

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul

No 734 — VOL. XV. [Registered as] SATURDAY, FEBRUARY 2 1895 [a Newspaper.] PRICE TWOPENCE.

CONTENTS

Notes by the Way	49	The New Witchcraft	54
Hauntings at Durweston	50	Mysteries of Mediumship	55
Thought-Reading (?) by a Child	52	The Atyar Convention	56
Conference of Spiritualists	52	"What do I Believe?"	57
Glimpses of other Worlds	53	Letters to the Editor	57-58

NOTES BY THE WAY.

We lately referred to the "Christian Register's" onslaught upon materialising frauds and upon Spiritualists who support them, and we ventured to blame the "Register" for its very sweeping rush. We are glad to see that the editor now reports a cataract of protests like our own, and that he refers back to an article "in which the existence of a wide range of psychical phenomena generally denominated Spiritualism was freely recognised." We are glad to hear it.

A certain "minister," in protesting against the "Register's" harsh and sweeping judgment, says:—

I have attended over thirty séances for materialisation, most of them under strictly scientific and test conditions; and I make bold to deny that I was deceived, since there was no possibility for being deceived. At these séances there were *genuine* materialisations of incarnate spirits. I have had over two hundred slate writings with the best mediums in the world; gotten paintings in oil between slates held in my own hands and under test conditions; gotten the writing on the rostrum when the slates were brought, washed, and hung on a string from the ceiling by a sceptic; gotten it on slates hung from chandeliers, above and under the tables, anywhere and everywhere, in Greek, Hebrew, Egyptian, Chinese script, and when neither the medium nor myself could read a word of it (at a later time I had to have it read for me or I had to dig it out as best I could from my past knowledge of the dead languages); gotten it at night between slates in my own bedroom. And are all these manifestations of the spirit to be set aside as fraudulent? Would I so deceive myself as to write the message in a script altogether different from mine own, draw a beautiful face that I could not do when awake, or sign the name Elizabeth Barrett Browning to the message? I know that Spiritualism is true; that its phenomena are genuine; that the spirit, in and out of the body, has power over matter, and can manifest through and in matter.

We are sorry to see that the "Popular Medical Monthly" joins in the cry against Spiritualism, on the ground that it is "necromancy," and therefore "a thing to be avoided." It is something, however, to note that people are being driven to this refuge for the destitute. Not long ago they denied the facts. Now they admit the facts, but cry "Old Bogey!" But we forgive the "Medical Monthly" for the sake of the following pretty story which it gives us:—"First Boy: 'You're afraid to fight, that's what.' Second Boy: 'No, I ain't; but if I fight you my mother'll lick me.' 'How will she find it out, eh?' 'She'll see the doctor going to your house.'" Just now the doctor is going to a good many of the houses of our opponents.

People who quote Scripture for their own purposes ought to be very careful. Here is a very bad case of misappropriation. The writer of a book on chiromancy

("Zoé's Lessons on Scientific Palmistry") defends his art by quoting Job xxxvii. 7, which he translates: "In the hands of all the sons of men God places marks, that all the sons of men may know their own works." This is rampant nonsense. It lacks both accuracy and sense. Anyone who will refer to the passage, reading what goes before and what comes after, will see that the writer is referring to the seasons when man cannot work—when God makes the hands idle (poetically and vigorously rendered, *seals up the hands*) so that men should think and ponder the forces of God. We refer to this gross case of plunder and perversion because we have lately noticed a tendency on the part of occultists to maltreat and mangle the Bible. Certainly, if "Zoé" cannot read his clients' hands better than he can read his Bible, he is a poor stick.

A Catholic priest in Montreal has been denouncing the use of "Planchette." He wants to spell it DEVIL. It appears that the little instrument foretold the day of a death, and that the priest admitted this. He said:—

Through what agency had this little tablet been able to reply? That it had been something above and beyond natural laws, and that it had been something endowed with certain rational powers, was beyond question. It had also been something invisible—a spirit. Whence, then, had it come? Not from heaven, certainly. It was clearly an engine of Satan—this diabolical tablet called a Planchette. Those who endeavoured to obtain intelligence through its instrumentality placed themselves in direct communication with the devil.

These people seem incorrigible. What is it that leads them to cry "Devil, devil!" whenever anything startles them? Is it arrogance, love of power, terror, perverted reverence, or ignorance? But they must allow us to remember that they or their predecessors cried "Devil!" when the printing press came to bless the world. But most things can be made devilish or angelic—and Planchette and printing press are no exceptions to the rule. No one knows that better than a well-instructed priest of the Roman Catholic Church, which has given to the world vivid specimens of both.

The Humanitarian League is organising a National Conference, to be held in St. Martin's Town Hall, February 28th and March 1st, under the presidency of Mr. J. Passmore Edwards. The subjects to be discussed are the criminal code, public control of hospitals, slaughter-house reform and cruel sports. All information can be obtained from H. S. Salt, Esq., 38, Gloucester-road, Regent's Park, London.

The United States and the New York Cremation Societies lately collected the opinions of a great number of leading men and women respecting Cremation. The results were extremely interesting, especially as regards women. The sister of President Cleveland wrote: "I have long felt that by cremation the body after death is returned most properly to its predestined ashes." A well-known New York man said:—

The sanitary reason alone ought to have sufficient weight to over-ride every objection that can be offered; and will in time

demand its general adoption in the interest of the living, if for no other reason. Cremation has more to contend with from prejudice than from any other opposing cause; that prejudice which blindly clings to conservatism, whether it is right or wrong, good or evil, beneficial or injurious; for conservatism is indiscriminating. What has conservatism done for the world? It has retarded letters and warred against science. It terrorised Galileo; it burned Bruno and Vanini; it poisoned Socrates; it crucified Christ; it fed the flames of Seville, of Smithfield, of Geneva; it gibbeted Quakers; it sought to discourage Columbus; it ridiculed Fulton and Morse; it defended slavery; it championed the "divine right" of kings and ecclesiastics; it entertains a respect for the ignorant past and a contempt for the intelligent present. It is this Bourbon of thought that is the main obstacle to reform in the disposal of our dead. The chief argument (if such it may be called) against cremation is that "it is a heathen custom." So is burial. Which one of these customs shall be adopted—the one that consumes the body by a purifying process, in (say) sixty minutes, or the other, by a revolting process, in (say) sixty years?

A novel cure for indigestion has been laid before the French Academy of Sciences by Mons. Pictet. He placed himself in a tube which could be cooled down to -130°C , his head remaining outside; and, when cooled down to -110° , hunger was set up as the result of a natural effort to fight the cold with extra combustion and digestion. Eight sittings cured him of dyspepsia, from which he had suffered for many years. The cold is really a better friend to us than most are willing to admit. The main trouble is that we do not know how to treat our friend.

It has occurred to some active minds that it would be interesting if hypnotised persons were to be photographed. If we are to believe a Turin Spiritualist paper the result has been, in one case, very surprising. It is said that when the negatives were developed no subject was there. The furniture, the drapery, everything came out but the hypnotised person. In one negative, only a piece of his boots was seen; in another, a part of one of his arms; while the space that ought to have been occupied by his body was occupied by a mass of misty white matter, rising in ring form. The negatives have very properly been presented to the photographic section of an institute of technology. This, if true, may open up, not a "new field," but a new continent for explorers. We shall see.

The "West Kent Argus" reports, at considerable length, a lecture at Lewisham by Mr. P. W. Ames, on *Psychical Research*. We give it a cordial welcome, although the lecturer is very shy of Spiritualism; but he gravely rebukes the exaggerated sceptic who fancies that the senses reveal all there is to be revealed, and whose unscientific assumptions as to the impossible are as mischievous as somebody else's credulity. He believes in hypnotism and thought-reading, and quotes as a fact one of Slade's experiments with Zöllner. He is about at the half-way house; and, though pretty confident thus far, he "lingers shivering on the brink, and fears to launch away." He thinks it is a "depressing" thing to think that the "disembodied spirit, perhaps of a brother or sister," is near!—and then there are dangers! Well, yes; there *are* dangers—even in railway travelling and believing too fervently in the devil. As for the "depressing" influence of the belief that a dear unseen brother or sister is near, all we can say is, we cannot agree with the speaker, who, it seems to us, has his highest lesson to learn.

OUR SUSTENTATION FUND.—The "Agnostic Journal" makes the following reply to one of its correspondents: "The appeal simply means that 'LIGHT,' like this journal, does not pay expenses, and is appealing for funds. It is to be regretted that a journal so meritorious as 'LIGHT' should have to do so, while scrappy scissoring-and-paste hashes of the 'Tit-Bits' order yield handsome incomes. . . . And, oh! what war against error could be waged if the sinews of war were only forthcoming!"

THE HAUNTINGS AT DURWESTON.

Having read a brief account of the strange phenomenal occurrences which were said to have lately taken place at Durweston, in Dorsetshire, I was induced to undertake a closer study of the alleged facts, and to that end made my way, in company with a friend, to the village of Durweston, near to Sturminster Newton, and about two and a-half miles from Blandford.

A report of the phenomena from the pages of "LIGHT" gave us a means of introduction to the vicar of the place. He received us most courteously, and in effect briefly corroborated the published account of the phenomena, remarking, as if in self-excuse, that it was difficult to know how much one should believe in this world. He struck me as being decidedly practical, and one whose testimony, if lacking the special value of a trained familiarity with occult subjects, was none the less dependable and unprejudiced.

Our next visit was to the schoolmaster of the district. He confirmed the report as far as it went, and added much that will no doubt be of interest to researchers, and which I here reproduce.

The alleged phenomena appear to be incident to the personal presence on the scene of a young girl, born on October 10th, 1881, and now in her fourteenth year, and it may be of interest to remark that one of my questions to the vicar was whether she had not just attained the age of puberty. Indeed, it is in this connection that I should, from former experiences, be led to postulate a psychophysical basis for the phenomena. The girl is of short stature, large head, dark brown hair, pallid face, and blue eyes. Her flesh is lymphatic, cold and moist, having that peculiar clamminess which I have often observed to be a concomitant of physical mediumship. In temperament she is, upon medical report, inclined to be highly nervous, and, indeed, hysterical, with a natural weakness of the heart. She lost her mother when one year old, and her father at nine years, after which time she became the inmate of a London "Home." For the last four years she has been in the charge of a Mrs. B., who received an allowance for the keeping of the girl. Mrs. B. has had to abandon her charge owing to these occurrences, and for that reason her confirmation of the alleged phenomena is highly trustworthy, since in every sense she has been a loser by the currency of the report.

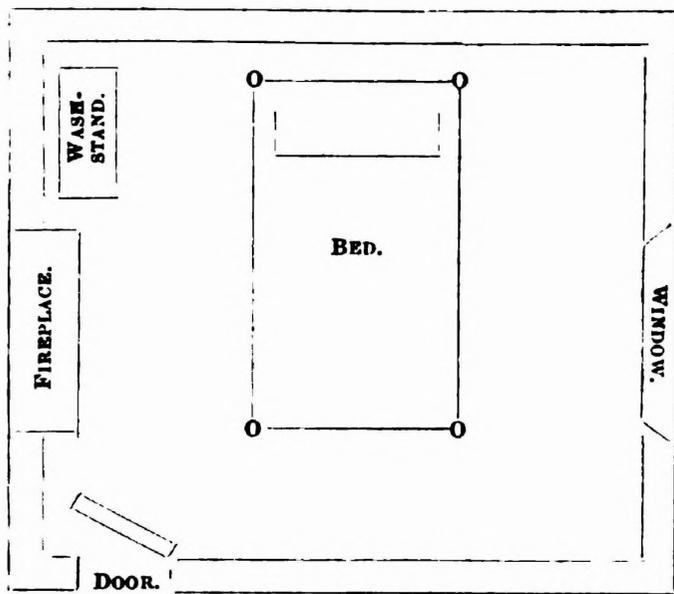
The house at which the phenomena occurred stands upon a hill at a place called Norton, a short distance from Durweston, on the estate of Lord Portman. The house is divided into two residences, one of which was in the tenure of Mrs. B., and the other in that of Mr. N. Mrs. B. lived alone with the girl Annie (the medium), and another child likewise in her keeping. Mrs. B. is aged, and, since these occurrences, has suffered much in health, and has taken to sleeping in the adjoining house with Mr. N.'s family. Mr. N., his wife and child, and another resident, an intelligent girl of some twenty years, have all been witnesses of the phenomena, both in the adjoining house occupied by Mrs. B. and her charges, and in their own. All of them have been most active in the endeavour to trace the events to their source, and all have been compelled to associate them with the presence of the girl A., for reasons which will hereafter appear.

The phenomena occurring at Norton, and later at Durweston, may be categorically stated as follows:—
(1) Knockings and scratchings upon or within the walls of the room, beneath the bed, upon the bed-furniture, and upon the floor; also heavy blows as from a sledge-hammer upon the table in the kitchen and upon the stone floor of the

kitchen; (2) answers to definite questions given by a set number of raps, the number being set for each question; (3) writing upon a slate and upon the wainscoting of the staircase; (4) projection, with some violence, of various objects in the house, including boots and chips of firewood; also of stones from without and back again, in each case through the window-panes of rooms upon the basement; (5) destruction, by tearing, of the paper-covering of wooden screens used for stopping disused fire-places.

The vicar, the schoolmaster, Mrs. B., Mrs. N. and her entire household, and the medium were interrogated. Result: Uniform agreement as to the reality of the phenomena and the desirability of their cessation.

The following is a plan of the room in which the phenomena first occurred:—



The general occupants of the bedroom, which is a small one on the second floor, were Mrs. B. and her two girl charges, of whom one was the medium A. The three slept together. It may be mentioned that the youngest girl is only four years of age.

The evidence arrived at is as follows: The phenomena having been reported to the local authorities, including the vicar and schoolmaster, a set watch was instituted, and resulted in the accumulation of certain definite facts. Those appointed to watch interrogated the disturbing "spirit," requesting a certain number of raps for "Yes," and a certain other number for "No." By this means they asked whether it would write, and upon a reply being received in the affirmative, an old slate (unframed) was obtained from the adjoining house, and a piece of pencil. By the same means it was decided to place the slate upon the window-sill, which is of the old-fashioned kind, broad and low enough for a seat. It must here be observed that the children were in bed, and that Mrs. B., in charge of them, was lying upon the bed. Consequently they were present in the room during the whole of the subsequent proceedings. Mrs. B. affirms that the medium was in bed during the whole time the research was going on, viz., from 10.30 p.m. to 3 a.m. The medium A. and Mrs. B. were awake, and watching the proceedings throughout. The younger child was at first asleep, but afterwards was awakened by the noises going on around it. The collusion, if any, must be, therefore, between Mrs. B. and her charge A. It was agreed that the investigating party should leave the room, and also take the light with them; this latter at the request of the "spirit." Four raps were to announce the writing as being finished. Mrs. B., who remained with the children, affirms that scratching on the slate at once began, much to her alarm, for she feared the unframed slate would be thrown at her by the mischievous creature. Her cries brought the party back immediately, and it was found that nothing had been written. Again they went down to the foot of the staircase, and, on being

summoned back, it was found that the slate bore a scrawl thus:—

M

The third experiment resulted in the production of a well-formed *M*, to which the previous curve seems to have been a preliminary trial. The fourth attempt produced this result:—
Money (no doubt meant for "Money," with two circles, one above and one below the word, and which may be taken to indicate coins).

The last attempt produced, in addition, the word "Garden," neatly written in a regulation round-hand, the last letter showing some signs of individuality.

Upon request I was supplied with a specimen of the handwriting of the school, including a copy done by the medium. The evidence goes to show that the phenomenal writing is undoubtedly of the type current in the local school. And now comes a curious fact. A slate covered with a dictation lesson by the medium shows all the letters "r" to have been written exactly as in the phenomenal writing of the word "garden," and in each case the medium, under observation, obliterated the letter and substituted a square-topped "d" in its place, thus departing not only from her own custom, but also from the teaching of the school. It was therefore decided that an ink copy of the medium's handwriting should be obtained, and, in the afternoon of the same day that the above incident occurred, some writing done by the medium showed a reversion to the standard form of the letter "r." Upon inquiry the medium denied any motive for altering her usual form of writing; and, indeed, it would have had no point unless she had been told that she was suspected of having produced the alleged phenomenal writing, which was not the case.

Subsequently, the medium was examined by a medical man, and removed to Durweston in the valley below Norton. *The phenomena followed her.* The child of four years, who was with her during the occurrence of the phenomena, has lately been removed to London.

I personally examined the windows, and by the flaking of the glass am able to affirm that in every case the panes pointed out as being the exit and entrance of missiles satisfy examination, and show agreement with the statements made. The paper torn from the screens in two rooms shows, by the jagged edges, not only a downward and sidelong pull, but also an upward pull of at least three and a-half feet, that being the height of the wooden screen on which the paper was pasted. The scratching on the stair-wainscot is in the form of the letter *M*, and very clearly cut, the paint being taken away in the last downward sweep. I tried to imitate the same with a strong thumb-nail, but only affected the surface of the hardened paint. The boots of the medium were on one occasion thrown downstairs upon Mrs. N., the medium being then in bed with Mrs. B. and the little child.

The phenomena seem to indicate the presence of a quasi-intelligent power, of a decidedly mischievous tendency.

The witnesses are all of a reliable character, and would be only too glad to be able to contradict the evidence of their senses, for the occurrence is regarded as a misfortune; which, indeed, it is to most of those concerned.

I suggested the experiment of placing a couple of smart sporting dogs in the room with the medium, at a time when the phenomena were in process; but I was informed that the experiment had already been made and that the dogs refused to remain, showing all the while much fear and uneasiness. The sensitiveness of the dog to supernatural presences is a well-attested fact, and in this case is of some value. Poor Mrs. B., now well advanced in years, informed me that she feels that these events have taken much of her former strength and vitality, and the

strain was sufficiently evident in every one of those whom I left in company with the young medium, seated round the large open fire of the homestead, when I eventually turned out with my friend into the driving rain.

W. R. OLD.

Since the receipt of the above communication from Mr. Old we have learned that the "medium," Annie, has also been removed, by Lord Portman's order, and that her destination is kept a profound secret. One night before she left a good many noises were heard, and several tunes were rapped with sufficient distinction to be recognised.

THOUGHT-READING (?) BY A CHILD.

A very singular example of this phenomenon is presented by Dr. Quintard in the pages of "Annales des Sciences Psychiques." The subject is a child who is now less than seven years old, and is lively, active, robust and of excellent health, being quite free from any nervous trouble. Nor do his parents display any neural peculiarities. They are people of quiet disposition, who have no acquaintance with occult matters other than the curious phenomena connected with their child. The following are a few extracts from Dr. Quintard's report, the statements in which, it may be added, have been verified by other physicians who have examined the boy, and whose names are also given :—

No trouble could be detected, or even assumed, in the case of Ludovic X—, in the harmony of the cerebro-spinal functions. At the age of five, however, this child appears to have followed the footsteps of the celebrated Inaudi. His mother, wishing at that age to teach him the multiplication table, found, to her astonishment, that he could repeat it as well as herself. Speedily the child, taking to the game, could mentally give products with formidable multipliers. They really had only to read out a problem taken at random from some collection, and he gave the solution immediately. Scarcely were the enunciations completed when the answers came without the child having had even time to reflect. The father, having other occupations, did not at first very closely notice his son's method, but by-and-by he remarked, (1) that the child listened only slightly, and sometimes not at all, to the reading of the problem ; (2) that the mother, whose presence is a necessary condition, must always have before her eyes, or in her mind, the required solution. From these observations he concluded that his son did not calculate, but divined, or, to speak more accurately, read his mother's thoughts. This he immediately resolved to verify, and requested Madame X—— to open a dictionary and ask the child what page she looked at. The child at once replied, giving the correct answer. This was done ten times in succession with equally accurate results. The child's power is not confined to numbers. If his mother marks with her nail any word in a book, the child, on being questioned, names the underlined word. If a phrase is written—no matter how long it may be—it is sufficient to pass it before the mother's eyes to enable the boy to repeat it word for word, even at the request of a stranger. It is not, indeed, necessary that the phrase, number, or word be written on paper. It suffices if the mother has accurately conceived it in thought. He names in this way all the cards in a game. He unhesitatingly tells the name of any object concealed in a drawer, and if he is asked what coins are contained in a purse he enumerates them piece by piece.

What seemed to Dr. Quintard above all "comical"—as he calls it—was the fact that the child translated foreign languages. One would think that he knew perfectly, English, Spanish, and Greek. On one occasion a friend asked him to translate a Latin quotation, and he did it to the general satisfaction. A curious feature of the case is that when the mother thought it time that her son should learn to read, and devoted herself personally to the task, she found, to her great disappointment, that he made no progress with her at all. He simply guessed everything, using neither his judgment nor memory. Many ingenious

devices had to be employed in order to teach him. The child had never been hypnotised, was always quite awake, and mental suggestion is discredited, because he frequently read his mother's thoughts, *against her will* ; as, for example, in the reading lessons. After discussing the probable causes of this phenomenon, Dr. Quintard says :—

Called to decide whether or not they should cultivate in the child this singular faculty, I thought that it could not be developed parallel with the memory without injuring the latter. I therefore advised the mother to do all she could to efface the predisposition. It was very easy, in fact, to distinguish when the child exercised his intelligence or when he was divining, for, in the latter case, he pronounced each syllable sep-ar-ate-ly. When requiring from him rapidity in articulation, he was prevented from thought-reading. It is nearly a year now since young Ludovic has been experimented with, and his mother told me a few days ago (September, 1894) that he does not at present divine more than the beginnings of words—and that always unwillingly. Realising that intelligence has nothing in common with this faculty, she in no way regrets its gradual disappearance.

In another letter Dr. Quintard adds :—

Since I reported this observation (published last year in the Report of the Medical Society of Angiers) a number of physicians—among them specialists such as Dr. Petrucci of the *Maine et Loire* Asylum—have interrogated the boy, and all have agreed, in the interest of truth, to acknowledge the reality of the circumstances which I have brought to light.

In a note the Editor of "Annales des Sciences Psychiques" vouches for the good faith of Dr. Quintard, and says that the documents and statements which he has submitted are in themselves sufficient to verify the case.

F.

CONFERENCE OF SPIRITUALISTS.

To be held in London, May, 1895.

PRELIMINARY ANNOUNCEMENT.

Religious service on Sunday evening, May 12th, in St. Andrew's Hall, Newman-street, Oxford-street, conducted by the REV. J. PAGE HOPPS.

Meetings in the Portman Rooms, Baker-street, on the afternoons and evenings of Monday and Tuesday, May 13th and 14th.

SUBJECTS FOR DISCUSSION.

- "An Ideal Religious Service for Spiritualists and Inquirers." To be opened by MR. E. W. WALLIS (Manchester).
- "A Popular Misconception of the Relation between Science and Spiritualism." To be opened by MR. THOMAS SHORTER (London).
- "The Duty of Spiritualists to Young People." To be opened by MR. A. KITSON (Hanging Heaton, Dewsbury).
- "Are Spirit Photographs necessarily the Photographs of Spirits?" To be opened by MR. TRAILL TAYLOR (London).
- "Our Duty with regard to acting upon Information given. Advice offered, or Requests made in Spirit Messages." To be opened by MR. J. J. MORSE (London).
- "Public Exhibitions of Spiritual Phenomena." To be opened by MR. J. ROBERTSON (Glasgow).
- "Organisation for combined Action and Work." To be opened by MR. S. S. CHISWELL (Liverpool).
- "Answers to Questions put by the Audience." By MRS. HARDINGE BRITTEN (Manchester).

Conversazione in the Portman Rooms on Wednesday evening, May 15th.

Further particulars will be published shortly.

Contributions to the "Conference Expenses Fund" are respectfully invited, and should be sent to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, London, S.E.

BACK NUMBERS OF "LIGHT," for some years past, can be supplied for 2½d. each, post free.

GLIMPSES OF OTHER WORLDS.

BY DIARMUID.

I.—LIGHT.

It is not difficult to catch a glimpse of another world through the veil that hides it—the veil that clothes it, and reveals its form and fashioning dimly through the folds. Let others—more gifted, perhaps, and more daring—venture to unveil the Veiled Image of Sais. I shall be content to study the outline, carefully and reverently, and to report what I see.

The world we see is the veil that hides from us the world to come, and also reveals its presence. If our eyes were opened, and we could know this world as it really is, could understand the meaning and significance of the numberless phenomena and activities about us, we might find the mainspring behind the scenes, behind the veil, and our vision would compass worlds as the eye now beholds stars. But since the earthly eyes of most of us are veiled, we can, for our own part, but use them bravely and wisely, and endeavour to interpret the symbols presented to us by this world in terms of other possible worlds.

First, then, let us inquire what the phenomenon of Light has to teach us. What is the nature and function of light, and what will be the light of the worlds to come?

Science has taught us to regard light as a system of waves emanating from the luminous body and propagated through space with an almost inconceivable velocity. All, or nearly all, phenomena of light and colour may be explained on this hypothesis. But concerning the precise nature of the vehicle or medium which propagates these waves through void airless space, science has as yet very little to say. We will gratefully accept the fruit of centuries of the thought, observation, and experiment of patient and conscientious workers, without, however, considering their verdict final, or adopting any rash conclusions framed by over-zealous enthusiasts.

I sit at the table, writing. The lamp sheds its beams upon the table, the walls, the furniture. It is sending out billions of waves every second, so swiftly that I see nothing but an even, steady luminosity. The waves are thrown back by bright objects, absorbed by dark ones, reflected by the mirror. They cross and recross the room, and every point illuminated becomes a new centre of light, bright or dull according to its power of reflecting or absorbing light-waves. Some surfaces will reflect one kind of wave only, or a few select kinds—the longer or the shorter waves—and then the object appears coloured. But the lamp has done its work. It has “made manifest” the things about me.

I go out into the starry night. The setting sickle of the moon reminds me of the glorious orb whose light she borrows, to shed it on the dim snow-clad mountains, which again reflect it into space around, and partly into my own eyes, revealing their presence by a faint ripple in the light-bearing ether. And the stellar host above sends me messages, messages which have been long on the way—years, or even centuries perhaps—telling of wondrous worlds far away, whose blazing suns to me are twinkling stars.

Let us endeavour to fathom the significance of all these wonders, and to forecast their equivalents in other worlds.

A wave-system, a form of “energy,” thrills out into space from a glowing centre, and illuminates, reveals, makes manifest all things which are capable of changing or influencing it, just as a reef is made manifest by the surf rolling over it. It teaches us more about our surroundings at a glance than a million hands could do. Without perceptibly affecting the nature or structure of the objects seen, it gives us a wealth of information about them which would be inaccessible to the unaided sense of touch. The throbbing, pulsating, fiery life of the source makes all space glow with an answering fire, darting hither and thither from planet to planet, its rays forming a grand connecting network, so that no created thing or being exists by itself alone, but must needs partake of the life and motion of others, and must in its turn reflect to them what it receives from the source.

All this, however wonderful, is strictly matter of fact. But by slightly altering one or two of the data, it may be translated in terms of any other given universe, just as a mathematical equation to a curve may be variously interpreted according to the system of co-ordinates adopted.

And the city hath no need of the sun, neither of the moon, to shine upon it; for the glory of God did lighten it, and the lamp thereof is the Lamb.

This is an interesting revelation concerning the mode of illumination of the world seen by St. John. It leaves it an open question whether the light was centralised like our sun, or whether it was a general radiance proceeding from all parts of “the city.” The “lamp” would probably signify a more concentrated light.

As far as our own world is concerned, the substitution of planetary illumination for the sun would do away with earth-life altogether. If the earth had to provide its own daylight, its temperature would have to be much higher, and all living beings as we know them would be burnt up. The sun is a very convenient specialised body capable of maintaining its own heat by virtue of its immense size and attractive power. The rotation of the earth, producing the alternation of night and day, distributes the light and heat fairly evenly. It is therefore probable that in most worlds constructed anything like our own, the same centralised system of lighting and heating will obtain. Can any of our seers and prophets, past and present, give some definite and reliable information on this point?

The inverse of this system may also be imagined. Suppose the sun to consist of a hollow shell of luminous substance. It can be proved mathematically that all points within this shell will be equally illuminated. Here we have a very different case from our own, where the illumination steadily decreases as we leave the source. If this shell were enlarged so as to include the whole visible universe, there would be no need for suns and stars, and all planets could float in perpetual daylight. Can this be the meaning of the light in St. John's symbolic “city”?

“LIGHT” SUSTENTATION FUND.

Remittances should be sent to Mr. H. Withall, Gravel-lane, Southwark, London, S.E.; and cheques should be crossed “London Joint Stock Bank.” The following contributions are gratefully acknowledged:—

	£	s.	d.
E. H. Bentall	50	0	0
“A Friend”	20	0	0
N. Fabyan Dawe... ..	10	0	0
“A Subscriber”	10	0	0
*“T. S.”	10	0	0
Hon. Percy Wyndham	5	0	0
*Thomas Grant	5	0	0
The Misses Ponder	5	0	0
C. C. M.	5	0	0
Mrs. Stanhope Speer	3	3	0
*Mrs. Rudd	2	10	0
*Arthur Holden	2	2	0
*“An Old Officer”	2	2	0
Mrs. A. Lang Elder	2	2	0
*P. H. Nind	2	2	0
*J. Page Hopps	2	2	0
Edward Maitland	2	2	0
J. A.	2	2	0
J. J. Torre	2	2	0
Mrs. Russell	2	2	0
C. T. Luson	2	0	0
“Cosmopolitan”	2	0	0
Sir Charles Isham, Bart.	2	0	0
Sir Charles Nicholson, Bart.	2	0	0
Mrs. F. A. Ross... ..	1	10	0
George Wyld, M.D.	1	8	2
R. G. Bennett	1	1	0
Mrs. Sainsbury	1	1	0
Rev. W. R. Tomlinson	1	1	0
W. P. Browne	1	1	0
Mrs. W. P. Browne	1	1	0
W. J. Lucking	1	1	0
F. W. Percival	1	1	0
Miss Woodcock	1	1	0
The Marylebone Association of Spiritualists... ..	1	1	0
Rev. H. Maxwell Close... ..	1	0	0
Mrs. Mackinnon... ..	1	0	0
Mrs. Jeffreys	1	0	0
“J. F. K.”	1	0	0
Dr. H. M. Humphrey (Dresden)	1	0	0
Rev. E. T. Sale	1	0	0
Mrs. B. Woodd	1	0	0
R. Palmer Thomas	0	10	6
W. Robertson	0	10	6
Miss F.	0	10	6
Stratford Society of Spiritualists	0	10	0
Mrs. Haws	0	10	0
Miss E. M.	0	10	0
C. J. R. A.	0	10	0
R. Wortley	0	9	2

* Apportioned between “LIGHT” and the “Conference Expenses Fund.”

OFFICE OF "LIGHT," 2, DUKE STREET, ADELPHI,
LONDON, W.C.
SATURDAY, FEBRUARY 2nd, 1895.

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

SUBSCRIPTION RATES.—"LIGHT" may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance.

ADVERTISEMENT CHARGES.—Five lines and under, 3s. One inch, 5s. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Light.

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, 2, Duke Street, Adelphi, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed "——— & Co."

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

THE NEW WITCHCRAFT.

A very entertaining number of "Borderland," just to hand, contains what we lately asked for—something about and something from "Julia"; but the something is not exactly what we wanted. We do not particularly care for her opinions and experiences; such things are rather cheap; what we should like to hear more about is the evidence which sharply differentiates "Julia" from Mr. Stead. Above all things, we should like to be admitted behind the scenes—to see her letters, to see Mr. Stead used by her, to devise and follow up half-a-dozen test messages; but that is not what we have been asking for. As public chroniclers of such matters, we have anxiously looked for such evidence as Mr. Stead could give of the continued activity of a remarkable spirit, and of the still more remarkable occurrence of writing said to be done (and done unconsciously) by persons in the flesh.

Passing over this subject, in the hope that something more definite may come later on, and also passing by two notable papers, on Robert Louis Stevenson and the Judge and Besant business, we feel strongly moved to confine our attention to a practically useful article on "The New Witchcraft—The Dangers and Uses of Hypnotism." Not that we care about that much damaged word "witchcraft." It has now become merely a historical counter, whose value is almost anything, or a red rag, useful only to the bigot or the sensationalist; and, as a matter of fact, the observant writer of the article does not seem to care for it or to mean anything definite by it. It appears to be used to indicate the black use of hypnotism by which she has been shocked, and apparently surprised. Why surprised we cannot understand. People have only themselves to blame if they imagine that fire will only boil and never burn, that water will float and never drown, that razors will shave and never cut, and that hypnotism will bless and never ban. Hypnotism, as this writer shows, means "suggestion"; but suggestion not only may, but must, mean suggestion of evil as well as of good.

But accepting the facts, the ugly facts, as they present themselves to us—and this writer tells some ugly stories—what are we to do, or say? That is really the practical point. It is useless to cry out against the existence of this "power": it is absurd to attempt to put down the use of it. Two questions are here suggested:—

1.—Is it, indeed, true that the Hypnotist really possesses these alleged powers, is able to arrogate to himself the line of action which a certain school of Theology has hitherto attributed to Another, the power of destroying men's souls, of tempting to evil, of robbing them of free-will, and so making them his own?

2.—Whatever the degree of this power may be, is it for the good of Society that such power, in any degree, should belong to anyone who may choose to exercise it?

The second question is rather vague. It seems to suggest that Society can do something in the matter—that it might possibly say whether this power shall or shall not belong to and be used by anyone. We think that had better be dismissed at once. If the power is there it is there; and "all the king's horses and all the king's men" could not prevent it or the use of it. To begin with, we could never get a definition of criminal "suggestion," good enough for an Act of Parliament. There are hundreds of grades of suggestion, and the criminal law could never mark out the boundary between virtuous and vicious volitions—and prove them. Besides, it would be as dangerous to Society to let a woman affirm she was the victim of hypnotic suggestion as it was once dangerous to allow people to swear they were the victims of an "evil eye," or the victims of a witch. The writer of the article is treading on extremely dangerous ground when she suggests that we should not only adopt the Belgian regulation of hypnotism, but even make it "more stringent." We are, on the contrary, inclined to look upon these proposals for the repression of hypnotism as the outcome of unworthy terrorism or of sheer ignorance, not essentially different from the old-world alarms at every new thing that came to bless and seemed to ban.

The silly woman whose story is told in the "Borderland" article was probably as much the victim of her own ignorant vanity, or want of occupation, as of the occult power of her adorable scoundrel, the teacher of languages. But, even if it were not so, if she must be regarded as an innocent wreck, the victim of a demoniacal wrecker, where is the remedy? We do not hesitate to say that while we would punish the wrecker, if crime could be proved, we think the true remedy is publicity and familiarity, not mystery and repression. Mediums are often driven into abnormal frames of mind because they are regarded as abnormal creatures; and the remedy is to recognise mediumship as a normal condition. Just so may hypnotic suggestion work in uncanny ways because it is treated as an uncanny thing and driven into the crypt. The remedy is to bring it into the light, to get it understood, to make it familiar—even on the old-fashioned ground that "forewarned is forearmed."

In any case, we entirely agree with this "Borderland" writer that we must "put a stop to the offering on all occasions, by all sorts of criminals, of the plea of 'hypnotic suggestion.'" There would be no end to it if we once began to listen to that plea, and no one would be safe.

RECEIVED.

- "The Theosophist" for January. (India: Adyar, Madras. 2s.)
- "The Humanitarian" for February. (London: Hutchinson & Co., 34, Paternoster-row, E.C. 1s.)
- "The Astrologer's Magazine" for February. (London: 12, Lugard-road, Peckham, S.E. 6d.)
- "Life Work of Cora L. V. Richmond." BY HARRISON D. BASSETT. (Chicago, U.S.A. Station Y.)
- "The New Age" for January. (Edinburgh: Alexander Duguid, 25, Springwell-place, Dalry-road. 4d.)
- "Theosophical Siftings." No. XIV. "The Reincarnating Ego." "The Evolution of Man." (London Theosophical Publishing Society. 3d.)

SUBSCRIBERS, in arrears with their subscriptions to "LIGHT," are respectfully requested to remit.

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.

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

THE MYSTERIES OF MEDIUMSHIP.

MR. DAVID ANDERSON.

BY OUR SPECIAL REPRESENTATIVE.

Out of Scotland David Anderson as a medium is almost unknown ; in Scotland, and particularly in Glasgow, where he resides, he is a leading light of the Spiritualist movement. He is a Scotsman, born in Ireland ; no one to hear him talk would believe he had been nearer the land of the shamrock than Port Patrick. I have met him but twice, and enjoyed his company for a few brief hours, and there is left in my memory the impression of a man of transparent sincerity, of enthusiastic devotion to principle, and of per-



MR. DAVID ANDERSON.

(From a photo by G. Hamilton, Jamaica-street, Glasgow.)

fectly unassuming modesty. Hear what one—Mr. Robertson, president of the Glasgow Association of Spiritualists—who has known him for years, says of David Anderson : “Here is a man who is content to bless his fellows without counting the cost to himself. A man of genuine modesty, simplicity, and sincerity, he has been blessed with a heart which identifies itself with the feelings of others. He has all his life been a devoted truth-seeker, following the light wherever he recognised it, and he would do everything for truth except lie for it. A spiritual medium, he is also an untiring worker in all social and political movements which have for their object the bringing about the sweeter manners, nobler modes of life, and purer laws of which the poet sings. Amiable and gentle, almost womanly in his sympathies, few who know him but admire his honesty of heart and singleness of purpose.” So much for his character. Then as to his labours : “The manhood has not been taken out of him by the hydraulic pressure of daily toil [hydraulic, here, is a figure of speech], hard and irksome as that is. His gifts are of the most serviceable kind ; and for years he has been deluged [another figure of speech] with visitors seeking advice as to health and other matters. No one is ever turned empty away, and often the poor medium is left without time to swallow his meals in peace that he may be able to give comfort and cheer to the suffering. It is marvellous, too, how he manages to carry on his daily duties, considering the inroads that are made on the time which he should devote to sleep. He is ever ready to expend himself where matters

of health are concerned ; no road seems too long, no expenditure of time too great, if he can only be of use.”

When we remember that the man to whom such a tribute can be paid—and Mr. Robertson is not at all alone in his praise—is a letter-carrier, up early and up late, trudging miles of hard and toilsome pavement every day, and that he disclaims all credit, and consistently declines all pecuniary reward, for the services in rendering which all, and more than all, his leisure is consumed, some of us may well feel a touch of shame at our own shortcomings in comparison with the advantages we enjoy.

Having learnt that Mr. Anderson was coming for a week to London, I secured an appointment ; and was several streets away from a mutual friend’s house, where the meeting was to come off, when I was tapped on the arm and accosted by name by a little pale, eager, and bright-eyed man. A complete stranger to me, but I knew in a moment that this was David, and none other.

“How in the world did you find me ?” I asked, almost expecting to be told that this was a case of genuine clairvoyance and a little foretaste of my subject’s psychical quality. The explanation was more prosaic. I was late, and had been given up ; and the two—my friend and Mr. Anderson—had set out on a visit, keeping their eyes open for me on the way. The only singular thing about the matter was that half-a-dozen people had been stopped and addressed because my friend, whose sight is not good, imagined each of them in turn to be me ; but when the real object of their search came in view, my friend was more than doubtful as to my identity, whilst Mr. Anderson, who had never seen me, felt sure it was I, and accosted me on his own account.

We were soon engaged in conversation, but I found it extremely difficult to get much out of David about himself. On any other matter he was voluble and interesting enough, but on the subject of his own mediumship and work he had next to nothing to say. I soon found out that this was not because there was little to tell, but because of the innate modesty of the man, and his inability to see that there could be anything of more than the slightest interest in the incidents of his own career.

“You see,” he began, “I am the very last person to tell you anything about my mediumship, as I know so little about it. During all the years that have elapsed since development occurred, nothing whatever has happened except when I have been in a trance and perfectly unconscious. There is no incident of any sort attributable to my mediumship that I can remember as having taken place whilst I was in a normal condition. Indeed, I only know my controls through my friends’ reports. I am simply a machine, and have to be satisfied to be told that good work is effected by my agency.”

“Very well. Then you must tell me as much as you can that is within your own knowledge, and for the rest repeat what you have heard about yourself from others. To begin with, under what circumstances did you become a Spiritualist ?”

“I think I can answer that. At about the end of my teens I went to America, having, in spite of a strict Methodist training, entertained many and serious doubts as to the accepted Christian beliefs, and, in fact, got myself into very hot water with my orthodox connections on account of the outspokenness of my views. I had, indeed, by this time quite severed my association with Methodism, and had passed through various phases of religious thought, including Unitarianism, which, however, failed to satisfy the demands of either intellect or heart ; and I was fast drifting into the opinion that all religion and the idea of God were nothing more than the invention of the priest. In America I was introduced to Swedenborgianism, and for a while took refuge in its tenets, only to find before long

that I had but surrendered one for another form of spiritual slavery. My introduction to Spiritualism came about in this way. Stepping into a 'stores' to make a purchase, I picked up a copy of the 'Banner of Light' from the counter, and getting into conversation with the storekeeper on the subject, which was quite new to me, I was invited by his wife to put my fingers with hers on a planchette. It soon began to move, and the name of my sister, who had died some years before, was spelled out. From that moment my interest has never waned. I hunted up the mediums with untiring zest, but with the most disappointing results, and, in fact, it was not until my return to the Old World that any satisfaction was vouchsafed to me. Coming to Glasgow, I induced a fellow lodger to join with me in experimental sittings, and on the second occasion I received a shock from head to foot as from a powerful galvanic battery, and hands and body moved without any power on my part to prevent. The outcome of this was that I introduced myself to the local Spiritualist society, by whom a circle was formed for my development. Since then as a medium I have been kept pretty hard and constantly at work."

"Now tell me something of your controls, Mr. Anderson—which is the principal?"

"Jacobs - dear, good old Jacobs. He is, or was, a Jew, but I would not have that mentioned, or thought of, as a disparagement. He is a fine fellow, thoroughly broad and liberal-minded, with only one purpose—to do good when and where and how he can."

"What is his work?"

"Mainly diagnosis and prescription. In this he is helped by another spirit, Dr. Colvin. Jacobs himself, I understand, was a herbalist in earth life, but he is very reticent about his antecedents. Jacobs and Colvin between them are quite a match for the doctors, and will talk with them in their own lingo by the yard. I doubt if they get much good from it, though; they are so prejudiced and so determined not to learn, although at one time and another they have exhibited much interest in my doings. Many cases could be mentioned in which the treatment of my controls has been found to be correct after the best skill of the doctors has proved to be unavailing. Others of my guides have been John Connelly, an uneducated but truly spiritual Irishman; Richard Hull, who in earth life was a clergyman; Carl, a German, who speaks in his own language, with which I am quite unacquainted; "Three Bulls," an Indian spirit, who is first-rate in describing scenes connected with sitters, and portraying their relatives and friends; and Thomas Muir, the Radical, of whose life some details appear in M'Kenzie's 'Reminiscences of Glasgow.'"

"Very good. The list is long and respectable. Now can you mention a few characteristic circumstances connected with each of them?"

"A few, perhaps. To begin with the last of the string, Muir. He controlled me for years before I or my friends had any idea as to his identity. One day a sitter recognised an incident he related, and asked him point-blank if he was not Muir, and he admitted that he was, although he seemed sorry to be found out. His work is confined to platform addresses on philosophical and religious subjects."

(To be continued.)

CLOTHED UPON BY THOUGHT.—When the soul leaves the body it is at the first moment quite unclothed as at birth. The spirit body disengaged from the physical body is conscious, at least I was, almost from the first. I awoke standing by my dead body, thinking I was still alive and in my ordinary physical frame. It was only when I saw the corpse in the bed that I knew that something had happened. When the thought of nakedness crosses the spirit there comes the clothing which you need. The idea with us is creative. We think, and the thing is. I do not remember putting on any garments. There is just the sense of need, and the need is supplied.—"JULIA," in "Borderland."

THE ADYAR CONVENTION AND MR. W. Q. JUDGE.

BY THOMAS WILLIAMS.

I have received from a correspondent in India an interesting account of the proceedings of the nineteenth Annual Convention of the Theosophical Society held at the headquarters of the Society at Adyar. It appears to have been one of the best represented conventions which we have had, there being "over 300 delegates representing all parts of India and of Ceylon, besides others from Great Britain, Sweden, Germany and America." The proceedings of an annual convention have never before been followed with so much interest nor have the issues involved ever been so important. For the Theosophical Society is now passing through a grave and serious crisis which may end either in strengthening and purifying it, or in destroying it.

My correspondent, Count Axel Wachtmeister, says that "the all absorbing subject of the meeting was the slanderous accusation of Black Magic made by our vice-president, Mr. W. Q. Judge, against two of our most respected members, Professor Chakravati and Mrs. Besant . . . and another matter of importance which had to be dealt with were the grave accusations made against the vice-president of the Theosophical Society, thus affecting the whole honour of the society."

The President, Colonel Olcott, in his opening address deplored the fact that such accusations as those levelled at Mrs. Besant and Professor Chakravati should have been made, and, as he did so, "a spontaneous outburst of indignation amongst the delegates present showed very clearly how this large and representative assembly viewed the attitude thus taken up by Mr. W. Q. Judge."

After the opening address Mrs. Besant rose, and having briefly recapitulated the reasons she had for taking steps towards holding an official inquiry in London, and how at that inquiry she had been checkmated by Mr. Judge, "through what is called a 'demurrer,' a perfectly legal though somewhat undignified action on the part of the vice-president," she moved a resolution, calling upon Mr. Judge to resign his office of vice-president until he had cleared himself from the charges, an action which he ought to have taken immediately after he had been accused.

The resolution was carried unanimously, and the representative assembly has thus cleared the Theosophical Society of much of the reproach under which it has been lying. It is due to the convention to add that the passing of this resolution "was accompanied by no outburst of joy or of anger," but was carried amidst a solemn sadness which so terrible a blow, dealt at a comrade who has hitherto been loved and respected, could not fail to call up from the hearts of those present; for far more

keenly than anything else in this sad business has been the sorrow which the members of this Society have felt at the cruel fate which compels them to violate the first principles of Theosophic life, Love and Brotherliness.

At a meeting of the Indian Section of the Theosophical Society, subsequently held, a resolution to the effect that Mr. Judge should be given a certain time for answering these accusations, failing which he should be expelled from the Society, was carried unanimously; for it was fully recognised that the gravity of the present situation admitted of no half measures. In these two resolutions, therefore, the one expressing the views of delegates from all parts of the world, the other those of the Indian Section alone, we have a decisive answer to those who accuse Theosophists of juggling with Truth.

"WHAT DO I BELIEVE?"

"What Do I Believe?" is the title of a little book by Dr. Henry Smith, published at 1s. by Watts and Co. It does not deal with any branch of the subject with which we are more especially concerned, and we notice it chiefly because it is likely to interest some who pride themselves on daring to think along unaccustomed lines. Briefly stated, the author's belief is this. Belief in God and a future life is natural with man; and religion is with him an instinct, a sentiment which causes him to believe in a Supreme Being and to worship Him. All religions, or rather, all forms of religion, are the outcome of man's nature, and every religion which leads men to righteousness is a useful religion and should be encouraged. The difference between the Theologian and the Materialist lies in the fact that the former says there is, and must be, an Almighty First Cause, mind acting on matter, or the atoms; that this First Cause created man and all that is by His conscious will, with purpose and intention. The Materialist, on the other hand, holds that matter is uncreated, but has within it the promise and potency to do all that is and will be; that it was not conscious of what it was doing; that it caused man to be but did not know that it did so; in other words, that consciousness was created out of unconsciousness. The former theory the author regards as "the more thinkable." But how I came to be is of little importance compared with the greater questions, How can I be of use to my fellow-creature? Can I make the world better? Can I teach how a perfect man can be caused to be? Dr. Smith thinks he can answer this last question satisfactorily, and in attempting to do so he brushes away one delusion which he thinks has stood in the way. It is no use telling a man to do this or that, presuming that he can do so because he is in the possession of free-will. Free-will is an impossibility in man. We may admit the possibility of there being an Almighty Power that can originate action, but we can form no conception of a creature who receives knowledge, as man does, through his natural senses, having the power to originate a thought or an act. Man is solely dependent for his knowledge on sense impressions, and it is by these impressions that he is caused to act. Circumstances, or environment, before and after birth, are the cause of man's conduct, as they afford the motives. Circumstances, then, must be so arranged that only good actions are caused. A set of thoughts or ideas can be fixed on man's brain which will cause conduct good or bad, just as we can put a set of points on the barrel of a musical box which will cause certain sounds either of harmony or discord. Man has no fixed line of conduct, no fixed abilities, no fixed belief, no innate knowledge, but can be caused to do anything, good or bad. By a long process of stirpiculture a brain could be formed which would cause man's action to be perfect.—This is, of course, but a mere outline of the author's views. The book itself is worth reading, if only as an intellectual exercise, for the exposition of his "belief" is cleverly expressed, though, perhaps, a little too discursive; and the arguments adduced—if not in every case conclusive—are undoubtedly clever, and in some instances decidedly ingenious.

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.

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.]

Séances for Materialisation.

SIR,—Materialisation, which may be considered the culmination of spiritual phenomena, is not only very wonderful but very incomprehensible, and it is not surprising that those who have no experience in these matters should regard as very credulous those who assert that the materialisation of spirit-forms is a fact. "Monuments of credulity," is the term used in a popular journal to describe such. The ability of spirits to pass one material object through another is equally difficult for materialists to realise or for Spiritualists to comprehend, but there is plenty of reliable evidence that this marvellous phenomenon does occur. I have had, in the course of my thirty years' experience, many striking and indisputable evidences of its reality. But my more particular object in writing is to say a few words in reference to Mr. Tomlinson's theory of materialisation as expressed in last week's "LIGHT," viz., that "if you hold a spirit and keep it fast, you hold the medium." This appears to me to require a little qualification, for it implies that the spirit and the medium are one, which is not the case except in the case of transfiguration. The materialised spirit-form is undoubtedly an emanation from the medium; it is built up of matter derived in some inexplicable way from the medium, but it is not the medium *per se*, and the weighing process that has been occasionally resorted to proves that the weight of the medium is considerably reduced when the materialising process is in operation. In the case of Miss Florrie Cook, Mr. Crookes certifies that when "Katie King" was materialised, the medium exhibited a very shrunken appearance when he entered the cabinet and looked at her. One thing I have noticed, which I consider very remarkable, and that is the rapidity with which in some cases the spirits materialise. I have never had the pleasure of seeing Mr. Eglinton, but from what I read of his materialising powers, the spirits first appeared in a vaporous state, which gradually assumed solidity. Now, I have known the process to take place almost instantly. Thus, at the séances of Mr. Holmes, which I attended something like a hundred times, I have known persons go into the cabinet with a candle to assure themselves that the medium was secure, seated on a hassock in his fast-locked cage, and on their coming out they would be followed by a form as real and natural as themselves. The landlady of the house, a Mrs. Lawrence, would go into the cabinet and come out again backwards, with her son following with his hands on her shoulders. An oil painting of the son hung over the mantelpiece, and there was no mistake about the resemblance of the spirit to his counterfeit presentment on the wall. The cabinet was formed of a framework covered with canvas attached to one side of the room. There was no secret entrance to it, as I was present when it was taken down. I intended to say something on the treatment of mediums, but I will wait until my old friend Mr. Shorter has had his say on the great "exposure" question.

ROBERT COOPER.

Eastbourne.

SIR,—I see with concern and regret that in consequence of the detection, or supposed detection, of fraud in connection with spirit materialisations, there is an inclination on the part of persons who take part in séances to lay rough hands on the apparition on all and every occasion. I would earnestly appeal to anyone so inclined to abstain from carrying out his or her intention. Instead of grasping the form, let them endeavour to grasp the explanation of these apparitions. These forms are substantial bodies built up from the "aura," whatever that may be, of the physical structure of the medium, and any sudden attack on the spirit form is pretty sure to endanger the health, possibly the life, of the medium. I recollect the following incident, which may be of interest to some of your readers who are unfamiliar with these mysteries. I was attending a séance at the house of a lady, in London, whose daughter was possessed of strong mediumistic power. The medium was inside a curtained-off space which did duty for a cabinet (audibly there in a trance or semi-trance condition), and one of the spirit forms which used to manifest was in front of the curtain (her height and figure, be it said, *en passant*, were quite different from those of the medium). She had much conversation with the circle, especially

with myself, who was seated next the curtain. Among other things, I said to her: "Florence" (such was the name she was known by), "how is it you have become so much more like your medium than you were when you first appeared?" She replied: "Surely you know that we make our visible and tangible forms by utilising the 'aura' we abstract from you all, and having been among you some time, and almost exhausted the 'aura' from the circle, I am obliged to take more and more from my medium, and it is thus impossible for me to avoid being like her." I then asked whether I might be permitted to make a slight incision with a pen-knife in her wrist or arm to see whether any blood would exude. Her answer I well remember. "It would do me no harm, but referring to what I said in my answer to your last question, it might be very serious to my medium, so that you must on no account do what you suggest except with the permission of her mother." Mrs. S., I need hardly add, refused such permission, a little to my disappointment, as the experiment would have been an interesting finale to a most remarkable séance. My point is to show that if what I suggested in the spirit of friendly consideration might possibly be injurious to a medium, how much more so is an act of sudden aggression in a spirit of hostile curiosity, or, indeed, malevolence.

The Ham Manor, Newbury.

WILLIAM ARBUTHNOT.

SIR,—“Quæstor Vitæ,” in “LIGHT” of October 27th, 1894, remarks that the sources of materialisations can be of no low order of intelligence; but that, “they are true alchemists or magicians, who are above the astral and above the psychical planes, and who can manipulate life.”

As regards honest materialising mediums, surely, their life here is not an enviable one; may we not rather call it a long-drawn agony, generally brought upon them contrary to their natural wills? and they are apt to cry: “If it be possible let this cup pass from me.” But the cry is useless, since it seems the will of God that it should be otherwise. If ever there was a medium it was St. Paul, who said: “If in this life only we have hope, we are of all men most miserable.” True, honest materialisations are grievously detrimental to the mediums' health; and this extends to spirit photography.

I now send you the complement of those forwarded before, viz., the photograph of the third controlling spirit of Mrs. Mellon, “Josephine,” taken by day-light, as inscribed at the bottom of the cabinet photograph, on March 10th, 1894, by C. W. McCarthy, M.D. I send you also a photograph of Mrs. Mellon, which plainly shows that she is not identical with any of her controls. Both of these you can keep for a month. I would remark that at the seizure of “little Cissy” it was said that a false beard was found in the cabinet, but not retained. But nothing was said or found of the very abundant tresses of “Josephine,” who had appeared also on that eventful evening; nor of black “Cissy's” woollen crop; nor of the white robes of any of them, which are so simple, and so gracefully worn. Where were they all, if the whole séance had been a sham? We are inclined to think they were carried off by the spirits who wore them. And if any demand: “How did the spirits get them?” we answer: “Simply by asking for them.” We are told that that is the way they get their dresses in the spheres, just as we may suppose the ghost of Hamlet's father got his suit of “complete steel” or his “habit as he lived,” each suited for the occasion; and Shakespeare seems to have understood something about these sort of things. We are indebted to Mr. Stead's “Julia” for telling us: “When the thought of nakedness crosses the spirit there comes the clothing that you need. The idea with us is creative. We think, and the thing is. I do not remember putting on any garments. There is just the sense of need, and the need is supplied.” We cannot be too grateful for that. After that, we hope that there will be no tattered garments in the next world, except under very exceptional circumstances. Spiritualism is clearing up so many points about which there were formerly discussions.

WM. R. TOMLINSON.

“A Modern Priestess of Isis.”

SIR,—In justice to poor little Bavaji, it must be denied that he is of a dark “crimson” colour, as stated by your reviewer in an extract from Mons. Solovyoff's book. On reference to the text I find it says “a dark cinnamon colour”—evidently a misprint which has escaped the lynx eye of your reader.

By the bye, this same Bavaji is in some way mixed up in the revelations received by Mr. Sinnett, which formed the ground-

work for the startling new cosmology contained in “Esoteric Buddhism.” It is commonly whispered in the Theosophical Society that Bavaji, for the time being, *lost his identity*, and was temporarily (for some weeks) *inhabited* by a Mahatma, or “high Chela,” and in that quality “gave out” the “teachings” to Mr. Sinnett.

I have the very greatest respect for Mr. Sinnett's courage, good faith, and intellect; but this seems to be all the more reason why I should venture, at the present crisis in the Theosophical Society, to suggest that it would be well for him to “explain.”

RICHARD HARTE.

Is Spiritualism a Religion?

SIR,—It is somewhat difficult to argue with “Vir,” as he does not give a clear definition of religion—unless, indeed, he wishes us to understand that he endorses the New Testament definition as being complete! Does he say that religion is “to visit the fatherless and widows” and nothing more? If so, then I can easily understand why he objects to making a religion of Spiritualism, or, in fact, of any other system. If this is not his position, will he kindly define religion? Will he say also whether, in his opinion, man needs a religion, or whether religion is altogether a delusion—a form of mental slavery? If he does *not* go to this extreme, will he then say where I can find “true” religion? I don't know where to turn if not to Spiritualism.

“Never again must you fall a victim to any system. . . . Never mind, be content with what you can yourself evolve.” Strange advice! Are we, then, to plod along as best we can—shutting eyes and ears to all outside aids? That would in many cases mean remaining in darkness, though enlightenment is at hand! Such was the policy of the leaders of thought at the time Spiritualism was first heard of. I maintain that men require a revelation in different ages in order to sustain religious life, and for the want of that revelation materialism was rapidly on the increase; but it has had its death blow from Spiritualism, which has revealed to us more of the unseen, and our connection with it, than any previous revelation.

Spiritualism is, in fact, so involved in all that concerns God, duty, and destiny that, to my mind, it is *impossible* to disconnect it from religion. Therefore, I say Spiritualism is not merely a religion, but religion itself.

In conclusion, “Vir” asks what new truth Spiritualism has revealed? I will just mention one:—the knowledge that in the next world progress is eternal!

Nottingham.

J. FRASER HEWES.

P.S.—Religion implies *more* than the New Testament definition, viz., an acknowledgment of a Supreme Power, and our connection with and dependence upon it.

SIR,—As the old question relating to the nature of Spiritualism and its connection with Religion has again come under discussion, may I ask for another hearing? My brother and I gave a fairly complete discussion of the question, from the philosophical point of view, in the small pamphlet which some of your correspondents refer to. And I think the fundamental principles on which a reply must be based are there stated. It seems to me that very little difficulty would be found if proper definitions and clear conceptions could be arrived at. Your correspondents do not seem always to escape the confusion which arises from the presence or absence of the indefinite article. The question, Is Spiritualism Religion? is of a somewhat different import from the question, Is Spiritualism *a* Religion? To both I am inclined still to give a negative answer.

And in both cases the first point for consideration is, What do you mean by Religion? and how does any particular ritual or teaching become the organised form or expression of Religion?

As to the essential nature of Religion I must refer to the pamphlet already alluded to. I may, however, restate the principle from a different standpoint.

The whole question may be comprehensively regarded from the principle that Religion does not essentially relate to outward facts, or to anything existing under conditions of Time and Space. It could never exist but for the necessity we have of living in Eternity, as a present and permanent experience, not a future one at all. By this necessity we are brought into relation with truth that is impersonal, necessary, absolute, self-affirming. Any teacher who brings Religion to his disciples must discourse on such verities as these, and if he speak only of *facts*—whether

relating to this life or any other life, to this world or any other state of being,—facts which must rest on their appropriate evidence, and which may conceivably be false,—he may discourse very wisely, his teaching may be most important and of the highest practical value, but his teaching is not of the nature of Religion. Religion itself, and every Religion, is related to the essences, not the forms of things—to the interior life, not to outward circumstances—to the affirmations of the soul, not to the conclusions of the intellect. Now Spiritualism, as such, does not exist under these conditions. Its great function is to bring before the outer senses evidence of facts which have hitherto rested either on historic evidence or on philosophical reasoning. It is as much a matter of outer life as going to market, or taking food. A fact does not cease to belong to the outward sphere because it refers to another life than that we are now leading. An angel or a ghost is as much an outward phenomenon as a policeman or a gooseberry. You do not get into the atmosphere of Religion by thinking of another world, the world of Jupiter, or Sirius, or of disembodied spirits. Facts, phenomena, individual experience are still your topics. But if your mind is exercised by Religious thought, all that is merely personal, visible, phenomenal, withdraws, and you are alone with that which is Eternal, and in its essence Divine.

A Religion is a provision for bringing this infinite factor into personal experience—or, more strictly, for developing this which exists more or less consciously in all. A Religious teacher deals with principles which affect the interior life, and apply equally to the present, the past, and the future,—to visible and invisible beings—to this world and to all worlds, but not more to other worlds than to this world,—principles which no logic or observation can prove or disprove,—which may require to be connected with facts, as a soul is with a body, in order that it may attain to concrete existence, and not remain an abstraction. The contribution of Religion to outer life is like that of the spirit to the body—it is a breath, an atmosphere in which the Divine element of man must live and move and have its being.

Mr. Sadler says: "Any system that helps to develop the love principle in man's nature may be truly designated a Religion." Not so! Religion is the love-principle; not the agency which cultivates it. Love is Religion, as it is the witness for a Divine element in man—for God is love. But the sphere in which love operates, the circumstances under which it is manifested, the discipline of life under which it thrives, and gradually becomes a dominating force—these are the vesture or the handmaids of Religion, not Religion itself. Food is not life; Time and Space are not life; though food must sustain the form in which life is embodied, and Time and Place supply the modalities of its expression.

Mr. Colborne says: "Spiritualism is the basis of all Religions." What he really intends to say is that Religion necessarily casts off the limitations of present and outward existence, and belongs as much to the future as to the present; and that Religion requires such an extension of Time-limits and Sense-limits as Spiritualism supplies. It really requires very much more. The limits are, I say, *extended* by Spiritualism, they are not removed. By Spiritualism we move in a larger orbit of Space and vaster æons of Time; we do not escape from Time and Space altogether. But the basis of Religion is not emancipation from the present visible world, but from all merely phenomenal existence, whether now or hereafter, and even from the realm of Spiritualism itself, which may be as purely phenomenal as the amusement of steeple-chasing or the business of stock-jobbing. It *ought* not to be so, and it will not be so if it is religiously controlled and inspired; but an other-worldly man with his Spiritualism may be as grovelling a materialist as the most sordid money-grubber with his financial speculations. Spiritualism, your correspondent says, is "as old as the ages." What? No older? Religion is older than all the ages—as old as Eternity.

R. M. THEOBALD.

The Widow of the late Dr. Wilson.

SIR,—I regret to learn that the widow of that staunch old Spiritualist, the late Dr. Wilson, of 103, Caledonian-road, is in very poor circumstances, owing to the lengthened illness of her late husband and her own delicate health.

There are, doubtless, many of your readers, like myself, who will remember Dr. Wilson in connection with "The Doughty Hall Meetings," and also who have had valuable information imparted to them by him, as well as through the clairvoyant gift of his widow; and if they were only aware of her deplorable

condition they would deem it a pleasure to do something for the benefit of so old a servant of the spirit-world in her last days.

It seems to me a great pity that there is not an organised relief fund among Spiritualists for affording help to such a really deserving case as this.

Mrs. Wilson has, I understand, some astrological works of her late husband's to dispose of. If any persons are desirous of procuring any of these, it would afford her some assistance if they would do so.

Some friends have sent her relief, and I hope others may also. I shall be pleased to receive any subscriptions and acknowledge them through your paper. Trusting other readers may assist, I am, yours truly,

18, Rockmount-road,
Upper Norwood, S.E.

ELLEN BARON.

An Experience in Clairvoyance.

SIR,—Perhaps the following experience in clairvoyance may interest your readers.

I was having a séance alone with Mrs. Spring, a medium now advertising in your columns. Soon after it had commenced, to my annoyance, as I feared the interruption would disturb the conditions, a parcel was brought in to me which had just arrived from the Army and Navy Stores, and which was wrapped up and fastened as securely as such parcels always are. I placed it, unopened, on a table on the other side of me from that at which Mrs. Spring was sitting, saying nothing about the contents, and the séance was resumed. Being in a sceptical mood, however, I mentally, not audibly, discounted everything Mrs. Spring said as so much telepathy—that and nothing more. Suddenly, and apropos to nothing, as it seemed, the medium exclaimed that she saw a new book with a brilliant red cover and very white edges. Not being able to find the clue to this vision, although I entered it in the notes I was taking at the time, I let it slip from my mind as an erratic manifestation of no value; and perhaps, about half-an-hour after this, the séance concluded and the medium left, I not having received anything, apparently, which might not be attributed to telepathy. Another half-hour must have elapsed before I remembered to open the parcel from the stores. Then I did so, and a book in a *brilliant red cover with very white edges* appeared. The vision had so completely gone from my mind that, for a moment or two, I could not understand why the facts of the red and white edges should seem to have such an especial significance to my mind. Then recollection flashed upon me, and I referred to my notes to find that the description there given exactly tallied with the appearance of the book. That the vision should have been given in answer to my mental comment of "mere telepathy" to all that had gone before, seems to make this incident peculiarly interesting.

I had known that the parcel contained an annual I had ordered to be procured for me at the stores, one not being then in stock; but I did not know, and had not even given a passing thought to the matter, in what guise it would be. The issues I had previously seen had all had light, or neutral-tinted covers, and I had, most assuredly, not seen this issue, either consciously or unconsciously, for I had been out of England since its publication until a week or two before I had ordered it.

Perhaps, before I conclude, you will allow me to say a word or two about the medium on this occasion, Mrs. Spring. I often employ her, having every reason to believe her most entirely honest and trustworthy—one who has the moral courage to face the disappointment of a blank séance without any attempt to simulate phenomena, should the conditions not be sufficiently good for real phenomena to be produced. Mrs. Spring, in consequence of the recent death of her husband, has to support herself and her little son entirely by her mediumship. For some time, owing to the shock and sorrow of her husband's sudden illness and death after prolonged suffering, she was rather out of power, but now her gift seems coming back to her for exercise in small private circles. I beg, therefore, to commend her to the notice of your readers.

London, W.C.

M. M. W.

TO CORRESPONDENTS.

SEVERAL communications are unavoidably left over, having reached us too late for this week's issue. Others we keep back for consideration.

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.]

245, KENTISH TOWN-ROAD, N.W.—Sunday next, at 7 p.m., Mr. G. Davey, with organ recitals by Miss Tarrant. Thursdays, at 8 p.m., séance, Mrs. Mason.—J. H. B., Hon. Sec.

218, JUBILEE-STREET, MILE END.—On Sunday, Mr. Bradley's guides gave an interesting address, which was highly appreciated by a large audience. On Sunday next, February 3rd, Mr. Dale will give an address on the first and second chapters of Genesis.—W. MARSH.

102, CAMBERWELL-ROAD (MRS. CLARKE'S).—On Sunday a pleasant meeting was held, and was greatly enjoyed by those present. Meetings are held each Sunday at 7.30 p.m.; Wednesdays, at 7 p.m., free healing; at 8 p.m., developing.—W.M.

115, WHITE POST-LANE, MANOR PARK, ESSEX.—On Sunday evening we had a pleasant change from our usual programme. Mr. Allen kindly introduced "A Chat on the Lives of Two Seers," illustrating his remarks by the aid of lantern slides, making it instructive to inquirers and Spiritualists alike. May we have many such useful lessons in future.—J.B.R.

45, MARKHAM-SQUARE, KING'S-ROAD, CHELSEA, S.W.—Several friends have gained benefit from our various meetings, by the clairvoyance and sympathetic help for the development of the spiritual faculties. Sunday, at 7 p.m., public séance; Monday, at 8 p.m., clairvoyance; Tuesday and Thursday, at 8 p.m., developing circles; Saturday, at 8 p.m., public séance.—WILLIAM GEORGE COOTE.

111, CLARENDON-ROAD, NOTTING HILL, W.—At our service on Sunday last, Mr. Wallace's inspirers gave us an eloquent discourse upon the spiritual problem: "He that seeks shall find," urging us all to seek the Light, the Truth, and the Way. Sunday, at 7 p.m., open meeting; Tuesday, at 8 p.m., Mrs. Mason; Saturday, at 8 p.m., spirit circle.—J. H. B., Hon. Sec.

"DAWN OF DAY" SOCIETY.—Open meeting at 8, Wilkin-street, Grafton-road, Kentish Town, on Sunday next, February 3rd. On Thursday, February 7th, at 132, St. John's Hill, Clapham Junction, the No. 1 Branch of the above society will be opened. Mrs. Charles Spring, medium; president, Mrs. Ashton Bingham. All applications for membership and code of rules must be sent by letter to Mrs. Rorke, hon. sec., 7, St. John Evangelist-road, Highgate-road, N.W.

NEWCASTLE.—The Newcastle-on-Tyne Spiritual Evidence Society have taken the Good Templars' Hall, Clayton-street, corner of Blakett-street. Services will be resumed on Sunday, February 3rd, when Mrs. J. A. Stansfield, of Oldham, the clairvoyante, will deliver short addresses, followed by experiments in clairvoyance, at 10.45 a.m. and 6.30 p.m. On Wednesday, February 6th, there will be a tea and concert in the hall; and we trust that all friends and sympathisers will show their sympathy with us by trying to be present.—R. ELLISON.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday many excellent thoughts were expressed by Mr. C. Hardingham while dealing with "Critics and Criticism." He pointed out how many things of spirit origin are classed as ridiculous by critics, who forget how many things they accept unheedingly. On Sunday next Mr. Robson will occupy our platform, when we hope to see a large attendance. Thursday, February 7th, Mrs. Spring, clairvoyance. Tickets to be had of—J. B., Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—"Man's Religious Needs—does Spiritualism meet them?" received very able treatment at the hands of Mr. Morse's inspirers on Sunday evening last. A full report of this lecture would, we feel sure, have added much to the interest already aroused by the question under discussion in "LIGHT," "Is Spiritualism a Religion?" Next Sunday, at 7 p.m., Mr. J. Veitch, "Spiritualism: Its Work, Place and Power." We hope to welcome Mr. Veitch with a full attendance.—L.H.

STRATFORD SOCIETY OF SPIRITUALISTS.—Mr. Butcher will take our platform on Sunday next, and Dr. Reynolds will take Friday's meeting for inquirers. Dr. Reynolds gave us another of his excellent lectures on Sunday, dealing with the facts of Spiritualism in his customary humorous way, and was highly appreciated by the audience. Mrs. Besant gave a solo, "The Chord of Love," with admirable effect. Friends will oblige by bearing in mind that on March 14th Mrs. E. H. Britten will give one of her famous lectures at the Stratford Town Hall, for the benefit of our building fund, and we mean to try to fill the hall, which holds close on 1,500 people. "LIGHT," "Two Worlds" and "The Medium" can be had at Workman's Hall.—THOS. R. MCCALLUM, Hon. Sec.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—The eighth anniversary of the South London Spiritualists' Mission was celebrated by holding special services all day on the 27th inst. In the morning Mrs. Wiedemeyer conducted a public séance, giving good clair-

voyant descriptions. In the afternoon Mrs. Bliss's guides occupied the time profitably. At night the hall was crowded. Mr. Long presided, and referring to our past success anticipated even a greater measure of success in the future. With regard to the efficiency of our work in all its details, to the increase of membership, and to our financial status, Mr. Long had glowing accounts to present. Mr. T. Everitt, Mr. J. Veitch, Mrs. Bliss and Mr. Drake, gave addresses of congratulation and also explanatory of the phenomena and philosophy of Spiritualism. The successes of the day were in no small degree due to those friends who gave their musical services—Mr. Heburn, Mr. George, Mr. White, Mrs. Banks, Miss Mackay and Miss Everitt, to whom we tender our thanks. Sunday next, spirit circle, at 6.30 p.m.—CHARLES M. PAYNE, Hon. Sec.

CHEPSTOW HALL, HIGH-STREET, PECKHAM, S.E.—On Tuesday last, at the open circle, some remarkable clairvoyance was given by Mr. Edwards to several gentlemen who had come from the other side of London owing to the accounts they had heard of similar tests being given to a friend of theirs, a doctor. Never having seen any phenomena, but having read some of the literature, the doctor came to the hall unknown to anyone, and had six death scenes described, all of which were recognised. One in particular (a suicide in Regent's Park) was gone through by the medium in a manner which completely surprised him, as he was the only one present who saw it. The gentlemen who came on Tuesday (all strangers to Spiritualism) were perfectly convinced, each having descriptions, in addition to Christian and surnames, of those referred to, as well as sketches of incidents in their lives. At the earnest request of the members of the society, Mr. Edwards will continue these Tuesday meetings for clairvoyance and free magnetic healing, much real benefit being the result of his labours. On Tuesday, at 8.30 p.m., open circle and free healing by Mr. Edwards. On Sunday last the guides of Mr. Butcher gave the address—subject: "The Future Life"—Mr. J. T. Andy presiding. Next Sunday, February 3rd, Mr. Chalice and Mr. Andy; Sunday, February 10th, Mrs. Bliss. Contributions to the appeal in regard to Miss Marryat's lecture gratefully acknowledged, from G. B., 5s.; J. H., 5s.; H. C., 2s. 6d. Services in future on Sundays at 7 p.m. prompt.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—Africa, Mr. B. Stead, care of Hazell, Ballan and Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Argentine Republic, Sr. Don A. Ugarte, President "Fraternal Society," Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-Liège; Brazil, Sr. Don. A. C. Munhoz, Director de "A Luz," Curitiba; Canada, Captain G. W. Walrond, 198, Lockestreet, Hamilton, Ontario; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochauer, 1, Moubijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn Middellaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Ternano; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torestenson, "Advocate," Christiania; Russia, Mons. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 13, Berkeley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne.

THE JAMES BURNS MEMORIAL SERVICE.

The adjourned meeting of the friends interested in promoting a service to the memory of Mr. James Burns, as previously reported in these columns, was held on Tuesday evening last, at Morse's Library, 26, Osnaburgh-street, Regent's Park, N.W. The friends formed themselves into an executive committee, consisting of Mesdames Wooley and Robinson and Miss Morse, and Messrs. J. Corp, W. T. Cooper, A. W. Jones, W. Lee, W. T. Coleman, H. Darby, P. Preyss, J. T. Dales, and J. J. Morse. Mr. H. Rumford was appointed hon. secretary. The arrangements were considerably advanced, and donations amounting to £4 2s. were reported. A circular was agreed to, copies of which were ordered to be printed, and which, with all further information, will be duly sent to the Spiritual journals. The responses to the committee's appeal for assistance have been very gratifying, and offers of vocal, instrumental, and financial co-operation indicate a widespread interest in what will be a notable event.

No, if I might come back and live on earth as I used to do, I would not; it would be all loss and no gain. There is nothing the body could give me that I do not now enjoy, only in an etherealised but more real way, and much that I now enjoy I should lose by being again in my body.—"JULIA," in "Borderland."