

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe

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

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NOTES BY THE WAY.

The vicar of St. Martin-at-Oak, Norwich, has published a sermon on "The present signs of the times : showing the near approach of our Lord and Saviour Jesus Christ," an expectation which, we are assured, is "the central truth of Christianity at this moment." We need not trouble ourselves with his "signs," though portions of his information (?) concerning the opening up of Palestine and the return of the Jews are interesting; but, as he pays Spiritualism the compliment of giving up a whole "sign" to it, we will return the compliment by giving a whole Note to his "sign." After the utterance of a slander which we charitably attribute to the vicar's ignorance or excessive zeal, he says:—

All know that it is the modern outbreak of Spiritualism and its allied movements which are now filling this and every other Kingdom of Christendom with what the Bible calls sorceries. Since the year 1848, the mischief has been going on, and in that short time it has made incomparably more progress than any other false religion has ever done in a similar period.

Everywhere the plague is spreading, from its apparently innocent beginnings in thought-reading or mesmerism, up to its climax in actual and conscious intercourse with lost spirits, or in the criminal use of those infernal powers of which the French hypnotists have lately been giving us samples.

This is good news, indeed; and we are not to be driven from the word "good" because of the vicar's indulgence in language which is bad. A man who can describe hypnotism by the phrase "infernal powers" only shows his animus, just as he shows his animus (and a slightly "infernal" one, indeed), when he says broadly: "Spiritualists advocate free love." But we would like to ask this teacher how he knows that the beings who are reached by spirit-communion are "lost spirits." That is a bare assumption, a grotesque begging of the question. Or does he think that our heavenly Father has ordered the two worlds so badly that only "lost spirits" can reach us or make their presence known? We are inclined to think that such a supposition is itself a very deleterious kind of impiety.

In every sentence this clergyman shows his evil animus. He tells his readers that, in our papers, mediums or speakers "are almost invariably said to be under the inspiration of demons; or, as it is now the fashion to call them, 'controls,' or 'guides,' or 'mediums,' and I regret to say that there is an appended account of children's services!" But we are in good company. Darwin is dragged out for execution on the same scaffold. "Satan," says this defender of the faith, "is rapidly developing his counsels and bringing up forces from different quarters. Darwin tells us that all species are descended from a very few primordial types, and

these again probably from one. Thus, by his evolution theory he seeks to obliterate God as Creator."

This preacher is doubtless a well-meaning man, anxious to do good and keep his congregation from mischief, but we should like to tell him that he is grossly unfair, and that he has a very great deal to learn.

The London evening papers do not improve. They appear to be chiefly on the look-out for sensations and horrors. Here, quite at random and without selection of any kind, we take up a respectable and very popular paper. We glance through it, and extract the following headings: Servant girl drowned; Fall from a high ladder; A penniless suicide; Strange murder confession (French); A terrible tragedy (French); Attack on a convent farm (Austria); Crime down Thames way; Broke workhouse windows; Rival wheel dealers; A charge of theft withdrawn; Burglar or visitor; Cabman dies suddenly; The Blackheath mystery; Died after a Christmas visit; Upset by the band; A public man's blow; Skating clergyman drowned (Swiss); Fatal "first footing"; A drunken Fulham woman's fatal fall; The Romford suicide; Fire burning cases; Euston-road explosion.

It is all very miserable. We do not say that horrors should not be chronicled, but we do say that no good can be done by looking for them, raking them up, and purveying them in the papers, day by day.

In confirmation of our Note as to the growing interest of the public in Spiritualism and related subjects, we have before us a batch of extracts from various journals of good repute, all treating the once ridiculed subjects in a very serious spirit. For instance, here is the "Weekly Scotsman," with a series of "authenticated cases," including a remarkable story told years ago by the famous painter, J. Noel Paton. Here, too, is the "Daily Telegraph" with an article on the late experiments with Eusapia Paladino, conducted by Professor Oliver Lodge and others. The "Daily Telegraph" confirms what experienced Spiritualists have always said—that people who do not want to believe, and who have made up their minds not to believe, are not open to conviction, and that if evidence of any kind were given they would simply ask for something else. Up to now, these people have asked for "men of Science"; and, now that we supply the demand, they sniff at "men of Science," and say; "No, we want a Committee of Five—a Q.C. practising in the Divorce Court, an Old Bailey 'Junior,' a sharp solicitor, a first-rate detective, and Mr. Maskelyne." If we supplied *that* demand also, a new one would be made, and we should be no forwarder. But, for all that, the "Daily Telegraph" is evidently uncomfortable, and ends by rounding on itself and actually asking for "scientific men" to "seriously turn their attention to the explanation of a highly-interesting set of phenomena."

Here also is the respectable and intellectual "Spectator," with a long article on the same subject. The "Spectator" says it feels a little sick in having to write seriously on the subject. We do not wonder at it. A good many people

will feel sick if they continue with us many years. They will naturally feel bad at seeing all their superior scorn return to them to be swallowed as fact, while they confess that there is something in this "pernicious fooling" after all. "The Spectator" also concludes with a solemn little airing of its "sheet of repentance," and says solemnly; "It does appear that a *prima-facie* case is made out which requires further and steady investigation at the hands of men of science." It is true that "The Spectator" hedges by stating that this long and important article is "communicated," and by signing it X: but *litera scripta manet*.

An article in the somewhat famous Liverpool "Daily Post" is, we regret to say, the only one we have lately seen in the old chaffing and unfair vein—the only one, too, which reveals, may we say? the old dense ignorance. Luckily, Dr. Oliver Lodge was at hand, and a long letter from him, two days after, set all right. But it could not be pleasant for the Editor of the "Post" to be convicted of a dozen gross errors or sheer inventions. What is mainly interesting is that such a person should think it desirable to occupy nearly two long columns with a leading article on the subject. What these gentlemen say is not really of much importance. The important fact is that they feel it necessary to say something—and, occasionally, to say a great deal. There is a song in which a certain mythological character expresses his confidence that, however his constituents may wriggle, he shall have them all at last. We do not accept the rôle, but look with confidence to the sequel.

"To-day" brings up the rear. "Correspondents" have asked for information about Spiritualism, and so here is an article on the subject. That is just it. It is in the air. *Nolens volens* the scribes will have to pull out our stop on their organs. "To-day" is also serious: but, like a good seasoned old psychical researcher, it takes shelter in that blessed word "Hallucination." But, just at the moment when we think we must regretfully give up the writer, he adds, to finish, "After all, there is no need to be afraid of the word hallucination. There are those who think that the whole material world is an hallucination of the senses, and it is much easier to disagree with them than to disprove their conclusions." We are quite satisfied. If spirit-communion is as real as "the whole material world" that is fairly satisfying anyhow, for a beginning!

E. M. H. writes: I witnessed the other day the burial, at Highgate, of the outworn body of that pure soul and sweet singer, Christina Rossetti. It was a lovely winter's scene—the sprinkling of quiet snow, the green leaves and grass between; blue sky above, and sunshine over all. Since then I have been re-reading, with increased interest and reverence, some of her poems; and the thought is borne afresh upon me of all that we in the flesh owe to that Death which seems to take away from us the desire of our eyes. "Loss" by death is a common phrase enough; also the somewhat cant one, that "what is our loss is their gain." But do not *we*, too, gain, in the deeper love, comprehension, and appreciation of those we could only view "through a glass darkly" whilst yet with us here? Once freed from "that burden of the flesh whence comes so much struggling," they are *ours*, more than they could be before and "spirit with spirit can meet" "without let or hindrance."

The conviction of Czynski, at Munich, apparently for the offence of having "fraudulently married the Baroness Zedlitz-Neukirch, after getting her into his power by means of hypnotism," may almost be cited as an incident which commences a fresh chapter in the history of possible crimes. But it is even more than that. It uplifts the veil which

lies between the common world and occult causes, and suggests disorders and dangers which, for centuries to come, will perplex, perhaps convulse, Society. It suggests the tremendous question: What notice can Society and the Law take of occult causes and effects? or, let us even say, of disclosures from the Unseen? Hypnotism and Spiritualism have, hitherto, been regarded as superstitions or toys. What will happen when, in Society and in courts of law, the lines of evidence lead right into the Unseen, and cut across thoughts as well as actions, suggestions as well as agreements, "spirits" as well as people who can be put into the witness box? It opens before us a field the extent and seriousness of which we cannot even imagine.

FUNERAL OF MR. JAMES BURNS.

On Friday, the 4th, at Norbiton Cemetery, was interred the earthly body of James Burns. The funeral was a private one, but about a dozen friends attended, the representatives of many who admired the strenuous life of this staunch pioneer, and who probably remembered his services to a despised cause in days gone by. The simple and unconventional service, entirely spiritual from beginning to end, was conducted by Mr. J. Page Hopps, whose selections from the Bible tended to dissipate all the dread associations of death. In the course of the service, he said:—

To-day we face again the world's deepest dread—that which, in its ignorance, it calls *Death*. But most of us who are here understand that fine saying of the Apostle: "This is the victory which overcometh the world, even our faith." We are literal—not romantic or merely poetical—when we say, "There is no death." Hence, we have not only passed beyond the world's pagan dread, we have also passed beyond the conventional Christian's faith. For us, the resurrection of the body is an empty and hindering delusion. We believe in unbroken life—in the passing out of the spirit to a life of advancement beyond the veil. Our great words are the great words of Science—*Evolution* and *Progress*. So, then, there are no truer and happier believers in God than we are; and there is no deeper faith or brighter hope than ours. And now what can we say of him who has passed on? A strong and resolute militant spirit—unselfish, devoted, brave. "Well done, good and faithful servant!"

At the grave the 23rd Psalm was read; the words of Jesus beginning, "In my Father's house are many homes"; and a revised version of the well-known words of Paul: "It is sown in corruption; it is raised in incorruption," &c. For this was substituted, "The body is sown in corruption, the spirit is raised in incorruption," &c. The coffin was almost hidden with flowers, the gifts, probably, of absent friends. Altogether, a pathetic, tender, and not unbeautiful scene.

The interment, curiously enough, was in "consecrated" ground. It was certainly a sign of the times that this could be, not only without let or hindrance, but with the path made smooth in every way. The conductor of the funeral, both in the church and at the grave, had perfect freedom; and it is worth distinct record that a Spiritualist's Service, pure and simple, can now be enjoyed "on the consecrated side," instead of the old Church Service, of which no true Spiritualist can approve, and which, certainly, no true Spiritualist can enjoy.

REMEMBER for what purpose you were born, and through the whole of life look at its end; and consider, when that comes, in what will you put your trust? Not in the bubble of worldly vanity; it will be broken; not in worldly pleasures; they will be gone; not in great connections; they cannot serve you; not in wealth; you cannot carry it with you; not in rank; in the grave there is no distinction; not in the recollection of a life spent in a giddy conformity to the silly fashions of a thoughtless and wicked world; but in that of a life spent soberly, righteously, and godly, in this present world.—J. WILSON.

WHAT SHALL WE DO WITH OUR SPIRITUALISM ?

BY EMMA HARDINGE BRITTEN.

PART II.

In dealing with the second part of this important subject, I must commence with the (to me) unanswerable proposition that nearly every individual of all the many thousands of devoted early Spiritualists whom I have met and conversed with, in America and other countries, became confirmed believers in spiritual communion purely by the intelligence communicated—through phenomena, of course, but never through phenomena independent of the intelligence which signalled the fact that a spirit who had once lived on earth was the communicant.

In this connection I do not mean to imply that the mere announcement that it was a human spirit signalling through the phenomena was the sole means of bringing conviction to the minds of any but very credulous persons, especially when the names of the great ones of earth's departed were cited; but the real basis of that mighty faith which in only forty-six years has filled its ranks with countless millions, has been, I insist, *the tests of personal identity rendered*, proving beyond peradventure the fact that the men, women, and children who had once been known as dwellers on earth still lived in a spiritual state of being after the change called "death."

Without any desire to obtrude my own personality upon your readers, as evidence I may briefly cite two of my earliest experiences in the modern Spiritual movement, as representations of thousands of similar cases. In my first visit to a public medium, urged thereto by a passing acquaintance, directly I entered the séance-room, where several people were assembled, I saw a wooden table dancing about, rocking seemingly without contact with anyone present, and spelling out, as I was told, by letters of the alphabet, a sentence which, being repeated aloud, seemed to my piously-trained mind to cast doubt upon the *divine* authenticity of the Bible. Without even sitting down, I rushed from a room where such "infidel stuff" was talked, and spoke with unmitigated scorn of the "tricks" that caused tables to dance. With a different and still more urgent friend I next consented to visit Ada Coan (now Mrs. Foye). She was, like myself, a young girl, and not being much interested in her new visitor, she and my companion amused themselves in lively conversation, whilst loud rappings on the floor, walls, table, and finally on the back of my chair, compelled the belief that it was an outside power and not "the medium" who produced those ubiquitous sounds. Curtly informing me that I was "a great medium" myself, the young lady handed me a card with an alphabet, and a pencil as a pointer, and bade my companion take down the letters and form the words which the raps signalled.

And thus I, and the friend who had brought me there, remained at the table for two long hours, "the medium" herself, sitting at a distance, engaged in sewing; and thus, in the broad sunlight, I, a newly-arrived stranger, hardly known to anyone in that far Western land, had spelled out to me, by the rappings, the names, relationships, occupations, &c., of almost every creature on earth whom I had known to have lived and died; those I knew but little of, many whose very existence I had forgotten, secrets known only to me and the buried dead—all were given with knockings in a dozen differing tones. When I asked for still more *test* evidences, the answers came in such curious masked ways as to convince the most sceptical that, though those answers were in substance correct, their *form* could not be the reflection of my own mind.

I will give no more of my own wonderful autobiography, save to add that these experiences, so crudely glanced at

here, I had, duplicated in different ways, a hundred times over by my own and others' mediumship, and I solemnly aver that it was similar experiences of test facts, and personal identity proved, through various forms of phenomena, that converted tens of thousands of Spiritualists, and made Spiritualism what it is.

The phenomena alone would never have reached the masses. That would have been, like table-turning in England, "a new and curious form of force." High-flown communications from ancient spirits would not have done it. That would have been pronounced by authoritative scientists "unconscious cerebration," "subliminal consciousness," or Heaven alone knows what new development of mind or madness. When the vanished companions of our past lives come again with all the proofs of identity that would satisfy the shrewdest of lawyers in a case of life and death, who shall dare to say that this overwhelming flood of proof that "the dead" are all still alive, does not come from those living souls themselves? Here, then, is the *real* and *bonâ-fide* source of the belief that has lighted its beacon fires all over the earth and set up its standards of revelation from the life hereafter all around and each side of the world's equator.

And now let me earnestly declare that my plea for test proof of spirit identity does not in any way invalidate my faith or interest in physical and seemingly independent phenomena. Once convinced that the spirits of humanity live, and can, and do, communicate with earth, all doubts of their existence and agency are ended—and this more especially as I, and many of the most thorough early investigators, were assured that MEDIUM SPIRITS were as essential to give communications and perform phenomenal acts, as medium mortals were required to receive the same, and complete the battery for spiritual telegraphy.

Now, whilst I and many of my associates could readily accept this statement, and perceive in it the explanation of the ancient "familiar spirit" and the modern "spirit guide," it by no means relieves the investigator from the urgent duty of determining that there is no attempt at fraud or deception exercised on the mortal side of the spiritual telegraph. Of course in this suggestion I refer solely to the professional medium, or those whose personal interest it may be to simulate the manifestations they cannot command. Let it be distinctly understood that I have no word of caution to give, nor have I ever found it necessary to exercise any, amongst personal friends, or in private circles, whether the séance be held in light or darkness. But I do allege—and I am borne out in this allegation by thousands of still earnest Spiritualists—that fraud and imposition have been practised upon the public by all too many professional mediums, in the name of Spiritualism, to a frightful extent.

The question, then, necessarily arises—and that no less for the sake of the really honest medium as well as in the best interests of Spiritualism—how can this shameful perversion of one of the most sacred and holy of truths be met and combated? Once again—dealing exclusively with those who make mediumship a profession—I would urge that the medium should either be required to submit to a thorough personal examination by an appropriate committee, or so held, tied, or fastened as to make movement impossible, whether inside or outside of cabinets.

We know that light causes vibrations in the atmosphere which may prove inimical to the action of powerful spiritual forces. At the same time, I may venture to say that in over twenty-five years' intimate association with the Davenport Brothers, and my most beloved and admired friends, D. D. Home and Mrs. Everitt—the two latter amongst the best and truest mediums of the age—I have witnessed phenomena given in broad daylight in their presence, quite as powerful and wonderful as any that ever

occurred in their dark circles. It is not, however, as before observed, of friends, unprofessional mediums, or of private circles that I am writing. But in regard to investigations conducted in any way through professional or interested persons, professing to be mediums, I would again and again solemnly urge thorough preliminary search, or that means should be adopted to prevent the possibility of imposture. We have seen, and may do so again, much sentimental writing on the subject of the "cruelty and degradation," &c., of such tests; but we hear nothing of the shocking cruelty practised by frauds on trusting hearts and bereaved mourners, seeking for proof of their beloved ones' return in vain; nor do we hear anything of the "degradation" to which vile imposture reduces the noblest and grandest of revelations that has ever been given to humanity for nineteen hundred years. Did the poor Fox Sisters deem it a degradation when they were unclothed and re-clothed in strange garments scores of times by committees of ladies? Did the Davenport Brothers, George Redman, Henry Gordon, and many other wonderful physical mediums, deem it cruel to tie them hand and foot, bind and chain them, chalk round their feet, fill their hands with flour, and accumulate tests that rendered mediumistic interference impossible? Did the Davenport Brothers deem it degrading to go to Oswego Gaol, and be confined there for thirty days, sooner than take out a licence as mere conjurers, and acknowledge their mediumship to be all imposture? No!—they went there gladly, and were honoured by visits from the first and best residents of the town, and treated to every delicacy that could be sent them. It was in a little bit of a cell that I, accompanied by Mr. and Mrs. Doolittle, the wealthiest people of the town, first saw them. My friends would have paid their fine a hundred times over, but they refused it, and stayed their thirty days, in their noble consciousness of duty, in their wretched, narrow cell. On the occasion I refer to, the warder—whom they had thoroughly converted—brought ropes, chains, and instruments of music to the cell. Mr. Doolittle chained the brothers, *by their own desire*, to stakes in the wall, and held the ends of the chain, and then, in strict darkness, there occurred for one hour the strongest, almost the most awful, manifestations in which I ever, before or since, took part.

These and a thousand other cases I could relate, in which true and honest physical mediums insisted on being placed—as they themselves urged—*beyond the possibility of being even suspected of tampering with the manifestations*. As to the vulgar and obnoxious charge of "spirit-grabbing," I ask—Why not? If the mediums are genuine they have nothing to fear, and the spirits will melt away in the hands of the so-called "grabbers." Are the police deterred from seizing criminals lest they be called "man-grabbers"? Methinks not; and, for my part, I know of no more criminal deed, or one so likely to be severely punished hereafter, as the cruel and degrading act of simulating the blessed ones who have left us with broken hearts and wounded spirits, only to be healed by the divine opening of the gates that permits their glorious inter-communion with earth.

To save the genuine and true professional medium—the real priest or priestess of the grand new revelation—from even the shadow of possible suspicion, some of the methods of precaution alluded to above are as due to the medium as to the investigator; and then, when this is fully recognised, will Judge Edmonds' terrible words uttered thirty years ago—"Spiritualism is a second Messiah, but like the first, I see it crucified between the two thieves of fanaticism and imposture"—then, I repeat, will those all too true but terrible words come to naught, and in their place every earthly mourner may cry, "Death is swallowed up in victory. Oh death where is thy sting? Oh grave where is thy victory?"

DR. OLIVER LODGE AND EUSAPIA PALADINO.

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

(Continued from p. 9.)

It is curious to notice how certain facts—long recognised by Spiritualists—have been detected by Dr. Lodge thus early in his investigations. We have long known that objects which have been handled by, or, better still, carried about the person of, a medium are more easily acted upon by the controlling influence than articles which the medium has never touched. This circumstance, by people who are always looking out for and expecting fraud, has been usually considered as, at least, suspicious. Dr. Lodge does not so regard it:—

Foreign objects unknown to and previously untouched by the medium do not seem so likely to be operated upon as more familiar objects. I myself at first tried to get things out of my pocket moved, but unsuccessfully. Later, I chose things belonging to or connected with Eusapia, taking them, however, secretly, and arranging them as I pleased, beforehand. These were successfully moved in nearly every case, provided they were inside the room. It may be well for intending experimenters to remember that when they seal things up or otherwise place things for experiment it is preferable to choose something previously handled by the medium, and not some foreign object without interest for her or association with her. The probability that the latter objects are best may sound suspicious, as so many other things may sound, but, so far as I see, the suspicious character of the fact is only apparent; such objects will serve the purpose of experiment as well as any other if properly arranged, and one cannot be held responsible for the human character of the manifestations; nor can it be considered altogether unreasonable.

Physical movements, the Professor says, imply a source of energy, and that energy he assumes to be withdrawn from those present—principally, perhaps entirely, from the medium; and he suggests that animal vitality is the only likely source of the energy employed. And, moreover, as an object cannot be moved by ordinary physical laws unless some other body experience an equal opposite re-action, so also a body cannot be raised from the earth unless some other bodies experience an equal increase of weight. Where, then, is the re-action?

It appears most feasible to do this (*i.e.*, to localise the re-action) when some heavy object is being lifted from the ground. Assuming this done directly by the medium, she would gain in weight, and, if placed upon a scale-pan or registering balance, her weight should increase until the thing begins to drop. The medium's weight is 60 kilos., and the heaviest thing I have seen her raise is 22 kilos. I have not yet succeeded in getting this done while she was on a balance, but I hope to persevere in this attempt. I may say that the aspect of affairs when a heavy body is being raised, with the medium's fingers gently touching the top of it, is not as if it were being pulled up from above, but as if it were being pushed up from below. This is the *appearance* of the thing—that is all I can say at present. She may be standing by it with not only hands held, but with feet also held, so that extensive undetected knee action is impossible (though, indeed, I have not found that anyone, however strong, can thoroughly raise the heavy table, standing, with his knees); nevertheless, the thing rises as if an extra protuberance jutted out from her body, and with great effort (in the case of a heavy table), effected the elevation. . . .

Sideway movements of heavy furniture were also accompanied by convulsive movements of the medium, as if she were conscious of the effort and was really producing it by some sort of abnormal process or protuberance. . . . In this case also I want to examine the seat of the re-action, if possible, by placing the medium on a wheeled or suspended platform—if this can be done without endangering her sense of security and thereby spoiling the effects—so as to see whether her platform moves in a direction opposite to that of the moved table or desk.

I do not regard this attempt at detection of the seat of the re-action as affecting the evidence for the *reality* of the movements, but as conveying information as to the laws of the un-

known force. I *anticipate*, but quite gratuitously, that the re-action will be found on the person of the medium, so that when she is supporting a table she will be found heavier by the weight of the table, but it by no means necessarily follows that it is so; it is conceivable that the re-action may be diffused through the room.

The Professor noticed that when objects were moved (without physical contact) the medium's body underwent sympathetic or corresponding movements or twitches. Undoubtedly this is so—in some cases, but not in all, as he will discover with larger experience. In the meantime he regards the circumstance as interesting and instructive:—

Sometimes when she is going to push a distant object she will make a little sudden push with her hand in its direction, and immediately afterwards the object moves. Once this was done for my edification with constantly the same object, viz., a bureau in a corner of the room, but with the group of observers and medium (under control as usual of course) first close to it and then gradually further and further away from it, and I was instructed by the agency to observe that the time-interval between the push and the response increased as the distance increased, so that when six or seven feet away the time-interval was something like two seconds. . . . When the accordion is being played, the fingers of the medium are moving in a thoroughly appropriate manner, and the process reminds one of the twitching of a dog's legs when he is supposed to be dreaming that he is chasing a hare. It is as if Eusapia were dreaming that she was fingering an instrument, and dreaming it so vividly that the instrument was actually played. It is as if a dog dreamt of the chase with such energy that a distant hare was really captured and killed, as by a phantom dog; and, fanciful as for the moment it may seem, and valueless as I must suppose such speculations are, I am, I confess, at present more than half disposed to look in some such direction for a clue to these effects. In an idealistic interpretation of nature it has by many philosophers been considered that *thought* is the reality, and that material substratum is but a consequence of thought. So, in a minor degree, it appears here: it is as if, let us say, the dream of the entranced person were vivid enough to physically affect surrounding objects, and actually to produce objective results;—to cause not only real and permanent movements of ordinary objects but also temporary fresh aggregations of material particles into extraordinary objects; these aggregations being objective enough to be felt, heard, seen and probably even photographed, while they last.

But whatever the explanation may be, or rather may come to be, Dr. Lodge has no misgivings about the facts:—

However the facts are to be explained, the possibility of the facts I am constrained to admit; there is no further room in my mind for doubt. Any person without invincible prejudice who had had the same experience would come to the same broad conclusion, viz., that things hitherto held impossible do actually occur. If one such fact is clearly established, the conceivability of others may be more readily granted, and I concentrated my attention mainly on what seemed to me the most simple and definite thing, viz., the movement of an "untouched" object in sufficient light for no doubt of its motion to exist. . . . When I say an "untouched" object, I mean that it is not touched in a normal way by any person present, nor by instruments or other indirect contrivances wielded by any one: but I am not prepared to believe that the body is, technically speaking, acted upon at a distance. It is untouched by any part of any person's normal body, but it is probable that before motion occurs the object must be touched by something—something which occasionally seems like an abnormal temporary prolongation from "the medium's" body. The phenomena do not seem to me to modify the fundamental laws of physics, but perhaps they may lead to an extension of the recognised laws of biology. In other words, it is only in the presence of a living being that these actions occur, and the power which enables such movements appears to be a modified or unusual display of vital power, directing energy in an unusual way along unrecognised channels, but otherwise effecting much the same kinds of movement as can be caused by the action of ordinary limbs. Thus, instead of action at a distance in the physical sense, what I have observed may be said to be more like vitality at a distance—the action of a living organism

exerted in unusual directions and over a range greater than the ordinary.

Dr. Lodge appends the following important "Note" to his Report:—

It may be asked why I abstain from contemplating the Spiritualistic hypothesis; the reason is that I have not yet seen it scientifically framed, and I do not feel that in any of the vague forms known to me it is specially applicable to these particular facts. In order to be able to move matter I must presume that some sort of body is necessary, as well as a will; and the people present are accommodated with both. One of the rules of philosophising is to exhaust the possibilities of the known before seeking the aid of the unknown. But *if ultimately I perceive that the agency of something at present undefined is a real assistance in accounting for the phenomena, I shall hope to face the question frankly.*

The italics are ours; and we use them to emphasise our conviction that, as the Professor's acquaintance with our phenomena grows, he will of a certainty reach the conviction that they are only to be accounted for by what he terms "the agency of something at present undefined"; and when he does so we do not doubt that he will courageously keep his promise "to face the question frankly."

At the close of Dr. Lodge's Report, Mr. F. W. H. Myers confirmed the accuracy of all that the Professor had said; Mrs. Sidgwick cautiously stated that although, if her own experiences had stood alone, she should have preferred to wait for further opportunities of observation, she felt bound to say that, as far as they went, they entirely confirmed those of Professor Lodge; Professor Sidgwick admitted that his experiences, as far as they went, tended to confirm the more interesting results obtained by Professor Lodge and Mr. Myers; and Mr. W. Crookes offered some extremely valuable and pertinent remarks on certain differences which he had noted between the phenomena occurring in Eusapia Paladino's presence and those which he had been accustomed to witness in the presence of D. D. Home.

But Mr. Crookes' contribution is far too important to be abridged, and we shall, therefore, publish it at length in a succeeding issue.

(To be continued.)

RECEIVED.

- "The Arena," for January. (London: Gay & Bird, 5, Chandos-street, W.C. 2s. 6d.)
- "Madame Blavatsky and Her Theosophy—A Study." By ARTHUR LILLIE. (London: Swan Sonnenschein & Co. 6s.)
- "Imagination in Dreams and their Study." By FREDERICK GREENWOOD. (London: John Lane, Vigo-street, W. 5s. nett.)
- "The Palmist," for January, 6d.; "The Medical Monthly," 1d.; "The Senate," for January, 6d. (London: The Roxburghe Press, 3, Victoria-street, S.W.)
- "The Divine Problem of Man is a Living Soul: being an Explanation of What Man Is." By MARIQUITA, VISCONTESSE DE PANAMA. (London: The Roxburghe Press, 3, Victoria-street, S.W. 3s. 6d.)
- "A Modern Priestess of Isis." Abridged and translated on behalf of the Society for Psychical Research, from the Russian of VSEVOLOD SERGZEEVICH SOLOVZOFF. By WALTER LEAF, Litt.D., with appendices. (London: Longmans, Green & Co. 6s.)

FOUND THROUGH A DREAM.—The "Scotsman" says: A Benhar miner named Donald McFarlane, who resided at West Benhar Rows, disappeared from his home on Sunday night, and, although his friends searched anxiously, they found no trace of him. On New Year's Day Robert Halbert, miner, Benhar, a brother-in-law of McFarlane's, fell asleep, and dreamed that he saw the missing man in a particular part of the Almond Water, which is some miles distant. On mentioning this to his neighbours they went to the place indicated, saw footprints of the missing man in the snow, and eventually found the man himself standing upright in the water, which was about three feet deep, with the ice all frozen round him. He was quite dead. Halbert has a local reputation for this kind of "second sight," and the realisation of his dream in this case is exciting considerable interest. Dr. Millar, Harthill, says that McFarlane had died from exposure. The "clairvoyant" is a man of sixty-six years.

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

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SECOND SIGHT.

The Psychical Research Society is probably in for another long journey—its method of procedure being usually very minute, and its rate of progress being always very slow. It has commissioned Miss X. to conduct an inquiry into second-sight in the Highlands of Scotland, and, a short time ago, this lady gave in her provisional report.

Miss X. is an ideal psychical researcher; patient, alert, dexterous, and fond of abundant tacking rather than of trying to sail against the wind. Perhaps, in the end, that is the shortest way home, though it often seems rather tiresome. Her report was a delicious object-lesson in the art of tacking—or a kind of luminous exposition of the science of beating about the bush. Miss X. is evidently a good selection; serious, resolute, keen, and, happily, blest with a refreshing sense of humour—all excellent qualities in a campaigner whose field of research is Scotland. She is sympathetic, too, not in a hurry, and quite content to pick up an occasional crumb—say, once a week, if that is all which is possible: all of which came out in her report.

Her story, however, had an interest beyond the main object of it, which was to report progress. Some side lights as to second-sight in general were decidedly interesting. In fact, we are strongly inclined to think that the side lights will, to the end of her chapter, be the really interesting and important matter. Quite incidentally, for instance, it came out that Presbyterianism and Psychical Research do not go well together. In fact, the Presbyterian minister was evidently a sore hindrance to inquiry into so uncanny a thing as second-sight. The truth is that Presbyterianism and nearly, if not quite, every other ism is haunted by the ugliest ghost we know—the superstition that all occult things, from spirit-communion to second-sight, are devil-born and devil-ridden. It would be interesting to know how this superstition came to win such power. Probably, something is due to certain unfortunate but grossly misunderstood warnings and commands in the Old Testament; but we are afraid that something worse lurks behind it,—the latent belief in the real ascendancy of the devil in human affairs. The wonder is that belief in "angels," in "the communion of saints," in "The Holy Ghost," has not driven away the ugly old hobgoblin: but, in religion, human fear always seems mightier than human hope; and we must wait for some higher stage before we can see God's child happy in the possession and use of one of His most priceless gifts.

It ought, however, to be said, as something on the other side, that a good deal of the reticence and dislike that haunt the subject may be traced to the fact that second-

sight is so very largely concerned with previsions of death. Funeral wraiths, funeral lights, funeral shrouds, and funeral processions unfortunately too largely make up the visions of second-sight. It is, indeed, a gruesome gift, and it is not much to be wondered at that it is regarded as a misfortune. Miss X. told of one person who reluctantly confessed that she once had the power of second-sight, but gratefully added; "But now I am cured." It is a kind of malady! We are sorry to hear it, but do not wonder at it. It certainly is not nice to be always open to seeing a neighbour in a shroud, to know that a certain cottage being built for John will never be lived in by him, to be always exposed to the necessity of getting out of the way of a funeral procession which nobody but yourself can see. Perhaps, if the Presbyterian ministers would be a little livelier and more wholesome in their teaching, and if the religion of the Highlands would take on the light and colour of its hills and seas and skies, the seers would get into brighter company, and the *angels* of God would ascend and descend upon the children of men.

It is, however, a fact, that though, to some extent, the gift is regarded as a misfortune or a malady, those who have it are regarded, naturally enough, with grave reverence or respect. That is inevitable. However much disliked it may be, the gift is a gift, indicating the possession of a very real if somewhat uncanny power, and, unquestionably, people who live where that power exists, will have their belief in the unseen life and the unseen people immensely strengthened. It is to be feared, however, that, in the end, the shrinking will be stronger than the reverence, and that the power will gradually die out. Miss X.'s report seemed to indicate that. The gift appears to "run in families" but, too often, a father who has it watches with half dread the appearing of the gift in his son, and laments it. In such circumstances, it is only to be expected that the vision will gradually close, that the veil will be drawn, that the world, which is always "too much with us," will fill the mind and the life of the unwilling seer—and the door slowly close.

Perhaps, too, the loss of the gift will not be the only loss. Miss X. reports that those who have it have also normally a highly developed visualising faculty. They see things quickly and intensely—a notable trait in the Highlander, and not a little accounting for his success in every part of the world. It will certainly be an odd Nemesis, if the loss of the gift of second-sight should be followed by a loss of power in the art of "getting on."

Miss X. has given only a provisional report. The inquiry is to be prosecuted, with a view to getting direct evidence and tests as to time. We cordially wish her success.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the members and friends of the London Spiritualist Alliance will be held at 2, Duke-street, Adelphi, at 7 o'clock on Tuesday evening next, when Mrs. Stansfield, of Shaw, Oldham, will speak on the subject of "Light in the Darkness," and will afterwards give illustrations of clairvoyance and psychometry.

HE who can make a single person feel that there is a better method of life than that which he has been pursuing, and arouse his desire to enter upon it, has done more for the society of the world at large than if he had analysed and exposed its faults and failings with the utmost penetration and ability. Real influence is exerted far more in vitalising new ideas, or, rather, ideas that have lain dormant in the minds of men, than in any criticism.

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.

A PAINTING SEANCE WITH DAVID DUGUID.

(BY OUR SPECIAL REPRESENTATIVE.)

I was fortunate in being one of a party invited to assist in a painting séance at which the chief actor was Mr. David Duguid, or one Jan Steen, a spirit, as you may prefer to have it.

Duguid has been lately described in "LIGHT" by one who knows him. It would take some years, I estimate, to acquire a superficial acquaintance with David, and a lifetime or two to know him in at all an intimate sense. He is silent among men. When you get him to open his mouth, he whispers, and shuts it again.

When under control he does not even whisper. He smiles. But his smile is eloquent of much, and more expressive than the speech of many.

I told David there were many things I expected to do before receiving my reward, but one feat I could never hope to accomplish, and that was to pronounce his name. He whispered that I could please myself, it was a matter of choice, and also of latitude. South, it was Do-good; midway, Du-gweed; and in the extreme north, Jugit, with a long *u* and a hard *G*. He had even been called Do-ill by some who thought of him not well.

David brought his paints with him in a long tin box that had seen long service, and was as untidy and unclean inside as if it belonged to a professional artist. There was also a piece of cardboard of thirty or forty square inches, which was dirty to start with, and very dirty before the painting began. I wanted to examine this card, but was solemnly warned by one of the party who had undergone the experience, to let it alone. "If you touch it, Jan'll be at you for certain; and if his brushes are meddled with I won't answer for the consequences."

In the meantime, as our Scotch friend himself would have put it, Jan Steen had taken possession, and was opening the box and arranging the brushes and tubes, but never a word he said. Duguid's eyes were fast closed, but his right hand readily found each article as wanted.

Presently he withdrew his fingers from the box and looked at them—with closely sealed eyes, but, nevertheless, looked at them. The tips were decorated with daubs of dark paint. He took his rag and wiped them. The rag was full of paint too, and made matters worse. Both hands were now covered. He gazed at them with comical consternation, rubbed them well together to distribute the mixture, and let them go as they were.

Then he took up the card, examined it critically, transferred a good deal of the paint to it from his fingers, made a few rapid strokes with a pencil stump, and prepared for execution.

The white lead he laid on with a knife, just as you might spread bread and butter, and, as he did it, smiled amiably on the lady at his left, as if he would say, "You think that funny? It is." And all the while too with closed lids.

Next he dipped his brush in the oil and applied it to the white on the card. I don't know if that is the way of artists in oil, but Jan mixed his colour so, on the card. It was as if he was adding jam to the butter.

In a very few minutes half of the white part became sky, with flecks of blue and rosy-tipped clouds, and half, the surface of a lake, with lights and shadows, ripples and reflections. A few more rapid touches, and there grew under the brush grey and blue mountains, with dark woods and a sombre ruined castle to the fore. The painting was done, and very well done for one who worked with shut eyes during the whole of the thirty minutes or so that the operation covered. "Loch Katrine," said those who knew, as the picture passed round the admiring circle.

The medium now brought forth from a little pocket-case two cards of the size used for carte-de-visite portraits, and tore a small corner from each, which he presented respectively to the lady at his side and to a gentleman selected for special favour, care being taken to observe that the pieces so given were really the pieces that had been torn from the cards which were retained by the medium. He took up a wet brush at the business end, held up to view the painted fingers with a humorously mournful expression, had recourse to the rag and made them worse again, and then, mixing all the paint on his palette well together into one unlovely mess, placed the slab on the top of the box, with a single brush by the side, and the two cards close at hand.

By dumb show he indicated a wish to have his hands tied together; and much amusement was occasioned by the demonstration of how-not-to-do-it afforded by the sitter who essayed the operation. At length Jan, tired of showing how easily the medium's hands could be withdrawn from the knotted handkerchief, for the first time broke his silence, mumbling "Let me show you," and in a few moments the tying was satisfactorily effected. The gas was then turned out.

A minute or two passed in silence, and Jan was heard to mutter that he feared the experiment would result in failure. Happily, however, the apprehension proved unfounded, and after *less than five minutes* of darkness we lighted up, and found every article exactly as left, but a pretty little picture, *glistening with wet paint*, on each of the two cards. Jan, after obtaining release from the handkerchief, handed the cards to the respective holders of the torn corners, who fitted these to the cards, and announced them to be the same. One of the pictures represented Loch Lomond, and the other was a replica in miniature of the larger picture of Loch Katrine.

A few questions to Steen elicited the information that a hand was materialised for this work, that one brush only was used, and that the messy mixture was all the colouring employed, the paint flowing from the point of the brush and separating when it touched the paper. All this, he said, could be easily observed by a clairvoyant, and often had been. Having no clairvoyant among ourselves, we, of course, had no confirmation of this statement, but what we were able to observe was, in the first place, a very passable picture produced by his hand while the medium's eyes were to appearance fast shut all the while, and in the second place, a couple of also very passable little pictures produced in the dark in three or four minutes whilst the medium's hands were tied. The curious fact was noticeable during the painting of the earlier picture that, although his eyes were closed, the medium followed with his face every movement that was made in the operation, even holding up a tube and seeming to closely observe the quantity of colour squeezed out, and every now and again stopping, as artists usually do, to examine and consider the progress of his work. He always readily found what was wanted, and never made a mistake with the colours, but contrived once to pick up a brush by the wrong end, just as one with eyes open might absently do. The moral of all which is, I suppose, that eyes are not always necessary to sight.

SPIRITUALISM THE COMPLEMENT OF CHRISTIANITY.—The primitive Christians were religious Spiritualists. They often saw Christ in visions, and in His name they healed the sick. Spiritualism, the complement of Christianity, sweetens the bitterest cup, helps bear the heaviest burden, lightens the darkest day, comforts the saddest heart, and gathering up the kindly efforts we make in behalf of our fellow-men, transfigures them with its brightness, ennobles them with its moral grandeur, and throws around them the circling aureole of fadeless splendours. And further, by and through its holy ministries, we know that the grave is no prison house for the soul, but that life, progressive life, is ours, eternal in the heavens.—DR J. M. PEEBLES in "The Arena."

"CONTEMPORARY MYSTICISM AND PENAL LAW."

As bearing, in some degree, on recent references in "LIGHT" to the subject of capital punishment, we give some extracts from an address by the Deputy Public Prosecutor, Mons. Maxwell, at the opening of the Court of Appeal at Limoges. The function was an important one, and the orator preliminarily explained that his choice of subject was determined by the circumstance that certain contemporary mystical doctrines offer, in respect to the origin and destiny of man, and in relation to the administration of justice, "some theories which it is not useless to know." Readers may recognise the learned gentleman's attitude from a few of the opening sentences:—

If there is a thing well calculated to surprise us it is the realisation that there exists to-day a mystical movement. The advances which scientific methods have brought about in this extraordinary century might appear to have endowed the human mind with habits of precision incompatible with mysticism. It is not so, however. Occult doctrines seem never to have had so many adepts: the illusion has never seduced so many imaginations.

In citing some conjectural causes to explain this "mystical reaction," as he apologetically calls the movement, he admits that the following circumstances have facilitated its development:—

The recent progress of science has set us in presence of certain strange phenomena. It is difficult to explain them in a satisfactory manner; hypnotism, for example, with suggestion and variations of the personality. Some experimentists tell us even now of suggestion at a distance, of thought-transmission, of veridical hallucinations, of telepathy. What is the cause of these phenomena, if they are true?

The latter query seems to imply that the speaker has not yet made any thorough or convincing personal investigation, but has merely heard of, or read of the phenomena.

Scientists with keener eyes, perhaps, than ours, believe that they detect mysterious faculties in man; forces hitherto unsuspected; a kind of obscure consciousness independent of time and space. If it is not prudent to admit as proven the existence of these psychic faculties . . . it is not more wise to deny in an absolute manner the reality of the facts upon which the hypothesis rests.

The speaker explains that the latter idea is not his own, but is derived from the Right Hon. A. J. Balfour's address to the members of the Society for Psychical Research, an important utterance from which, as well as from the works of the late Mr. Stainton Moses, the writings of Mr. Stead, and some French and American authors, Mons. Maxwell draws his information in regard to Spiritualism and Theosophy, and from which he also largely quotes. But when all is said, and the ethics of both systems considered from the speaker's point of view—in as far as they bear on the administration of justice—he can come to no more original conclusion than the following:—

It is difficult to accept these ideas. It is the same with their theories in regard to capital punishment and the organisation of the penitentiary system; they verge on impunity. We experience a feeling of profound pity when we are obliged to execute a fellow creature. We do not differ from the mystics on this point, but we must not forget that we are the guardians of order, and that our mission is to apply the laws without weakness. It is not when our strength has become most necessary, and our duty perhaps most perilous, that we are permitted to try experiments on the faith of vague theories, at the call of uncertain voices.

There is a fine old-world flavour about this rhetoric which merely, of course, "refers the subject back to the committee," but it is not of light importance that the matter has been deemed worthy to be chosen as the topic of an address at the opening of the business of a legal tribunal, although it amounts to little more than the presentment of the case of those who know not, as against

that of those who know. The speech is nicely printed, and is published by Vve. H. Ducourtieux, 7, Rue des Arènes, Limoges. F.

MR. SHEPARD IN BERLIN.

After repeated urgent invitations extending over a year, I at last succeeded in obtaining Mr. Shepard's services in Berlin, for a series of concerts. As it is the first time that we have had inspirational performances of this nature, it may not be uninteresting to note the impression produced by his music on the most competent minds admitted to his concerts here and elsewhere in Germany. Mr. Shepard gave his first concert at the residence of the Baroness von Grunhof, who, previous to her marriage with H.R.H. the Duke Ernst of Wurtemberg, was a very celebrated operatic singer. Many prominent musicians and society leaders were present, and at the request of the Baroness von Grunhof a second concert was given at her residence.

Mr. Shepard has been in Germany since October 1st, his recitals having been attended by representative people from all the leading classes—royalty, judges, journalists, music-teachers, singers, artists, metaphysicians, university professors, &c. I have attended all his concerts except one; others have been present on nearly as many occasions, thus being able to form something like an adequate idea of his inspirational power. We all remarked that the power and the beauty of the music increased with each concert, while to the variety there seemed to be no end. Mr. Shepard visited Hamburg and Dresden, returning to Berlin to resume his work here.

In the course of a long article in the "Kreuzzeitung" of Berlin, Professor Dr. Boetticher says: "Mr. Shepard's singing is certainly unique. One not only wonders at the phenomenal fact, but also admires the beauty of the music. His accompaniments to the singing are, in themselves, original and perfect compositions. The most powerful impression given by the piano-playing was his representation of the Crossing of the Red Sea, which, as a musical picture, has no equal."

The "Kreuzzeitung" is the recognised organ of the orthodox and aristocratic classes, not only of Berlin, but of Prussia. It is needless to say that the article created a sensation.

Professor J. Niclassen, the well-known organist and musical critic of the "Freundenblatt," of Hamburg, says: "Soft, mysterious, spherelike tones, coming and going, fall on our ear. . . tone-pictures full of poetic charm. Most remarkable is the unfailing surety of touch, in spite of the darkness, especially in octaves and wide jumps. Between short pauses four or five selections followed one another, all completely different in character, giving the widest play to the imagination of the listeners. Suddenly one hears a basso of colossal register, the singer at the same time playing an accompaniment that makes the grand piano quiver; as, of old, the trumpets sounded before the gates of Jericho, so thundered certain passages of the piano-music, while the mighty basso penetrated to bone and marrow. . . The accompaniment becomes more subdued, and to a melodious theme rises a soprano voice of sympathetic quality, which to about the second G has a youthful, boyish character, but in the highest notes it becomes a decided soprano. A duet is now carried on alternately between a powerful basso and a beautiful soprano, which decidedly belongs to the most extraordinary manifestations in the realm of music."

Herr Kniepf, the musical critic of the Hamburger "Freie Presse," says: "It would seem as if we were entering upon a mystical period in music. At the same time appears a Raoul Koczalski and a Jesse Shepard, who astonish the world by their wonderful gifts in the truest magical sense. In the case of the ten-year-old Koczalski no one understands his mastery of musical science; almost the highest knowledge of the art is revealed in this youth. Still more remarkable is the case of Mr. Shepard."

The writer praises the Oriental inspiration, and alluding to "the mighty bass voice" finds it in striking contrast to Mr. Shepard's narrow chest. "We have not yet recovered from our astonishment," he says, "when suddenly follows a soprano, which in no way resembles a falsetto." Herr Kniepf very justly says, "Mr. Shepard possesses a *technique* all his own, thoroughly developed, not comparable with that of any other school of music"; and he adds with much force, "Certain *nuances* of the modern *technique* are lacking, but by his own methods he produces effects which all musicians must envy. . . Anyone

can see the wonder of the two voices, but those who have ears for it will perceive how with peculiar, sometimes even simple means, and quite thorough improvisation (the music at each concert is different) elements are created, which, by their nobleness as well as by their strangeness, affect us to an extraordinary degree, as if coming from a distant world."

I have given a description in my "Review" of Mr. Shepard's musical soirée at the Court of Saxony. He went to Dresden expressly by invitation of the King, who, after the concert, presented him with an antique ring set in costly jewels. This concert was in reality the inauguration of the new palm garden in the Royal Palace, which had only just been completed. The grand piano was almost hidden in a bower of palms, some of which were twenty feet high, while Oriental lamps and small coloured electric lights in the form of flowers made the scene surpassingly brilliant. Besides the King and Queen, all the Royal princes and princesses were present, together with the Ministers of State, their families, the foreign Ministers, and the officers and ladies of the Court. A banquet followed in the dining-room, at which their Majesties and all their guests, including Mr. Shepard and Mr. Tonner, took part.

MAX RAHN,

Perm. Secretary of the Berlin "Sphinx" Alliance and
Editor of "Die Uebersinnliche Welt."

Berlin, January 4th, 1895,

N. Eberswalderstr : 16, Portal I.

"VRILL," OR WHAT?

In his book "A Year among the Persians," Professor Browne, of Cambridge, gives the following account of an experience with a supposed magician :—

"I am willing," said the magician "to prove to you the reality of that science concerning which you doubt. But, first of all, let me tell you that all I can accomplish I do by virtue of powers centred in myself, not, as men affirm, by the instrumentality of the *jinn*, which, indeed, are mere creatures of the imagination, and have no real existence. Has any one of you a comb?"

Haji Abdu'llah at once produced a comb from the recesses of his pocket, and handed it to Haji Muhsin, who threw it on the ground at a distance of about three feet from him to the left. Then he again turned to me, and said :—

"Are your men of learning acquainted with any force inherent in the human body, whereby motion may be communicated, without touch, to a distant object?"

"No," I replied, "apart from the power of attraction latent in amber, the magnet, and some other substances, we know of no such force; certainly not in the human body."

"Very well," said he, "then if I can make this comb come to me from the spot where it lies, you will have to admit that I possess a power whereof your learned men do not even know the existence. That the distance is in this case small, and the object light and easily movable, is nothing, and does not in the least degree weaken the force of the proof. I could equally transport you from the garden where you live to any place which I chose. Now, look!"

Then he moistened the tip of his finger with his tongue, leaned over to the left, and touched the comb once, after which he resumed his former position, beckoned to the comb with the fingers of his left hand, and called "*Bi-ya! bi-ya!*" ("Come! Come!"). Thereat, to my surprise, the comb spun rapidly round once or twice, and then began to advance towards him in little leaps, he continuing the while to beckon it onwards with the fingers of his left hand, which he did not otherwise move. So far one might have supposed that when he touched the comb with his moistened finger-tip he had attached to it a fine hair or strand of silk, by which, while appearing but to beckon with his fingers, he dexterously managed to draw the comb towards him. But now, as the comb approached within eighteen inches or so of his body, he extended his left hand beyond it, continuing to call and beckon as before; so that for the remainder of its course it was receding from the hand, always with the same jerky spasmodic motion.

AGENTS FOR "LIGHT."—We shall be grateful if our friends will kindly supply us with the names and addresses of any news-vendors or others, whether in London or the country, who either keep "LIGHT" for sale, or are willing to do so.

THE DIFFERENCES IN THE THEOSOPHICAL SOCIETY.

THE EUROPEAN SECTION.

The following important circular has been sent to us, presumably for publication. It bears the signature of G. R. S. Mead, General Secretary, European Section :—

It is with deep regret that I have to inform the members of the section that a copy has been surreptitiously made of the entire register of the names and addresses of the members of the European Section. This has, of course, been done without any knowledge, or even suspicion, on my part, and naturally without my consent. It is with deeper regret that I have to add that this has been done by Mr. H. T. Edge, the assistant secretary of the section, on his own admission. Mr. Edge refuses to return to me this copy, and intends, so he states, to make use of it in the interests of Mr. Judge's party in Europe.

I, therefore, give notice that Mr. Edge is no longer working in my office, and that I am responsible for no circulars or notices except such as are issued over my own signature.

I most sincerely apologise to my fellow members for my lack of vigilance in their interests, but I had not the vaguest suspicion that such a thing was being done.

I have also to announce that Mr. Jas. M. Pryse has refused to issue the present number of the "*Vâhan*," and I shall therefore be compelled to have the whole number re-composed at another printing office and issued as soon as possible. I have only been notified of this refusal to-day, December 31st. The present issue of the "*Vâhan*" is a double number, containing much information concerning the present crisis in the T.S.

On the 27th of the month I received a copy of some 120 additional signatures to the circular of the Dublin Lodge. Seeing that the "*Vâhan*" was already late and that I could not obtain any direct information for what special purpose the signatures were obtained or who obtained them, I added a note acknowledging the receipt of the signatures and promising full publication in the next issue. The limit date of receiving copy for the "*Vâhan*" has always been the 20th of the month. I should have been most happy to print the list of names in the present issue of the "*Vâhan*" had it been received in time, but I should also have been compelled to add that one of the express purposes for which these signatures were obtained was to memorialise the late Convention of the Indian Section. This was a right and proper thing to do, but it should have been so stated, and it also would have been courteous to acquaint the general secretary with the fact. Owing to my refusal, for the above reasons, to print these names in the present issue, Mr. Pryse accuses me of "deliberately prostituting my office as general secretary of the section to partisan ends," and refuses to issue the present number. I may add that a few months ago I asked Mr. Pryse to assist me in editing the literary part of the "*Vâhan*," but as general secretary I have always retained sole authority over the official part of the paper.

If my present action does not meet with the approval of my section, a word from it will be sufficient to procure my resignation.

A LETTER FROM MRS. BESANT.

The following letter, dated "Colombo, December 19th, 1894," has been addressed by Mrs. Besant to the Editor of the "Daily Chronicle" :—

On landing here yesterday from Australia I was met with the series of articles in the "Westminster Gazette," bringing various serious charges against prominent members of the Theosophical Society. I sail to-morrow for India, where three months' work lies before me ere I can return to England. With what may be called, perhaps, without offence, a somewhat deficient sense of chivalry, the "Westminster Gazette" chose, as the fittest time to issue charges gravely affecting my honour, a moment when I was in New Zealand, thus securing a three months' run for its statements ere the accused could be heard in explanation. Nor can I even now, at this distance, take up the matter, since anything I say can be contradicted on the morrow with the certainty of a month's interval ere I can again be heard. Such a struggle is too unequal. I therefore ask of your courtesy, always generously shown to me, the permission to make a single request.

For twenty years now I have been in public life, for the most part exposed to very hostile scrutiny, and at the end of those years there is not a land in which the English tongue is spoken

in which I have not won the love and trust of hundreds. I do not plead that these twenty years of work should be taken as in themselves disproving the charges made, but I do plead them fearlessly as a reason why the public should hear me before it condemns. I shall be in England in April, and will then, in your columns, if you permit, give the other side of the story. But one thing let me say, to prevent misconception. Within the Theosophical Society there is—as Madame Blavatsky stated in the “Key to Theosophy”—a band of students who have bound themselves to silence on matters touching their body, just as have the Freemasons. To that body I belong. No broken obligations on the part of others can release me from the promise of silence I have given, and where the accusations of the “Westminster Gazette” are based on events supposed to have occurred within that body, I shall not reply to them either in my own defence or in that of anybody else. If this silence on this part of the accusations is held as proof of guilt, so be it. I had rather stand condemned as liar and impostor before the world than soil my honour with a broken pledge. For from a harsh and mistaken judgment one can learn the lesson of strong endurance, but a lie—and a broken promise is a lie—pollutes and deforms the moral nature.

A special meeting of the Blavatsky Lodge was held on Saturday last, when, on the motion of Mr. Herbert Burrows, it was resolved that, in the interests of Theosophy, Mr. Judge ought definitely to reply to the charges which had been brought against him, and till he had done so should cease to hold the office of Vice-President.

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.]

Is Spiritualism a Religion?

SIR,—In reading “Vir’s” two letters on the above topic, if I were to stick closely to their tone alone I might be led to think that Socrates had been re-incarnated. On the other hand, did I closely read the matter of the letters and try to compare notes a little I might be compelled to say, “Here is a man who deems that he knows a great deal, but who, from some reason or no reason, hides his light under a bushel.” However, we have several assertions and some invitations that may, perhaps, and ought to receive attention.

Whatever may be the number of Spiritualists who are religious Spiritualists, and what their relationship to the total number of persons accepting the facts of spirit return, I cannot say; but this I can say, that in Lancashire and Yorkshire the open and avowed Spiritualist is a recogniser of the religious conditions of Spiritualism. “Vir” says: “If in the next issue of ‘LIGHT’ no religious Spiritualist can give a definite reason why Spiritualism is to be regarded as a religion,” &c. I need not quote the remainder of the sentence. As I am a religious Spiritualist and recognise that religion is a vital condition of Spiritualism, I enter the lists. I may say also that I am a speaker in the trance and semi-trance conditions of long years, yet it is the first time I have realised the awful fact that I am in a chronic condition of disease. I am sure that I ought to thank “Vir” for this enlightenment. If he will write to “LIGHT” a few letters on the mysteries and facts of mediumship, trance and otherwise, perhaps he would be serving a useful turn, and do something to help such as myself to get back again to a sound condition of health.

Theodore Parker gives the following as a definition of religion: “Voluntary obedience to the Law of God.” Here, “Vir” will say, is only an opinion. Granted; all statements are no more nor less than opinions, often the terminus of a course of thinking. The quotation given is Theodore Parker’s summary of his thoughts on the matter. I am not prepared to say that that definition is correct. But let us take the word itself—religion—and say, what does the history of people who believe in religion lead us to think is their idea lying behind the word? Shall we not find that it consists of two parts? First, that a being exists apart from man, whom they call Jove, Brahma, Jehovah, God, &c. Second, that man is in some manner connected with him, and ought to obey his commands whatever they are. If I have here rightly expressed the idea that religious people have

tried to state, then we are brought back very closely to Theodore Parker. But ought we not to get a step farther back and say—how did we come to have religion and the religious sentiment? May I affirm that it arises from our nature and the nature that is apart from us? As children, we are ignorant and believe much, very much, and we are imaginative and are good at additions; but as men we know a little, and we curb our imagination and know something about subtraction; hence we believe less, but, yes but, we are not satisfied, and we realise that as our outer nature gets fed from things that are without, so our inner nature gets fed some other way. “Man lives not by bread alone.” Hence he grows in knowledge, and he grows more and more religious. In other words, his concepts of God change, also his ideas of his relation thereto. Thus we have had various religious systems, and we find them more or less active to-day, accepted by people who have grown more or less out of the primal state of man.

But we must not forget our original question, “Is Spiritualism a religion?” Let us see. I exist, I know, because I am conscious. Under certain circumstances I am conscious of certain facts, such as table-rapping, slate-writing, materialisation, &c. These outward facts are borne into my consciousness. I am led to say, these facts have a relationship to some personalities like myself, and as I know I exist, so I deem they do. Further, I exist with desires, and am subjected to sequential results from acts of my own, so I argue these people must be the same. By questions I solicit information, and my unseen visitors and my seen ones tell me, just as “Vir” might do, that they are bound by limitations. Further, I find that I am relative to something outside of myself, and my unseen friends say they are the same. We are thus both related to, what? Something or somewhat that demands obedience. We have named that somewhat—God. Here we stand, then; the phenomena of consciousness prove that we exist; the facts apart from ourselves that invade our consciousness demonstrate that beings like ourselves exist; and further, that something other than ourselves exists, upon which we are dependent, and with whom, by some mysterious way, we are linked. We have here, then, the vital conditions of religion. Spiritualism, then, by its phenomena, carries us into a wider realm of consciousness, and shows that the same laws are existent on both planes; and this puts us into closer relationship with that power which lies behind all phenomena, which makes for righteousness, which men have called and do call *God*, and whom they obey more or less; which constitutes their religion.

Pendleton.

JAMES B. TELTOW.

SIR,—Are not your correspondents “Vir” and Mr. Fraser Hewes under the mistake of supposing that they are discussing the same question, when in reality they are doing nothing of the kind? I respectfully suggest to them that they are overlooking the fact that “Religion” and “a Religion” are very different things indeed.

In the commonly accepted use of the term, *a Religion* is a form of faith, whether that faith be founded upon truth or upon error; hence we have various religions in the world—Mahomedanism, Hinduism, Judaism, Catholicism, Protestantism, Calvinism, Methodism, &c., and, in the same sense, also Spiritualism. So that, in reply to the question “Is Spiritualism a Religion?” I should say “Certainly, yes!”

But if I were asked “Is Spiritualism Religion?” I should unhesitatingly answer “No!” Religion—as distinguished from *a Religion*—I conceive to be the honest conduct of one’s life according to one’s highest ideals of duty. St. James, as already quoted by one of your correspondents, thus defines it: “Pure and undefiled religion is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” Perhaps this definition is not sufficiently comprehensive, as “the fatherless and widows” are not the only people who need sympathy and help. Swedenborg gives a wider force to the words: “All religion has relation to life, and the life of religion is to do good.”

Bearing these definitions in mind it is clear that Spiritualism is not Religion, nor is Catholicism, nor Protestantism, nor Calvinism, nor Methodism, nor any other “ism,” for a person may accept any of these as his religion or profession of faith, and yet be an irreligious man all the time, that is, a man without Religion.

Spiritualism, therefore, is *a Religion*, but is *not Religion*.
VERAX.

SIR,—I must say that I consider "Vir" a strange writer for a Spiritualist paper; I think his views would be more in keeping with the position of the "Agnostic Journal." He attacks "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," &c. All I can say is, if he has not learned as much as this, Spiritualism has been of very little use in his case. Most assuredly Spiritualists are convinced of the truth of these assertions, and not merely on the statement of "persons in a somnambulist trance"—there are many other means of communication between the two worlds. I maintain that we have as good cause for our beliefs as we have for believing in the existence of the Fiji Islands, and for the mode of life there. The majority of us have never been there, but reliable witnesses have borne testimony to the fact of their existence and corroborate each other in their accounts, therefore we believe. It is the same with the communications from the spirit world, received in a variety of ways, and all agreeing in essential details. These communications are of such a revolutionary nature that they are found to be quite out of harmony with the religious beliefs of the majority of those amongst whom we live; therefore, Spiritualism has become, quite naturally, a religion to a large and increasing number of people who have for a long time realised the lack of truth, or, I might say, the large admixture of false teachings on vital points in all existing religions. Apparently "Vir" has only satisfied himself of the possibility of communication, and has not pushed his inquiries very far. Anyway, if he is satisfied to be *without* a religion that is no concern of mine; but there is certainly no necessity for his somewhat lofty and superior tone when referring to the "religious Spiritualists." It is a characteristic of the human family—the holding of some form of religious belief. No religion is "the truth, the whole truth, and nothing but the truth," but we religious Spiritualists have good reasons for believing that Spiritualism comes nearer occupying that position than any other religion now in existence.

I shall content myself with simply stating the above, and will not take up your valuable space in replying to the many points I disagree with in "Vir's" letter.

In conclusion, allow me to quote the concluding paragraph of your leading article of October 6th:—

No, what we want is a right spirit, Church or no Church; and to help us in that, a humble meeting of Spiritualists under a railway arch or in a back parlour may be as effective as the grandest cathedral—perhaps more so.

Nottingham.

J. FRASER HEWES.

Mediums and their "Exposers."

SIR,—Mr. Oxley's article under the above title, contains such an incorrect account of the decision in Slade's case, and one that I have met with before, that it may be well to state the facts. According to Mr. Oxley, Mr. Flowers said: "If I should accept your testimony there must be an acquittal, but I must judge by the laws of nature" (or words to that effect). When it is remembered that the testimony referred to was that of persons who were not present when the alleged fraudulent phenomena took place, it must be obvious that no man trained to weigh evidence could have uttered the words quoted. What Mr. Flowers said was substantially this: "If I am to believe the evidence for the defence, certain abnormal phenomena do take place in the presence of Slade, under circumstances which preclude the possibility of fraud; but I cannot allow that fact to influence me in deciding the present case." That is sound sense, because the witnesses to the alleged abnormal phenomena did not and could not know what took place at the séance out of which the prosecution arose. Then again, as to the "laws of nature." Mr. Flowers said that the evidence before him showed that, while the writing was in progress, certain tendons in Slade's wrist were seen to move, and that such movements invariably accompany the act of writing. From this he concluded "according to the laws of nature" that Slade himself produced the writing attributed to spirit agency. This may have been an unwarrantable inference, but it has nothing in common with that contemptuous ignoring of the evidence which Mr. Oxley attributed to Mr. Flowers.

But Mr. Oxley himself really asks us to ignore the evidence. He says in effect: "I have evidence of genuine manifestations through certain mediums; therefore you are to disregard all evidence to the contrary." What wonderful reasoning! How would it be if the "exposers" took up a corresponding position? Such of them as are non-Spiritualists do in fact take this view,

but I have yet to learn that Mr. Oxley assents to it. Why not? The conclusion of the whole matter is this, that a person may be (as you, Sir, have so justly maintained) a medium *and* an impostor; and that each case must be judged by itself and not by what took place on some other occasion. No discussion can be useful that fails to recognise these fundamental facts.

F. W. READ.

SIR,—Allow me to say that I cannot but think it very bad policy on the part of some of your correspondents, in dealing with the question of materialisation séances, not only to write in discouragement of tests, but to denounce as "grabbers" those who resort to the only means left them of proving or disproving the genuineness of the alleged phenomena. It is not good taste, to say the least of it, to hurl epithets at people who are certainly as honest as themselves in the endeavour to get at the truth. Usually the medium is left free in the cabinet to do as she pleases, and the light is so low as to make it impossible to tell whether any figure which may appear is really a materialised form or only the medium in disguise; and, in such cases, what other course than to catch and retain the figure is possible to sitters who desire to make sure that they are not being cheated? Mediums who refuse to submit to reasonable tests, and the unwise friends who support them in doing so, have only themselves to thank if rougher tests are resorted to, and the only cause for surprise—I should be inclined to say the only cause for regret—is that under such circumstances seizures are not more frequent. Sitters have their rights as well as mediums; and they have the right to satisfy themselves by capturing the form, if the medium will consent to no other and gentler mode of proof.

Surely it is better in every way to get even the simplest abnormal phenomena under conditions unquestionably satisfactory, than the most wonderful "manifestations" under circumstances which must inevitably leave room for doubts and misgivings. And the remedy is so simple that the neglect to adopt it seems to me to be totally inexcusable. Mr. Oxley himself, in speaking of a séance with Miss Florrie Cook, says that she "was tested by tapes secured to her body, the ends of which projected outside the cabinet, so that if she had moved it would have been immediately detected." Then why are not all mediums for materialisations effectually secured in some such way as this, that any movement on their part may be "immediately detected"? If this were done before the séance commenced, and the assent of every sitter obtained to the fact that the medium had been effectually secured to her seat, there would be no "grabbing" because there would be no necessity! After a little practice it might be done quickly and effectually, and cause to the honest medium no inconvenience whatever; and I hope that henceforth no encouragement will be given to materialisation séances where this or some other simple but efficacious test is not adopted. The matter is a very serious one, and the necessity for apologising for the unpleasant outcomes of present methods cannot fail to bring discredit on our cause.

"SPES."

Conduct of Sitters at Spirit Circles.

SIR,—Now that the season most devoted to séances has arrived I beg to be allowed space in your valuable paper on a subject which has occasioned much surprise to me in several circles in which I have sat.

This is, the manner in which communicating and controlling spirits are treated by sitters. The latter frequently appear to be under the impression that to be a spirit out of the body is to be without feelings of any description, and no longer alive to ridicule or disrespect and discourtesy. It was with great astonishment that, on the first occasion when a lady of royal birth controlled in my presence, I heard her addressed solely and simply by her Christian name, and naturally I at once jumped to the conclusion it was by her desire, but on making inquiries after the circle was ended, I found that this was not the case. On another occasion I heard a spirit give a most touching account of some of her life troubles, only to be met with cold scorn and the remark: "Fancy you, so-and-so, caring for anyone."

I am in no way connected with any professional medium, but through a friend, a truthful and good medium in private life, I hear frequently about spirits who are rudely treated in the way I have described. May I beg your readers to put themselves in their places (as, indeed, any one of them may be any

day) and imagine themselves addressed familiarly by those whom, perhaps, they would not have shaken hands with in the flesh, and to remember that death does not destroy the desire for courtesy and sympathy that most of us possess, and that although those who have been of royal rank may not have precisely the same position in the next sphere, yet they take up old conditions when they return, and look for politeness, in both speech and manner, from those with whom they are brought in contact when they attend circles, instead of being addressed as "Mary" or "George" or "Eddy." I am only plain Mrs. Brown, but if for any reason I come down to séances from the other side, I certainly shall object to being addressed as "Polly," or "Polly dear," "Polly darling," or "Dear old girl," by people whose sole interest in me will be in the hope that they may get something out of me. While on the subject, I may express my regret that one to whom we have been looking for help, still speaks of beings who have laid aside their mortal bodies as "spooks" and "shells"—words which, in my humble opinion, had better be left to those who believe that these terms express the true condition of discarnate spirits. Those of your readers who still read their Bibles may remember certain words about doing to others as we would wish to be done by, and may apply them in circles as well as out of them, since the time must come when they too will be "spirits."

MURIEL.

A USEFUL DREAM.

We make the following extract from an article in "Longman's Magazine" by Mrs. Leckey, on "The Roman Journal of Gregorovius":—"He (Gregorovius) made the acquaintance of Baron von Haxthausen, a Westphalian, the well-known writer on Russia, who had a tendency to Spiritualism and was inexhaustible in ghost stories. Gregorovius himself was a great dreamer. In the early part of the Journal he tells an experience which might be recorded in the annals of the Psychical Society. When he was a boy at the Gymnasium, before his 'Abiturienten' examination—the equivalent of matriculation—he dreamt that the Professor gave him the 'Ode of Horace,' 'Justum ac tenacem propositi virum,' to explain. 'I studied it well,' he says, 'and when on the day of the examination I entered the hall with my school-fellows, I told them in what way I had learnt what I was going to be examined in. They laughed at me. Professor Petrany took up Horace and said to me: 'Open at the Ode, 'Justum ac tenacem propositi virum.' The others looked at me in astonishment, and I passed brilliantly.'

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.]

102, CAMBERWELL-ROAD (MRS. CLARK'S).—An interesting address was given on Sunday by Mr. Lemming's control, "Conklin." The attendance was small, doubtless owing to the severe weather.—W. M.

8, WILKIN-STREET, GRAFTON-ROAD, KENTISH TOWN, N.W.—On Sunday evening, January 20th, and following Sundays, Mrs. Spring will hold a spiritual service at 7 p.m., at the above address.—MARY RORKE, Hon. Sec. of Dawn of Day Spiritual Society.

218, JUBILEE-STREET, MILE END.—On Sunday last Mr. Dale gave a most interesting address on "Spiritualism," which was very instructive, and was highly appreciated by the audience. On Sunday next, Mr. Walker, of Edmonton, will give an address. Will speakers kindly communicate?—W. MARSH.

STRATFORD SOCIETY OF SPIRITUALISTS.—Mr. A. Glendinning will occupy the platform on Sunday next. Fridays for inquirers and musical practice. On Sunday last Mr. Allen gave a short trance address, which afforded great gratification. Mrs. Gozzett and Mrs. Beasant rendered solos, which were highly appreciated.—T. R. MACCALLUM, Hon. Secretary.

45, MARKHAM-SQUARE, KING'S-ROAD, CHELSEA, S.W.—We have had very harmonious conditions at our séances, many friends receiving satisfaction from the clairvoyant descriptions given. Sunday, at 7 p.m., Mr. Coote; Monday, at 8 p.m., clairvoyance; Tuesday and Thursday, at 8 p.m., developing circles; Saturday, at 8 p.m., clairvoyance.—W. G. C.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Our eighth anniversary will be celebrated on Sunday, January 27th. At 11 a.m., Mrs. Weedemeyer; at 3 p.m., Mrs. Bliss; at 6.30 p.m., Mr. T. Everitt, Mrs. Bliss, Mrs. Stanley, and other speakers and

mediums. Mr. W. E. Long will preside. Solos and musical selections will be given. Spiritualists heartily welcome. On Sunday next, at 6.30 p.m., spirit circle, conducted by W. E. Long.

CARDIFF.—Mr. F. B. Chadwick, an old and able worker in our movement here, of whose valuable aid we are deprived by his recent transition, leaves a wife and three young children in very straitened circumstances. Efforts are being made locally to raise funds for their benefit, and all those friends who knew Mr. Chadwick, or who sympathise with the widow and children in their very real distress, are earnestly invited to send donations (for any amount) to Mr. E. Adams, 11, Fitzhamon Embankment, Cardiff, by whom they will be gratefully acknowledged.—E. A.

111, CLARENDON-ROAD, NOTTING HILL, W.—At our service on Sunday last Messrs. Wallace, Challis, and Mason addressed us upon the "Religion of Spiritualism" and "Blessed are ye that suffer, for ye shall be comforted," referring to the memory of our departed brother, Mr. J. Burns, who was to have given us an address in celebration of our seventeenth year of spiritual work, but who is now reaping his reward. Mr. Brooks kindly gave his services at the organ. Sunday, at 7 p.m., open meeting; Tuesday, at 8 p.m., séance, Mrs. Mason; Saturday, at 8 p.m., open circle; January 20th, Mrs. Ashton Bingham.—J. H. B., Hon. Sec.

CHEPSTOW HALL, HIGH-STREET, PECKHAM, S.E.—On Tuesday last some remarkable manifestations of spirit return were witnessed by those who were present. On Sunday Mr. Pearson gave a very instructive address on "Astrology." Mr. Pearson, who is well qualified to speak on this matter, greatly interested the audience, and his replies to the numerous questions at the conclusion of his address showed clearly his knowledge of the subject. A short notice must suffice this week owing to stress of work in connection with Miss Maryat's lecture. Next Sunday Mr. Butcher, Miss MacCreddie being compelled to go to Ireland, but will visit us on the following Sunday. On Tuesday, circle, and magnetic healing by Mr. Edwards.—W. H. E.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The description given last Sunday evening by Mr. W. E. Long's spirit-guide "Douglas" of his passing from earth to spirit life was deeply interesting. Throughout the address many perplexing matters connected with physical dissolution were most ably treated, and all were much impressed by the earnestness and sincerity of the speaker, whose utterances bore the stamp of genuineness and truth upon them. Mr. Long has fully satisfied himself of Douglas's identity and of the truthfulness of his statements relating to his earth life and his entrance into spirit life. Our hearty thanks are due to Mr. Long for again helping us at Marylebone. Next Sunday evening, January 13th, special visit of Mrs. J. M. Stansfield, the respected provincial medium, at 7 p.m. Short address, followed by clairvoyance. Our expenses are very heavy for this occasion. Will all help? Good work is being done.—L. HUNT.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday last, Mr. Butcher's control delivered an able address on "Death," briefly reviewing the causes of men's fear of death, and showing that this inevitable event is but a change of state, a step higher for the pioneers on this earth plane, who would reap the benefit of their work here when they reached the "land of the hereafter." By living according to spiritual laws on earth man approximated more and more to the glorious condition of the "passed over." A message of comfort was delivered by the speaker from one of the pioneers of our spiritual army who has just completed his labour on this earth-plane, to the great sorrow of all his comrades in spiritual warfare, who feel his loss keenly. The moral that each one is, and must be, his own saviour, was well shown and driven home. On Sunday next Mrs. A. V. Bliss will occupy our platform, when we hope to see a large attendance; members' meeting to follow.—J. B., Secretary.

TO CORRESPONDENTS.

E. G. S. and A. F. C.—Too late.

J. B.—Thanks. Will take an early opportunity of using your communication.

R. H. E.—Sorry, but have no room this week. If you believe that the experiment *must* succeed, you have more faith than we have.

M. R. L. (GLENFALLS, N.Y.).—We regret our inability to afford sufficient space for the due discussion of the interesting subject to which you refer. Why not send us a brief statement of your views?

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.