

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gotho

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

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NOTES BY THE WAY.

A writer in "Light of Truth" protests at great length against what he calls "the cowardly attack" upon Mrs. Williams in Paris. He attributes the "outrage" to the Jesuits, who hate Spiritualism with a special hatred, and says: "In view of all the circumstances connected with this Paris affair it is one of the most, if not the most despicable outrage in the history of modern Spiritualism. It might have been expected within the borders of a savage nation but not at the capital of a civilised people." We wish we could believe this. The writer of this article holds that the wigs, &c., were introduced by the "exposers," which is absurd in the face of the evidence. We are very far from wishing to re-open this painful subject; but, on the other hand, we do not feel disposed to let the matter be either hushed up or be made the subject of romance. The writer of this article seems to think that there is only one alternative; and too many will agree with him. The honest truth is that a good medium may also be a bad fraud. Let that be noted, by enemies as well as friends.

We cordially welcome the first number of "The Girls' Quarterly," if only for the sake of its arresting article on "The Sorrows of our Guardian Angels." We do not know whether the writer of it read our own article on "Anxious Angels." If not, the coincidences are somewhat remarkable. But we do not complain: we rejoice. "The Girls' Quarterly" is a distinctly "Churchy" paper. Its first article is by the Bishop of Wakefield, and the names of Vaughan, Yonge, Wordsworth and Milman are suggestive. And yet here is an article as intensely Spiritualistic as anything could possibly be. Here are some of the outright utterances of this remarkable paper:—

The belief in guardian angels is a faith implanted almost instinctively in the human mind, and one undoubtedly derived from the Bible. It dates from the earliest ages, and forms part of the unwritten creed of most Churches. . . . The mention of angels recurs again and again through the pages of Holy Writ, although the definite information we find regarding these celestial beings is little. . . . What we find seems rather meant to make us think for ourselves, but especially to lead us to realise the existence of a spiritual world surrounding us, in which we live here and now, although our eyes are "holden," and cannot see it.

It is well we should awake to this conviction, because our interest in things and beings spiritual will exist for us in a manner far more real and vital if we acknowledge that the subject touches our present state. If, in our thoughts, we relegate our connection with spiritual beings to a state beyond death, it becomes a far-off thing, a thought we almost shrink from through its strangeness, a consideration of no moment to us at present, one of those mysteries so outside daily experience that it is of little consequence whether we dwell on it or not.

If, on the other hand, we think of angels as about us in our everyday life, influencing and helping us in the present passing hour, working with and for us, and guarding us from spirits of evil, we are immediately linked with a company whose presence is of the utmost value to us, and the recognition of whom must be not only comforting but beneficial, inasmuch as it raises our thoughts to, and makes more familiar, a condition which *must* be our own some day, and with regard to which nothing that leads us to prepare ourselves betimes can be unimportant.

It cannot be difficult to believe that if God has given us the hand-clasp of brothers seen to guide and strengthen us, He has also given us brothers unseen, stronger and wiser after the measure of immortality, to watch our faltering footsteps, and hasten to our aid.

And if we pass from the region of belief to that of experience, I fancy many, if not most of us who are at all conscious of an inner life, can recall times when, under the pressure of need or of temptation, there has been a sensible consciousness of a force outside ourselves, suggesting and upholding.

We have no wish to exult over kindred souls, but are entitled to a little pardonable pleasure in seeing our pet flowers grow in other people's well cared-for gardens.

"The Agnostic Journal" justly rebukes the Bishop of Exeter for an utterance of which an old Roman "pagan" might have been ashamed. Referring to the fearful earthquakes in Japan, in which nine thousand persons were killed and twenty thousand severely injured, the Bishop said that he believed "God's hand over-ruled that earthquake for the spread of His Gospel. In one large town twenty large Buddhist temples were thrown down . . . it seemed like the expiring effort of Buddhism. The people flocked into the temples thinking the image of Buddha would protect them, and, many losing their lives, the faith of those remaining was still further shaken."

We hardly know what is most repellant in this sinister paragraph—its meanness, its brutality, or its paganism. We feel sure of one thing, however; that our heavenly Father is still to be revealed to this poor man. Perhaps we may be permitted also to say that there are probably not twenty Spiritualists in England who could possibly have such thoughts. Truly: one had better be an agnostic than believe this: and, by such deplorable narrowness, agnostics are made.

People who do not live in the drift of the newspapers can have but little idea of the interest shown in the subject of Spiritualism. In earnest or in fun, the newspaper men cannot keep out of it. To-day it is an "exposure," to-morrow, a puzzling test which evidently sends the reporter home astonished; the next day it is a burlesque, the day after, a ghost-story seriously told. Here, for instance, in the "Carlisle Journal," is a column and a-half of selected stories, sent by its readers. They are preceded by the editorial remark: "The following ghost stories are all local, and are, I believe, genuine narratives of the experiences of the people who told them." And the batch concludes with the further remark: "One thing is certain; those who narrated their experiences were firm believers that they really witnessed visitations from the spirit world."

DECEASE OF MR. JAMES BURNS.

We regret to have to announce the somewhat sudden decease of Mr. James Burns, the proprietor and editor of the "Medium," which he had conducted for twenty-five years. He passed away on the morning of Sunday last, December 30th, at the age of sixty-one years and ten months, having been born on February 26th, 1833. He had long suffered from diabetes, but, being a man of strong determination, he kept perseveringly to his work when he really needed rest; and though he was compelled at last, on the Monday before his decease, to take to his bed, he persisted in rising two days afterwards, to the great consternation of his wife, in order to pen some articles for last week's "Medium." For that issue he wrote "Twenty-five Years Ago and Now," reviving some memories of the long past, and comparing, or rather contrasting, the state of Spiritualism at the time when his paper was started with its condition at the present day; and he also contributed, under the title of "Personal Paragraphs," some remarks about the state of his health, in the course of which he said:—

I have been stricken down with serious illness. On Monday I was taken with high fever and pain on the right side. For twenty-four hours no one knew that I ailed, but since then I have received much kind and salutary attention from my sons and Mrs. Burns. I shall not be able to undertake any public work for some time.

I suppose I am now the oldest editor in the spiritual work that is now in action. Mr. Shorter was first in the field, but through loss of sight he has been incapacitated for many years. Strange to say I am also nearly blind; I do not see what I am writing. I have been to various opticians, and they can improve my sight very little. After a long examination, I was told that I required a pair of spectacles for reading and a pair for distance. This will cost me two guineas. By this my sight would be saved from extinction. But where is the money to come from?

From the last words of this very sad and pathetic utterance our readers will gather the painful fact that Mr. Burns—after a quarter of a century of hard and incessant toil in the interest of Spiritualism—had been in his latest hours reduced to a state of utter poverty; while to the members of his family, and others closely associated with him, it had long been but too apparent that he was in a chronic state of pecuniary trouble, and that for years past his physical infirmities had been sorely aggravated by the difficulties and anxieties with which he had unfortunately to contend.

It would be unjust, however, to the great body of Spiritualists, both at home and abroad, if we allowed the circumstances thus related to leave the impression, which they would otherwise convey, that Mr. Burns's valuable labours were not duly appreciated, and well, even munificently, supported. But, unfortunately, Mr. Burns was not a business man. The handsome contributions which he received always melted quickly in his hands, and left him again and again in straits as sore as ever. Successful management was not one of his gifts; but he had other and very noble qualities, the possession of which more than compensated for his lack of business abilities; and it is but right that we should frankly acknowledge his steady and consistent devotion to the interests of Spiritualism for a long series of years, begun at a time when he stood almost alone in his defence of the cause. Indeed, it is not too much to say that, but for his self-denying labours, Spiritualism in this country would not have reached the position which it occupies to-day; and Spiritualists should honour his memory accordingly. To his bereaved wife and family we tender our cordial sympathies. They have suffered a severe loss—while he himself has experienced a delightful gain.

TRUTH has rough flavours if we bite it through.—GEORGE ELIOT.

WHAT SHALL WE DO WITH OUR SPIRITUALISM?

BY EMMA HARDINGE BRITTEN.

PART I.

As I am perfectly flooded with letters of inquiry and solicitations for advice on the subject which is implied in the heading of this article, I beg permission of your courtesy to render some of the responses I find it impossible to write separately, through your instructive and philosophic columns.

I may say that the first point of inquiry from my correspondents is how to eliminate from our ranks the cruel and remorseless acts of fraud which have been, and still are, perpetrated by shameless deceivers.

Then follow all sorts of suggestions for circle holding, and clearer and more practical methods of instruction than those already published, together with urgent requisitions for "a college for training mediums," an "efficient public circle," a "central British publishing company," and many other suggestions.

For me to do any justice to the main theme of inquiry, awakened into urgency by the repeated proofs manifested in Europe, America, and elsewhere of deliberate imposition in a cause sacred enough to be regarded as the Religion of the Age, and involving the action of forces and laws amply sufficient to form the basis of a grand new Psychological Science, it is necessary that, in the first instance, I should draw on my own early experiences in the great Spiritual movement. These date back now to some odd thirty years—my own first public association with Spiritualists being on the occasion of the tenth anniversary of the celebrated "Rochester Knockings." To form any true conception of the status of the cause, or the special remarks I shall presently quote, it is necessary to give some enumeration of the early leaders of the wonderful spiritual outpouring. Besides Judge Edmonds, Judge of the Supreme Courts of America; Judges Nelson, Cross, Dailey, and a host of other eminent lawyers, there were the four leading physicians of New York City, Doctors Gray, Hallock, Wilson, and Warner; Horace Greeley, F. Raymond, and many other leading journalists of New York, Boston, Philadelphia, &c.

Amongst representative clergymen were the Revs. T. L. Harris, R. P. Ambler, J. H. Hammond, Wm. Fishbough, S. B. Brittan, &c., &c. In literature, amongst some leading representatives, were Washington Irving, Fennimore Cooper, Professor Longfellow, Bryant, Whittier, and a perfect host of scarcely less distinguished writers. All our papers were founded, and our public meetings conducted, by wealthy and responsible ladies and gentlemen, and amongst our most prominent mediums were Ada Coan (now Mrs. Foye), D. D. Home, the Fox Sisters, Nettie Maynard, F. B. Conklin, Laura Edmonds, Jennie and Annie Lord, Mrs. Hayden, and at least fifty or sixty well-tried and reliable mediums, most of whom (*like myself*, at first a powerful test medium) sat free for the public.

And yet, with all this array of mental influence, with leading minds in all ranks of life, with wealth, talent, and public demonstrations in nearly every one of the then forty-six States of the Union, these are the memorable words I heard fall from the lips of my beloved friend and spiritual father (as he was to me), Judge Edmonds, in the first public lecture of his I ever listened to, at the Stuveysant Institute: "Spiritualism," he said, "is the second coming of Christ; but, like the first Messiah, I see it crucified between the two thieves of fanaticism and imposture."

Young as I then was in the great Spiritual movement, I was horror-struck at these terrible words of denunciation, and on the next occasion of meeting the Judge I eagerly

demanding of him the explanation of assertions to me, at that time, so impossible of belief. He answered me, with deep solemnity, that "Spiritualism, in its origin, grand purpose, and astounding revelations, was divine, but that spirits were still human—came from all grades of mortal life: from the felon in the cell to the ministering angels of love and truth; that the gate that was open through the newly-discovered force of mediumship, was open to all classes alike, and that, as *like attracts like*, so the evil and the vile might be stimulated to farther vice by evil and vicious spirits."

To these remarks I pleaded the sacredness of mediumship, and questioned why good spirits would allow medium power to fall upon evil-disposed persons. The Judge answered me by the assurance that "mediumship was an *organic* endowment, not a moral or psychological one. Mediums," he said, "were wires to the spiritual telegraph, and as such, peculiarly constituted organisations alone could be employed." All persons, he believed, could be subject, more or less, to influences by mental impression, as well from spirits as from mortals, but the powers of direct mediumship, he insisted, were derived from specialities of mental and physical organisation. These might be called forth, he added, or what is termed "developed," by the magnetism of others, but could not be *put into* a physique wholly unrelated to these powers. "The chief difficulties with which *poor Spiritualism*," he said, "had to contend were, primarily, with the one-idea'd fanatic who wished to harness his own petty hobby to the mighty car of Spiritualism; or else the wicked, daring, and remorseless fraud, who found in this great cause—so powerful, world-wide, and fascinating—a means of profit and fame all too tempting for the adventurer to neglect. And still the last dread evil 'the cause' will have to fear, is, that mediumship changes, and not unfrequently dies out with overwork or other causes." "Your own mediumship, Emma," added my learned, inspired, and philosophic teacher, "will entirely change, and the forces which make you now a powerful test medium cannot continue to be exercised successfully for people's spirit friends, and on the rostrum, under the control of a totally different class of influences."

The Judge then went on to say that, as mediumship was likely to vary, sometimes to wear out, and often to fail through unfavourable conditions of health, atmosphere, or temporary surroundings, so the day would surely come when unconscientious persons, who had been, or were even then mediums, would deceive, and prepare all sorts of artifices to simulate the power they could not command.

Alas! alas! how few now live, besides myself, to bear testimony to the truths my noble and highly-inspired teacher thus communicated to me! Much of the wild and pernicious fanaticism which hangs like a thief beside the divine cross of Spiritualism, I have felt obliged to record in my first published large volume, "Modern American Spiritualism." How the second thief of fraud is defiling the divine Messiah which has at last opened the gates of the higher life, and shown humanity the angels of immortality that sit within the tomb of death, countless wounded hearts and agonised souls are now beginning to discover; and because it is so—and because, even now, I could not answer the appeals of my numerous correspondents without recurring at least in a very small degree to my own early experiences and teachings—so I will ask permission to send still another paper on the important and urgent question of "What shall we do with our Spiritualism?"

In that article (always with the Editor's permission) I propose to show what is the only crucial test of decarnated spiritual communications, and the legitimate means necessary to be employed to prevent as well as to detect fraud.

If thou hast light—And thy friend hath none,
Thy lamp may guide—When his oil is gone.

MEDIUMS AND THEIR EXPOSERS.

BY WILLIAM OXLEY.

I read with great regret the verdict in "LIGHT" (December 15th issue) in regard to the recent alleged exposure of Mrs. Mellon in Australia—"Not guilty—but don't do it again." The inference obviously is that—in the Editor's opinion—she was guilty, but the evidence too conflicting to allow of a conviction. And this after the statement that "no disguises whatever were captured." According to the account supplied regarding the materialising of the little black figure, known as "Cissy," and the de-materialising of the same, can any unprejudiced mind put that down to fraud? I had two sittings with Mrs. Mellon in my library a few days before she left for Australia, at which about ten or twelve friends were present. She came at about six o'clock in the evening, straight up into the library, and taking her bonnet off went into a corner of the room behind a pair of curtains suspended on an iron rod. In a very short time what appeared like a small round ball of white vapoury substance was thrown out on the floor two feet in front of the curtain. We all saw the process of the expansion and building up of the form of a little black child, with naked black feet and face, covered with a white garment reaching nearly to her ankles; she then showed us her feet and hands, and began to dance and stamp on the floor, proving the reality of her form. As I sat near the curtain I saw everything quite clearly and distinctly, and actually took her little hand in mine; it was warm and flexible. After capering about for a time, the little form began to dematerialise, and gradually melted down until only a small disc of white substance about two inches in diameter remained, and then that vanished. I have witnessed similar exhibitions through other mediums. During the evening the well known form of "Geordie," with his splendid masculine form and fine deep bass voice, conversed with us, more or less, for about an hour. Two female forms came out, one of whom was "recognised," and to crown all a male figure who stood *eight feet high*, as I measured after the séance was over. How could fraud—or disguises—come in here? Mrs. Mellon might indeed don a moustache and flowing beard, but is it possible that she could swell out into a form nearly six feet in height, broad shouldered and massive in proportion? Would any test have made the exhibition more convincing? Again, after all the years that Mrs. Mellon has been engaged in this wonderful phase of mediumship, witnessed by hundreds of people, and tested by all means that ingenuity could devise, is it credible that she should descend to fraudulent accessories? All who know her will reply in the negative. Just before the close of the meeting, as "Geordie" was saying "good bye," I asked him to shake hands for "auld lang syne" (he was then about three feet away from the curtain). I gave him my right hand, when he seized it with his big brawny fist and gave me such a grip that I thought he had broken my knuckles. The pain which followed was very sharp, and I could hardly use it without pain for a fortnight after. I, at all events, have good reason for remembering the hand-shake of a so-called materialised spirit form, for such a feat was, of course, an impossible one by a small frail woman like Mrs. Mellon.

Of what conceivable value are external tests, which can be nullified by the operating ones behind the scenes? Tests are only useful to those who apply them. To my view, the sitters and investigators should be tested, and verily they are, but in a manner they little know of. The late Miss Wood—who frequently sat with Miss Fairlamb (as Mrs. Mellon then was)—was subjected to the test of a wire cage (see the report of Miss Wood in Derbyshire, by Mr. W. P. Adshead), with the result that it made no difference to the form manifestations, and yet very shortly afterwards she was exposed—I prefer to say outraged—by a "Spiritualist" in Blackburn.

I do not know of one materialising medium—except strictly private ones—who has escaped the grabber! It is astonishing how all this class of people profess to act in the "interest of truth," as if they were the guardians of truth. It is the action of these would-be "exposers" that has made it now all but impossible for students of psychology to witness the phase of so-called materialisation, the most stupendously wonderful of all Spiritualistic phenomena.

It has been my lot to meet and sit with nearly all the "exposed mediums," after they had been outraged, and in every instance I obtained manifestations to which fraud, in any

degree, could not be attributed; notably, Miss Florrie Cook, a notice of whom appears in this week's "LIGHT." The first outrage was committed by a Mr. Volckman; if my memory serves me right, it was before those marvellous experiments by Professor Crookes, in which tests with the most elaborate apparatus "science" could devise were applied. The second was by a Sir George Sitwell. On one occasion when I was courteously permitted to attend a séance, "Katie" (the materialised form) came into the middle of the room and called me up to examine her feet. I did so and by applying my rule I measured them and found them to be fourteen inches long, width and make in proportion. Miss Cook was tested by tapes secured to her body, the ends of which projected outside the cabinet about a yard, so that if she had moved it would have been immediately detected.

Another is the case of Mrs. Esperance, who held a circle in Newcastle-on-Tyne under the presidency of Mr. Armstrong. After about a year or two (I think), during the continuance of which, phenomena, including materialisations, were of a very interesting and pronounced character, I attended two séances. In the first a materialised female spirit-form known as "Yolande" presented each of the sitters (about twelve or fourteen) with a rose on a short stem, not more than three inches long. I put mine inside my vest intending to keep it fresh in water. After the meeting was over I took out the rose, and to my astonishment, the stem was some eight inches long, with three full blown roses and one rosebud. The next evening a glass water-bottle being provided and filled with sand and water in the centre of the room, "Yolande" improvised some white substance, like muslin, and, placing it over the neck of the bottle, retired, and squatted down about six feet away from it. In a few minutes we all saw the cover rise with something under it, until it reached twelve inches in height, when the spirit-form rose, and, taking the cover off, showed a plant with a number of large green leaves, which she brought and presented to me. I placed it at my feet and continued watching the phenomenon. Raps spelling out "Look at your plant" caused us to inspect it, when, lo! it had grown to eighteen inches in height, with more leaves and a full-blown flower (*Ixora Craeta*). I had it photographed next morning, and brought it home. I have the top part of the plant with the flower yet, framed under glass, although, of course, dried by time—now fourteen years ago. If this was not the result of spirit power other than human, as we understand the term, then positive evidence is valueless. Yet, with experiences such as these, a conspiracy was hatched, with the knowledge of one or two of the members, and when the spirit-form was out it was seized, and found after a struggle—as is always the case—to be Mrs. Esperance, which resulted in an illness to Mrs. Esperance and the break up of that circle. Being on a visit to this city some three years after, and staying with a friend, I had a sitting with her, and although the spirit-forms were not fully developed, yet there was more than sufficient to show their genuineness. It was the first time she had sat since the outrage, and she was taken unawares by my proposal.

Another was Mrs. Firman, who came to Manchester, and, after giving a number of séances, was "exposed," by "Spiritualists" again, and went to London. Mr. Reimers, having sat with her there, invited her to come to Manchester, which she did, and a few of us kept her in private lodgings for a year, during which we held weekly séances for the purpose of study and research. We began in the "scientific" way by the use of tests—sewing her up to the neck in a sack, nailing her dress to the floor, taping, tying and sealing, &c. But all in vain, for we were reckoning without our host; instead of testing the "spirits" they were trying and testing us by rendering all our "tests" nugatory; so we abandoned the "scientific" method and let them take their own course, when they gave us tests far more satisfactory than any we could devise. It would take more space than you would allow to detail even a tithe of the phenomena we witnessed during that year's experiments. It was through her mediumship that we obtained the wax moulds of the spirit's hands and foot, the castings in plaster from which are proof palpable of other than human agency. I will only give one instance of this remarkable medium's powers (she is now deceased). One evening, one of the "forms" being outside the (so-called) cabinet, I asked her if she would allow me to go inside and talk with her. She consented, and, going in, I saw the figure of "Lillie"—as we called her—standing on nothing, with her feet twelve inches from the ground, dressed in a pale yellow garment with red sash, and a crown on her head. She

was *self-luminous*, and by her light I could see the chair on which Mrs. Firman should be sitting, vacant! Mrs. Firman was a very large, stout woman, weighing some sixteen stones. That she had not come out of the recess was a certainty, for eight pairs of eyes were closely watching. Where was she? I can only explain it on the ground of transfiguration, which has been witnessed on several occasions here and in America, and rests on substantial evidence. And yet Mrs. Firman was an "exposed medium"!

I happened to be in London when Messrs. Williams and Rita had just returned from their escapade in Holland, where they were "exposed." I called on them with Mr. Reimers, and although tired and weak from sea-sickness they gave us a sitting in which the manifestations were self-convincing.

The above escaped the indignity of a free board and lodgings in her Majesty's prison, but all were not so fortunate. I have only to call to mind the case of Dr. Slade, who was exposed and prosecuted "in the interests of truth" by Dr. Ray Lankester, before the London Stipendiary Magistrate, Mr. Flowers. After a long trial, and listening to the evidence of many leading men as to the genuineness of slate writing phenomena, among whom was "C.C.M.," a barrister, the magistrate said, "If I could accept your testimony there must be an acquittal, but I must judge by the laws of nature!" (or words to this effect). Slade was convicted and sentenced to "three months with hard labour"; but in an appeal the sentence was quashed by a legal technicality, and he escaped and left the country as quickly as possible.

The next victim of the "law" was Dr. Monck, who, to my view, was one of the most powerful physical mediums that the Spiritualistic movement has produced. At a sitting with Rev. (now Archdeacon) Colley, in London, there were three materialised spirit-forms produced out of each other. I think an account of this astounding phenomenon was written by Mr. Colley and printed in the "Spiritualist" at the time. Dr. Monck was a visitor at my house for over a week, and I will not attempt to describe what I witnessed in good gas light without any cabinet at all. When he and I sat alone conversing in my library a large musical box weighing 14lb., which stood on a shelf away from the medium, would rise up and gyrate round and round the room, playing some tunes that were *not* in the box on the barrel. On one occasion a second or duplicate musical box (which was not in the room before) was materialised and went gyrating with the other. I was indirectly concerned in his after trouble; for I had bought a small musical box and gave it to Monck to take with him on his journeys. It was on the table when the control said: "We are going to smash the box"; and, sure enough, the words were scarcely said before it burst, leaving the brass work uninjured on the table while the case was scattered in all directions. I got it put into a new case and brought it home, giving it to Monck, who no sooner touched it than it fairly exploded, leaving the brass work in his hands, while the case was shattered into innumerable pieces. This time I declined to renew the case, so Monck had to use it without the case. He had it in front before him on the table at Huddersfield, and caused it to play, or stop, or change tune by command. This was too much for the sitters, who said he did it by a hair line, and to prove this one of them put his finger round the instrument while playing, but, of course, found no hair line. The next evening, a materialised white hand was shown on the table, which, on the attempt to seize it, withdrew or vanished. This led to altercation and struggle, and ended in his being arrested and tried before the local magistrate, who, notwithstanding the advice of his clerk of the court, who said there was no case, said that he could only follow the example of his superior, and sentenced Monck to "three months and hard labour," which he underwent in Wakefield prison. Fortunately the governor was a humane man and inflicted no greater hardship than oakum picking. The prosecutors were Spiritualists.

The next case was Mr. Lawrence, of London, who had to undergo "three months and hard labour." He, who in his normal condition is illiterate and can hardly speak without murdering the Queen's English, is the medium through whom the wondrous series of "controls" were given and recorded by my old friend A. T. T. P. Many of these have been printed, covering some years, in the "Medium and Daybreak," but I know that there are some hundreds of them, giving historical details of past illustrious men and women, utterly beyond the powers of the medium.

There was another named Matthews who was subjected to the same prison discipline for "three months and hard labour." I think his was a police prosecution, but I do not know sufficient of the man to deal with the case.

These four cases, so far as I am aware, constitute the so-called "criminal" annals of mediumship, and it is to be hoped that this mode of dealing with psychic phenomena has passed away, for it is a disgrace not only to jurisprudence, but to the folly of those who indulge in such pastimes. It was the "stamping out" process which was intended to kill the new "superstition," but in spite of it the possession of psychic powers is ever and anon being shown in quarters where least expected.

It is to be noticed that in all cases of alleged exposures, the violators are egotistic and crude, without any knowledge of the laws that govern and operate in the production of psychic phenomena; and until the mediums are carefully guarded and sustained by sympathy, it will be, and is, dangerous to violate conditions that are essential for their production. The materialised spirit-form is a part of the medium, and cannot be rudely dealt with without injury to the medium. Fraudulent manifestations are too risky to be indulged in, and I conclude by repeating a postulate of English law, viz., "It were better for ten guilty ones to escape than for one innocent man or woman to be condemned."

Higher Broughton, Manchester.

[Anything that our esteemed correspondent writes deserves attention, and we therefore give publicity to his letter, though we had no intention of reverting to the case of Mrs. Mellon. It should be observed, however, that the question is *not* whether Mr. Oxley has witnessed genuine materialisations through the mediumship of that lady, but whether there was deception on the occasion of the recent séance at Sydney. On that point our judgment, to which Mr. Oxley alludes, was formed after a very careful and anxious analysis of the evidence, of which we think we must have seen more than has come under the attention of our correspondent. The case against Mrs. Mellon is very strong, but, seeing that the testimony is conflicting, we are not at all surprised that there should be differences of opinion; and we ourselves should be greatly pleased to see the balance of evidence turned in her favour.—ED. "LIGHT."]

BY ROBERT COOPER.

Some twenty-five years ago Dr. Monck, who was a prominent medium at the time, visited me at Eastbourne and gave séances in my house. Dr. Monck had matriculated at Mr. Spurgeon's college, but afterwards took to preaching on his own account as the spirit gave him utterance. Physical manifestations of a remarkable character also occurred through his organism, but not systematically as is the case with most mediums. At the first séance that took place in my house, when about a dozen persons were present, the medium, to my surprise, produced a long piece of thick string, and commenced tying it round the wrists of those assembled as they sat round a dining-room table. The light was then extinguished and the medium was left to roam at will about the darkened room. This was, indeed, a reversal of the usual order of things, and was not regarded altogether with satisfaction, but as the company were, for the most part, novices in these matters and did not understand what was going to be done, they submitted quietly and awaited in silence what might take place.

I forget exactly what occurred, but I remember a large hand-bell being rung that was placed on the table, while the medium's voice could be heard afar off. But the most remarkable manifestation was the playing of an accordion under circumstances that I never heard of occurring through any other medium. The instrument was bound tightly round with string and sealed, and Dr. Monck, apparently in an abnormal state, carried it round, placing it on the shoulder of each sitter, when sounds proceeded from the instrument as if it were free. Long drawn-out chords were sounded, but no tune was played. I accompanied Dr. Monck to Brighton, and witnessed a repetition of the same phenomenon, and at the close of the séance the string was taken off the instrument, when it was evident that the sounds heard in the dark came from it, the quality of tone being in both cases identical.

When I read of the seizure of "Cissie" at Mrs. Mellon's séance, in Australia, the thought of Dr. Monck's plan of securing the sitters at materialising séances in some simple way

as a safeguard to the medium, suggested itself as an expedient which it would be advisable to adopt, for the opportunity afforded of solving the problem by seizing the spirit-form is, doubtless, very tempting to sceptics, and when the delicate nature of the materialising process is considered, serious harm may be done to the medium, and the old fable of the boys and the frogs suggested, "What is sport to you is death to me." The case of Mrs. Mellon has been preceded by that of Miss F. Cook at Hackney, Mrs. Esperance at Newcastle, and Miss Wood at Peterborough, in all of which cases it was like the boy-philosopher cutting open the bellows to find the wind. I am assuming that Mrs. Mellon did not practise any fraud, for there is too much evidence in her past record to lead to the supposition that it would be necessary for her to do so. Besides, it is inconceivable that a wide-awake and intelligent person like Mrs. Besant could have been deceived by Mrs. Mellon on her knees personating a little child "dancing a sort of hornpipe." I believe Mrs. Mellon will come out all right from the ordeal as others, similarly charged, have done. The theory suggested by Mr. Tomlinson in "LIGHT" of December 8th, 1894, is doubtless the correct one, and is the same as that offered by Dr. A. R. Wallace in the same journal when the seizure occurred at Peterborough. A materialised spirit must necessarily be composed of some substance, otherwise it would not be material and possess the properties of matter, such as solidity and tangibility, and it is only reasonable to suppose that this substance is drawn in some inexplicable way from the medium, to whom it has to revert, and, in the event of the spirit-form being seized a difficulty arises, and there is no telling what may be the result. At any rate, it is pretty sure to have a prejudicial effect on the medium.

I have mentioned the most prominent cases of seizure that have occurred, but I believe there have been many others. At the Eddy séances at Chittenden, Vermont, the headquarters of materialisation phenomena, the seizure of spirit-forms is guarded against by the simple plan of a platform being provided, with a railing in front, on which the spirits appear. Occasionally they will leave the platform and occupy the space in front of the first row of spectators, and then an opportunity would be afforded of seizing the spirit, but I have never heard of this being taken advantage of. During my stay at the Eddy domicile I saw "Honto" come down from the platform, also a large Indian, who, in descending the steps, jumped from one to the other, both feet at a time, causing a very decided thud to be heard. But the most remarkable was that of a small form, about half the size and weight of the medium, clothed in a tight-fitting dress, running down the steps and dancing about in the space above referred to. It being the depth of winter, only about a dozen persons were present, and the seats, placed in rows, were for the most part empty. Taking advantage of this, this acrobatic spirit sprang on to the front form and ran along the top of it to the other end of the room, a distance of forty feet, and, after dancing round a large stove that stood there, ran up the passage-way at the side of the room, took a sort of flying leap over the railing into the cabinet and was seen no more. I understood that Indian spirits had been known to go, not only to the end of the room, but down-stairs into the dwelling house; but this I did not witness. I am, however, satisfied of the actuality of the occurrence I have just mentioned. The form was certainly not that of the medium, who is the opposite of acrobatic, and that it could not have been anyone else may be realised from Colonel Olcott's description of the cabinet in "People from the Other World." This is somewhat foreign to the purport of my letter, but, while writing, I thought well to mention such a wonderful occurrence, which, as far as I know, has no parallel in the records of Spiritualism.

Eastbourne.

A MODEL SUBSCRIBER!—A reader of "LIGHT," resident in the provinces, orders three copies every week from the local newsagent. When they arrive he takes one and pays for it, and arranges with the agent to exhibit the others and sell them if he can. If he succeeds, so much the better; if not, our friend takes them off his hands and gives them away where he thinks they may do good. If all our readers would follow this excellent example we should have no need to make appeals for a Sustentation Fund.

ALL true self-sacrifice commences with repudiation of physical wants in the absorbed pursuit of the perfection of the spirit.

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

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THE MARCH OF TIME.

To the thoughtful Spiritualist, there is nothing sorrowful in the stealing away of the years. He knows that he is on a journey, and he knows that he is going to a haven that will not fail. The way is what often irks him most: not the ending of it. He may shrink, as nature bids us all do, but he can have no real dread. Others may carry the burden of a vain regret or a secret fear: but he is free. This may not be true, in its entirety, for every Spiritualist, for nature and habit are strong, but this is the standard; this is the ideal: for it is as true now as ever that "this is the victory which overcometh the world, even our faith."

We join hands to-day with those who are, or have been, most ready to deride us,—the men of science and philosophers, whose studies, experiments, and methods all tend to make them materialists. They, and not the official teachers of religion, are telling us precisely what we want to hear. They bear splendid testimony to the true meaning of the march of time: and, while they expound, we have nothing to say;—they do our work so well. They tell us that there are no accidents, no really false steps, no positive failures. They tell us of development and preparations for development. In truth, theirs is the gospel of unending progress and deathless hope. Many of them would repudiate that: some would laugh at it: some would be indignant at our version of their Evangel. But we have no doubt about it. They trace the progress of the race from lowest forms of life, with not even sense enough to be bestial. They allow no pause: they hardly permit any ebb to this ceaseless flow. The human race of 1895 is the product of all preceding years, just as the oak tree of 1895 is the product of its years from the sprouting of the acorn. And this alert, vigorous, complicated production, so wondrously endowed with all the winnings of, perhaps, millions of years, is to-day like some mighty army, equipped, heads erect, rifle in hand, ready for the march. What does it mean? It means struggle, discovery, conquest. It means life. It means a future. Go on, strong man of science! We applaud you for refusing to dream. Tell us all you see. Draw your inferences from facts. Assert only what you know; but with your great Tyndall's proviso that you must always infer the next thing, before you can see it or prove it. Do that, and we have you for comrades and fellow discoverers. We shall surely hear from you again!

The past year has only indirectly been fruitful for Spiritualism. In some respects its experiences have been disturbing and depressing. Trusted mediums and friends have not entirely illustrated the hymn, "Hand in hand with angels." They have rather suggested the inquiry: How is it that the devil always manages to get his foot in? But there are uses even in that. It puts us on our guard;

it makes us think; it gives us opportunities for proving that we will make no terms with fraud—that we will shield no lie. Perhaps some needed the lesson that sobriety of judgment, patience and firmness are as much needed by the Spiritualist as by the pioneer; and that the surrender of one's own reason or the rank growth of mere imagination will never do in so difficult an enterprise as ours. Spiritualists need more sense, not less, than other people; and courage to match their sense; and carefulness to match their courage.

But we doubt not that, beyond the ruffled and confused surface, the deep still waters have been a comfort to many; and we trust that in the quiet of many homes the good work will go on. Is it too much to hope that the present rage for pleasure and excitement will gradually ebb back, and leave more room for self-improvement and a high form of that "communion of saints" of which so many speak, but which so few either understand or enjoy? We trust that 1895 will be marked by a rich development of that best of all forms of mediumship—the mediumship which, in the home, links the home below with the home above.

On one subject we can look back with unmixed satisfaction. We have already referred to materialistic men of science and philosophers, but all are not materialists who are scientists and philosophers, as our own columns have shown. Indeed, we are prepared for a vast change in this particular: for, after all, the men who have often worried and vexed us were only acting up to their light. They fought Spiritualism because they hated ignorance and fraud; and that same hatred will, in the end, make them our friends when they know the truth. Of that we have already had some notable examples: and there will be many more.

The year will be memorable, we trust, as the year of our first "May Meetings"; and on that account we give it a specially hearty greeting. We do not think our friends will need any urging in this matter: they are eagerly waiting for information which will speedily be forthcoming. All we will say here is that in May a splendid opportunity will be given to the Spiritualists of Great Britain to show the stuff they are made of. They will be invited to a rich "feast of reason and flow of soul"; and they will respond. Let us have the right spirit and the right aim, and all will be well. For the Conference and for the year, let the watch-words be:—CHARITY AND LOVE OF TRUTH.

RECEIVED.

"The Idler," January. (London: Chatto & Windus. 6d.)
"The Humanitarian," January. (London: Hutchinson & Co. 1s.)
"Hephata." Gebete von ADELMA—ELISE. With preface by the Countess Adelma Vay-Wurmbrand. (Berlin: Karl Siegmund.)

A NEW PSYCHOLOGICAL REVIEW.—Dr. G. B. Ermacora, of Padua, and Dr. George Finzi, of Milan—two of the more courageous of the Italian band of "scientific" investigators who made the name of Eusapia Paladino so widely known—are about to commence the issue of a psychological review of thirty-two pages monthly, to be called "Revista di Studi Psichici," and which will aim at supplying the public with information concerning what has already been accomplished in connection with the new movement, and what has yet to be done. The distinguished names of the Editors will, it is to be hoped, secure from their European and American scientific colleagues a cordial welcome to the new venture. We also heartily wish it good speed.

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.

BY OUR SPECIAL REPRESENTATIVE.

(Continued from "LIGHT" of December 29th, 1894.)

A SEANCE WITH MISS FLORRIE COOK.

A sitting with Florrie Cook is a revelation to the most seasoned Spiritualist. Sundry hints and warnings have been given me in advance by kind friends who desire to save my prejudices from a too sudden shock and my susceptibilities from the effects of an unexpected cold douche.

"Now tell me plainly, what do you mean?" I am driven to say, in sheer bewilderment: "Is there anything to be afraid of? Shall I get my nose broken with a musical box or my cranium beaten in by the dining-room table?"

"Oh, nothing of that sort, but Florrie—well, she has *no conditions*, you know."

"Shocking! But I am still at a loss to comprehend, although no doubt the state which is marked by an absence of 'conditions' must be a very awful one."

"Now do be serious. You are just as bad as Florrie. The fact is, one can't treat a séance as if it was nothing more important than a dinner at which one was taking a seat. But Florrie does; she just sits. It is a serious matter to hold a séance."

"So it is to eat a dinner."

"Yes, but you make preparations for a dinner, and so you might for a séance; Florrie doesn't. She pays no regard to any conditions at all. She insists on having her own way, whether the spirits like it or not, and if they don't do everything at once she gets quite out of patience and says things to them which if I were a spirit, with a proper sense of my position and dignity, I wouldn't put up with for a moment. Why she won't even allow a hymn, and everybody knows how essential singing is in establishing right conditions."

Oh, that blessed word "conditions"! as meaningless in the minds of most as the other blessed word "Mesopotamia." But I learn one thing for my comfort—I am thankful to do for once without the singing.

I don't know that, after all accounts, I should have courage to ask Miss Cook for a sitting, but she graciously proposes one herself, if I don't mind "taking it in the rough"; and leads the way at once to her little work-room on the first floor, where she leaves me with hammer and tacks, and free permit to use what requisites I can find, for the erection of a cabinet to my own fancy, and in my own particular style of architecture.

I am not a cabinet maker in any sense, but a large Japanese folding-screen, with a golf stick laid across the front and fastened to the two outer edges, and a stout window curtain hung upon it so as to leave an opening at each corner, seems to satisfy requirements in a rough-and-ready sort of way. For light we have a candle shaded by coloured tissue paper; and a little occasional table, round which we sit in careless fashion, four souls all told besides the medium, and upon which lie a pencil and a few sheets of marked paper, completes the list of "properties" in use for the occasion.

With a view to direct writing the candle is temporarily extinguished, and a few moments later the table executes a series of capers which make it difficult to keep hands in position. The medium makes a bunch of her two hands and asks me to place one of mine upon them. Presently there is the sound of writing. The sound appears to come from the open space on the table, measuring about six inches, between my hands, and leaning forward my best ear I assure myself of the exact location of the noise. Hardly is this done than the table is whisked violently away and the light called for. Search among the scattered papers reveals no writing; but seeing a folded

piece at my feet I open it and find a message addressed to me and signed "J. E. Blunt," one of the medium's controls.

Instructions are now given for the medium to enter the cabinet, in which a small chair is placed, and by her request I proceed to secure her with tape. Having learnt from a conjurer a trick or two in the way of tying, I fancy I have managed to fasten her pretty securely, and the medium is immensely amused by what to her, experienced as she is in this sort of thing, is a rather novel mode of fixture.

She is hardly seated and the curtain drawn than the cloth of a little table standing three or four feet away is violently jerked, and the contents of Miss Cook's work basket ruthlessly scattered about the floor.

"Oh! my basket!" she almost shrieks from the cabinet. "What a shame!"

I stoop forward to pick up some of the articles when a ball of worsted, thrown from what point I know not, flies full tilt against my nose.

A few minutes later a hand is seen protruding from between the curtain and the edge of the screen, and waving; then another, or the same, from the opposite side. Marie, the medium's French control, begins to talk from the cabinet, very vivaciously, all the time in her native language, and showing frequent impatience both with her medium for talking and with one or two of the sitters for their inability to carry on the conversation with her. Telling us that the power is very deficient, she requests an adjournment for half an hour. The tying of the medium has been so effectual that after tugging unsuccessfully at the knots some little while I am glad to fall in with her suggestion and release her by cutting the tape at several points. It is decided to finish the séance in the breakfast-room, and accordingly we take up our cabinet and walk to the lower floor. Here we are able to make an excellent arrangement, by which a good subdued light is secured in the room by the simple expedient of placing on the hall table, just outside, a lamp, from which the radiance flows through the fanlight over the door and falls on the cabinet with sufficient strength to enable us to see pretty clearly all that may go on. The cabinet is set up within a couple of feet of the hearth, and we take our chairs so close that it would be almost practicable to kick it over without rising from one's seat. The medium is again securely bound, but on this occasion the tapes are not fastened as before to the chair on which she sits.

It seems scarcely two minutes before Miss Cook, who perhaps feels lonely in her solitary state, exclaims, "Oh! do be quick. We can't sit here all night." Marie responds at once with a sharp injunction to her medium to be quiet.

Hands again make their appearance both at the sides and the top of the cabinet. They are long, slender, and well-shaped, and seem in no way different from ordinary human hands of flesh and blood. Marie keeps up a continuous chatter in French, which only one of the circle can follow, the others having to content themselves with the translation of an occasional sentence or so. Marie does not conceal her opinion of the pitiable ignorance of her auditors, but as they are blissfully unconscious of the tenor of her remarks, which might just as well be honeyed words of compliment, no particular harm is done.

But if Marie is not impressed by us, she soon shows that she has a pretty good conceit of herself. The curtain at the end next the fireplace is pulled aside, and a figure, draped from head to foot, makes its appearance. It remains standing at the edge of the cabinet, and the features, being shrouded in gloom, are undistinguishable by the circle. The figure is reflected in the looking-glass over the mantelpiece, and Marie, catching sight of this, utters a shrill exclamation of childish delight: "Oh, but I am charming! What a face! What beautiful eyes!" And much more to the same effect. It is futile to attempt to

attract her attention from the glass. She will give us half a dozen words, and then turn by irresistible attraction to the glass and address a dozen to herself.

"Won't you show yourself to Mr. — —, Marie?" I ask, thinking to get her away from the reflection. This being translated, she withdraws into the cabinet and emerges at the other corner, with a few words which my friend is trying to understand whilst Marie is making haste back to the looking-glass. She sees a good deal more of her face than any one of the circle gets the chance of doing.

Suddenly she cries out sharply, "Be quick; the medium has fallen." We jump up, pull aside the curtain, and find Miss Cook doubled up in a shapeless heap on the floor. She is quite unconscious, and so limp and inert that it is no easy job to lift and prop her on the chair from which she has tumbled. Whilst this operation is in progress, and whilst two of us are in the cabinet with the medium, Marie goes on talking, telling us to lose no time in raising her; and when we are once more seated, informs us that when she is in this state Miss Cook is to all intents and purposes dead, the vital part of her being completely withdrawn, and if she were left long in such a position there would be some risk of the spirit not being able to return to the body. Having imparted this disquieting intelligence, Marie chatters on volubly on a variety of subjects, but says nothing of any consequence until she ventures on a prophecy respecting one of the four sitters, which, as it is of a very unpleasant and alarming nature, I am happy to believe has not much present prospect of fulfilment. Then more admiration of the reflection in the glass, for which I cannot say how much good ground there might be, as during the whole sitting I did not get one satisfactory view of Marie's face; and finally another fall of the medium from her chair brings the séance to an abrupt close, there being barely time for Marie to bid us adieu or *au revoir* before she makes a hurried exit.

I sent a proof of the foregoing to Miss Cook, and in her reply she said:—

Would you mind my suggesting that the use of the words, "no conditions," is likely to mislead, and might make people think they could be allowed to dance about the room during a séance. Why my séances are so different from most is because the people with whom I have sat did not and would not understand why we should be deafened with horrible singing or a tinkling musical box, and, in fact, would have been likely to say that so much noise (far from promoting harmony) was only used to *hide* any sounds from the cabinet. Again, I am too nervous and fidgety to sit and wait patiently for an hour before any manifestations come. If at any time my Katie insisted on what she called a "preparing sitting," which she did sometimes before any difficult experiment of Messrs. Crookes or Varley, I was always in a deep trance; otherwise it was impossible for me to keep still; and even when entranced I have sometimes spoilt a séance by getting up and walking out of the cabinet. It is a curious thing, but I always have the sensation of being *drawn* to the sitters, and that is one reason why I prefer to be tied securely to the floor or chair.

MADAME ANTOINETTE STERLING AND THE QUAKERS.—The "Ladies' Treasury" has an article on "Some Lady Vocalists," one of them being Madame Antoinette Sterling, of whom the writer says: "It is not generally known that she is a believer in the doctrine of the 'Inward Light,' but a pretty story is told of her in that connection. She was present at one of the Quaker meetings at Devonshire-square, and the brethren and sisters remained a considerable time without the spirit moving any of them to utterance. At last Madame Sterling got up and sang 'O rest in the Lord,' which created no small stir. The clerk afterwards approached her and said, 'Thee knowest, sister, it's against the rules; but if the Lord telleth thee to sing, thee must.' It was probably through her recollection of this incident that Mrs. Margaret Lucy, sister of John Bright, called in her last illness for 'the singing sister.' Needless to say Madame Sterling went."

DR. OLIVER LODGE AND EUSAPIA PALADINO.

DR. LODGE'S REPORT TO THE SOCIETY FOR PSYCHICAL RESEARCH.

(Continued from "LIGHT" of December 22nd, 1894.)

Dr. Lodge next proceeds to consider what he calls the "Simulation of Deception," by which he seems to mean the occurrence of such phenomena, or of phenomena under such circumstances, as are calculated to excite, in the mind of an inexperienced observer, a suspicion that an attempt is being made to deceive him—when in reality the manifestations are genuine:—

I was much interested in observing several times this simulation of deception on the part of the phenomena: it is a thing to be clearly admitted, and nothing but patience on the part of a new sitter can guard him from making unjust accusations if his early experience happen thus to be untoward, or if he is unprepared with the knowledge that things sometimes appear, looking like hands and arms, which yet do not of necessity normally belong to anyone present. It is his duty to ascertain whether they so belong or not, but he should not jump to hasty conclusions. This appearance as of extra limbs is indeed so prominent a feature that actual physical malformation of the medium has been suggested to account for them. But I have authority to say that she has been medically examined, and I know that Mrs. Sidgwick and Mrs. Lodge took pains to assure themselves that there was nothing whatever abnormal about her external configuration. They were also satisfied that she did not bring with her into the séance room any concealed appliances or dummy limbs.

How far does Eusapia herself contribute towards the production of the phenomena observed in her presence?

I wish specially to record the fact that Eusapia herself in her ordinary state is not averse to exhibiting things which she seems to consider just as good as those which are accomplished while she is unconscious. I have no doubt that she does this out of good nature and a wish to please; she is not a person of high education, and apparently she does not clearly discriminate between what is really of interest and what is not. One afternoon she began, with me alone, to jig a table about and cause liquid in a jar to shake; others came in and took part in the procedure, and presently the light table was lifted for an instant from the floor; but the whole thing was wearisome and quite unlike the genuine phenomenon. The movements were such as anyone could produce, and a momentary raising of the table could be effected in her then position without serious difficulty. The experiments were persisted in for half-an-hour out of motives of politeness to her, but I am not sorry for the experience. It enables me to warn intending observers that if, on the strength of any such exhibition, they proceed to accuse Eusapia of fraud they may be stultifying themselves as well as harming the cause of truth. Such performances are doubtless extremely unwise on her part, but it would be unduly severe to call them fraudulent; there need be no fraud in the matter; she is probably experimenting in her way on whether she, too, cannot do the things she has heard talked about for years; and she succeeds only in giving a very poor imitation of some of them, such as could hardly deceive anyone.

It must be understood that in her ordinary state Eusapia understands the phenomena as little as anybody, and has less actual experience of them than other people have. She can only know about them what she may be told afterwards, and her opinion on them is of no more value than her imitations. All danger of unfair accusation will be avoided if sitters will only have the common-sense to treat her, not as a scientific person engaged in a demonstration, but as a delicate piece of apparatus wherewith they themselves are making an investigation. She is an instrument whose ways and idiosyncrasies must be learnt, and to a certain extent humoured, just as one studies and humours the ways of some much less delicate piece of physical apparatus turned out by a skilled instrument-maker.

Dr. Lodge urges that, should Eusapia at any time in the future be detected in fraud, the fact would have no bearing on the value of the evidence for phenomena already well attested:—

A bad joint in a galvanometer circuit may cause irregular and capricious and deceptive effects, yet no one would accuse the in-

strument of cheating. So also with Eusapia: it is obviously right to study the phenomena she exhibits in their entirety, so far as can be done with such a complicated mechanism, but charges of fraud should not be lightly and irresponsibly made—however justified such charges may have been in other cases. . . . A course of sittings with stupid and ignorant clients, is, however, not unlikely to lead in the long run to deception and fraud. It is a serious danger which all mediums must run, unless they can be kept in the hands of wise and responsible persons. It is human to succumb to temptation, and the temptation will sooner or later arise:—say, when the trance will not come on and nothing genuine will happen. But the behaviour of such a decadent medium, though much to be regretted, has no necessary connection with the phenomena exhibited by him before he cheated, if only we can be sure that he had a time of honesty. . . . If, for instance, the experiments with Eusapia are now made really and finally secure, her subsequent conduct, though in many ways a matter of interest, and to some extent of responsibility, will have no directly scientific bearing. My insistence on this point may be misunderstood, but it is impossible to make a report at all if the act is to make one responsible for the future career of some practically unknown person. I have put no confidence in Eusapia's character at all, but for scientific purposes have treated her as a being liable to deceive both voluntarily and involuntarily. What I have deprecated a few paragraphs above, is not justifiable and necessary suspicion, but hasty and ill-founded accusation.

Here is an interesting record of the abnormal exercise of force on the part of the medium, as observed by the Professor during his second visit to the South of France:—

After the séance the medium is usually for some time only half awakened, and a slight stimulus is occasionally sufficient to send her back into trance again; and even though this does not happen, yet the abnormal power seems not quite departed, so that she may sometimes move an object without contact, or may produce writings or marks without ordinary means. The advantage of these post-trance effects is that they occur in full lamp-light; the disadvantage of them is that they happen rather unexpectedly. On the occasion now to be mentioned, the usual operation of squeezing a hand dynamometer was being gone through by everybody after a séance, and I was writing down the results. The scale was arbitrary, but it may be said that women ranged from 40 to 70, men from 70 to 160 or thereabouts. No one was able to reach 165. Eusapia's normal record was about 50, and after the séance she was usually too fatigued for so much as this. But on this one occasion, after she had squeezed the spring normally with her right hand, and had taken it in her left, she called out that "John" (the alleged "control") was squeezing her hand on the instrument. She was standing by the lamp at which I was writing, and I saw the index going up gradually to an abnormal figure. It went up to 138. Professor Richet then took the instrument from her, reset it, and gave it back with the index against her palm, so that no accidental contact of finger tips could affect it. She squeezed again in the same forcible manner, and this time the registering index was at 210! Once more she squeezed and the register stopped at 165. All these figures are much beyond her normal strength.

The effect of light on the production of phenomena is one of the questions which naturally arise, and the following remarks will be read with interest by Spiritualists, who are often puzzled by the apparent necessity for more or less darkness, especially in the case of physical manifestations:—

Some of the simpler things occur in the light, but the most developed ones seem to require very little light, and sometimes almost complete darkness. This is obviously to be regretted, and efforts are frequently made to get them done in light, but more and more darkness is usually asked for by the agency, and can hardly be refused except at the expense of not getting any results; and it seems more useful to get results for such observation as is possible under the circumstances, than not to get them at all. It is very desirable to accustom the medium to endure more light, and gradually perhaps this may be done—in the last sitting of all there was quite a reasonable amount of light, and many things happened—but at first it is not wise dogmatically to insist on any such condition as a *sine quâ non*. It is probably a pity that in earlier stages of her career so much darkness was permitted, so that now it is felt almost as a necessity.

Light is an etherial undulation, and it is improbable that the extremely feeble amount of energy needed to excite the retina should have any physically deleterious effect. Moreover, dark radiation, which may be equally or much more energetic, is not known to exert any hostile action. Every room is full of ether waves from every object in it, and an iron ball or stove below red heat would probably not be objected to by the agency or medium. Perhaps ultra-violet rays would equally well escape recognition, and in that case, if the invisible "illumination" were sufficient, a series of photographs might be taken—a highly desirable thing to do—but it is by no means certain that a knowledge of the existence of a photographic eye might not exert a depressing influence on the trance-intelligence, which appears keener and more knowing than the ordinary intelligence of Eusapia Paladino. Bandaging her eyes does not, I am told, prevent her sensibility to light.

On the whole it seems to us most likely that the action of visible light is not a physical so much as a psychological one; that it is not the quivering ether but the seeing power of the sitters which is the hostile fact. It may be really and unavoidably hostile, or it may be only hostile by suggestion; and in the latter case, if it could be suggested to Eusapia Paladino that light would be beneficial rather than adverse, the conditions of investigation might be improved.

(To be continued.)

MR. MASKELYNE ON SPIRITUALISM.

The following letter was sent to the "Westminster Gazette," and, through the courtesy of the Editor, appeared in that journal on Wednesday last:—

TO THE EDITOR OF THE "WESTMINSTER GAZETTE."

SIR,—I notice that in your issue of yesterday (Friday) you gave some quotations from an interview with Mr. Maskelyne, reported in the "English Illustrated Magazine," and I ask you as a matter of justice to allow me on one point to set Mr. Maskelyne and your readers right.

Mr. Maskelyne is reported to have said that "Spiritualism, as far as the general public is concerned, is as dead as a doornail." As I have charge of a journal which is devoted to the interests of Spiritualism I think I may fairly claim to be able to speak on that point with more authority than even Mr. Maskelyne. I do not pretend to know how dead a doornail may happen to be, but this I do know, that, if it is no more dead than Spiritualism is at the present moment, it is really very much alive. There never was a time when Spiritualists were more active and more in earnest, and there never was a time when the public evinced more interest in the question than now. Besides the central association, the London Spiritualist Alliance, there are local societies in various districts of the Metropolis, and there is a society in nearly every town of importance in the provinces; and the general experience is that the public interest in their work is steadily, in some instances, rapidly advancing.

Against Mr. Maskelyne himself, I have not a word to say; but in his exhibitions, and in his magazine articles, he has certainly missed his mark—from want of knowledge. His public imitations of Spiritualist phenomena, and his explanations of "how they are done," are so ludicrously at fault that they cannot possibly shake the faith of a single individual who has had personal experience of what the phenomena really are, and of how they occur; while, on the other hand, they may do good in exposing the tricks of some fraudulent imitators, who, pretending to be "mediums," lack the honesty of Mr. Maskelyne in the avowal that he is simply a conjurer. Mr. Maskelyne, in all probability, honestly thinks that he is exposing Spiritualism; but that is because he does not know; and does not know that he does not know. Certainly he has done us no harm, and is not likely to do; the production of counterfeits does not depreciate the value of the genuine coin; and we may well be content when, as a set-off against Mr. Maskelyne, we can point to the testimony of such eminent men as W. Crookes, F.R.S., Dr. Alfred R. Wallace, Professor Oliver Lodge, Professor W. F. Barrett, Professor Charles Richet, and a host of others.

December 29th, 1894.

THE EDITOR OF "LIGHT."

THE wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.—THOMAS CARLYLE.

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.]

Miracles.

Sir,—In the Appendix to his paper on "Spiritualism," Professor Barrett defines miracle as "Any supernatural evidence of the existence of a supreme or universal mind."

This definition, I think, is not altogether accurate, for spiritual beings work miracles by reason of their spiritual nature, and not by reason of the "Universal Mind."

The definition I give of miracle in my "Theosophy," is "Miracle is due to the accentuation of natural force through the direct action of spiritual power."

The definition applies to the facts of Spiritualism as produced by spiritual beings, but it also includes the possible intervention of the Supreme Mind, in the history of the Cosmos.

To spiritual beings the so-called supernatural is natural.

GEORGE WYLD, M.D.

Animals in the Spirit World.

Sir,—In reply to Mr. J. Wristbridge, I beg to state that in a small pamphlet, entitled "The Use of Spiritualism," by S. C. Hall, F.S.A., &c., &c., and published in 1884 by H. Nisbet and Co., the writer gives the following passage from a letter of "direct writing" from his wife in the spirit world :—

"... My flowers are all blooming and fresh. My pet bird is here, and my little 'Blackie'" (her pet dog, who was on her bed when she died).

Probably others of your readers can supply him with other instances.

Hadfield.

A. WALKER.

Sir,—As another lover of animals, I am pleased to be able to tell Mr. Wristbridge that I have learnt, through Spiritualism, to believe that animals do continue to exist beyond this sphere.

A clairvoyant friend sees spirit animals around us here, and also in the spirit spheres. Once, out riding with three other people, I heard, when in the rear of my party, and on a lonely road, the tramp of another and apparently heavy horse behind me. Riding up to my friend I asked her if she could see anyone behind me (without giving my reason). Looking round she said, "Yes, your Crusader Guide is riding with us on a horse of the old heavy breed." Miss Marryat has told me that Mrs. Davies had frequently mentioned the fact of the spirit of a pet dog, who died some time ago, being with Miss Marryat and lying on her dress. In "LIGHT," of August 18th last, there is mention of the apparition of a Newfoundland dog, dead some years, being seen by a Madame Bose with a Russian gentleman, who had been much attached to the animal. MURIEL.

Sir,—Your correspondent, J. Wristbridge, in speaking of the speculation as to whether dogs exist in the other world, touches upon an interesting question, and one upon which some of your readers might be able to give some information from their personal experience. With your permission I will relate an incident which occurred in the early days of my wife's mediumship, some five or six years ago.

Amongst the spirits who controlled was one who gave the name of "John Rupert Muportt," and in relating some of the particulars of his earth-life he mentioned that, owing to painful experiences, he had come to have little faith in human fidelity, the only two beings whom he counted as faithful friends being an old nurse, who had been with his family from his childhood, and a large Newfoundland dog. During his last illness he was nursed by the faithful old servant, and the dog manifested the greatest uneasiness and anxiety, and could not be induced to keep away from the sick chamber, and soon after his master's decease he pined away and died. The spirit told how, after he had left the body, he used to see the dog, and the animal appeared to be quite conscious of his presence, and on its demise it joined him and was still a companion in the other life.

I may add that on retiring to rest the same night the medium saw, clairvoyantly, standing by her bedside a large black dog, which appeared to be more than usually intelligent, and manifested pleasure at her seeing him.

This experience was somewhat of a puzzle to us at the time ; we were in the very early days of our investigation into the facts of Spiritualism, and had never before heard or read of the

possibility of animals existing in the spirit-world, but since then we have heard of similar experiences which others have had.

W. HAUGHTON.

The "Massage" Question.

Sir,—Will you kindly grant me a little of your valuable space on behalf of a large number of proficient and conscientious masseurs, masseuses, and masso-therapeutists who have been described by the "British Medical Journal" as "honest and capable" persons who are doing "legitimate and helpful work," but whose "study and practice of a therapeutic method" is being injured by the recent "unfortunate developments" ?

Unfortunately, there are hundreds of most intelligent and useful men and women whose prospects have been well-nigh ruined by reported malpractices of unscrupulous persons. With a view, therefore, to placing massage on a sound, systematic, and scientific basis, a preliminary meeting was held at the under-mentioned address on Wednesday evening last, when the objects, constitution, and rules of a British Massage Association were placed before those present by Mr. Thomas Maltby—a gentleman whose unceasing labours in the interests of genuine massage unquestionably deserve a much wider appreciation than they have hitherto received.

It was unanimously agreed that an association should immediately be constituted on the lines laid down by Mr. Maltby ; that a committee should be formed to consider the constitution and rules in detail ; that every masseur and masseuse be requested to support the movement, and that the Press be asked to do all in its power to further the scheme.

Those who are desirous of joining the association, and members of the medical profession and the public wishing to render voluntary assistance, are invited to correspond with me.

The meeting above referred to was adjourned until Wednesday, January 16th, 1895, when a large attendance is expected.

T. GARNER, Hon. Sec. *pro tem*.

Temporary Offices of the Association,

2, Sloane-square, London, S.W.

The Ideality of Space and the Fourth Dimension.

Sir,—I need not be very prolix in replying to Mr. Parry, for his letter ("LIGHT," December 29th) with its column and a half of type may be boiled down to the three lines which contain the argument, such as it is—"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."

That the perceiving mind "creates" space is the language neither of Kant, nor of any school of idealism. But for the moment, I will adopt the expression, and, so speaking, will point out that "unknown properties" of space stand only for unknown powers of "the perceiving mind," in other words, unknown modes of intuition (perception). Mr. Parry's unexpressed postulate is that there can be only one mode of external percipience, any other mode implying a modification of the spatial form of percipience. That begs the question. Kant, in the "Æsthetic," carefully guards himself from such *petitio*, by saying, "As to the intuition of other thinking beings, we cannot judge whether they are or are not bound by the same conditions which limit our own intuition, and which for us are universally valid." And it seems desirable here to quote Kant's own statement of the ideality of space, in correction of Mr. Parry's inaccurate conception, or at least misleading expression, of what he taught. "Our expositions, consequently, teach the *reality* (i.e., the objective validity) of space in regard to all which can be presented to us externally as object, and at the same time also the *ideality* of space in regard to objects when they are considered by means of reason as things in themselves, that is, without reference to the constitution of our sensibility. We maintain, therefore, the *empirical reality* of space in regard to all possible external experience, although we must admit its *transcendental ideality* ; in other words, that it is nothing, so soon as we withdraw the condition upon which the possibility of all experience depends, and look upon space as something that belongs to things in themselves." Now as, according to the more developed idealism, Kant's "things in themselves" stand for a more rationally determined, i.e., more integrated or related objectivity, it follows that the ideality of space, as above explained by Kant, is the very condition of the possibility of its more-dimensional constitution. It is just because space has no reality independent of percipient

intelligence, but is merely the form of phenomena, that different spaces, or formal sense-modes, can be conceived in correspondence with different orders of relating intelligence or cognition. All we have to suppose is a progressive conversion of sense to intelligence. Sense is the externality of intelligence, and space is the form of this externality. The process of reason is the overcoming externality, self-identification in the world.

Mr. Parry would seem not to be aware that, according to the now generally accepted theory (first propounded by Berkeley), it is actually by "the postulate of an unknown property of space" that we have our knowledge of the *third* dimension. And, given phenomenal effects inexplicable in three-dimensional space, "the perceiving mind" would soon "create" the fourth dimension to account for them.

I will only add that he who, at this time of day, echoes the language of Schopenhauer concerning the "three renowned sophists" of Germany, is self-convicted of failure to understand Kant himself, or the logical continuity of philosophy. Every real student of the subject is now well aware that the necessary germ of Hegel is in the "Dialectic" of the "Critique of Pure Reason," and that developments are traced through Fichte and Schelling. And if Mr. Parry read contemporary philosophy, he would know that the great thinker whom he seems content to find incomprehensible has made the speculative epoch in which we are now living. But the first thing for him to do is to understand Kant a little better, so as not to invert the significance of idealism.

C. C. M.

Is Spiritualism a Religion?

SIR,—Mr. Fraser Hewes' question and my reply have, I note, brought three replies, one from himself. Of course my quoting the New Testament definition of religion means that I endorse it, and therefore it is a reply to the question: "What is religion?" Mr. Hewes thinks his opinion superior to the New Testament definition, and he also thinks "Nuttall" and "Webster" are authorities on this subject. If he had stated his reasons for arriving at his opinion I should have considered them with due respect, but a mere opinion, whether of Nuttall, Webster, or Mr. Hewes, is of no moment.

Once, at my private circle, a control said his mission was to combat all opinions. I did not at first understand his meaning, but after explanation from him I gathered that opinions were mostly held by individuals who could give no reason for them. One said, "I believe in God," and when asked why, he said he did not know. Another believed in Heaven being a place of reward, and when asked, Why? said "I can't say." Another believed in immortality, and could give no reason for his belief, and so on. This control's work was, he said, to combat and expel all this nonsense. I pressed for further explanation. "Then" (said I) "I suppose if anyone said he believed in God, in Heaven, and in Immortality, and could give no reasons except that some person, persons, or a book told him so, it would be better for him honestly to say, 'I cannot say I believe in God, Heaven, or Immortality,' and cease further to refer to them till proof was available." "Certainly," was his reply; "it is the only honest course to adopt."

Now I endorse this also. But observe here, there are three rational states of the mind regarding all propositions. The first is, Belief supported by reason; second, Disbelief supported by reason; third, Refusal either to believe or disbelieve, because no reason is known *pro* or *con*. If men were strictly honest, this last category would be their mental resting-place after they had got rid of the intellectual lumber they call their opinions. The alleged belief in God is for ninety-nine men out of a hundred the most contemptible hypocrisy, simply because they have not the least idea of a reason in support of their belief, and have, therefore, no right to say they believe. It is just the same in politics, social customs, and all other questions. You cannot believe in anything simply because some one tells you it is all right.

Now, this lesson is one peculiarly valuable to what are called religious Spiritualists who believe in God, progress in the spirit world, the ministry of angels, that punishment is not eternal, that there is no devil, that there are not Three Persons in the Godhead, &c., &c., and have no reason for such beliefs except that persons in a somnambulist trance have told them so. They also believe that these persons are controlled by spirits, by which they mean men who have departed from this life. They have not the slightest reason for this belief other

than the assertion of these somnambulist persons, and that being so, they have no right to hold such an opinion. Instead of such an authority being good, it is the very least reliable in the whole of human testimony. As is well known to all physicians who understand mental diseases, somnambulist trance is most certainly disease. Note what Professor Lodge says (see p. 620 of "LIGHT") in his report to the Society for Psychical Research. "When a person is in a somnambulist or trance condition no confidence can be felt as to their actions." This implies a like lack of confidence in their assertions.

Now all religious Spiritualism is supported by this rotten reed, and will fall by its dependence on it. Mr. Hewes must surely see that the mere assertion that trance speakers are controlled by so-called spirits is not enough to prove that such control is a fact. And even if, for the sake of argument, we admit this control, why should I or Mr. Hewes believe what these controls assert to be true? All that has ever been uttered by trance speakers is far from new, and can be found in the literature and ordinary beliefs of the world. No new truth, previously unknown to mankind, has ever been taught in trance addresses, or in such books as "M.A. (Oxon's)" "Spirit Teachings." I am familiar with the literature of religious Spiritualism, and know many of the trance speakers intimately. I do not speak without knowledge when I say that Mr. Hewes makes a great error when he refers me to these trance speakers for proof that Spiritualism is a religion. Their orations are all assertion, never any proof. If Mr. Hewes knows of any reasons why they regard Spiritualism as religion, will he kindly give us these reasons, or his own? If in the next issue of "LIGHT" no religious Spiritualist can give a definite reason why Spiritualism is to be regarded as a religion, the conclusion will rightly be arrived at by all sensible Spiritualists that no such reason can be found, and religious Spiritualism must in the future be content to be branded by the name Superstition, that is, an unreasonable belief.

I once heard Mr. Stainton Moses, then Editor of "LIGHT," and President of the British National Association of Spiritualists, say that then (twelve years ago) there were at least twenty thousand Spiritualists in London, and of this number there were about seven hundred religious Spiritualists. I think he underestimated the number of Spiritualists and somewhat overestimated the religious Spiritualists. However, he was a well-informed man, and a very cautious one, and I accept his estimate. Now, with the natural increase, I suppose fifty thousand would be the estimate of ordinary Spiritualists to-day, and one thousand of religious Spiritualists. Mr. Hewes thinks the one thousand are consistent and the remaining forty-nine thousand are inconsistent because the latter are Agnostics, Church of England members, Baptists, Congregationalists, Presbyterians, &c., &c. Why he should have such an odd opinion it is impossible to imagine. Surely he can see that the reason is that they prefer to believe in what has stood the test of time, and is a bond of association for reasonable people to engage in works of charity, rather than trust to somnambulist orators and their so-called revelations, as Mr. Hewes does.

Personally, I can speak with perfect impartiality, because I do not believe either in Mr. Hewes' trance revelations nor in the authority of any book or creed except in the sense that I admire and accept everything in every religion that has given evidence of its truth to my reason. I have worshipped with Buddhists in India, with Roman Catholics in England, France, and the Colonies; and with various denominations of Protestants in many other places; and been a Spiritualist all along, of the same kind as Mr. Stainton Moses, who never was a religious Spiritualist, and plainly said so. He was a religious man and a Spiritualist, as I have always endeavoured to be, but his religion and that of the forty-nine thousand I have referred to, does not derive itself from Spiritualism. I admire greatly the professor's reply to Wilhelm Meister in Goethe's book of that name. Wilhelm hears the professor describe with apparently equal emphasis and approval the beauties of the three greatest religions in the world. Wilhelm is puzzled and asks: "In which of these do you believe?" And the professor replies "In all." It may take Mr. Hewes some time to see the wisdom of this reply, and when he does see it, he will have passed through a blessed revolution of thought, and while mistrusting all dogmatic authority, whether of spirits or Churches, he will see beauty in all things. He will then be able to say with Thomas Paine, "My Religion is to *do good*," and be entirely independent of speculative opinions about doctrines,

the consideration of which is often the refuge of the empty-minded, and very frequently of the hollow-hearted. VIR.

P.S.—Mr. Gilbert Elliot's letter is kind and too flattering. I think it true what he quotes from Bacon, but is it good to be moved by the contagious influence of association rather than by reason? Christ says, "Thou when thou prayest enter into thy closet, and when thou hast shut to the door pray to thy Father who is in secret."

The Origin of Dreams.

SIR,—The origin of dreams is by no means cleared up by Mr. Page Hopps's address—certainly not by the abbreviated report which I had the pleasure of reading in "LIGHT." And I do not know that "Truthseeker's" band of spirit guides help us much nearer the solution. The origin of dreams must be various, and before we adopt psychic explanations have we been careful to exhaust all other practical mundane theories? I think not.

In this life, at least, there is no thought with or without volition, apart from and independent of the human organisation. It is true one mind can influence another mind, but not apart from the possession and activity of the human brain. In this life no brains, no thought; and as is the brain, so is the mind. If the brain is unhealthy, inferior, defective, or otherwise, so will be the mind. If this is so in the waking state, I do not apprehend it will be much different during sleep. Brain activity is necessary to thought; hence some portion of the brain is in an active state when dreams occur. Activity of the cerebral cortex in sleep is unhealthy, and indicates some abnormal condition of brain and body. Therefore, dreaming—withstanding the kind attention of spirit-bands, guides, controls, and so forth—is a sign of disturbed health, and as such, should be a cause of anxiety, not of rejoicing. Dreaming of any kind may be safely taken as a sign of mental strain, whether produced by ill-health, anxiety, cares, or "controls," embodied or otherwise.

All things being natural or normal, and having sound health—physical, mental, and moral—there is a total absence of dreaming; and contrariwise an absence of dreaming is a good sign of health.

As a sign and a warning dreams may be useful. They tell us of punishment sure and certain of neglecting obedience to nature's laws; they point out mental overstrain, over eating and drinking, of religious excitement, or of some other excitement akin to it, so prevalent among those carried out of "level-headedness" at séances, of unrighteousness in loves, desires, and lusts; and of mental weariness and final break-down in our waking hours. In a word, dreaming is abnormal and unhealthy; and we make our dreams as we live; if dreaming becomes habitual, our lot is sad, and our end not far off. "Truth-seeker" says, "Indigestion always affects, but never causes our dreams." How does he know? Such a statement is opposed to the clearest facts in the possession of medical experts. With less mental excitement, quieter living, more fresh air, and bodily exercise, there would be less dreaming. And the less dreaming the better for a practical, useful life.

Glenbeg, Rothsay.

JAMES COATES.

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. 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.]

218, JUBILEE-STREET, MILE END.—Mr. Rodger gave an interesting address on Sunday on "The Religions of the World," which was highly appreciated by the audience. On Sunday next Mr. Dale will give an address. Will speakers kindly communicate?—W. MARSH, Sec.

SPIRIT PHOTOGRAPHY.—The limelight descriptive lecture, "without money and without price" (expenses only), by Bevan Harris. Surplus to societies. A few nights disengaged in February. Write at once with stamped addressed envelope to BEVAN HARRIS, 28, Loughborough-road, Nottingham.

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.

45, MARKHAM-SQUARE, KING'S-ROAD, CHELSEA, S.W.—Our meetings have been interesting and helpful, the clairvoyant descriptions given by Mr. Coote being very good. Sunday next,

at 7 p.m., Mr. Coote; Monday, at 8 p.m., clairvoyance; Tuesday and Thursday, at 8 p.m., developing circles, Mrs. Perry; Saturday, at 8 p.m., public séance.—WILLIAM GEO. COOTE.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—Our anniversary celebration will be held Sunday, January 27th, when there will be meetings at the above hall as follows: 11 a.m., séance, medium, Mrs. Weedemeyer; 3 p.m., séance, medium, Mrs. Bliss; 6.30 p.m., when Mrs. Bliss, Mrs. Stanley, Mr. T. Everitt, and many well-known mediums and speakers will address the meeting. Special solos will be sung by prominent artistes. A hearty invitation to all.—CHAS. M. PAYNE, Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS.—Several speakers will take our platform next Sunday, and again on Friday night (for inquirers). Our old friend Mr. Veitch gave an interesting address last Sunday on the "Aims of Spiritualism," to a large audience, his remarks being thoroughly appreciated. Mrs. Robinson gave a solo, "The Lost Chord," and everyone seemed highly delighted. Donations for our building fund gratefully received by any of our committee, or by me at 23, Keogh-road, Stratford, E.—THOS. MCCALLUM, Hon. Secretary.

MISS FLORENCE MARRYAT will give her famous lecture, "There is no Death," at Peckham Public Hall, Rye-lane, Peckham, on Thursday, January 10th. Tickets may be had of the various London societies; at the Offices of "LIGHT" and the "Medium and Daybreak," 56, Great Queen-street; at Peckham Public Hall; and of the Stewards. A musical entertainment will supplement the lecture. Reserved seats, 2s.; body of hall, 1s.; promenade, 6d. Doors open at seven o'clock; lecture commences at eight. Chairman, J. A. Butcher, Esq. Mr. J. Burns, who was to have come to Chepstow Hall on Sunday, was called to his rest. Mr. Dales next Sunday at Chepstow Hall.—W. H. EDWARDS, Hon. Sec.

111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last we had a good meeting. We had a short address by Mr. Mason upon "Last Year's Spiritual Work," and were cheered with hope for greater success in our new hall. Mrs. Mason's controls gave remarkably accurate descriptions of spirit friends present. Mr. J. H. Brooks kindly gave his services at the organ. Sunday, at 7 p.m., service; Tuesday, at 8 p.m., séance, Mrs. Mason; Saturday, at 8 p.m., open circle. Our social gathering on Boxing Night was a great success and in compliance with numerous requests will be repeated on Thursday, January 10th, at 7 p.m., in aid of our new piano fund. There will be songs, dancing, games, and palmistry during the evening. Refreshments, &c. Tickets 1s., to be had of Mr. Mason.—J. H. B., Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Sunday evening last was devoted to an address by Mr. W. T. Cooper, the vice-president of the Marylebone Association of Spiritualists, and clairvoyant delineations by Miss McCreadie, Mr. Thomas Everitt, the president, occupying the chair. A song, "Cathedral Voices," sympathetically rendered by Miss Everitt, formed an agreeable interlude. Mr. W. T. Cooper's opening remarks were appropriately retrospective, dealing with the early struggles of the Marylebone Association, and touching briefly upon the development of the little society during the preceding few months. His treatment of the staple portion of his address was vigorous and animated in substance, and although his advocacy of the facts and principles of Spiritualism was much upon the conventional lines, his observations were relieved from triteness by their felicitous and effective language. Miss McCreadie, under the influence of "Sunshine," then briefly addressed the audience, her remarks being, in some respects, supplementary to those of the previous speaker. The improvement which we have previously noted in "Sunshine" continues to be pleasingly manifested, and on this occasion she spoke with additional fluency and a less obtrusively foreign accent. Although the conditions were not all that could have been desired, some of the descriptions were especially good, being accompanied in various instances by messages of consolation or admonition from the spirit friends of those to whom the delineations were addressed. It is fair to mention, however, that the proportion of delineations publicly recognised was not so great as usual. The chairman (Mr. T. Everitt) rendered valuable aid by his explanatory remarks on the phase of spirit manifestation represented by the efforts of Miss McCreadie and her unseen helpers. Next Sunday, at 7 p.m., Mr. W. E. Long, trance address, "Spiritual Progress." On Monday next a social gathering will be held; tickets 1s. each, including refreshments. January 13th and 20th, special visit of Mrs. J. A. Stansfield, the well-known medium; short addresses, followed by clairvoyance.—D.G.

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, ½d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d., &c.

EVERY person is responsible for all the good within the scope of his abilities, and for no more, and none can tell whose sphere is the largest.—GAIL HAMILTON.