concerned, although even in that I think regular sittings would soon bring me back to the old level. But let me mention one or two recent incidents, and you shall judge for yourself what ground I have lost. A short time ago I accepted an invitation to Cardiff and gave several sésances. Sitting at the house of Mr. B——, I warned that gentleman that I would not be responsible for the safety of the valuable pieces of china and the miniatures with which the walls of the room were covered. Marie, my control, promised that they should come to no harm, and, the light being put down, she handed the pieces of china one by one, till the walls were cleared, to my host, who piled them on the floor by his side. I was tied with tape round the waist, two pieces running down and being tacked to the floor; and when the light was turned up it was seen that the whole of the miniatures had been removed from their places and strung in rows round my waist and along the tapes to the floor, each being separately knotted in the tape, although there were no loose ends to do it with. At my house, after a sésance at which we sat in evening dress, my neck and shoulders were found to be covered with messages to the sitters, the words appearing as if written on the skin in some bright red pigment, which slowly faded away and disappeared after being read. Both of these circumstances took place in the presence of a number of people, who could testify to their occurrence."

"After that, I think it may be asserted without fear of contradiction that you are as good a medium as ever."

"Well, I must not spoil the effect of such stories by recounting mere commonplace events, as, for example, the bringing down from upstairs of a couple of big bath sponges laden with water, and the sprinkling of their contents over the sitters because they complained of the heated atmosphere of the sésance room. I could tell you much like that. But here is something that will interest you perhaps, particularly as in this instance I have some documentary evidence to bear out any assertions. People have got into the habit of sending to or leaving with me, sealed envelopes containing questions, to which they usually get answers in the same envelopes. If you were to go up to my work-room you would see two or three lying about now. I throw the envelopes down anywhere, and when I am told the answers are given I send them back to the questioners, who sometimes are good enough to go to the trouble of acknowledging their satisfaction with the result. Here is such a recognition. If you read this letter you will see that the good man goes into raptures over the outcome of his experiment. The writer, you observe, is Mr. Adams, president of the Cardiff Psychological Society. I must tell you that Mr. Adams is an amateur rhymester as well as a Spiritualist, and he was so pleased with the sésances at Cardiff that he asked to be allowed to send me a piece of poetry as a souvenir of them, a request to which, with amused curiosity, I assented. Shortly after my return home I received two sealed letters from Mr. Adams, without any explanation, and simply marked A and B. Now A, as you will see he explains, contained an acrostic which I ought to tell you was a neat little piece of work, in which the words 'Florrie' and 'Marie' were ingeniously interwoven, and a letter to me asking my acceptance of it in commemoration of the sittings he had so much enjoyed; and B contained a simple request to Mrs. Blunt, another of my controls who takes charge of what I might call the literary department, to hand envelope A over to me. I placed the packets on my work-table and awaited results. A few days later I found acrostic and letter lying open on the floor, whilst both the envelopes, sealed and tied and as bulky as before, were in their places apparently intact. In addition to the two loose papers, I found another telling me to send back the envelopes as they were to Mr. Adams. That gentleman, you see, says he was quite disappointed on getting them, supposing at first that his plan had 'gang agley,' but on opening them he found that it had been perfected for him in a way quite unexpected. Envelope A had the same contents as when it left him; but envelope B, instead of his letter and acrostic, contained a nice letter from Mrs. Blunt, in direct writing on my headed note-paper, thanking him, on my behalf, for the acrostic, and expressing the hope that he would be pleased with the result

of the experiment, and all this, as he avers, 'without the envelope, seal, or string being tampered with in any way.'

"Excellent. It does not seem to have occurred to Mr. Adams that the plan as he arranged, if it was intended in any way as a test, as we must assume from the tying and sealing, would have been perfectly inconclusive if carried out in his own way."

"Of course. No doubt Mrs. Blunt saw this as clearly as we do, and for everybody's satisfaction put the thing on a proper footing. This occurred last June. Here is another case. Mr. B—— (also a Cardiff gentleman) after a stay at our house left a sealed letter. A day or two later I found a fish hook wrapped in a piece of paper, on which was written by Mrs. Blunt, 'This is not nonsense. You are to send this hook to Mr. B——.' I sent it with some misgiving, wondering what my departed visitor would think. Some time after I came across another piece of paper (I should tell you that these notes are found all about the house) with answers by Mrs. Blunt to four questions of Mr. B——'s, and with the added remark, 'I had not read your request to send the fish hook, but I saw you hide it, and was thus able to send it you before I answered the questions.' Here is Mr. B——'s letter, which you may read, testifying to the complete success of the experiment."

(To be continued.)

"LIFE PROBLEMS IN THE LIGHT OF SPIRITUALISM."

On Monday, 17th inst., Mr. E. W. WALLIS, of Manchester, Editor of "The Two Worlds," delivered a trance address under the above title to a gathering of members and friends of the Alliance at 2, Duke-street, Adelphi. Mr. E. DAWSON ROGERS (the President of the Alliance) occupied the chair and briefly introduced the speaker, alluding to him as a genuine and earnest Spiritualist, and expressing regret that the members of the Alliance had not known him more intimately before.

Mr. WALLIS said: Mr. Chairman and friends,—We take it that it will be generally conceded that right thinking and right conclusions affect the mode of life of the individual. Hence the necessity for clear and definite information respecting the facts of life and the purpose and meaning of existence upon the earth. From this point of view, we take it that the greatest problem before man is man himself. He is at once the problem and the puzzle of the ages. To rightly understand one's position in the economy of the Universe, to correctly interpret the facts of one's own consciousness, to realise what constitutes the permanent and the valuable, and to sift out that which is merely transitory and lacks enduring qualities, becomes, therefore, the business of life.

Having thus struck the keynote of his discourse, the lecturer proceeded to pass in review the ascending grades of consciousness as manifested in human being. Individual existence (he said) commenced on the plane of feeling. Life in the child was practically altogether sensuous. But as time passed on and the latent possibilities of the mind came to the front, the faculties of perception and reflection began slowly to unfold. With its enlarged powers came possibilities of error, mistake, and failure; hence it was necessary that the child should be disciplined by experience and repeated and continuous effort, investigation, and study. In the earlier life of the individual certain impressions were formed of the world which increasing experience showed to be inaccurate, and by and by it was seen that these impressions were not correct representations of the actual facts. At one time the earth seemed flat and the heavens solid. But these false impressions presented to the mind by the faculties of feeling and perception were rectified by ascertained knowledge of the facts, and, passing from the stage of mere feeling to that of thought and study, making his observations, rectifying his impressions, and coming into closer relationship to facts, man began to formulate in his mind what is called a "law of nature"—a hypothesis—by means of which the facts could be interpreted. Thus came man the thinker, seeking to learn something more of his true position in the universe.

Beyond this stage of intellectual activity, they came to the plane of moral responsibility, when man began to recognise that there were obligations devolving upon him in regard not only to himself, but to his fellows. Beyond this, again, was unfolded another grade of development which expressed itself in a recognition by man of the necessity for self-control. There were certain things which it was best to leave undone, certain things which ought not to be done, certain tendencies which had to be overcome, controlled, and regulated. The individual began to recognise that he must select his own course in accord-

ance with his conception of the highest right and the truest truth. Hence will-power was called into play; but it was necessary that this should have something more than a merely negative unfoldment. Activity on the side of right and justice was demanded, a positive influence for good, and an aggressive resistance to the forces of evil; so that, as the result of the individual's quota contributed to the "stream of tendency," posterity might enter into a larger inheritance of liberty and happiness. It was necessary to recognise that mind was something more than a quality of matter, that intelligence was something more enduring than the three-score years and ten of mortal existence. In his progressive ascent slowly gaining clearer vision, with more intense thought and closer application, man was beginning to discover hidden potencies in the universe; that which was not apparent before was becoming slowly revealed, and the grander issues and higher purposes of existence slowly unfolded before him. How clearly then he realised that the universe centred round no eyeless socket; that mind was no blind resultant of blind forces. He saw that nature was not only equal to the highest display of intelligence that he could conceive, but it required his intelligence to discover the intelligence in nature. A recognition of this fact pointed to the conclusion that man lived after physical death, being the result of an intelligence equal to all the possibilities of intelligence inherent in his nature. Coming to a consideration of the nature of life, the lecturer said they were confronted by an initial problem. What was the subtle force which differentiated the protoplasmic fluid, decreeing that it should ultimate, in one case, in the outworking of the bird or the butterfly; in another case, the beast of the field; and in another case should eventuate in the creation of a man? Through these subtle conditions, in their lowest stages, they were compelled to recognise that life, and all the energising forces displayed by life, proceeded from some antecedent cause associated with intelligence, and if one said that matter contained within it the promise and potency of all life and all forms of life, then one was forced to admit that there was no such thing as dead matter, that atoms, as points of force, were centres of life, and under given conditions became centres of soul-potency, ultimately blossoming out into the individuality of man. Science was slow to leading man behind the veil of seeming to the region of the real, revealing to him that spirit was the real, the causative agency, that life was spiritual, differing in its expressions, but alike in its divine source. The universe pervaded by this immanent energy, in obedience to the impulse from its central soul, fulfilled its destiny and climbed to consciousness in man, enabling him to become the interpreter of the divinity within him, and to intelligently outwork the purposes of his Creator and become one with Him in spirit and in truth. The problem of life necessitated the recognition of the fact that life was the expression of the purposes of the infinite, and hence there could be nothing mean, low, or ignoble. The assumption, therefore, too frequently made, that this earthly stage of existence was out of harmony with divine law, that it was the result of a flaw or a failure, indicated a lack of true proportion, since it postulated the existence of error in the dispensation of the infinite wisdom.

Dealing with the problem of the being and nature of God, it was shown that as spiritual things must be spiritually discerned, the more spiritually minded man became, the truer would be his conception and apprehension of the Deity. But this was largely a matter of intuitional unfoldment and the enlargement of the diviner consciousness which every individual possesses for himself, although, perhaps, he would not be able to put his conceptions into words, or express them in syllogistic form to carry conviction to the sceptic who might not have attained the degree of unfoldment that would enable him to recognise the truth as it was beheld by those who had grown in harmony with the divine thought and life. Associated with the thoughts of the existence of a Creator came the question concerning death. Science had failed to demonstrate the continuity of life, and philosophy could only bid man hope on. It remained for Spiritualism to demonstrate that there was no death, only transition; that death (so-called) did not involve any change of consciousness in the individual, did not split him into portions of fragmentary personality, but maintained him as a natural and rational unit, with enlarged rather than diminished power of expression; and that man, as a thinker, lived on. That this was a verity had been testified thousands of times in the experience of the Spiritualist, although the grand fact of the continuity of consciousness,

the identity of individuality, could not be explained on any hypothesis of brain functioning, even in the spiritual counterpart of the physical body, which carried on the operations of individual existence on the next stage of life. Spiritualism offered the only solution of a problem of the future existence, enabling man to interpret the facts of the present life and adjust them to their true relations with the principle of being.

Dealing with the destiny of man, the lecturer said that it was his destiny to live—there was no death—it was his destiny to be for ever reaping the consequences of all that he thought and did; but, in the Divine economy, the consequences of wrong-doing were made to benefit him, the pains and penalties were all ordained to be stepping-stones to ulterior success; but, although the forces of evolution were ever tending to raise him higher in the scale of existence, he must himself be an active participator in the work.

The lecture, to which in the above abstract we are, perforce, able to do only scanty justice, closed with an eloquent appeal to those present to cultivate spiritual unfoldment so that the time might be hastened when the tree of life should yield in abundance the rich fruits of truth, beauty, wisdom, and love.

A number of questions from the audience were ably replied to at the close, but we regret inability to find space to reproduce this part of the proceedings. A vote of thanks to the lecturer then brought to a close a very pleasant and profitable meeting, the last gathering of the members of the Alliance for the present year.

LETTERS TO THE EDITOR.

[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.]

Hieroglyphs Written through Mr. Duguid.

SIR,—I shall be glad if you can allow me space to correct an error that has somehow slipped into my letter on the above subject. I am made to quote the word "*khet*—'dwelling in.'" I intended to say "*khent*—'dwelling in.'" As the word *khet* is mentioned in the next line of my letter, and as the two words are quite different in appearance and meaning, the apparently slight error may possibly cause confusion to readers.

F. W. READ.

Is Spiritualism a Religion?

SIR,—Referring to recent correspondence on "Spiritualism and Religion," may I refer your readers to a paper on this subject read by me to the Spiritualists' Alliance on November 28th, 1888? It was the subject also of some comment at the time, and a reference to "LIGHT" volume for 1888 will be interesting to those who are new inquirers.

I see no reason to withdraw from any of the points which my brother and I there carefully stated. MORELL THEOBALD.

[Mr. Theobald's Address may be had at the office of "LIGHT"—price 2d.; or 2½d. post free.—ED. "LIGHT."]

Physical Manifestations.

SIR,—In a recent issue of "LIGHT" Miss Florence Marryat made the extraordinary suggestion that all mediums for physical manifestations come at last to trickery. Are people, then, to believe that the manifestations described in the book entitled, "There is no Death," were the production of mediums ready at any moment to play tricks with Miss Marryat's imagination? The simple fact is, that if all those mediums are now to be classed in the category of tricksters, common-sense minds will refuse to believe in the genuineness of the phenomena described by Miss Marryat in her book. A more contradictory statement was never uttered by anyone!

The volume entitled, "There is no Death," is composed principally of descriptions of physical manifestations, and yet we are blandly told that all these mediums are capable of deception. Miss Marryat's statement, that when she knew the mediums in question they did not deceive her, will not be accepted by sceptical minds. The two statements cannot be harmonised. It is no cause for wonder that scientists call us insane; that practical people refuse to read books devoted to the exposition of our philosophy; that genuine manifestations are generally regarded as mere sensational stories, invented to make books sell or attract sitters to the séances of mediums!

Berlin.

JESSE FRANCIS SHEPARD.

The Ideality of Space and the Fourth Dimension.

SIR,—In a letter which appeared October 27th, "C.C.M." states that Kant "expressly entertained" the hypothesis of a fourth dimension, and quotes several sentences from an early work in which he incidentally treats thereof. It certainly does not appear from these citations that he committed himself to it; but even if it could be shown that Kant, in his early period or in his dotage, did entertain the idea, it certainly would not follow, as "C.C.M." urges, that the hypothesis is consistent with Idealism. The great philosopher, during an octogenarian life wholly devoted to speculation, had, no doubt, time to entertain and to reject many hypotheses; but the standard by which he is to be estimated is his greatest and maturest work, the "Critique of Pure Reason."

I will try to explain briefly why the "Fourth Dimension" is inconsistent with Idealism.

In dreams the mind evidently creates a space, which, while we are dreaming, is as real to us as that in which we pass our normal existence. We see a man a hundred yards away, and think it necessary to shout to him, or wait till he approaches; we see wide panoramas and complex movements, while, in physiological fact, all the drama is being enacted on the narrow stage of a portion, perhaps a very small portion, of the brain.

In normal life, the ordinary space-consciousness is subject to occasional brief interruptions, during which the mind seems to create its own space for a moment, just as it does in all dreams necessarily and continuously. For an instance from my own experience: I was looking at a set of photographic views of the Paris Exhibition of 1889, each being arranged behind a separate binocular stereoscope. One of these, a photograph of the great Salle des Machines, gave me a vivid, involuntary feeling that I was standing on a gallery in the building itself, and could have stepped into it and walked down it. I looked repeatedly at this view, as it had a sort of fascination for me, and the feeling renewed itself without effort each time. This experience impressed me from its vividness, but a similar sensation may be produced by any well-painted dioramic picture, and even by the micro-photographs on glass which are sometimes inserted in ornamental penholders and such-like articles. Here the effect of large space is produced by a small object near the eye. The microscope carries the principle farther, and a fish's scale brought to a focus at 1-50th inch from the eye seems a maze of intricate design.

Carry the principle farther still: let object and image be indefinitely near together, and the object becomes indefinitely large. Let the object and the image coincide, and the object-image becomes *infinitely* large; that is, it fills all our space-consciousness, and leaves nothing to be seen beyond itself.

Now, this seems to be what happens in dreams. Dream-space, however, though it perfectly satisfies our dreaming faculties, seems, on comparison with the space of our normal life, to be limited and confined. But this is in accord with that general lowering of the intellectual faculties in dream-life which marks it out as a lower stage of consciousness than our normal life. Now, Idealism contends that object and image do coincide for us, because we cannot know anything except the image. It follows that the mind creates space just as well in normal life as in dreams. However vast and complicated be the scene—a mountainous panorama, an innumerable concourse of people, the starry sky, the stormy sea—the material that the mind actually works on is a picture always of the same size, an impression on the retina considerably smaller than a three-penny bit. The picture converges as the distance decreases; still filling the mind, however, as completely as before, until at the focus it must become a point. A micro-picture of the panorama of the Alps from the Rigi, painted with *absolute* truth to nature upon *perfectly* transparent glass (were such conditions possible), held at about a quarter of an inch from the eye, would impress the mind with exactly the same sense of vastness as the actual scene does.

What criterion is there, then, to distinguish real life from dreams? None, except the longer duration and greater coherency of the former.

Since, then, the perceiving mind creates space for itself, space is nothing apart from our knowledge of it. Hence it is absurd to postulate *unknown* properties of space, such as this *monstrum horrendum informe* of a fourth dimension. As a previous contributor to this discussion has remarked, if a fourth dimension exists the entering into it would be tantamount to an entire submergence—say, rather, annihilation—of all human

knowledge and conceptions; and, moreover, a being existing therein could have no communication with ourselves, or with any being conceivable to us, however highly gifted.

"C.C.M." claims to be in "good German company" in writing incomprehensibly—alluding, I presume, to Hegel. I can assure him that he is in better company than he himself supposes—granting, that is, that Lichtenberg is justified in saying: "If an angel were to discourse to us of his philosophy, some of the propositions would sound like 'Two and two make thirteen.'" Still, a mere mortal like the present writer, who strives only to think and write comprehensibly about imaginable things, must be pardoned if he fails to appreciate the writers who are able to produce whole pages of incomprehensibility about unimaginable nothings; pardoned even if he feels something of the righteous indignation that animated Schopenhauer against the "three renowned sophists" of Germany.

Any theory that impedes free and rational research is pernicious, and deserves no mercy. The fourth-dimension theory is one of this class; for while, for the present, it promises much and performs nothing, it will, if not checked, grow into a formidable superstition in the future. Certain Spiritualistic phenomena, if studied by the strict methods of physical science, may be of incalculable value in leading to deeper and truer ideas of the intimate constitution of matter; while if explained away by the aid of a "fourth dimension," they will lead to no increase of our knowledge, but rather to a state of mental confusion bordering on insanity. *Credo quia absurdum* will come to be the motto of the degenerate Spiritualist, as it has long been that of degenerate religionists. A "spirit" will be looked on as a being existing in the "fourth dimension," who is able on occasions to put his head, or hand, or whole person into "our ordinary space," and perform certain antics therein for the wonderment of us simple and limited beings—comparable to the easy conjuring tricks that a mother performs to amuse her baby. Reckless assumptions and baseless metaphysics are coming up like a mist from the horizon, and threaten to swallow up whatever of the spirit of real research still remains among those calling themselves Spiritualists.

Mr. Sharpe, in his letter published October 27th, deals exclusively with mathematics, but fails to show what possible connection there can be between mathematics and a fourth dimension. Will he explain what he means by "Algebras and Geometries"? I always thought there was only one Algebra and one Geometry. I always found that enough, especially when working for an examination.

Kola, Manitoba.

ARTHUR PARRY, B.A.

November 15th, 1894.

[As the discussion which recently occurred in the columns of "LIGHT" on the question of a "Fourth Dimension" was opened by the rev. gentleman, we have no alternative but to concede his right to reply.—ED. "LIGHT."]

RECEIVED.

"Collectanea Hermetica." Edited by W. WYNN WESTCOTT. Vol. V.—"Somnium Scipionis: The Vision of Scipio considered as a Fragment of the Mysteries." By L. O.—"The Golden Verses of Pythagoras." By A. E. A.—"The Symbols of Pythagoras." By S. A. (London: Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. 2s. 6d. nett.)

AN article from the pen of Mrs. Hardinge Britten, dealing with the question "What shall we do with our Spiritualism?" will appear in our next week's issue.

"THE UNKNOWN WORLD."—The current number of the "Unknown World" (James Elliott and Co.), although appealing chiefly to a select circle of readers, contains a number of items of interest. Not the least attractive of its contents is a reproduction of an oil painting by Madame de Steiger, "The Spirit of the East Wind; or, Ghoul of the Shipwreck (Raising a Storm with Black Magic)." Amongst the articles to which we should be inclined to award the palm for excellence is "A Natural Science in its Relations to a Natural Mysticism," by Mr. J. A. Campbell, an essay which in substance and expression displays considerable merit. The editorial portion of the magazine contains a complimentary reference to "LIGHT" in relation to the recent exposures. Amongst the worthier contributions we would class "The Position of Mystical Societies in the West," by E. T. Sturdy; "Our Intellectual Relation to the Unseen," by Mary Everest Boole; "The Soldiers' Cemetery at Khandalla, India" (poem), by Dr. William Sharpe, and "Sacrifice," by Rev. R. W. Corbet.

SOCIETY WORK.

[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. Attention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

218, JUBILEE-STREET, MILE END-ROAD.—On Sunday last Mr. Preyss gave an interesting address, which was highly appreciated by the audience. On Sunday next, December 30th, Mr. Rodger will address the meeting. If speakers have vacant dates will they kindly communicate with me?—W. MARSH.

LONDON OCCULT SOCIETY.—On Tuesday evening, January 8th, at 113, Edgware-road, we shall commence a series of experimental séances for members only. All wishing to join us should write to me as soon as possible. Our annual subscription is 5s.—A. F. TINDALL, A.T.C.L., 15, Lanark-villas, Maida Vale.

111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last we had a good meeting. Mr. Mason, Mr. Drake, and Mr. Collings gave us their views upon "Spiritualism and How Best to Extend It." Mrs. Mason's controls gave very successful clairvoyance. On Sunday next, at 7 p.m., open meeting; Tuesday, at 8 p.m., séance, Mrs. Mason; Saturday, at 8 p.m., open circle. On Sunday, January 6th, Mr. Burns will cheer us with his presence, and give us an address and examine heads.—J. H. B.

NOTICE TO TYNESIDE SPIRITUALISTS.—The Executive of the Newcastle Spiritual Evidence Society have secured the Good Templars' Hall, 2, Clayton-street (corner of Blackett-street), for Wednesday evening, January 9th, 1895, for the purpose of a general conference of the Spiritualists of Newcastle and Gateshead to discuss the advisability of securing suitable premises for carrying on the work of the movement, and a cordial invitation is extended to all Spiritualists and friends to join with us in a united effort to secure this end. Business to commence at 7.30 p.m.—R. ELLISON, Secretary.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last, Miss Rowan Vincent, in her replies to sixteen questions, gave a vast amount of information of just the kind suitable for inquirers—interesting and instructive to all. We are very glad always to see this lady's generous and able efforts appreciated by the full audiences she commands. Miss Vincent has very kindly consented to lecture for us again on February 24th, 1895. Next Sunday, December 30th, 1894, short address by Mr. W. T. Cooper, followed by clairvoyance by Miss McCreadie's ever-welcome spirit-guide "Sunshine."—L. H.

STRATFORD SOCIETY OF SPIRITUALISTS.—Our old friend Mr. Veitch will take our platform on Sunday, December 30th. No meeting on Fridays this month. Dr. Reynolds gave a very instructive address on Sunday on "Christ One of the World's Great Reformers," which was listened to by a good audience, and was very ably supported by our old and esteemed friend Mr. Andrew Glendinning. Mr. Gozzett rendered a violin solo, which was simply beautiful and was well appreciated. We are pleased to say that after paying all expenses towards Florence Marryat's lecture, "There is no Death," on December 4th, we handed over to our building fund £10 3s. 2d.—THOS. MCCALLUM, Hon. Secretary.

TO CORRESPONDENTS.—Several communications are necessarily held over for want of space.

PROFESSOR HUXLEY.—A correspondent writes:—"I sent the recent numbers of 'LIGHT' to Professor Huxley, calling his attention to Professor Barrett's Address. I also sent him Dr. Lodge's report, telling him I had witnessed similar occurrences in the light. He writes saying he is too much engaged on other topics to go into the matter. 'He had not read the papers.' The Professor evidently does not like Spiritualism."

THE CONDUCT OF CIRCLES.—We have printed, in a convenient form, suitable for enclosure in letters or for distribution at public meetings, "M.A. (Oxon.'s) "Advice to Inquirers, for the Conduct of Circles." We shall be pleased to supply copies free to all friends who will undertake to make good use of them. The only charge will be for postage—25, $\frac{1}{2}$ d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4 $\frac{1}{2}$ d.; 600, 6d., &c.

THE LONDON SPIRITUALIST ALLIANCE.

2, DUKE-STREET, ADELPHI, W.C.

This Society of Spiritualists, founded for the purpose, primarily, of uniting those who share a common faith, and then of giving information respecting that faith to those who seek for it, occupies Chambers at the above address. There will be found an extensive Library of works especially attractive to Spiritualists, the various Journals of Spiritualism published in this and other countries; and opportunities of converse with friends like-minded. The Alliance holds periodical meetings at which papers on interesting phases of the subject are read, and discussion is invited. Donations solicited.

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