

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe

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

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NOTES BY THE WAY.

Mr. Giles B. Stebbins, a well-known writer in the United States, has been discoursing in a most enlightened way on the reality of the spiritual body, all the more impressive because he greatly relies on certain familiar but much misunderstood sayings of St. Paul. It certainly is remarkable, and as unfortunate as it is remarkable, that St. Paul's somewhat halting analogy between the sowing of seed and the sowing of the body has so greatly hidden his otherwise clear teaching concerning the spiritual body apart altogether from the earth-body. But, even in that analogy, he is explicit, for does he not say: "There is a natural (or earthly) body, and there is a spiritual body"? and does he not hint a brilliant distinction between these when he says: "Though the outward man may perish, the inner man is renewed day by day"? Mr. Stebbins may well say of this last statement: "Language could not be more definite than this which tells of the daily building up within us of the spiritual body, which death does not touch save to release from the perishing earthly form, that it may freely serve the immortal spirit in the higher stages of our eternal life."

Mr. Stebbins quotes from the writings of Oliver Wendell Holmes, who tells how once, when watching by a death-bed, the impression was conveyed to him that "something" had passed from the body into space. He also quotes a very interesting experience narrated by Myra Carpenter, to which we should like to return in some future note. His conclusion is as enlightening as it is strong:—

For thousands of years this earth revolved on its axis, and swept around its vast orbit amid millions of stars and suns; while its poor human dwellers thought it a plain set in the centre, with one sun and a few stars moving around it for their sole service. But at last a great truth burst upon them, giving a larger horizon to thought and life. They learned that this little ball was but one of millions of stars and suns. So will these "things of the spirit" come to light, uplifting and enlarging our thought and life. Who so fit to help the coming of this light as the growing company, free and reverent, who have no finality in religion or science? For these to discover truth is joy, to accept and proclaim it is life, to reject or ignore it is death.

Up to the present moment, happily, Spiritualists in this country have escaped a tendency which history teaches us to rather expect in connection with their great subject. There is no denying it, that strong and vivid belief in, and intercourse with, the unseen is apt to be either a little unhinging or a little destructive of the soberly practical. Our British solidity and sense may be helping us more than we know: and it will certainly be a good thing for us and for our cause if we keep in close contact with things visible, and with the rules of the game in relation to "worldly affairs."

A wise discourse by our American friend, M. J. Savage, has suggested this reflection. The discourse is on Worldliness, and he says very frankly that he thinks we have outgrown the New Testament meaning of it. In the early days of Christianity, it was almost necessary that "the world" and it should come into determined conflict; and the early Christians *had* to be confessors or martyrs. But that conflict was only an early part of the great campaign. Our business is to win the world, to capture its forces, to lead into glorious captivity its "principalities and powers." Mr. Moody surely talked the most arrant folly when he said: "There is no use in trying to save this world as a whole. It is a wreck, bound to sink; and the best that we can do is to get off as many of the passengers and crew as possible, and let her go!" That is a very belated view of the situation. We agree with Mr. Savage that this dark view is the logical consequence of the old idea that the world belongs to the Evil One;—a pernicious delusion!

But, still, there is a worldliness which is to be deprecated, or even opposed. Says Mr. Savage:—

I do not believe that the devil is the king of this world. I believe that God is the king. I do not believe that the laws, the forces, the ways, of this world, are necessarily evil at all. I do not hold and cannot hold the old conception of worldliness. Why, then, do I preach on it this morning? Because our theoretical change concerning the world and its government does not at all take away the evil that resides in this idea of worldly conformity. Though we have frankly recognised and accepted the change, there still remains, as one of the greatest evils of life, that which may be represented as well as in any other way by the term "worldliness." The evil then abides; and we need to understand and to face it. . . . This spirit of worldliness is the direct enemy of all that is highest and finest in the human soul. If we wish to become like God, to be transformed by the renewing of our minds, that we "may prove what is that good and acceptable and perfect will," then we must cultivate in ourselves the precise opposites of those things which dominate the world—the smug satisfaction, the contentment with things as they are, the acceptance of poor and mean ideals, the slighting of the highest and best. We must devote ourselves to those things which make us men and women. What are they? Thought, love, admiration for better things, help, mutual sympathy, tenderness, care for the welfare of others. You know, friends, that these are the things that make us men and women, that they are the only things that make us men and women; and you know that the worldly spirit is the fatal enemy of them all.

Well said, Mr. Savage! That is at once the sensible and the spiritual view. But then we are moving on to precisely this,—the blending of spirituality and sense.

A spirited writer, in a Paris journal, has given a keen if not an entirely convincing explanation of the singular tenacity and influence of the Jews in countries where their tenacity and influence have provoked anti-Semitic agitation. He says:—

If we compare the two millions of Jews who in the whole world belong to the bourgeois class (for seven eighths of the Jews are extremely poor and form part of the working and

artisan class) with the Christians of the same class we see that this Jewish minority occupies a preponderant situation. It is this preponderance that is one cause of anti-Semitism. . . . Why this preponderance? Because in our individualistic and bitterly egoistic society the Jews are an organised and solid minority. So constituted, they make place for themselves easily in a disunited society. Let the millions of Christians who surround them practise mutual aid in place of individual strife, and the influence of the Jews would be at once nullified. But they do not practise it, and the result is that the Jew if he does not *dominate* (that is the favourite term of the anti-Semites) at least has the maximum of social advantages, and exercises that kind of supremacy against which anti-Semitism protests.

There is truth in this. Modern civilisation has induced an enormous growth of individualism: and it has done splendid developing service; but the "dispensation of the spirit" must come to unite us or we shall pay an awful price for our disintegration.

NATURE HEALING.

Healing by the hand is "as old as the hills," though the modern man, until lately, scoffed at it as superstition, and as something that belonged to "the childhood of the race." The "laying on of hands," indeed, goes far back into antiquity as a religious rite: and it is rational to look for the origin of that in some well-known virtue in the hand. In the early Christian Church, "miracles" were said to be worked by the laying on of hands; and, if we are to believe what credible witnesses have testified, the same means have, in modern days, produced the same or similar results.

At the present moment, the modern man seems to be reconciled to his old enemy under a new name: and "massage" is admitted where miracle was debarred. And, certainly, the effects produced by massage are remarkable, and occasionally startling. But there is massage and massage,—massage which is simply squeezing and pounding flesh, and massage which is the scientific awakening, guiding and vivifying of muscle, vein, and nerve. And, beyond this, there is massage which is the medium or instrument of spirit-force,—the operator's or another's.

It is important that this newly-studied method of healing should be rightly understood, and that those who are inclined to test it should be rightly guided. It may, therefore, be not only interesting but useful to briefly indicate the results of several interviews with a very successful masseuse now in the full use of her powers and acquired knowledge—Mrs. Campbell, of 58, Leinster-square, London.

Mrs. Campbell was born at Islay, one of the islands of the Scottish Western Highlands, and very early in life had the gift of second-sight so frequently found in those parts. She has had an excellent training in medical knowledge, and very varied experience as a professional applier of massage, electricity, and medical gymnastics. Some of her cures have been simply wonderful; and no less a person than the late Sir Andrew Clark admitted her ability and encouraged her to proceed.

The treatment appears to result in a return or reinforcement of vitality, which again results in natural self-cure. Impurity is removed, stagnation ceases, the blood is taught and helped to flow normally, the nerves are soothed and toned, and stamina increases. This is why real massage, scientifically applied, is a natural healer, and universally applicable. The writer of this notice feels it to be his duty to say that he has himself been much helped by it lately, as applied by Mrs. Campbell, whose whole personality inspires as much respect and confidence as her healing powers suggest far-reaching possibilities of usefulness. No one going to her would think of anything but elder sister or good wise mother; and that is why she may be as readily

consulted by a man as by a woman. Some day the world will really understand that deepest of all deep sayings—
"The pure in heart see God."
J. P. H.

THE GOSPEL OF THE KINGDOM.

On the evening of Monday, 4th inst., at 2, Duke-street, Adelphi, the Rev. J. PAGE HOPPS addressed the members and friends of the Alliance, taking for his theme, "A Spiritual View of God's Kingdom upon the Earth, as set forth by Canon Wilberforce, Rev. T. C. Fry, Canon Scott Holland, the Dean of Ely, and Prebendary Eyton." The speaker illustrated his remarks by copious citations from a volume of sermons delivered by each of the five divines mentioned, his object being to show to how great an extent the current theology is being quickened and transfused by the constant advance of spirituality in the world's thought—an advance with which Mr. Hopps was fain to associate Spiritualism as one of the principal motors.

MR. E. DAWSON ROGERS (the President of the Alliance) occupied the chair, and, in offering some preliminary remarks, referred to the absence of Miss X., who had been expected to address the audience, but who was unfortunately prevented by illness from fulfilling her engagement that evening. Under these circumstances, Mr. Hopps had kindly offered to take her place.

MR. HOPPS, who was very cordially received, said he regretted the absence of Miss X. He had anticipated the pleasure and instruction to be derived from hearing some of her experiences, since he regarded her as a calm, patient, and reliable investigator.

Taking up the subject of the evening, Mr. Hopps said he had sometimes thought it would be a very useful thing if, instead of papers or lectures, speakers, who were used to books, would occasionally give their hearers the benefit of their reading by dealing with some representative book, and giving a digest of and quotations from it. Having regard to the multiplicity of books, and the short time most people had nowadays at their command for studying new works, such a course would, he thought, be of great value. He intended that evening to put his suggestion into practice by dealing with one of these books. The volume referred to contained five Advent sermons, preached at the church of Holy Trinity, Sloane-square, by the Rev. Canon Wilberforce, Rev. T. C. Fry, D.D., Rev. Canon Scott Holland, Very Rev. the Dean of Ely, and Rev. Prebendary Eyton, respectively. He ventured to think this volume of sermons was one of the most unconventional, one of the most original, and one of the strongest books they had had from the Established Church. It was more vitally serious than "Essays and Reviews," which made such a stir, or "Lux Mundi," which had lately exercised the minds of so many people. When they remembered the arena in which these sermons were preached; when they considered the men, five of the most eminent divines of the time; when they thought of the subjects dealt with (social progress and reform), they would realise the significance of the book. It might be asked, What connection had the contents of this volume with Spiritualism? Well, the book gave what he felt to be a spiritual view of God's Kingdom on the earth; nay, he would go further and discard the word "Spiritual," and say "Spiritualist." His own view of the essence of Spiritualism, or Spirituality, was not a view that was based upon phenomena merely. It seemed to him that the true Spiritualism penetrated beneath the accidental and transient to the underlying vital reality. The man of the world treated the human being as a superior sort of animal. The Spiritualist went down beneath the external and transitory, and all the accidents of mortal life, beneath the trappings of rank and the chances of fortune, to the human soul—to humanity. The true Spiritualist, in walking the streets, saw not so much an aggregation of fleshly forms, rich and poor, saint and sinner, as a number of spiritual beings, wearing the garb of mortality, and in various stages of development. Thus, any Spiritualist who properly apprehended what humanity meant ought to be an idealist. The relation of one human creature to his fellows: that meant the relation of the human being to Society, and that at once suggested the word "Civilisation." So it came to this, that the Spiritualist was the true interpreter of the human being and of the essential nature of Society. The Spiritualist was the true idealist in relation to human life, human society, and modern civilisation.

Having thus established the relevance of the subjects treated of in the volume to the issues with which the Alliance is directly concerned, the speaker read a number of quotations from the sermons, welding them together, so to speak, by a running commentary of his own, designed to show the increasing interest of the Churches in the conditions of social life, apart from the theological aspect, which he humorously described as a "dissolving view." It is regretted that the limitations of space preclude our reproducing all the excerpts made by the speaker, but we may quote a few of them, selecting those which appeared to make the most favourable impression upon the audience.

Canon Wilberforce, in the course of a sermon, "I will make all my mountains a way" (Isaiah xlix. 11) says: "The briefest analysis of human history will prove that what men call evil has ever been the stimulus of social action, material enterprise, and aggressive discovery; the 'mountain' of suffering and sorrow has produced the world's greatest poets, teachers, discoverers, reformers, heroes, martyrs."

"Every mountain and hill shall be made low" (Isaiah xl., 4) is the text upon which the Rev. T. C. Fry dilates. Referring to the "mountains of power and pride, and hills of privilege," he says, "The growth of these hills and mountains has possibly been quite natural; they have been fused in the fires of earlier social struggle, and uplifted by the violent expansion of earlier social forces, or they have been laid in their historic strata by the flood of human movement. It has all been part of the cosmic process, natural, historical, legal; only now we have outgrown our older social geology; and they have become cold and heartless barriers across the King's highway."

Next follows Canon Scott Holland, preaching from the text, "The crooked shall be made straight." (Isaiah xl., 4.) He numbers amongst the "crooked things" "the heartless mechanism of an impersonal system which crushes jaded women and children . . . men and women disfigured, always underfed, invalided by penury, unqualified for work, demoralised by casual labour; accumulated in squalid tenements, environed by disease . . . sustained at the edge of starvation by a competition that never improves them, and never eliminates them, driven under by demands they are impotent to fulfil."

The Dean of Ely, who took for his subject "The rough places shall be made plain" (Isaiah xl., 4), asks, "What are some of these rough places? Problems of property, the accidental difficulties of unrestricted competition, the evils consequent upon the transition of society from a basis which is mainly individualistic to a basis which is mainly socialistic."

Sufficient has been quoted to show that Mr. Hopps amply vindicated his contention regarding the vital significance of the utterances in the sermons to which he referred, as displaying the enlarged views of influential Christian teachers, and their evident desire to solve the problem of existence in the light of nature and reason, touched with "the inspiration of that universal Spirit" which it is the peculiar work of the Spiritualist to prove to the world as no mere abstraction or mental figment, but a divine and living reality.

At the conclusion of the address, the Chairman moved a vote of thanks to the speaker, observing that he could scarcely ask the audience to discuss such questions as had been raised that evening. They had had laid before them some very ennobling and beautiful sentiments, and would all agree that the thoughts given were very lofty and right and true. As earnest and sincere seekers after truth, he thought they could have no difficulty in endorsing such teachings.

Mr. Hopps, in acknowledging the compliment, said the time would come when the world would awake to the discovery that the Spiritualists were not an ignominious and obscure body of spirit-rappers, but a community of men and women who, because they penetrated to the vital things in human nature and life, were keenly alive to the necessity of working for social upliftment and the welfare of all mankind.

LONDON SPIRITUALIST ALLIANCE.

At seven o'clock on Monday evening next, at 2, Duke-street, Adelphi, Mrs. Hardinge Britten will speak on "Magicians and Mediums," and she will answer questions at the close of her discourse. There is sure to be a very full attendance on the occasion. Inquirers will, as usual, be welcome, but, as the accommodation is limited, members of the Alliance will have the prior right of admission.

HONOUR AMONG SPIRITUALISTS.

We take the following from the "Sydney Bulletin" of January 26th. The remarks are well intended, but to some extent fail in their purpose from the ready assumption that Mrs. Mellon has really been guilty of fraud, of which the evidence does not seem to have been by any means conclusive:—

Mrs. Besant's excuse for not exposing the cheat of the bogus Mahatma—that "she preferred to suffer under a charge of fraud rather than divulge private documents"—shows a total misconception of "the point of honour." It is a misconception very much akin to that which accuses Mr. T. S. Henry of ungentlemanly conduct because he exposed the Mellon spook trickery in Mrs. Mellon's own house, and without giving her warning, though he had previously been on the very best terms with the whole spooky fraternity. Yet Mr. Henry unquestionably did right, and Mrs. Besant as certainly did wrong. The code of conventionality was never intended to shield fraud. Nobody has any right, for example, to become party to a crime by concealing it, simply because knowledge of the crime came under a pledge of secrecy. The etiquette of private communications, of hospitality, of friendship, is merely a kind of low morality, by which those who cannot do chivalrous things of their own motion are trained to do them by force of habit and for the sake of their fellows' respect. But it cannot claim to hamper or supersede the higher morality which forbids to injure others by hiding from them truth which they have a right to know. To see one's best friend engaged in gross deceit, gaining by that deceit money or esteem from credulous persons, and to make no sign, is to take the guilt of the deception upon one's own shoulders; and the friendship which demands such a sacrifice is not friendship, and can never claim friendship's privileges. Would any man, knowing that only by exposure he could save the victims, hesitate to expose a friend who was a deliberate poisoner? And should there be more regard for one who poisons men's bodies than for another who poisons men's minds?

"MAGNETISMUS UND HYPNOTISMUS."

This work, by Herr G. W. Gessmann, forms Volume XXXV. of the "Electro-Technical Library." The present issue is a second and enlarged edition of the original book, which will be welcome to German readers. It is extremely well illustrated, and gives a carefully-compiled account of the development of this variously named science in all its relations, down to some of the latest experiments in mental suggestion. In addition to the author's own observations, the book contains succinct recapitulations of the results obtained from the researches of such investigators of modern times as the distinguished members of the French schools as well as our own. Messrs. Myers, Gurney, Brown, Cumberland, Bishop, and others are also laid under contribution, and we can recall few phases of the subject which have not received due attention. The illustrations are admirable. The price is 3s. A. Hartleben, bookseller, Vienna, Pesth, or Leipzig.

"TRAITE EXPERIMENTAL DE MAGNETISME."

This is a handy little treatise by Mons. H. Durville, and contains a vast amount of practical information, given in brief and explicit fashion. A concise historical review of the subject of polarity is followed by sections on the general principles of magnetism, how to discover sensitive subjects, the distinction between real and imaginary sensations, self-magnetisation, the action of magnets on the human body, &c.; indeed, no aspect of the science of magnetism is neglected, and the book is fully illustrated. In the chapter dealing with magnetisation by means of bodily contact, the author states that he knows a lady whose power in this respect is so great that in the course of three or four days she magnetises all the metal busks in her stays. The author instances a number of somewhat similar cases chronicled by a goodly array of scientific observers from Reichenbach onward. French readers will find Mons. Durville's book eminently useful. Its price is 2s. 6d. Librairie du Magnétisme, 28, Rue Saint-Merri, Paris.

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.

GEORGE THOMPSON'S CONVERSION TO SPIRITUALISM.

Mr. G. B. Stebbings, a veteran Spiritualist, writes thus in the New York "Sunday Recorder" :—

In 1852, in the house of Isaac Post, in Rochester, New York, I first heard the "spirit rappings." I knew well all the six or eight truthful and intelligent persons present. I had no belief in Spiritualism, and no wish to believe, but went to the house of my friend at his urgent request.

Only a few raps came, apparently, on the floor, in the corner of the room, and away from any person present. I asked a few questions, and intelligent answers came; the questions were not important, but that manifest intelligence was the surprising wonder. I walked home dazed and confused, asking myself: Is this some strange glamour, delusive and vain, or is it a signal from unseen intelligences? My feeling was that I must find out if possible. Fortunately, I was among trustworthy friends and kindred. Leah, eldest of the Fox sisters of Hydesville (since Mrs. Underhill, of New York), was the medium on that first evening, and for some time I saw no other, and have never seen her superior.

At the home of Benjamin and Sarah Fish, the Quaker parents of my wife, with only the family present, convincing messages came from my parents and sister and her child; ages were given, and coming events foretold which were verified in after years. One of many incidents must suffice. George Thompson, M.P., from London, England, an eminent and eloquent man, made a member of the English Parliament by the votes of London working men, and known in this country as an early anti-slavery speaker, was a guest of Isaac Post. The family were deeply interested in the "manifestations," and a book entitled "Light from the Spirit-World" was soon after written automatically through the hand of Friend Post. To meet his wish to know of these things, Mr. Thompson went with them to a séance, where my wife's mother was present, with a choice company of personal friends.

The eldest Fox sister was the medium. In due time Isaac Post suggested to Mr. Thompson to ask questions. He had visited Hindustan on Government business, and had in mind to ask of some Hindu, unknown, of course, to all the company, save himself. His question was: "Are any of my Hindu friends present?" and three raps responded yes. Then he asked, "Will they give me some message?" and a signal rap came, asking for the alphabet to be repeated and the message given in letters rapped out. A gentleman wrote down the letters designated, with this result: "D-w-a-r-k-a-n-a-t-h-t-a-g-o-r-e-e." This being repeated, letter after letter, was declared by all to be a medley without meaning, until Mr. Thompson took it all in at once. Studying it a few moments, he exclaimed: "Dwarkanath Tagoree! My dear friend, is this you?" when a shower of raps emphasised the joyful recognition. It was the name of a Hindu of high rank and large ability, an intimate friend. For a half-hour he kept up an animated conversation. One question was: "What did you send by me to my wife in London when we met at a certain Hindu city?" (place and date given). "A cashmere shawl," was spelled out. At last he asked: "Where did we meet last on earth?" and "Regent-street, London" (number given) was the answer. "What mood of mind were we in?" was then the inquiry—questions vocal, written, or mental being answered with equal readiness—and the response came: "Anger." With deep feeling, Mr. Thompson exclaimed: "It is true," and asked: "Do you still keep that feeling?" and the welcome answer was: "No, my friend; in the light of this higher life such feelings fade away; we are friends again, even more than ever." A precious hour was that to the noble Englishman, who became a Spiritualist in his own country.

We hear that Mr. J. M. Dale, of Marylebone, who was well known to the Spiritualists of London as an active worker in the cause, passed away on Monday, 4th inst. We regret that no further information has reached us.

A WELCOME MESSAGE.—By request of Spiritualistic friends at Ballarat, Victoria, Australia, Mr. W. P. Béchervaise, late of that city, sends us the following:—"In the year 1892 the daughter of Mr. C. H. Petersen, Ballarat, 'passed on,' and the soul longings of the family to hear from the dear one have never ceased, but to their great joy and comfort they recently found a loving message in the 'Banner of Light,' given at a séance in Boston, which the parents are quite convinced has come from their spirit daughter, the particulars being correct in all particulars."

LETTERS TO THE EDITOR.

Theosophy and Spiritualism.

SIR,—“Questor Vitæ” in “LIGHT” for March 2nd, leads us to infer that Gautama Buddha, and other great world saviours, who in “The Secret Doctrine” and elsewhere are described as Nirmanachayas, “turn out to be mere psychical spirits . . . the familiar controls of the family circle.” And lest we should suppose him to be joking he assures us “that it has taken him some years to find out the shallowness of these preposterous claims,” whereby a Nirmanachaya is said to be higher than ordinary psychic controls. Judged by the reasons given for his discovery it is difficult to avoid concluding that the time it has taken him to reach it has been sufficiently long to allow him to forget the nature of the teaching which he criticises; for the whole proof he offers is in the form of an assertion and is as follows: “as they (the Nirmanachayas) refuse to enter Nirvana they must consequently remain in Devachan.” Such an assertion shows a forgetfulness on his part both of the nature of Devachan and of the four states of conscious existence in which the universe simultaneously manifests a formulated existence.

To put the matter plainly, the work of a human soul on earth is to build up, by means of the experiences of its earth-life, a characteristic individuality which after death is separated out in Kama Loka. This individuality is the energy which is to support the life of the soul in Devachan, and whatever may be the details of this Devachanic existence, it has, speaking generally, an intelligible and well-defined end in view, namely, that it shall assimilate the individuality it acquired from its last incarnation to that greater individuality which it possesses as the result of the aggregate of lives it has hitherto lived. But a Nirmanachaya is one who has earned liberation from the cycle of re-birth; he has no longer any new individuality to graft on to himself, and therefore the Devachanic state of conscious activity, which is especially concerned with this grafting, cannot by any possibility be his. In this new condition of the soul (as a Nirmanachaya) its will has been liberated from the bonds of matter; that is to say, ceasing to act from motives which are presented to it from without, it becomes the sole source of its own activity, or perfectly free. This we call the spiritual state of the Ego, and the plane whereon it manifests is the spiritual plane, the fourth and highest of those planes of universal life where its manifestation is still formal. It is this plane which “Questor Vitæ” has curiously enough confused with Nirvana. Now, turning to the question of the great renunciation, methinks our critic doth protest too much. The soul when it reaches the threshold of Nirvana does, in the nature of things, enter the Nirvanic degree of consciousness, but it is most unreasonable, in my opinion, to therefore deny that there is any choice of action left it. The question which then confronts the soul is whether it shall remain in this blissful condition or shall become active on the spiritual plane. The Nirvanic degree of consciousness is passive because it is absolute perfection; the will of the soul which reaches this stage has, we have seen, become perfectly free, so that its motive for action and the action itself are one; therefore, if the whole universe were at the same level of perfection Nirvana would become an absolute necessity. But as long as there is one imperfect soul left to send its thrills of struggling life to this Perfect Centre, which is the Soul of the World, now one with the individual soul of the Nirmanachaya, these thrills of restless life must produce in the liberated one a consciousness of outside imperfection, and with it must infallibly come the choice as to whether passive enjoyment as a Nirvanee or active action as a spirit shall be its future. If the tendency of the former struggles of the now liberated one has been towards self alone, probably the passive power of Nirvana may be chosen; but if it has been towards altruism, the active factor in the choice will make itself felt, and the freed will may choose to resign the bliss of perfect enjoyment for the paths of perfect altruism. The Ego will then be on the spiritual plane, and liberated from all personal desires. It will live only through the struggles of other souls who are as yet toiling along the upward path, struggles which send their magnetic thrills of life into the World Soul with which the Nirmanachaya is now in harmonious unison. This may seem nonsense to “Questor Vitæ,” but to me it seems the noblest and most grand ideal which the world has ever known, as also the most philosophical.

THOS. WILLIAMS, F.T.S.

In and About Manchester.

SIR,—As a commercial man I have the opportunity of knowing that your paper is circulated in all parts of the world, and I should like your readers to know what is going on in and round about Manchester.

Some months ago, while travelling through Scotland, I had to stop in Barrow-in-Furness over Sunday. Having nothing to do on the Saturday afternoon I went to old Furness Abbey and sat by myself and sang a hymn. I got into communication with a spirit-lady who said she belonged to the Abbot family, that she had been earth-bound from 1791; and that she looked upon that place as her home until the Resurrection Day, when Jesus would fetch her away. I sympathised with her, and prayed for her that she might receive light and wisdom. She, of course, was surprised at me for having the audacity to say that I hoped I might be the means of her elevation. After a considerable time she consented to go with one of my female guides to investigate the truth of what I said to her, and would return and report the result. I did not mention this matter to anyone, but when I got into Glasgow I had a letter from Mr. Thornton, who wrote to me to say that a lady had controlled a medium in his circle in Manchester, and said through the lips of Mrs. Castles that she had been rescued by me at Furness Abbey on Saturday afternoon! He wished for particulars, which I furnished him with, in detail.

Let me give you another case. Nine months ago a party of us went to Motterham Rocks, and the first spirit who controlled gave his name in full as John Cook and told us that his grave was in the old monastery ground chapel. We never could get an entrance to that place, however, until January 23rd of the present year, when John Cook controlled Mrs. Castles at his tombstone; and there, sure enough, were his name and also that of his wife plainly to be read, just as he said. It was a grand test for us, and assurance that we are doing good work.

On that day, January 23rd, our party comprised Mr. Richard Thornton, Mrs. H. Thornton, Mr. Job Castles, Mrs. and Miss Castles, and myself, and we were able to get into communication with several earth-bound spirits, some of whom afterwards controlled in our home circle at Mr. and Mrs. Thornton's, 9, Hankerson-street, Boston-street, Hulme, Manchester. Of course we do not pretend to be better than many other people are, but we are happy in believing that we are doing God's work, though we do not understand His laws by which the good work is accomplished.

I should like before I finish to record another satisfactory proof of spirit communication which we have had at the house of Mr. and Mrs. Smith, Woodseats, Broadbottom. Some months ago a very favourite niece of Mrs. Smith passed away. She had been cradled in orthodoxy, and would not believe in anything in connection with Spiritualism. She died with her hand clasped in her aunt's, and her last words were to the effect that if she could come back she would, and would strike her breast three times as a signal that it was she. Well, sir, we were recently out at Woodseats, and whilst Mrs. Smith was getting tea, my dear friend, Mrs. Castles (who is always so willing to give herself up to the spirit friends who desire to manifest) was controlled, by whom we did not know, until Mrs. Smith came into the room, but the instant she did so the medium struck her breast three times to indicate to the aunt that her niece was controlling. Mrs. Smith asked if it was Mary, and the answer was "Yes." As a last test she asked the spirit to tell her who met her to conduct her to her spirit home, and the control mentioned two uncles and an aunt, all of whom were recognised by Mr. and Mrs. Smith. Then came a scene so affecting that I myself could not keep dry eyes. The uncle, aunt, and niece conversed affectionately, and made arrangements in regard to family matters respecting the children of deceased. All these are facts, which we feel ought not to be kept to ourselves.

35, Sewerby-street,
Moss Side, Manchester.

THOMAS DABBS.

Prayers for the Dead.

SIR,—Those of your correspondents who are exercised on this subject will, I am sure, be glad to be referred to the following extract from the "Discourse of the Communion of Souls, or the Uses of Love between Creature and Creature," which is contained both in "The Perfect Way" and "Clothed with the Sun." It is of no merely human composition, having been obtained by Anna Kingsford from the spheres celestial, and it represents the doctrine in its purity and integrity. The Roman Communion, which has a smattering of occult knowledge, retains

it. The Protestant Communion, which have no such knowledge, reject it. The expression "intercessory prayer" is misleading. That which immediately redeems and saves is Love; not the love for the man, but the love in him. And all that the former can do is to kindle the latter. And prayer is a mode of expression of such love. Of course, between prayer and the saying of prayers, there is a great gulf fixed. This is the passage:—

Behold, Love is a ransom, and the tears thereof are prayers.

And if thou have lived purely, thy fervent desire shall be counted grace to the soul of thy dead.

For the burning and continual prayer of the just availeth much.

Yea, thy love shall enfold the soul which thou lovest; it shall be unto him a wedding garment and a vesture of blessing.

The baptism of thy sorrow shall baptise thy dead, and he shall rise because of it.

Thy prayers shall lift him up, and thy tears shall encompass his steps; thy love shall be to him a light shining upon the upward way.

And the angels of God shall say unto him, "O, happy soul, that art so well beloved; that art made so strong with all these tears and sighs.

"Praise the Father of Spirits therefor, for this great love shall save thee many incarnations. Thou art advanced thereby; thou art drawn aloft and carried upwards by cords of Grace."

For in such wise do souls profit one another and have communion, and receive and give blessing, the departed of the living, and the living of the departed.

And so much the more as the heart within them is clean, and the way of their intention is innocent in the sight of God.

And thy sorrow and tears, and the travail of thy spirit, shall be grace and blessing to the soul thou would'st redeem.

Count not as lost thy suffering on behalf of other souls; for every cry is a prayer, and all prayer is power.

That thou wilt do is done; thine intention is united to the will of Divine Love.

Nothing is lost of that which thou layest out for God and for thy brother.

And it is Love alone who redeemeth, and Love hath nothing of her own.

EDWARD MAITLAND.

(For remainder of Correspondence see pp. 129-31.)

IN MEMORY OF MR. JAMES BURNS.

A service in memory of Mr. James Burns, founder and late editor of the "Medium and Daybreak," was held at the Holborn Town Hall on Sunday night. Mr. J. J. Morse presided, and was supported by Mr. A. Glendinning, Miss Rowan Vincent, Mr. Butcher, Mr. Audy, Mr. Thos. Shorter, Mrs. Burns, Mr. Burns, jun., Mr. P. Preyss, &c. There was a very large attendance. After singing by the audience, and a solo by Mrs. Lucas, the chairman read letters from the Rev. J. Page Hopps, Mr. E. Dawson Rogers, Dr. Younger, Mrs. Hardinge Britten, and many others from all parts of the country, apologising for non-attendance. He also announced that in the absence of Mr. W. E. Long, through an attack of influenza, Mr. Mahoney would take his place. The chairman delivered an address, in the course of which he said that the present gathering was free from all connection with party or sect. He then went on to give a sketch of Mr. Burns's work for Spiritualism. It had been said that he had grown rich out of Spiritualism, but those who knew him best knew that that was not true. Their labours that night were free-will offerings, given in memory of the departed. But in their desire to do honour to the departed, they must not forget their duties to the living. A fitting stone should mark the spot where lay the body of one who had led them in the past, but there was a more important and practical matter still. They were left with the wife to face the world, unprovided for. Better than words of praise and sympathy would it be that his family be saved from beggary, and that the paper he founded should be saved for the cause. James Burns had left them, but they did not weep. He was perhaps in their midst, wondering at the kindly judgments passed upon his career. Addresses were afterwards delivered by Miss R. Vincent, Mr. Thomas Shorter, Mr. Mahoney, and Mr. Paul Preyss. Solos were also given by Miss Jessie Dixon and Miss Morse.

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LONDON, W.C.
SATURDAY, MARCH 16th, 1895.

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

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CHRISTIAN SCIENCE—A LESSON FROM BOSTON.

The Christian Science people in America are evidently a very ardent and a very zealous band. They have just opened a Temple in Boston capable of holding 1,400 or 1,500 persons, and costing 215,000dol., all contributed within fourteen months. The Temple is opened entirely free from debt; there was no begging, and, at last, word had to be sent forth to cease giving. The Temple has been erected as a tribute of honour to the founder of the Society, Mary Baker Eddy, and for the purpose of teaching the faith she has been the means of spreading abroad.

At the opening ceremony, nearly 6,000 persons were in attendance, and the service had to be repeated four times in order to give all an opportunity of joining in it. From every State, and from distant lands, the money flowed in; and, at the opening of the Temple, many contributors came thousands of miles to be present at its dedication. The founder of the Society was not present—on principle, in order to discourage that kind of personal worship which is so often pressed upon religious leaders. But she sent a Discourse for the day, which was read four times, and it is to this Discourse we wish to refer.

But, first of all, we would recall, in a very few words, the meaning of "Christian Science." The essence of it is the supremacy of the spirit over the body; and the practical outcome of it is what is known as the Faith-cure. The believer is supposed to say, and is taught to say, to sickness and all malific conditions, "I do not own you: I am *not* sick and miserable and despondent: and, for the matter of that, I disown death and have nothing to do with it." We can understand the practical value of this, and are quite ready to believe that tens of thousands have come off "more than conquerors" because of it. In truth, half of our diseases have their roots in defective spiritual stamina and lowered will-power. Every wise modern-minded doctor knows it. The fact is that society is simmering with endless instances of self-hypnotism, and usually in selfish and cowardly directions. Our great influenza epidemic is half mental or volitional, and largely depends upon fear for its victims. We are rather a contemptible lot, taking us as a whole—afraid of the air, afraid of water, afraid of infection, afraid of our nerves, and with no idea that being ill is often really a matter of choice. So there is a real field for Christian Science, only we should call it common-sense, and for Faith-cure, only we should call it using one's will. Spiritualists ought to understand it thoroughly.

Mrs. Eddy's Discourse is just what we might expect;—a lively mixture of reason and rhapsody, shrewdness and sentimentality, gumption and gush. But, beyond that,

there is an element of thoughtful spirituality which will impress, and ought to impress, many earnest-minded seekers after the higher life. The Discourse was introduced by the shrewd business announcement that it was copyrighted, and that it could not be reported or published except by arrangement with the writer of it—a fair instance of the "shrewdness" above alluded to. But, within four minutes, we are right in the midst of a stirring presentation of the central faith of these "Scientific Christians," with whom we really have very much in common.

The real house in which we live, said the preacher, is Spirit: and the enemy we confront desires nothing so much as its overthrow. How can we defend our fortress and our home? Only by intrenching ourselves in the knowledge that our true temple is "no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life." This is slightly highflying and flowery, but its essence is greatly true; and what follows is really very vital. The central aim, as we have indicated, is to appeal to the will, to brace up the selfhood by a conviction that it can be unconquerable if it chooses. So the preacher asks: "How can our goodly temple (the Spirit) possibly be demolished, or even disturbed? Can Eternity end? Can Life die? Can Truth be uncertain? Can Love be less than boundless? . . . Know, then, that you possess sovereign power at all times to think and act rightly—and that nothing can dispossess you of this heritage, and trespass on Love."

This will well repay reflection, simple as it may seem. Let it be tested, for instance, by contrasting it with the depressing doctrine of natural depravity. Let the parent test it by contrasting it with the policy of always telling a child that it is naughty. Try what will come of persistently telling the child that it is good, that it likes to be good, that it has a perfect ocean of goodness behind all its seeming naughtiness, and so draw upon that "fountain of the great deep." Let the desponding, the small invalid, the timid, the over cautious about taking care of one's self, the morbid self-condemning "sinner," pluck up heart, and say:—I am not impotent, and ill, and in peril: I am competent, and strong, and safe: and, come what may, my life is rooted in heavenly Truth and invincible Love. It is not difficult to say what the result would be;—such an addition to life's happiness and usefulness and wholesomeness as might be comparable with the coming of "a new heaven and a new earth."

We cite all this as an "example";—as an example of what Spiritualism should teach, and as an example of how it should teach it. Spiritualism is a Gospel as well as an experiment, a philosophy as well as a demonstration. It should unveil, rouse, inspire, lead on. It might give such a meaning to a human being and to human life as would compel the great orthodoxies to not only listen to it but to follow it.

But the example in relation to *how* all this should be taught is practically urgent. We have already drawn attention to London's need. We also want a Temple:—not a Church, not merely a place for speech; but a home for our people and a fountain of knowledge. It is simply an amazing thing that, in this very centre of the world's civilisation and enterprise, our mighty trust is being regarded and discharged in such a poor, lame way. We want a little of the confidence, the courage, the generosity, the zeal, the sublime faith and animating hopefulness of the American Christian Science people. Then London would *begin* to do its obvious duty with regard to that which London so sorely needs.

IN MEMORIAM.—We notice with regret a record in the daily papers of the decease of an old and greatly esteemed Spiritualist, Mrs. J. H. G. Western, of 33, Palace Gardens-terrace, London. She passed away, on the 9th inst., at the age of 78.

THE MYSTERIES OF MEDIUMSHIP.

MRS. J. A. STANSFIELD.

BY OUR SPECIAL REPRESENTATIVE.

If the medium won't come to me I go perforce to the medium; but I have been singularly fortunate in encountering a string of some of the best provincial representatives, who, attracted by some mystic influence, have visited London during the past few months, and thus considerably studied my convenience, and saved me many weary railway hours. Mrs. Stansfield, of Oldham, is one of these.

I do not, of course, suggest that Mrs. Stansfield, or any of these accommodating mediums, have come to town for the



MRS. J. A. STANSFIELD.

(From a photograph by Dyson, 29, King-street, Oldham.)

purpose, or, indeed, with any idea of meeting me. Mrs. Stansfield's artless surprise on being invited to submit to the ordeal of an interview sufficed to show that in her case, at least, it was the unexpected that was happening; but, for what there may be in it, I repeat what at the end of our chat she told me, that before she had dreamed of a journey to the great and wicked city (London as an idea was a terribly wicked spot in Mrs. Stansfield's mind, to be approached with trembling and fear, until she found that its people were quite as kind and nearly as good as the Oldham folk), not only the fact that she would visit the metropolis, but that the story of her life would, as a consequence, be given in print, had been foretold to her friends by one of her guides. And, as I have said, her surprise was great when she found the latter part of the prophecy in a fair way of fulfilment.

She is an attractive little woman, with a sunny disposition, demure and silent until she finds she is with friends, and then as chattily bright as any, particularly if the subject is that with which she is best acquainted, and in which her whole interest is centred. My request for some particulars of her experiences was very readily complied with.

"I have had a curious and somewhat romantic career," she said; "but I shall only trouble you with that part of it which relates to my development and progress as a medium. I was the offspring of a mixed marriage, my mother being a Roman Catholic and my father a Dissenter, and this was the cause of a great deal of early trouble. When

I was seven the family went over to America; and my mother died a year later. She had brought me up a Catholic. Just before she passed away she called me to her side, said she felt she could not live long, and asked me to promise her never to turn from the faith in which I had been reared. Of course, I promised without hesitation. Then she had the priest sent for, and telling him that all my father's relatives were Protestants, she committed me to his spiritual care, and expressed the wish that I should be brought up a nun. She passed over quite happy. The priest came to my father to claim me in accordance with my mother's desire, but he would not hear of it, and learning subsequently that it was intended to steal me away from him, he had me removed secretly at four o'clock one morning and taken to England to his own people, and, later on, he followed himself. Here I was rigidly kept away from any intercourse with Catholics and refused permission to go to their places of worship. This made me very unhappy, and I waited, determined to join my mother's Church on the first opportunity. For a year I visited no place of worship of any sort, and then found myself taken to a Methodist chapel. This did not at all suit me; I protested with some vigour to my father, and, as a compromise, he reluctantly consented to my attending a Ritualist church. This went on until I reached the age of fourteen, when, without the knowledge of my friends, I went to the local Catholic church, and entered a class held weekly in an upper room of the neighbouring convent for what is called 'instructions.' It was whilst attending this class that I had what might be considered my first practical experience in spirit phenomena."

"Up to this date, then, do I gather, your mediumship had been entirely dormant?"

"No; from my very earliest days I had seen visions of beautiful spirits. My mother accounted for them all with the greatest readiness. According to the season they were, in her estimation, St. Francis, St. Joseph, St. Theresa, always saints in whatever guise, and the most beautiful appearances of all were Our Blessed Lady herself. Her belief that I was specially favoured of Heaven in this way no doubt conduced to my mother's wish to dedicate my life to the Church. I had also frequently had what I now know to have been trances, but what my friends took to be fainting fits. This occurred once or twice in the church I had been attending, and I used to be carried into the vestry to recover. Before deaths I would hear raps; and I frequently had (and, indeed, have now) dreams of prophecy that always come true. The 'instructions' at the Catholic convent were given by a nun named Sister E. When it came to my turn to answer the first question, the class-room door flew wide open. Sister E. went to ascertain the cause of the occurrence, but could discover nothing. When the question came round again to me, once more the door flew open; and a third time this occurred. The nun, who was now a little frightened, asked one of us to accompany her in a search round the different rooms, and I volunteered. We visited four large rooms in succession, and were just about to enter a fifth, the infants' class-room, when I uttered an exclamation and drew the Sister's attention to a bright mass of electric-blue light in a corner of the infants' room. In the midst of the light stood a most beautiful woman clad in a robe of white and blue. Sister E. saw the vision also; and, telling me not to be afraid, said that it was the Blessed Virgin who had come to protect us from the powers of evil, and that we need now fear no harm. She added that such sights were often seen by the sisters in the convent. The vision gradually faded from our eyes, and we returned to the class-room to tell the other girls of what we had seen. After that, in due course, I made my Confession and received the first Communion, and it was not until I was thus re-

ceived into the Church that I told my father. He was, of course, terribly upset; but the matter had then gone too far for effective interference, and he accepted the situation with as good grace as he could command. I remained a firm Catholic, and very devout, for three years after that, until I was eighteen. Then I found a companion, a young lady who was a Spiritualist, and who often talked to me on the subject, and wanted me to go to the meetings that were held by the local society—Rochdale was the place. Before doing so I asked the priest, who forbade me to attend, saying that these things were of the devil."

"So of course you went at once?"

"Yes, but I didn't tell the priest. I saw a medium under control, and was so frightened by the spectacle that I made my escape as quickly as possible from the room, and left Spiritualism alone for a long time—in fact, until nearly a year after my marriage. We came across a medium, a Miss Walker, and were invited to her house. She did not know I had been in America, and had never heard any part of my history; but immediately she went under control she came up to me and made the sign of the cross, professing to be my mother, and appearing as if in deep pain and distress. She then, to convince me, went through my mother's death scene, finally falling back and appearing to expire just as my mother had done. Approaching me again, she said: 'I taught you to say "I confess," and "Hail, Mary!"' Thereupon I cried in deep emotion, 'It is my mother,' for I knew that none but she could have shown and told me these things. I asked her if she was happy, and saying that she was not, but in darkness, she left the medium. Miss Walker's guide having taken control, I asked why my mother was unhappy, seeing that before she died she had been anointed and had received the rites of Holy Church. 'Because,' was the answer, 'she trusted too much to the Church, and relied too much upon its formalities.' I was further informed that after she passed over my mother was filled with remorse because of the promises she had made me give, and sought me for many weary years without success, until at last, with help, she found me in England. Curious to know the whole details, I asked where it was she found me, and the control, though she could not name the place, described the class-room at the convent, the fourteen girls in the class, the thrice opening of the door, and the final vision. The beautiful spirit whom the nun and I had seen in the infants' room was one who had brought my mother to the convent to see me, but it was my mother who opened the door. That moment convinced me, and one immediate effect of it was to very greatly loosen my tie to the Church I had adopted. A little later, I went to a public séance in the Lancashire town in which I was then living, and Mr. Ben Plant, the medium on that occasion, pointed me out, and stated that I was a medium, warning me solemnly not to take a step—a very serious step I was at that time turning over in my secret heart—and telling me that there was a work for me to do in the field of Spiritualism for which I must prepare. The following week I went again, and, during the singing of a hymn, suddenly found myself falling into that same condition which had so often before been taken by my friends for a faint. As on this occasion I was not treated with cold water and other remedies. I continued unconscious, and, on recovery, was, to my astonishment, told that I had been talking for three-quarters of an hour."

"That, then, was your first public appearance as a medium?"

"My first and only involuntary public appearance. I went straight from the hall to Miss Walker to tell her of the thing that had occurred, and forthwith went into another trance, being controlled by my mother, who took from my pocket the rosary beads which I treasured very highly as the gift of a dear friend, and handed them to

Miss Walker, asking her to believe that she was speaking to my mother, and making her promise never to let me have them again. Miss Walker was faithful to the trust, for she has kept those beads to this day. After that, I went constantly to the Spiritual Room, as it was then called, in Michael-street, Rochdale, feeling that I could not keep away, and each time I went under control and spoke. The members of the society were very kind and much encouraged me. I was only about six months in developing before I stood for the first time on the public platform. This was on Whit Sunday, 1888, at Heywood, before the local society of Spiritualists."

"For a trance address, I suppose?"

"Yes; the clairvoyance and psychometry did not

develop until later. Since then, for the last seven years, I have not had a dozen disengaged Sundays. During the first year of my public work my mother seemed to be the only control. She used to speak with great earnestness, and evidently grew happier as her task proceeded. At the end of twelve months she left, saying she had done her work through me, and that I was fit for a higher guide. I have had a variety of controls since then; and the success I have enjoyed in the North is, I am told, due to the simple and sympathetic language these employ, speaking less to the head than the heart."

"How did the clairvoyance come about?"

"I was aware of my gift some considerable time before I ventured to employ it publicly. I used to see spirits near their friends among the audience, to whom they would appear to bring flowers and to give loving messages, which clairaudiently I would hear. When I took courage and began to describe them they were readily recognised, and tears were often drawn to the eyes of those to whom they belonged. In 1890 I went to Stockport, and here I did much clairvoyant work, and often was able to prophecy coming events. More than once I have had previsions of death, or of serious illness resulting in death."

"That is not a very pleasant faculty. Can you mention an instance?"

"Yes, there is one very startling case that is well known to the Spiritualists of Oldham. After giving an address before the local society I was invited by a newly-married

couple to spend an hour or two at their house before leaving for home. When supper was done they were very anxious for a séance, but being tired and anxious to return, I declined. Immediately, I had a vision of my host lying on a bed of sickness, racked with terrible pain, and I was so taken aback that, without thinking, I described to my friends just what I saw. They were much perturbed and put many questions, but I could only tell them that the event was very near at hand, and advised Mr. — to prepare for it without delay. This was a Saturday, and on the following Wednesday he was taken home in a cab from his works desperately ill with inflammation of the lungs. I was sent for by his wish, and entering the room, at once recognised in every detail the vision I had had just a week before. 'Oh, Mrs. Stansfield,' the sick man cried, 'you foresaw this. Why did you not tell me I was going to die?' I had not seen that he would die, and endeavoured to reassure him, but he said sadly, 'No, I am under no delusion. This is death.' He passed over two or three days later, and had an impressive Spiritualist funeral, at which I was present."

"I hope you have not had many such experiences as that, Mrs. Stansfield. It is a doubtful blessing to foresee such things."

"Fortunately I am able to see people get well also, which is some compensation. The incident I am about to tell you of occurred at Bolton. I was taken to see a dentist who was so ill that he had been given up, the doctor telling him that he could not recover. I was able to assure him with confidence that he would get well, and that the doctor was treating him for the wrong disease. In two persons I described as standing by his side he recognised, with deep emotion, his wife and son. I was afterwards informed that all my guide had said proved quite correct. The doctor, discovering his mistake, treated the patient differently, and the dentist recovered, and still resides at Bolton."

"And the psychometry, at which you are to my thinking more successful even than at clairvoyance, when did that faculty first show itself?"

"Two years ago there came to me my present guide Asa, formerly a gipsy, and from her I first learnt of my possession of this gift. On the first night that Asa came she said she was only a poor gipsy, and did not appear to know she had passed over. Asked if she could tell fortunes she said she could if her hand was crossed with silver; and being humoured in the whim, she told the fortunes of most of the persons in the room, nearly everything having, I believe, come true. For instance, she told Mr. Innes, the president of the Middlesbro' society, that he would have an uneventful future, except that at the age of forty he would meet with a severe accident to his head, and eighteen months after—about six months ago, that is—on the day before he attained forty, when he was writing a notice for my attendance at the hall on the following Sunday, a large picture fell from the wall, inflicting a very severe wound on his head, the immediate treatment of which occupied the doctor for nearly two hours."

My conversation with Mrs. Stansfield here came to an end; but I may add that I have received several letters from Spiritualists in the North who, hearing that a notice of a medium who is clearly a favourite with all of them was likely to be published, hastened to offer their testimony on her behalf. One, a late Salvation officer, tells how, as the result of her inspiring addresses and convincing clairvoyant tests, he and both his parents have left the Army and given their whole hearts to the promulgation of Spiritualism. Another tells how the illness of his little daughter was accurately predicted, and how, guided by the medium's advice, he and his wife were able to anticipate the sickness and greatly mitigate its severity. A third correspondent tells how the loss of part of their herds of

cattle was correctly foretold to two farmers, and, further, how a lady was warned last August that she must take great care of her husband's health, and that she would become a widow at an early date, and how the husband was taken seriously ill shortly after and died in December. Names, addresses, and dates were given fully in each case. Many a respectable witch has been burnt alive on less conclusive evidence.

LETTERS TO THE EDITOR.

(Continued from p. 125.)

The Anti-Blavatsky Books.

SIR,—Permit me to thank you for the impartial tone of your notices of the books of Mr. Solovyoff and Mr. Lillie against Madame Blavatsky. They convey the impression of a desire to do justice to one who is no longer able to defend herself. I had thought the depths of disreputable criticism had been sounded by her previous assailants, but find, on reading the extracts from Mr. Solovyoff's work, that there were still more profound abysses to which a man can plunge when no sense of self-respect restrains him. I have hardly ever read a tale of more shameless treachery than that practised upon that poor old woman, with the hand of death already laid upon her, who turned in her loneliness for sympathy to the compatriot who pretended for her affection and reverence. Whatever her sins and shortcomings may have been—and I, for one, have never felt as if I were pure or wise enough to be her judge—it is undeniable that her whole heart yearned for the enlightenment of mankind through the spread of the Eastern philosophy, and that according to her lights she strove to compass it with all the energy of her fiery soul. You have touched with clairvoyant insight the core of the matter as between her and her accusers. Despite their self-sufficiency and flippant condemnations, not one can deny to her her possession of extraordinary spiritual, psychical, and mental gifts, quite enough to account for a wide range of genuine phenomena, and to make her a wonder-child of the age. Mr. Stead uttered a great truth when, recently reviewing my "Old Diary Leaves," in "Borderland," he said that nobody now really cares as to the truth or falsity of the Coulomb and similar attacks upon her personality; her worst enemies cannot deny that she has rendered a service to the world in forcing Eastern wisdom upon the attention of the West, and causing us to revere the greater Eastern teachers. It is lamentable that we must continue to suffer from such exhibitions of malevolence as these books afford, and to Madame Blavatsky's friends exceedingly painful; yet I am consoled by two facts, viz., that, despite them all, the progress of the Theosophical movement is not in the least stopped; and that, after every evil thing possible has been said against my poor colleague, the greatness of her work and the moral grandeur of her teachings come out the stronger by the contrast. It has been my aim in writing my history of the rise and development of Modern Theosophy to paint her exactly as she appeared to me during the seventeen years of our association in public work; not as she appeared to others who knew her less intimately and had less means of criticism than I, and who, therefore, saw her through the blinding glamour of their own prepossessions.

Ootacamund,

H. S. OLCOTT.

February 17th, 1895.

Hypnotic Suggestion.

SIR,—I am tempted by the editorial remarks in your journal of February 2nd to offer a few conjectures upon Hypnotism, or, more precisely, hypnotic suggestion.

No more important discovery has been made by man than that of the existence of this subtle, intangible "power" which so mightily influences his actions, his motives, his thoughts, and life itself. Within its immeasurable depths will be found potencies forceful enough to turn the world topsy-turvy.

It has been a most significant factor in the making of history; for historic eras denote, to a large extent, the persistent influence of certain hypnotic inundations which have swayed the various peoples hither and thither, sometimes nearer Truth and Right, very often into purposeless change and disastrous chaos. The biographies of admired leaders and worshipped heroes will be found, when perused under this new

light, to contain the records of successful hypnotisers. In fact, even now, no great popular success can be achieved unaided by this power. Men have "greatness thrust upon them," are lifted to the very pinnacle of fame upon a wave of fortuitous suggestion; an adverse wave has wrought wreck and ruin with many another. Through this mighty *something* is society organised and maintained. It is the father of fads and the creator of fashion. Through it the successful salesman operates; the plausible sharper entraps; the advertiser reaps his golden harvest. Aided by its influence priests rule; quacks cure; pleaders win over; demagogues control.

Most of "religion," and all partisanship, if analysed, will prove to be hypnotic suggestion. No more substantial is much of our "knowledge," and Josh Billings well said that "it is better not to know so many things than to know so many things that are not so."

And auto-suggestion! It is appalling to find how much of our boasted individuality consists of this.

When Swedenborg wrote of spirits dwelling in externals he was really depicting victims of auto-suggestion. Thus dominated are spendthrifts, "cranks," hobby-riders, many poets, some philosophers, and, perhaps, one or two members of the Society for Psychical Research. Indeed, who is not to some extent? The coming of the Age of Reason depends upon our ability to regulate this power, and not until we have learned far more about it shall we be able to do that.

Hell itself is a perversion of suggestion, while in the higher realms it becomes the handmaid of heavenly hospitality, affording kindly diversion and beneficent variety to the dwellers therein.

Not until Nirvana is reached is the separation of Suggestion from Verity fully accomplished. Then will Noumenon be distinguished from Phenomenon, and God be known intellectually as well as felt spiritually.

And shall we attempt to check the operation of this power by legal treatment? More easily could presumptuous Canute stay the rising tide. Besides, experience is man's best, his only, teacher. Deprive him of that and he is robbed of his birthright. On general principles it is unwise—unkind, even—to step between the fool and his folly further than to admonish and advise. Out of folly is wisdom evolved. Was it not Thackeray who remarked that, "If a man has never been a fool, be sure he will never be wise"? As it is with the individual so it is with the world collectively; it must burn its fingers before it learns to shun the fire.

New York City. HENRY FORBES.

Animal Life in the Spiritual World.

SIR,—I regret that in an humble endeavour to throw any little light I may have acquired on the above subject, I should have incurred the displeasure of your correspondent Miss E. M. Beeby.

It was not my intention, in the article appearing in your issue of "LIGHT" for February 16th, under the above heading, to slander that "friend of man," the dog, and it is a matter for congratulation that his services are so much appreciated as to instantly call forth a pleader for him when he is maligned. Miss Beeby's remarks do not radically affect the points advanced in the article referred to, but I will say a few words in reference to the creature alleged to be libelled, which your correspondent may take for what they are worth, and will then pass on to a very brief scrutiny of the less indignant, if more assertive, utterances of Mr. J. S. Hill.

Though we make the dog so close a companion, we are not thereby prevented, when deeply stirred, from calling some mean offender "You dog!" or "You hound!" In common speech, when a person is rapidly retrogressing, we say he is "going to the dogs." Among the ancient Orientals a dog was, and is, looked upon in a very unfavourable light, the greatest reproach one man may bestow upon another being "Thou dog and son of a dog!" This term is in vogue in Turkey and Arabia to-day. I am no student of natural history, but, so far as my general reading will serve me, the domestic dog, in all its varieties, is descended from a savage and ravenous ancestor, nearly related and similar in disposition to the wolf. The "Pariah" dog, which, at the present time, scours the streets of Constantinople and other Eastern cities in the night-time, feeding on offal and fulfilling the office of scavenger, is an example in point.

Throughout the whole of the Hebrew Bible the dog is mentioned in terms of greatest reproach and contempt. It was the fate of Jezebel, the wicked wife of Ahab, to be eaten by dogs. When

Israel was on the eve of leaving Egypt, "the land of bondage," the Egyptians were infested with plagues, but against Israel "not a dog moved." (Exod. xi. 7.) Here we may learn that when the spiritual man, Israel, actually *prepares* to leave Egypt—the natural man, or that state in which the soul is so bound by the trammels of the flesh as to be incapable of seeing beyond the *appearances* of truth—his evil passions cannot prevent his egress, for they are, by the very fact of his preparation, for the nonce subdued.

"Deliver my soul from the sword," saith the Psalmist, "and my darling from the power of the dog." (Ps. xxii. 20.) This is the cry of the heaven-aspiring—that their thoughts, by being pure, may escape the ravaging sword of falsity and their affections be cleansed from evil defilements.

The Mosaic Law commanded that the Jews should not eat "flesh torn of beasts"—"Ye shall cast it to the dogs"—teaching that defiled affections ("flesh torn by beasts") must not be *spiritually* eaten, i.e., appropriated to oneself, but "cast to the dogs," cast away, and compelled, under the universal law of Like to Like, to join their fit companions, "the dogs."

In the closing chapter of the "Apocalypse" we are told that without the gates of the city "are dogs and sorcerers," and so forth. So, when Man has died to Sin, which is the prelude to the New Birth, and has entered into that state of heaven within which makes heaven without, secure within the walls of impregnable truth which bound the Holy City, those evil passions, those subtle machinations, those lusts which defile innocent affections, and those falsities which beset him in his journey thither, shall be cast from him, and, no longer seeing by that natural sun of selfishness which made him, though seeing, blind before, but permeated with the radiance of the divine life, he shall join in that hymn and life of praise of which the circling orbs sing in their courses, and to which, sooner or later, all creation shall re-echo with blended and harmonious voice, rejoicing in that millennium of which the prophets have spoken in every age.

But, sir, my pen and subject have led me to far greater lengths than I had originally intended, and I do not now feel inclined to expunge that which I have written. With your permission, therefore, I will, in a subsequent article, show that the theory of evolution is not inconsistent with that which I have advanced and in which I believe. Such an essay may be of interest to your readers at large, though possibly not to Mr. Hill, seeing that, in his opinion, "nothing more need be said." Mr. Hill will perhaps not take it amiss when I say that his is the attitude formerly adopted by the opponents of Spiritualism, but since confuted—viz., that Spiritualism was simply contradictory to "the known facts of science." It is, therefore, with the less reluctance that I lay my pen down for the present, having long since learnt that "there are none so blind as those who will not see."

JNO. W. BARRACLOUGH.

P.S.—I, and, no doubt, many others, would be delighted if Mr. Hill would kindly explain to us "the *modus operandi*" of Nature, by which man is "evolved from the lower creation," according to "the *known* facts of Science." After that, perhaps, "nothing further need be said."

SIR,—Not having had the pleasure of knowing Mrs. Beeby except by a few minutes' hurried interview, I could not *know* much, but I *felt* sure she was good and humane to all, and if I seemed to say anything otherwise, it was most certainly far from my intention. And when she says that, "Where these dear pussies are demoralised it is the work of man," I most cordially agree with her. Only the other day I petted a pussie I saw sitting on a window-sill. She was so grateful. A boy watched me a little way off. After I left I watched, and he came up and imitated my manner, and (Solovyoff like), when he had won her confidence, suddenly gave the poor animal a slap on the head that knocked her down almost senseless to the ground, and ran away. This is one example out of many. This poor cat will *remember*, and the next time in self-defence "have her claws ready" for someone who may really intend kindness. Who is to blame? the betrayed pussie or the brutal ruffian of a boy? These "small boys" are the terror of everything that lives, and if in the next life they reincarnate in degraded forms to be hunted and betrayed, can we wonder? If as much care and attention were bestowed on cats as on dogs, it were well indeed. One of my dearest hopes is, that in the spirit-world, or "Devachan," I shall have around me all the grateful, loving

pussies whom I have loved and lost, and not one of whom do I forget. We have had fifty years' experience of them, two, three, and often five with us, and never have I received aught but love and affection, except in one or two instances where the cruelty of man was the cause of their fright and terror. I. O. M. A.

"A Quest for Fraud" (sic) and the Society for Psychical Research.

SIR,—In his interview with Miss X. (February 23rd) your Representative quotes me in reference to the late disturbances at Durweston as saying that I "had not yet discovered any evidence of trickery" (the italics are his), and thereupon proceeds to speak of my "quest for fraud." It happens that I went to the village with a distinct prepossession in favour of a goblin, and consequently, though what I found tended to confirm it, I preferred to suspend my judgment and to express myself cautiously.

Then as to motive. Is it likely that I should give the best part of a fortnight during the recent weather to interviewing the villagers, and to weighing, measuring, drawing, heel-balling, chronographing, photographing and otherwise recording what remained of the affair, merely in a "quest for fraud"?

Let us credit one another with common-sense.

THE PSYCHICAL RESEARCHER.

[Our correspondent writes under a misapprehension. Our Representative did not quote him in reference to the late disturbances at Durweston, as saying that he had "not yet discovered any evidence of trickery." Our Representative had had a letter from the scene of the occurrences, written by a gentleman of position there, in which the writer said that a member of the Society for Psychical Research was investigating the occurrences, but "had not yet discovered any evidence of trickery." The words were not those of our Representative, but those of the gentleman referred to, and if "The Psychical Researcher" will again refer to "LIGHT" of February 23rd, p. 91, he will find that our Representative made this quite clear when speaking of the matter during his interview with Miss X. At that time we did not know who "The Psychical Researcher" was; now that we do know we are satisfied that he entered upon his investigations with no prepossession in favour of the theory of fraud.—ED. "LIGHT."]

Nirmanakayas.

SIR,—I, too, have read with some surprise "Questor Vitæ's" argument to the effect that such beings as are, by Neo-Buddhists, called Nirmanakayas, can be supposed to exist on the lower psychic or Devachanic planes, or be thought of as in intimate relation with familiar mediumism.

For such as are conversant with Theosophic or mere ordinary Christian doctrine, would not those "Egos" rather range with "the spirits of just men made perfect"—"the first fruits" of the Apocalypse (chap. xiv.), who are represented as a fore-running accomplishment, in part, of that Kingdom of Heaven which is the promised heritage of redeemed humanity and towards the fulfilment of which all actual religion tends as to an accomplishment eternally pre-established?

Surely no good purpose can be gained by degrading the genius of Madame Blavatsky now any more than by traducing that of Lord Bacon, Byron, or Queen Elizabeth. The conclusions of Theosophists evidently vary, while "Impersonal Pantheism" (it has been perspicaciously remarked,* on the other hand) "is the dead way of looking at the universe, and in that way we can see only abstract Being without any conceivable dialectic by which it can pass into difference and recover its living unity in the richness of difference." M. A. A.

A Psychological Puzzle.

SIR,—Under this heading you gave, in "LIGHT" of February 23rd, some account of the wonderful experiences of Mollie Fancher, in the course of which, as you put it, "five other Mollie Fanchers made their appearance." Will some of your thoughtful readers make clear to me how this is consistent with the opinion generally held, I believe, by Spiritualists, that the Personality is the manifestation of the Ego, and that the Ego is one, and unchanging—unchanging, that is, except in the direction of progress? If the Ego of Mollie Fancher, the woman, was the same Ego as that of Mollie, the child, how could the Personality of Mollie Fancher, the woman, revert to the Personality of Mollie Fancher's childhood? PUZZLED.

* By "C. C. M.," "Unknown World," January 15th, p. 277.

Proposed Pension Fund.

SIR,—Seeing that a suggestion has been made that wealthy Spiritualists might unite in granting a pension to Mr. W. Wallace, the veteran trance missionary medium, now nearly eighty years of age, the thought has occurred to me that a pension fund might be started to meet such cases as his. Several friends have already intimated their willingness to contribute to a fund for this purpose. Who else will join in this good work?

Kindly permit me to make the following suggestions to your readers, of course, subject to revision:—

1. That a fund be started, to be called "The Aged or Disabled Mediums' Pension Fund."
2. That Mr. W. Wallace be the first recipient.
3. That the Pension Fund be associated with the Order of Progressive Spiritualists' Sick and Benefit Fund, and administered by the council thereof.
4. That contributions to the above fund be by donations or by weekly, monthly, or annual payments.

(Mrs.) M. H. WALLIS,

Hon. Sec. O.P.S.S. and B. Fund.

164, Broughton-road,

Pendleton, Manchester.

Palmistry.

SIR,—A friend of mine, Mrs. White, about whose mediumistic powers I wrote to you some time ago, sends me your paper, "LIGHT," every week. I read it with the greatest interest, and was particularly pleased to see in a recent number how bravely you stood up for a persecuted palmist, condemned so unjustly by Alderman Green. I am a palmist myself, Fellow of the Chirological Society in London, and know through years of study that it is not all "nonsense," as Mr. Green will have it.

I was obliged to come here for the winter on account of my health, and I read the first hand in this place a week ago. The fee for that was seven francs, which I am very pleased to send you for Mrs. Wilson, for whom you asked assistance in a recent number.

H. SCHREIBER.

Pension Anglaise, Promenade d'Anglais,
Nice, France.

The Mediumship of Miss MacCreadie.

SIR,—I have indirectly heard several inquiries as to Miss MacCreadie's mediumistic powers. Please use the following facts, from my own experience, at your discretion, on her behalf; space permitting. As a psychometrist and clairvoyant, I found Miss MacCreadie excellent. She deciphered the past events of a varied life unerringly, gauged well the then present position, described my own guide and other friends accurately, and confirmed, in convincing terms, the advised course I was about to desert. Her guide, "Sunshine," is, in private séances, certainly keen and reliable, and I think any seekers after truth, anxious to establish their own mediumship or come into communication with their spiritual helpers, cannot do wrong in paying her a visit.

A TEACHER.

RECEIVED.

- "Dies Ire." The story of a spirit in prison. (London: William Blackwood and Sons. 1s. 6d.)
- "The Arena," for March. (London agents: Gay and Bird, 5, Chandos-street, Strand, W.C. 2s. 6d.)
- "The Windsor Magazine," for March. (London: Ward, Lock & Bowden, Limited, Salisbury-square, E.C. 6d.)
- "From Ethics to Religion." By JOHN TREVOR. (London: Office of the "Labour Prophet," 72, Fleet-street, E.C. 1d.)
- "The Annual Report of the Smithsonian Institution," to July, 1893. (Washington: U.S.A. Government Printing Office.)
- "The Coming Day," for March. Edited by JOHN PAGE HOPPS. (London: Williams & Norgate, Henrietta-street, Covent Garden. 3d.)
- "The Astrologer's Ready Reckoner," for ascertaining from the Ephemerides the Approximate Zodiacal Position of the Sun, Moon, and Planets, at any time, from Noon to Noon. By C. J. BARKER. (Halifax: The Occult Book Company, 6, Central-street. 3s. 6d. net.)
- "The Popular Medical Monthly," (with which are incorporated "The Nurse" and "Childhood"), for March. 1d.; "The Palmist and Chirological Review," for March. 6d.; "The Senate," a Review of Modern and Progressive Thought, for March. 6d. (London: The Roxburghe Press, 3, Victoria-street, S.W.)

SOCIETY WORK.

45, MARKHAM-SQUARE, KING'S-ROAD, CHELSEA, S.W.—Sunday, at 3.30 p.m., Mr. Coote; Monday, at 8 p.m., public séance; Wednesday, at 8 p.m., healing séance; Thursday, at 8 p.m., developing circle, Mrs. Perry; Saturday, at 8, clairvoyance. All friends welcome.—WILLIAM GEORGE COOTE.

218, JUBILEE-STREET, MILE END.—We had a very successful meeting on Sunday, when Mr. Bradley's control gave an interesting address, which was highly appreciated by a large audience. On Sunday next, March 17th, Mr. Dales will lecture on "Where do Dreams come from?" Will speakers kindly communicate?—W.M.

WELCOME HALL.—Mr. Marsh, who has been an earnest worker in the cause of Spiritualism for many years, is anxious for the assistance of Spiritualists in subscribing for the purchase of a small organ for the above hall. Subscriptions, which will be duly acknowledged, to be sent to Mr. Marsh, 218, Jubilee-street, Mile End.

111, CLARENDON-ROAD, NOTTING HILL, W.—On Saturday last we had a very large attendance of members and friends at Mrs. Mason's séance, when several remarkable tests in proof of our truths were given by her by clairvoyance and psychometry. Sunday next, at 7 p.m., Mrs. Whitaker, inspirational medium; Tuesday, at 8 p.m., séance, Mrs. Mason; Saturday, at 8 p.m., spirit circle. Inquirers welcome.—J. H. B., Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday last Mr. Dennis dwelt largely on "Theology and Science." He showed how Theology has had to give way to Science. Speaking of the teachings of Jesus of Nazareth, he said there were no better teachings, but men had misinterpreted them. Mr. A. Savage followed with a short address and successful psychometry. On Sunday next, at 7 p.m., Mr. Humphreys will address the meeting.—J. B., Sec.

CARDIFF.—On Sunday last Mr. Williams gave an interesting address in which he dealt with the eclectic character of Spiritualism and showed that it possessed all the elements of a religion capable of universal acceptance. Mr. Williams is another welcome helper in platform work, this being his "maiden" address and first public "confession of faith." Prominently associated with orthodoxy for many years, it is significant of the "sweet reasonableness" of our philosophy that Mr. Williams has been constrained to join our "household of faith."—E.A.

132, ST. JOHN'S HILL, CLAPHAM JUNCTION.—The second meeting of No. 1 Branch of the Dawn of Day Spiritualists' Society took place on the 7th inst., when the president, Mrs. Ashton Bingham, read the rules, after which there was a séance, and the guide of Mrs. Charles Spring (the medium of the society, and through whom it has been originated) addressed the sitters. The controls personated by the medium were recognised, as was also the clairvoyance of Mr. Wyndoe. Mrs. Ashton Bingham will be at Mrs. Charles Spring's, 8, Wilkin-street, Grafton-road, Kentish Town, on Sunday, March 31st.—A. B.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday Mr. R. Boddington and Mr. Payne occupied the time with addresses on "Physical Death and Spiritual Resurrection." Sunday, March 17th, Mr. L. M. Byles, on "Spirits as Social Reformers," at 6.30 p.m. We intend celebrating the forty-seventh anniversary of Modern Spiritualism ("The Rochester Knockings") on Sunday, March 31st, by holding special services all day at the above hall. Many well-known mediums and speakers are expected to take part in the exercises of the day. Services begin at 11 a.m., and 3 and 6.30 p.m.—CHAS. M. PAYNE, Hon. Sec.

CHEPSTOW HALL, HIGH-STREET, PECKHAM, S.E.—On Tuesday last a circle was held, conducted by Mr. Dale, when we had a good attendance. Mr. Robson gave clairvoyant descriptions which were fully recognised. On Sunday, March 10th, an inspirational address on "Death from a Spiritualistic Standpoint," was given by Mr. Humphreys. Tuesday evening next, circle at 8 p.m., to be conducted by Mrs. Colman, clairvoyant and magnetic healer. On Sunday next, March 17th, Mr. Dale will occupy our platform. Mr. Allen, of Stratford, will give a lantern lecture on March 26th.—J. C. JONES, Hon. Sec.

WINCHESTER HALL, PECKHAM.—On Thursday last the members of this society met and duly inaugurated the opening of the hall. The meeting was a very successful one, the members attending and supporting our programme in a most gratifying manner. It was resolved that on Saturday, the 23rd inst., Miss Hammond Hill and Mr. Rice should arrange for a high-class concert. The talented lady will give representations from her famous play. We tender our hearty thanks to the members for their warm support and expressions of sympathy. On Thursday, at 8.30 p.m., address, circle, and magnetic healing.—E. J. C., Hon. Sec.

MORSE'S LIBRARY, 26, OSNABURGH-STREET, N.W.—On Friday evening, March 8th, Mr. J. J. Morse gave, under control, the first of two lectures upon "Transcendental Physics," which proved to be a deeply instructive address, full of suggestive thought and much spiritual information. The second of the lectures will be delivered on Friday evening, the 15th inst. On Friday evening, March 22nd, Mr. J. J. Vango will hold a clair-

voyant séance, describing spirit friends, &c. Meetings at 8 o'clock. The anniversary meeting will be held at Cavendish Rooms on Friday, 29th inst., for which see announcement elsewhere. April 12th, special lantern lecture by Mr. A. Glendinning on spirit photography.—LIBRARIAN.

STRATFORD SOCIETY OF SPIRITUALISTS.—We held our service on Sunday in memory of the late Mr. James Burns. Dr. Reynolds, Mr. Veitch, Mr. Wortley, and Mr. Beasley paid high tribute to the memory of our departed friend. The collection went towards the expenses of the liability fund. Mrs. Gozzett rendered two solos, which were highly appreciated.—THOS. MCCALLUM, Hon. Sec.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—On Sunday we were favoured with two eloquent extempore addresses. In the morning Mr. Alexander Duguid, editor of "The New Age," spoke on the reflection of spiritual truth to be obtained from nature, showing that we cannot depart from our own nature and constitution without finding an analogy with the things around us. In the evening Mr. McDowall showed that all natural processes can be expressed in mathematical propositions, which, as addition and subtraction, integration and differentiation, or positive and negative principles, he showed to be the real principles at work throughout nature.—T. H.

35, STATION-ROAD, CAMBERWELL, S.E.—The practical outcome of a social meeting held at Forest Hill was a special meeting of the officers of three societies, Forest Hill, Peckham, and Camberwell, to consider "Better plans of work for the future." The following resolutions were passed:—That a District Council be formed of delegates from the three societies, and that other societies desiring to affiliate shall make application to the district secretary. That Mr. Boddington, of the South London Mission, shall act as our district secretary, *pro tem*. That a list of speakers be arranged and published by the Council to provide for the public propagation of Spiritualism in the affiliated societies as needed. That each society be responsible for the travelling expenses of the speaker supplied by the Council. That the incidental expenses of the District Council be met by equal payments from the affiliated societies. That an annual summer outing and periodical social meeting be held under the auspices of the Council. The representatives promised to lay the matters dealt with before their respective societies, and report results to the district secretary, *pro tem*.

MONMOUTHSHIRE PSYCHOLOGICAL SOCIETY, SKINNER-STREET CHAMBERS, NEWPORT.—On Sunday morning Mr. J. Hooper, of Bristol, gave a reading, "Evidences of Communion between the Two Worlds." In the evening Mr. Wayland's guides gave an address, entitled "Spiritualism aims to root up Sacerdotalism and to plant in the human breast the Tree of Life." Mr. Hooper was then controlled, and one of his guides gave a short impromptu poem, "The God of the Bible." Miss Wayland gave some clairvoyant descriptions, many being recognised, and Mr. Hooper also gave clairvoyance, in most instances with names; and often when the description was not immediately recognised he traced the identity by means of psychometry. At a public circle afterwards, Mr. Hooper's controls included an Irishman, some foreigners who conversed in German and sang in Italian, and others whose beautiful words of counsel were listened to with rapt attention. It is a great pleasure to have Mr. Hooper amongst us, and we trust it will not be long before he visits us again.—S.A.M., Corres. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—A full audience assembled on Sunday evening last to witness a demonstration of clairvoyance by Miss MacCreadie. The chair was occupied by Mr. Thomas Everitt, the president of the Marylebone Association. Mr. W. T. Cooper, the vice-president, gave a reading from the volume on "Spirit Identity," by "M.A. (Oxon)." This was followed by a song by Miss Samuel, after which the chairman introduced Miss MacCreadie to the audience, with a few words explanatory of her medial powers and methods. An incident of the delineations which followed was the description of "M.A. (Oxon)" given to a gentleman present. The departed Editor of "LIGHT" is said to have further indicated his presence by an attempt to control the medium, with a view to addressing a few words to the audience. The attempt being unsuccessful, however, the spirit "Sunshine" resumed control of the medium, and stated that "M.A. (Oxon)" desired to assure his friends (in particular the gentleman to whom the description had been given) that he was still absorbed in the labours which occupied his attention on earth, and that he was preparing for the time when, through chosen instruments, he would be able by voice and pen to carry on the work in a more external fashion. Out of twenty descriptions fifteen were publicly recognised, in one case the name and surname being given. The conditions throughout being very favourable, the occasion was regarded as more than ordinarily successful. Next Sunday evening, at 7 o'clock, trance address by Mr. J. A. Butcher (of Peckham). We trust Mr. Butcher, who has kindly agreed to help us, will have a full meeting. The musical arrangements have been very satisfactorily carried out since Mr. Sutton undertook to organise a choir, which has as choir-mistress Miss Butterworth. Will friends come forward and join the choir, either sending their names to Mr. A. J. Sutton, 12, Upper Woburn-place, W.C., or handing them in at the Sunday meetings?—D. G.