

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

The last meeting of the Psychological Research Society was a rather curious one. Professor Barrett read a profoundly abstruse paper on 'Human Personality, in the light of, and in its relation to, Psychological Research.' We hope to see this paper in the 'Proceedings,' having entirely failed to hear it when read. By-the-way, how is it that when we get past Mr. Myers, inaudibility is the rule at the Psychological Research Society? Is the art of plain public speaking really going out, as some say it is, or is there some subtle connection between cautious Psychological Research and want of decision in using the voice? But that ought not to apply to Mr. Barrett.

After Professor Barrett's paper, Mr. Myers rather startled us with the performance of a brief comedy. His subject on the card was 'Resolute Credulity,' but the printer must have erred, for he gave us a rough-and-tumble exhibition of resolute incredulity. We have had from him many an admirable profession of faith: this was a profession of no faith—a list of things *not* to be believed. He pitched into Mahatmas and occult lore. He had no faith in the influence of the stars upon character and life. He did not believe in Palmistry. He thought the 'miraculous cures' at Lourdes and elsewhere were very largely nonsensical and fraudulent. He thought that the public exhibitions of second-sight were based on trickery, and that all public mediums for producing movements of material objects and for materialisation were cheats. He loathed Onset Bay. But he strongly protested that there were genuine private mediums, and that he receded from none of his previous statements. All this was done and said with so much bustle and amusing off-hand comedy that one hardly knew what to make of it. Certainly, the Psychological Research Society is a curious study.

'The Banner of Light' for June 29th is a 'Camp Meeting' number, and includes full particulars of the coming gatherings at Cassadaga, Lake Erie; Onset Bay, Mass., and Lake George. This number contains many portraits and interesting views of the meeting places and the buildings to be used. At the last meeting of the Psychological Research Society, Mr. Myers surprised us by a very strong attack upon these gatherings, specially naming Onset Bay. We are prepared to find that all such gatherings need watching. 'Wheresoever the carcass is there will the eagles be gathered together.' But out of such indiscriminate attacks as that to which we listened last week, no direct good can come. We believe that the large majority of the happy and earnest-hearted people who attend these meetings are as genuine and as pure as the members of the Church Congress, or, for the matter of that, as the members of the Psychological Research Society.

We have elsewhere fully commented upon Mr. Raupert's 'Humanitarian' article on 'Psychical Research,' but there is one matter which we put on one side for a special note. He says:—

It would seem inconceivable how, with the facts and wants of human life before us, any person of sound mind can still ask the question, *Cui bono?* What good is secured by these revelations of modern Psychic Research? What do we gain by communication from the spirit world?

What! Do we gain nothing from a scientific demonstration, calculated to produce an irresistible certainty in the most sceptical mind, that man survives physical death and that there is unbroken continuity of the individual life; that this present life, with its swiftly passing opportunities, is infallibly shaping our future character and determining our destiny? Is it necessary to adduce evidence in support of the unhesitating assertion, that belief in these truths is fast fading from the minds and hearts of the multitude, that the expressions and outward observances of religion are daily becoming more and more matters of form, dictated by the exigencies of our modern social life, that an ever-increasing number of men and women are seeking to terminate their earthly existence because they cannot bear the pain of life intensified by such a negative mental attitude; that the accredited and respected teachers of the people are frequently agnostics and unbelievers in disguise? . . . No good to be gained by disclosures of such surpassing importance in an age which is characteristic for its materialistic and grovelling tendencies, and in which the fearful and absorbing craze for wealth and social distinction has entirely obliterated the true conception of the aim of life and of its abiding and awful responsibilities!

It may surely be taken as a striking illustration of the truth of these statements and of a certain flaw in the tone of the moral life of our day, that it is still possible to formulate such a question.

Mr. J. M. Wheeler's pamphlet, 'Satan, Witchcraft, and the Bible' (R. Forder) is written from the camp and point of view of Secularism. It sufficiently shows that the Bible is flooded with what we prefer to call Spiritualism. It may perhaps occur to such writers, some day, that the only mistake people have made over this matter has relation to their own ignorant misinterpretations. Hence Old Testament denunciations of 'witchcraft,' and more modern persecutions of 'witches.' The key is at 2, Duke-street.

Yes; children really do hit the nail on the head sometimes, in a wonderfully direct and simple way. An American journal tells us of a boy whose mother took him to a service which largely consisted of liturgy with, of course, responses. The responses were mumbled by the congregation in the usual way; and this was Harold's version of it:—'Mamma, the people don't like the minister, do they?'

Why, certainly, Harold; what made you ask such a question?' was the reply. 'Well,' said Harold, sturdily, 'he'd read something, and then they'd all grumble, and then he'd read some more, and they'd all grumble again. I thought they didn't like it.'

In Mr. H. F. Brown's 'Life of John Addington Symonds' a story is told of a conversation with Tennyson in which the great poet said, 'The question of Christianity

is a question of the Resurrection.' We wonder what the speaker meant. What is 'resurrection'? It seems to us that the truest believer in 'the resurrection' is the person who holds that when the body dies the real self persists, and literally rises again.

A writer in 'The New York Times' tells the following story for the truth of which he vouches:—

It has been remarked that of all humanity the soldier and the sailor are the greatest dreamers. This is accounted for upon the theory that danger brings the brain to a greater tension than does any other influence. Some of these dreams related as having come to soldiers are of intense interest, and the verified ones are well worth telling and studying over, for they foretold actual occurrences, and often influenced the action of greater men than the dreamers—in fact, they were the cause in many instances of averting catastrophe. Some of these occurred during the war between the North and the South of this nation. Every soldier engaged in that war has at least one of these remarkable dreams to relate as being either his own or that of a comrade.

It was one week previous to the battle of Fair Oaks that a volunteer passed the night in a tent of a member of the Fifth Michigan Infantry, and when he arose in the morning he looked gloomy and down-hearted. When rallied about his fancied homesickness, he said, in solemn tones:—

'I have only one week to live. I had a dream last night that has settled the business for me and lots of others. A week from to-day a battle will be fought, and thousands will be killed. My regiment will lose more than one hundred men, and I shall be killed while charging across the field.'

The men laughed at his moody spirit and his belief in a simple dream, but it was with a furious temper that he turned upon them and, with blanched face and in an impressive and never-to-be-forgotten manner, continued:—

'Your regiment will also be in that fight, and when the roll is called after the battle you will have nothing to be merry over, but, on the contrary, you will find subject for great sorrow, and believe in my dream. The two sergeants who were in this tent last night will be killed among the trees. I saw them lying there, dead, as plainly as I now see you. One will be shot in the breast and the other in the groin, and dead men will be thick around them.'

The battle took place as predicted, just one week after that dream, and, as the dreamer had declared, he was killed in full sight of every member of the Fifth, before the fight was an hour old, and, within twenty minutes after, the two sergeants and six of their comrades were dead in the woods, exactly where the dreamer said they would be. More than fifty men bear witness to the truth of this statement.

We have received three interesting works by Mr. W. J. Colville, all published by Colby and Rich, Boston, U.S.: 'Glints of Wisdom. Helpful Sayings for Leisure Moments'; abstracts from Mr. Colville's lectures, compiled from shorthand notes; 'Onesimus Templeton; A Psychical Romance'; and 'Dashed against the Rock; a Romance of the Coming Age.' These books all turn upon present-day problems, curiosities, anxieties and hopes, and, as such, deserve attention. Mr. Colville has a vivid style which, at all events, keeps his books alive from beginning to end.

We are informed by Mr. Glendinning that the book, 'The Veil Lifted,' can now be had only from himself, direct (11, St. Philip's-road, Dalston, N.E.). Price 3s. 3d., post free.

THE INTERNATIONAL CONGRESS IN 1896.

The London Spiritualist Alliance is arranging for an International Congress next June. The Alliance will give an invitation to all who are interested in the question of continued life after death and the possibility of communication between the living and the so-called 'dead.' This preliminary notice is given in the hope that our friends in foreign lands will everywhere take the matter into serious consideration as soon as possible. We invite communications and inquiries on the subject.

THE BEST MODE OF CONDUCTING SUNDAY SERVICES.

CONDENSED FROM A PAPER PREPARED FOR THE SPIRITUALISTS' NATIONAL FEDERATION CONFERENCE, WALSHALL, JULY 7TH, 1895, BY A. J. SMYTH, HON. SEC., BIRMINGHAM SPIRITUALISTS' UNION.

Responding to your request for a paper on this subject, we, in the Midlands, are not insensible to the compliment, nor, indeed, to the responsibility of discharging this task under the penetrating rays from such a galaxy of northern lights. We are not slow to discern the worthy and invincible characters of so many Lancashire pioneers, nor the great significance of this representative gathering, to which we extend the heartiest welcome, and readily join in your deliberations. Though divided by space in our respective spheres of action, we are united in purpose and sympathy. Urged forward by the same potent truths on the one side, and met by a bold negation or cankering error on the other; repelled, discredited, and thwarted in our effort, we have often felt how lamentably inadequate have been our means and methods in proportion to the work that remains to be done. From our several fields of labour, and, at least, of partial conquest, we now meet to combine our forces, mature our plans, and strengthen the bulwarks of our movement, whereby our position may be more secure, and our future operations more extended and effectual. Our 'Sunday services' constitute, perhaps, the most important factor in our organic development. The 'best mode of conducting' them is the special theme to which we invite your consideration. The title implies that there are several modes, and the 'platform records,' as well as recent discussions, plainly show that a variety of methods are employed, and a still greater variety of opinions exist upon the subject.

These differences are not only natural, but essential to all reformatory, healthy, and progressive movements, and although we shall press, and continue to press hard, for the adoption of method, order, and consistency (summed up in the one word 'organisation') we would not, if we could, eliminate this diversity of opinion. Hopeless, nay contemptible, is that movement, that Church or sect, religious, social or political, that would seek to enforce a rigid compliance with final and authoritative standards, and I take it that nothing would more dangerously jeopardise our position, close the source of our strength, blight inspirational genius, and check spontaneous action than to enroll all mediums, speakers, and workers into one monotonous conformity.

The peculiar nature of mediumship, with its ever evolving originalities and unexpected manifestations, coupled with the complex and comprehensive problems of Spiritualism, cannot be narrowed and contracted into an *arbitrary* mould or mode, without frustrating its aims and crippling its outspreading branches of growth and power. Let me then crave your indulgence, while indicating the general bearing and manifold objects of Spiritualism, ere I venture to suggest modes and methods.

Had we a special doctrine to formulate, a creed to establish, our task would indeed be comparatively easy. But the subject, for the presentation of which you are seeking the best mode, deals with nothing less than the principles of life and the source of being. Spiritualism traverses the arcana of Nature and penetrates the archives of eternity; from science, with its crucibles for matter, to divinest spirit essence. Our seers behold a spiritual universe of unspeakable splendour, while our devotees labour for the elevation of our down-trodden race from a brutal and degrading slumdom. It is iconoclastic and revolutionary, yet it is constructive and peace-making. It is a sworn foe to blind belief and superstition, yet it proclaims a gospel of the unseen. It fights despotic powers with an unyielding tenacity, yet it cherishes love for all humanity. It seeks to dethrone false gods and expose sham religions, yet is profoundly reverential and exalts goodness. It opens wide the portals of freedom of thought and cosmopolitan associations, yet it is most exacting in its psychological requirements. The superficial and half-informed, who cannot read between the lines, declare its pretensions an incongruous medley, without rhyme or reason, but here lies the secret of its strength. While it baffles and eludes the grasp of its adversaries, its own plan is being consciously outwrought, and withal it is amenable to an orderly, consecutive, and harmonious presentment.

Spiritualists as a body are at present irresponsible and unprotected. Societies and speakers stand almost singlehanded and unsupported. The ranks, aye, even our platforms, are open to the unscrupulous designs of all sorts and conditions of men. But, if I mistake not, we are on the eve of important changes. The time is ripe for a bold and decisive step, with added powers, to a *national organisation*; and, notwithstanding the qualifying conditions I have advisedly set forth, I urge upon you, the *representatives of societies*, with all the emphasis I can command, the imperative necessity for the *unification and elevation* of this Spiritual movement.

Too long have we been satisfied with dull and dingy rooms in the back streets of our towns and cities; too long have we tolerated totally unqualified speakers and improperly conducted meetings, that cast a reflection upon our cause and discredit their promoters. While we encourage the humblest effort in the private home, where true sincerity and devotion prevails, let not the half-developed medium nor the coarse pretender be flaunted in public; but let the grovelling quack who fishes for fees, and the mercenary trader who seeks to puff his wares and nostrums from a spiritual platform, be effectually routed out. Let honest, earnest, and cultured speakers and mediums, who devote their time and ability to the cause at the sacrifice of other prospects, be properly paid, and a wholesome standard of efficiency be maintained; aye, let us respect our cause and esteem our truths so highly that we decline to sully them by permitting their presentation in other than such fashion as will command the respect and confidence of all thoughtful and well-intentioned people.

But you are anxious to know of the best methods that might be approved in the 'best-governed city in the world.' I shall suppose that your society is thoroughly representative, vigorous, and progressive (therefore aggressive), keenly alive to its duties and obligations from every standpoint, that it possesses a general Information Department, worked in sectional order, offering facilities for all classes of inquirers, conducted by responsible officers of society, consisting of:—

1. Investigators' circles that deal with all the several phases, with only well-developed mediums.
2. Circles for the development of mediumship.
3. Courses of explanatory lectures.

Your Sunday services would then be relieved from the overstrain and confusion that so often arises through trying to crowd too much into it. It is impossible to cater for all and everything in one meeting. To give a reading, personal experience, invocation, trance address, psychometry or clairvoyance, questions and discussion, is to give a surfeit rather than an appetite. Let there be a little less, and let that be better done. Sunday services should be specially arranged for a family congregation, where husband, wife, children, and friends could mutually participate in the proceedings in a reverential and orderly manner. The noisy, demonstrative, and irrepressible members are best with an assembly of agitators, for they do not enter into the true spirit of a religious service as do the quiet and reflective, who are repelled by discordant discussions. An open service for sundry speakers may not be out of place occasionally on a Sunday morning, or written questions with a really competent speaker.

MR. W. J. COLVILLE has lectured every evening except Saturdays since his return from Paris. Excellent audiences have invariably been present, and the warmest applause has been accorded. On Wednesday, July 10th, he spoke in Pendleton; Thursday, July 11th, in Stockport; and Friday, July 12th, in Hulme. He remains in the vicinity of Manchester until his return to the United States.

THE FUNERAL OF A FRIEND.—'I looked down at the cloak of a body he had thrown off, the well-used garment he had worn so many years, and which had served him well, but which he no longer needed, and my heart was light with joy. I was so fond of him I could only rejoice with my whole soul for him; for I knew he was safe with his dear ones, unfettered, untrammelled, happy, and that he could not forget us, and would be sure to be ready with welcome when we escape in our turn. Pardon me, dear friend, if I weary you with this talk, but my heart is so full of it, death seems such a different thing from what it used such joy, such comfort, it is so sweet to look forward to; and for those who have gone on I have only rejoicing, and the consciousness of their well-being makes it easier for me to bear the loneliness without them. . . . Ah, how divine it is to think of! It is no dream, no fancy. I do not *think* it—I *know* it is true.'—From the 'Letters of Celia Thaxter.' (Houghton and Co., Boston and New York.)

ORIGIN OF MODERN SPIRITUALISM ACCORDING TO THE TEACHERS OF THEOSOPHY.

BY WILLIAM OXLEY.

Two lectures recently delivered before the London Lodge of the Theosophical Society by Mr. A. P. Sinnett and Mr. C. W. Leadbetter—now published in pamphlet form—entitled, 'Theosophy and Spiritualism,' and 'The Astral Plane,' are of profound interest, and would be of importance to Spiritualists, provided their subject matter were worthy of credence, of which the reader will judge after perusing what follows. I shall have to condense, but will note the chief points of the theories propounded, or the statements said to be given, as the result of accurate observations (on the so-called astral plane) of trained observers, whose experiences are checked by at least two occult pupils, under the guidance of an Adept or Master of Wisdom. On the whole, a high tone of warning is assumed towards Spiritualistic psychics, whose astral sight and experiences are said to be delusive and unreliable because they had no training by the alleged 'Masters,' who alone are capable of saving their pupils from the impositions of mischievous and tricky nature-spirits, and other malevolent beings, human and non-human. Such is the dictum of these Theosophic teachers, who claim to give forth an accurate narrative of facts from their own observations, having had the necessary training for the purpose. But to my view, as a student of occultism—but not of their school—and I suspect to that of Spiritualists in general, such will be considered on a par with novels which are given forth as 'fiction founded on facts'; with very much of the former and but little of the latter, seeing that they are but extensions of what is given in Madame Blavatsky's 'Isis Unveiled' and 'The Secret Doctrine,' &c. In the latter work Madame tells of 'wonderful speaking animals who had to be quieted by an offering of blood, lest they should awaken their masters and warn them of impending destruction. These were manufactured artificial elementals of extreme virulence and power, by the magicians of the lost Atlantis.' And this on the word of Madame Blavatsky, who was a queen of novelists and romancers! According to that writer, the Atlantean magicians could, and did, manufacture human artificials, who have played an important part by their intimate connection with one of the great movements of modern times, i.e., not Theosophy, of course, but Spiritualism. I now give the origin of this great movement in the lecturer's own words:—

The easiest way of describing it will be to commence with its history, and to do that we must once more look back to the great Atlantean race. Among the lodges for occult study, formed by the Adepts of the good law, was one in a certain part of America, which was then tributary to one of the great Atlantean monarchs. That lodge still exists even at the present day.

It would be better if its locality had been given, but the air of mystery seems to be adapted to Theosophic votaries, and distance—in time and space—lends enchantment to the view.

It still remains, a lodge of Occultists which can lead those students whom it finds worthy, and confers such psychic powers as are in its gift, only after the most searching tests as to the fitness of the candidate. Its teachers do not stand upon the Adept level, and, though not in direct communication with the Brotherhood of the Himalayas, yet there are some among them who were connected with it in former incarnations. The chiefs of this lodge, some half century ago, in despair at the rampant materialism which seemed to be stifling all spirituality in Europe and America, determined to make an attempt to combat it by somewhat novel methods. *The movement they thus set on foot gradually grew into the vast fabric of Modern Spiritualism.* The method adopted was to take some ordinary person after death, arouse him thoroughly upon the astral plane, instruct him to a certain extent in the powers and possibilities belonging to it, and then put him in charge of a Spiritualistic circle. He, in his turn, 'developed' other departed personalities along the same line, they all acted upon those who sat at their *séances*, and 'developed' them as mediums; and so Spiritualism grew and flourished. It was eventually decided that the departed person who would have been appointed to succeed the late 'spirit-guide' should still do so, but should take possession of the latter's shade or shell, and, in fact, simply wear his appearance. It is needless to say that none of the Adept Brotherhood has ever approved of the formation of an artificial entity.

Such is the alleged foundation, with its founders, of the great modern Spiritual movement, according to the teachers of Blavatskyan Theosophy. But if it can be shown—as I intend

to do—that the whole affair has no surer or firmer basis than *fable*, what becomes of this marvellously elaborated scheme, compared with which Bulwer's 'Zanoni,' and Stevenson's 'Dr. Jekyll' are but secondary and feeble illustrations of romantic psychism?

The 'Lost Atlantis,' the sudden destruction of which involved no less than the loss of *sixty millions* of human lives—according to these teachings—plays a very prominent part in the Theosophical drama, and we are told that it occurred some eleven thousand years ago; yet the fertile imagination of the authoress of 'Isis Unveiled' has given us its history, and details of its inhabitants, &c., which are wonderful, if nothing else. But apart from historical romance, let us see what history has to say—if any, and trace its beginning and ending. It all rests upon a statement made in his 'Timæus,' by Plato, the Greek philosopher, who flourished about 500 years B.C. The story is as follows:—

Solon, the celebrated Athenian law-giver, is said to have visited Egypt, and at Sais, a chief city of the Delta, met with an Egyptian priest who told Solon, to flatter him, in admiration of the prowess of his ancestors, of a mighty conflict they maintained against the prowess of a great nation that inhabited a vast island continent, called Atlantis, which was situated beyond the Pillar of Hercules (the Straits of Gibraltar). These Atlanteans conquered all the countries bordering on the (Mediterranean) sea, but were finally driven back to their own country by the Athenians. This vast continent, said the Egyptian priest, was submerged in a night nine thousand years ago, *i.e.*, from the time of Solon's interview. The numerous embellishments to this story by Plato and Madame Blavatsky have raised this romantic fable to the first rank of history in accord with Theosophic teachings. That it is but a fable by Plato—if, indeed, he was the original author—is apparent on the surface, for Greece and the Athenian people were unknown 1,500 years B.C. and non-existent, and this date is only traditional and has no historic value. How then could the Athenians fight against the Atlanteans some seven thousand years before there were any such people or nation? In face of this sober fact, what becomes of Theosophic teachings regarding the Atlanteans, of whose existence as a people, and of their island continent, there is not a shred of historical or any other proof? According to the said teachings, these Atlantean Lodges, with their initiates and pupils, still exist on the astral plane; but this statement—like so many other weird and wonderful narrations—rests on no surer basis than the words and works of Madame Blavatsky, and the value of such must, as the lecturer said, be taken 'for what they are worth.'

The following will be amusing to Spiritualists, for, to the serious lover and searcher for truth, it is difficult to avoid the suspicion that the lecture is intended for a draw, as no Spiritualist who has given thought to what is involved in the phenomena and principles of what is known and accepted as Modern Spiritualism will attach any value or credence to such uncalled for, self-assertive claims by such an order of teachers; for, while continually inveighing against Spiritualists on account of their delusions and ignorance, yet these said claimants to the possession of 'occult' knowledge and wisdom dogmatise, with an assurance that is bereft of modesty, in dealing with and speaking of others who decline to take assumption for proof and questionable psychic theories for actual facts. The lecturer is charitable enough to say:—

It is not denied that a certain amount of good may occasionally be done to very degraded entities at Spiritualistic circles; but the intention of Nature obviously is that such assistance should be given, as it frequently is, by occult students who are able to visit the astral plane during earthly life, and have been trained by competent teachers.

The audacity of such a statement is sufficient for its refutation.

According to these teachers, it appears that mediums and séance-folk are responsible for disturbing (not spirits, for it is shells, shades, decaying astral corpses that they refer to) the entities on the astral plane, who, if left alone would, by quietly submitting to Nature's laws, soon pass on to the devachanic plane and enjoy a bliss for a period before returning to earth to be re-incarnated. The oracle speaks thus:—

It should be remembered that the possible injury to the dead is by no means all the harm that may accrue from such a practice, for those who habitually attend séances during life are almost certain to develop a tendency to haunt them after death, and so themselves in turn run the risks into which they have so often brought their predecessors.

A few examples would give more weight, but anything that can be submitted to test by others seems to be carefully avoided by the Theosophic teachers.

I give one more of these singular dogmatic teachings. It appears that artificial elementals, and entities with powerful forces, which are said to be the creation of the thoughts of wicked and depraved men, are the real operators in the séance-room. 'The vast majority of magical ceremonies' (it is very convenient to relegate these to the astral plane where none but trained Theosophic students and pupils can enter) 'depend almost entirely upon its manipulation, either directly by the will of the magician or by some more definite astral entity evoked by him for that purpose. By its means nearly all the physical phenomena of the séance-room are produced.' But it may be asked, 'Were the phenomena—where not fraudulent—produced by Madame H.P.B. by the same means? If not, by what means other than those known to Spiritualists did she produce them?' It is well known that that lady did occasionally resort to tricks!

I here remind these Theosophical—to my view Theosophical—teachers of a proverb which runs thus: 'They who dwell in glass houses should not throw stones.' They have indulged in this pastime, so far as Spiritualism and Spiritualists are concerned, quite long enough for their own credit, or otherwise; and when their own Society, from its 'great founder,' upwards or downwards, has cleared itself from imputations that are based upon more or less discreditable actions of its own members, then, and not till then, they may come forward and teach such as are willing to accept psychic romances for historic and spiritual truth. The fraud by the founder consists in the fact that she withheld what would have put quite another feature on her teachings and work; and her successors have yet to fairly meet and deal with what the pungent writer in the 'Westminster Gazette' styled 'The Great Mahatma Hoax.' To my view, and I say it guardedly, the whole system of Theosophy, as propounded by Madame H. P. Blavatsky, rests on a rotten foundation, and how can a system boasting that 'no religion is higher than truth,' with fraud and untruth at its commencement, meet the requirements of modern culture by giving forth true knowledge concerning that which is of profound interest to every human being?

As to historic value, any cultured mind can at once see that their teachings are worthless. They may, or may not, be invested with a factitious value by the votaries of the Blavatsky Theosophy, but Spiritualists will only smile and look on all such teachings with complacency, and before giving any credence will naturally ask for proof.

The superiority of Theosophic teachings over Spiritualistic writings and experiences is claimed on the ground of direct instruction by 'Masters of Wisdom,' who only impart it to favoured pupils, or chelas; and we are continually reminded by these teachers that none but such as have been tested and trained by 'Masters,' or 'Adepts,' can gain any reliable information on the different planes of nature, because they, *i.e.*, Spiritualistic mediums, are befooled by tricky nature-spirits, cast-off human shells and shades, vampires, &c. But when the question is put as to the actuality of these 'Masters of Wisdom,' Adepts and Mahatmas, no proof is adduced, and many who have patiently spent years in the search have abandoned the pursuit in disappointment, if not disgust. These 'Adepts' are claimed by Mrs. Besant and the lecturers to be '*living Divine teachers*,' who sent their messenger, H.P.B., to build up the Theosophic Society. As yet the existence of the Himalayan Adepts, as living men in physical bodies, is an unknown quantity, and until the air of mystery is removed, and demonstration given, Spiritualistic scientists and philosophers will not be beguiled by mere eloquent lectures and dissertations, but regard them—as they verily are—as psychic romances—and let me add—delusions!

THE works of Mr. W. J. Colville, as advertised in "LIGHT," are on sale at the office of "LIGHT" only for a few days longer, owing to the author returning to America on July 27th. Early application should therefore be made to secure copies. (See advertisement.)

WE beg to remind those subscribers to "LIGHT" and the London Spiritualist Alliance who have not already renewed their subscriptions for 1895, that they should forward remittances at once to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C.

SOME RECENT SPIRITUAL VISITORS.

BY EDINA.

Allusion has more than once been made by me in these columns to the fact that on several occasions during the past five years we have had a series of communications, of greater or less value, from persons formerly resident in C., a West Coast watering place, where for about ten years prior to 1891 I had leased a house, in which we spent the spring and autumn holidays. The last notice of these given by me related to a communication received about three and a-half years ago from the former chief magistrate of the place, and was very convincing. The whole series of messages from C., in my judgment, clearly indicated that the several communicators were *en rapport* with each other 'over there,' and we believed, rightly or wrongly, had all been brought to our medium through the original communicator, Miss Mary M., who was also certainly acting in concert on more than one occasion with several of our relatives now on the other side, who had known her at C. I desire on the present occasion to chronicle another spiritual 'eruption' of former inhabitants of C. into our household; and am strongly impelled to do so by the telepathic theories so frequently broached by members of the Society for Psychical Research, and which are so much in vogue just now with a great many students of psychology, who seem to imagine that what is called telepathy will account for all these abnormal experiences. My desire, therefore, is to endeavour to demonstrate as matter of fact that telepathy fails very often to account for many of the experiences which Spiritualists enjoy; and because, in my humble judgment, an 'ounce of fact is worth a ton of theory.'

On the evening of Monday, June 29th, about 10 p.m., I was sitting in the dining-room reading. Opposite me sat our clairvoyant daughter sewing. C. and its former or present inhabitants were certainly not in the thoughts of either of us, when all at once the medium said, 'Papa, there's an old gentleman over there putting his hand on your shoulder and saying, "Well, Mr. (my name), I hope you are as good a Tory as ever."' She further said, 'He has whiskers, no beard, is tall, with white hair, and is clad in grey tweed clothes.' There was nothing here to strike me in all this, that is to say, I could not identify this person; but the medium added, 'He is speaking of flour and of baking bread and must surely have been a baker, and says his name is M. S., and I see he is very lame.' Recognition at once flashed on me, but the medium knew nothing, for she said, 'Who is M. S.? I never saw him before.' That was quite accurate, as this man, when he stayed in C. in summer, lived right round the bay, at least a mile from us, and, owing to his infirmity of paralysis of the lower limbs, was unable to go out of doors except at rare intervals. I alone knew about him, and that he had been in the flour and baking trade. His reference to my politics lay in this, that on two occasions, about ten years ago, I had attended Conservative gatherings of a convivial nature at which he presided, and we had on these occasions, and once when I called at his house in connection with political business, had talks on the subject. The identity was clearly brought home to me the moment the name was uttered, and the physical condition of his limbs depicted by the medium gave it additional force. It may be that, had I been thinking of C. or its inhabitants, the identity would have dawned on me sooner, though I hardly think so; and I therefore consider that the telepathic theory won't hold water in this case.

The next 'compeerer' on the scene was the old postmaster of C., David W., a venerable and kindly 'patriarch,' well known to us all in earth life, and from whom I have had three messages since he passed away. He did little more than (per the medium) give us kindly greeting and pass on. I recall one curious incident of his last communication to me in the spring of 1892, when I was spending the Easter holidays at C. Having occasion to write an article for 'LIGHT,' I went to the post-office, which is also a stationer's shop, then (as now) kept by Mr. W.'s successor, and purchased a penny 'pass-book.' After my article was written I put the book aside, and next night a letter from D. W. was automatically written in which *inter alia* he said, 'I see you are using one of my pass-books.' I then examined the cover of the note-book, and found it bore the words, 'Sold by D. W., C.'; but these words had been obliterated by his successor in red ink, and the book purchased was (unknown to me) part of his old stock of stationery, which

had been taken up by the person who succeeded him in the shop and post-office.

Space will not now permit me to deal with the remaining 'compeerers' from C. on June 29th, but I will do so in a short and concluding article.

(To be continued.)

THE CLONMEL WITCH-BURNING CASE.

A writer in 'Reynolds' Newspaper' uses the wretched wife-burning case in Clonmel as a peg whereon to hang a furious tirade against Spiritualism.

People who live in glass houses, it is said, should not throw stones, and we may be told to look at home in this England of ours. Day by day we have instances of gross superstition at home, but I cannot call to mind any case in which in modern days a man deliberately roasted his wife (while others looked on) simply because he believed she was bewitched. We have, however, had a number of cases in which women have gone to designing women and fortune-tellers and paid money to learn something about their future. Quite recently, in fact, we have had an example of the way in which so-called ladies have paid money to gaze into a crystal in order to gain some knowledge of their husbands, lovers, or rivals. We have quite a big bevy of men and women who are content to follow each other like a lot of sheep, and sit for an hour or so while some designing knave initiates them into the mysteries of what is called Spiritualism. You cannot argue with these people. They are beyond argument, and they fall an easy prey to every unscrupulous adventurer who lets his hair grow long and adopts a vocabulary of strong sounding words without any meaning. There is no excuse for these people, because, as a rule, they have been educated; but it is possible to frame some kind of plea for the ignorant servant girl who gives an old woman 1s. 6d. or 2s. to learn whether her sweetheart will be light or dark. The law very naturally punishes the knaves who trade upon the credulity of servant girls whenever they are found out, but the Spiritualist fraud goes unpunished. The age seems peculiarly ripe for refined forms of superstition.

This is really very illogical. That it is offensive we do not so much care. But we do long for logic. The conclusion is almost silly. Because a savage in Clonmel burns his wife as a witch, therefore a seeker after truth in London who tries to find the link between the unseen and the seen, is a rascal or a fool! But, worse—the wife-burning at Clonmel leads somehow to the conclusion that 'the age seems peculiarly ripe for refined forms of superstition.'

May we be allowed to suggest to this rather violent person that what the people who excite his horror (and ours) need is precisely the rational philosophy which 'refined' Spiritualism has to give? Besides, to say that refined and educated Spiritualism is abominable because a savage believer in witches murders his wife, is the same thing as to say that it is disgraceful to drink a glass of refined Sauterne because a costermonger gets drunk on gin. The age needs nothing so much as discrimination.

RECEIVED.

'The Review of Reviews,' for July. (London: 125, Fleet-street. 6d.)

'The Palmist,' for July. 6d. 'The Senate,' for July. 6d. (London: The Roxburghe Press, 3, Victoria-street, S.W.)

'The Progress of the World. Whence? Whereto?' By CHARLES W. ROSENFELD. (London: K. Lewinstein, 60, Whitechapel-road, E. 6d.)

'The Windsor Magazine,' for July. (London: Ward, Lock and Bowden, Limited. 6d.) A bright and interesting number, full of illustrations.

SCIENCE AND SPIRITUALISM.—We have reprinted, in pamphlet form, Mr. Thomas Shorter's valuable address entitled 'A Popular Misconception of the Relation between Science and Spiritualism,' delivered at the recent Conference. The address is admirably suited for distribution amongst inquirers. Copies may be had from the office of 'LIGHT' for 2d. each, or 1s. 3d. per dozen, post free.

Light.

A Journal of Psychical, Occult, and Mystical Research.

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THE BROADENING ROAD.

An article, in the current number of 'The Humanitarian,' on 'Some Results of Modern Psychical Research,' by Mr. J. Godfrey Raupert, is a convincing illustration of the fact that the Spiritualist's footpath is steadily and surely becoming a broad highway. We care nothing for isms; and we have no very strong desire that anybody in particular should have the credit; but we do very much care about the road being made, and that it should be open to the world.

And yet, we are as anxious to avoid delusions. It will do no one any good to imagine that the world is progressing more rapidly than it is. That the great highway is being made, and rapidly made, we are certain; but we are far from certain that the roaring world will divert much of its traffic into it. Mr. Raupert is evidently a close observer, and an enthusiastic believer in the main facts of Spiritualism and in their certain triumph, but he sees the dense and ignorant prejudice which has to be overcome. He vigorously sketches the mental—one might almost say the physical—attitude of the average Englishman in relation to this subject. 'It is out of harmony with his moral temper and mental constitution; and directly contrary to all the normal tendencies of his life.' In plain English, he is the reverse of an idealist; he is 'practical,' 'solid,' and no 'dreamer.' In still plainer English, he is a shopkeeper, and the objects of his confidence are hardware, Consols, a bank book and a bond. It is true he is, or thinks he is, a believer in the Bible (which is simply soaked in Spiritualism), but, being as deficient in humour as he is lacking in imagination, he does not see his absurd inconsistency, and so is open to Mr. Raupert's perfectly just remark; 'He acknowledges his belief in the veracity of a book which is one long record of the objective character of supernatural phenomena, confesses once every week that he believes in the 'Communion of Saints' and the 'Everlasting Life' but he shrinks with contemptuous disdain from the examination of any kind of evidence which may go to confirm his passive belief, and demonstrate the existence and action of unseen intelligences in an unseen world.' This is very neat; and the beauty of it is that it is so ridiculously true.

But there is an Englishman who is not exactly the typical hardware Englishman. He is rather more elastic, and has sipped, at all events, at the modern streams of knowledge. He is, in fact, very proud of his 'modern science,' and is always calling upon 'Science,' just as people used to call upon Baal, to do this and that: and he is now calling upon Science to sit upon Spiritualism. Well, Science has done it; and with what result? Every man of Science, however celebrated, who tests Spiritualism and is honest enough to confess his belief in it, is at once sighed over as 'a very able man in his way, you know, but a bit of a crank. Isn't it a pity, Mr. Smith?'

But what of the Psychical Research Society? Mr. Raupert hardly goes too far when he says, 'It is quite impossible, in the study of the "Proceedings" of the Society and in other semi-official papers, not to read between the lines and to discover that awful fact, which the Society as a body may, for obvious reasons, still shrink from de-

claring, but at which many of its leading workers, as individuals, have already arrived.' This 'awful fact' (why 'awful'?) is that man survives physical death. There is, as Mr. Raupert reminds us, 'a certain tone of hesitation and reserve' on the part of 'the leading lights of this society,' but the verdict is practically given. Well; and what does the man who has been asking for the verdict of Science say? He either knows nothing about the investigation, or he humorously despises it, or, owing to his 'invincible and deep-seated prejudice,' he ignores the whole thing; and thus becomes more inconsistent and ridiculous than ever.

And all this time what is happening? The belief in a future life is dwindling, the agnostic is triumphing, the materialism of the day is becoming more confident, and the Bible, as sole and sufficient ground of faith, is becoming discredited. Hitherto, the average Englishman has found refuge in some sort of a vague belief in the assurance of the Bible that there is a hell for some people and a Heaven for others; and he has gone once a week to church and looked into his hat, though it is getting painfully clear that there is no help there. And still he obstinately refuses to look at the evidence elsewhere, and even gets angry if we try to make him see it. The situation is getting desperate for him.

'The Humanitarian,' not being a Spiritualist organ, he may perhaps sufficiently damp down his pride to read Mr. Raupert's article in it. If so, we hope he will notice the calm assertions made as to what is already abundantly proved, especially in relation to the intelligence behind the phenomena—the indications of strongly-marked individuality behind the manifestations. Not only is it certain that these manifestations of spirit-power occur, but it is overwhelmingly certain that very keen and resolute personalities originate and control them. In connection with these manifestations, we find 'striking references to past events and particular details connected with them, expressions of regret with regard to a certain course of action involving, perhaps, some great moral end, remonstrances, warnings, directions with respect to some immediate and pressing difficulty, and involving an intimate knowledge of the circumstances which created it; communications of the most diverse kind, general and personal, but all calculated to demonstrate, in the most conclusive manner, the unchanged characteristics of the human personality after the shock of physical death, and its continued intelligent interest in the affairs of the past earth-life.' The time may come when it may occur to even the densest 'practical' man, that continued prejudice against a subject with such claims is an indication, not of strength of mind, but of weakness, and a rather ridiculous weakness, too.

But we may take higher ground with those who make a special profession of religion. So far from being justified in their opposition to Spiritualism, we cannot but think that they are going perilously near to gross unfaithfulness. In the present condition of society, every gleam of hope concerning the unseen is precious. What if they be found fighting against God's sunlight, in keeping the shutters closed? We seriously commend to the religious teachers of our day the temperate but very weighty words of Mr. Raupert on this point:—

The results of Psychical Research supply the most permanent and stable basis for the postulates of natural religion, and consequently go to consolidate the very foundation of human morality and of human conduct. They conclusively demonstrate that man's promptings and instincts correspond with the laws and conditions of his psychic environments, and that a fixed and immutable law is in active operation in the moral and invisible Universe as well as in that in which we now live and move and have our being. They provide us with the most rational explanation of the mystery of life, enable us to realise its awful sanctity and constant responsibility, and set forth the great central truth that man cannot hope, by any effort of his own, to escape that destiny which by the thoughts and doings of his present life he is daily and hourly, and with unerring certainty, shaping for himself.

When this is really seen, surely we shall come to our own.

WELCOME TO MR. SLATER AND MR. SPRIGGS.

Under the auspices of the London Spiritualist Alliance a meeting was held, on Thursday evening last, at the Portman Rooms, London, W., for the purpose of enabling the London Spiritualists to welcome three notable mediums on their visit to this country, viz., Mr. John Slater, of San Francisco, U.S.A., Mr. W. J. Colville, of Boston, U.S.A., and Mr. George Spriggs, of Melbourne. The occasion drew together an overflowing audience, which included not only well-known workers from all parts of London and the suburbs, but also a large number of



MR. JOHN SLATER.

(From a photograph by Bradley & Rulofson, San Francisco.)

strangers and inquirers. Mr. E. Dawson Rogers, the President of the Alliance, occupied the chair.

In opening the proceedings the PRESIDENT said that his first words that evening would be words of apology, not for himself, but for Mr. Colville, who had disappointed them. In order that it might be seen that the organisers of the meeting were not in fault, the President briefly recounted the circumstances, from which it appeared that Mr. Colville had inadvertently engaged himself to attend a meeting in Sheffield on the same day that he was to have appeared at the meeting in London, and had appealed to be excused from fulfilling the latter engagement, although it had been the one first entered into. Under the circumstances, therefore, he (the President) could only apologise for Mr. Colville's defection, which was regrettable from all points of view. They were there that evening to extend the right hand of fellowship to Mr. Slater and Mr. Spriggs. Those gentlemen were so well known that they needed but little introduction on his part. If an introduction were needed, he should simply have to recite some of the good work they had done for the Cause. He intended to omit that which was customary in introducing friends to an audience, that was to say, he would not explain to the audience the political creeds or theological beliefs of the gentlemen he was introducing. It had not occurred to him to say to either of them 'Are you a Roman Catholic, an English Churchman, or a Dissenter?' Now, was that a shortcoming which could not be excused? ('No' and applause.) No, and he was glad of it, because he thought there was too much tendency to-day to identify different parties with separate creeds. The Theosophists—he might say their friends the Theosophists, because the conversations he had had with some of the leading Theosophists had induced him to think that some of them were nearer to Spiritualism than they used to be—the Theosophists were failing just because they were attempting to believe too much and to organise too much, and hence they were splitting up into sections, and thereby creating difficulties which would be a source of trouble to them hereafter. There

prevailed amongst the Christian sects a beautiful idea which the Theosophists claimed to be their own especially, but which Spiritualists claimed to be theirs even more especially—that was the idea of the brotherhood of humanity. Yet, in spite of this idea, Christians had split up into many sections, and some of these sections were absolutely hostile to each other. There was anything but the true spirit of fraternity amongst these various divisions. They (the Spiritualists) believed, and they thought they had proved, the continuity of life and the possibility of their departed friends making their presence known to those they had left behind. That was simple—very simple—and he knew from the correspondence which reached him from time to time that if this was taken as the true definition they had Spiritualists belonging to every creed and nation and tongue. But if they attempted to say to anyone, 'You cannot be a Spiritualist because you believe this or you do not believe the other,' there would be no end to the mischief that would come of it. They would break up as surely as any other sect, into all sorts of divisions, if they attempted to fasten any particular faith on any particular man. They were wrong if they supposed it possible to get any definite theological creed from the spirit world. There were as many diversities of opinion in the other life as in this. And it was really a glorious thing that this was so. Let them reflect what a horribly dull place the next world would be if everybody there thought alike; if there was no possibility of the interchange of new thoughts. In order to arrive at such a position all must have reached the same level and made exactly the same amount of progress towards truth, and there would be an end of any true individuality of thought and character. If they could get a definite creed from the spirit world, absolutely reliable and absolutely the same through every medium, they would have no occasion to exercise their own reasoning faculties, they would cease to be struggling towards progress and would have to take things on simple authority. As it was, they knew that a medium got just that class of communications to be expected from the particular community in the spirit world with which he happened to come into contact. Mr. Colville, for example, and his spirit-inspirers were strong re-incarnationists; on the other hand, their friend 'Tlen,' who controlled Mr. Morse, regarded the idea of re-incar-



MR. GEORGE SPRIGGS.

(From a photograph by Whiteley, Bayswater, London, W.)

nation with something like contempt, and gave his reasons for rejecting it.

After these observations, which were doubtless prompted by a consideration of a question arising out of the recent Conference, and are therefore sufficiently apposite, the President turned to the more particular business of the evening.

Referring to Mr. George Spriggs, he remarked that they were sometimes told that all the best mediums originated across

the water. Well, Mr. Spriggs was a Britisher ; Mr. Morse was a Britisher ; Daniel Home was a Britisher ; so was Mr. Colville ; so was Mrs. Everitt ; and he was inclined to suspect their friend Mr. Slater had some British blood in his veins. However, they were in a position to extend to him the hand of cordial friendship, not for his creed, but for his work. They knew that a man is what he is, and not what he thinks. (Applause.)

The President then moved the following resolution :—

Assembled at the invitation of the London Spiritualist Alliance, as representing the Spiritualists of the Metropolis, we gladly avail ourselves of the opportunity thus afforded of tendering a hearty welcome and extending the right hand of fellowship to the distinguished visitors and noted mediums, Mr. John Slater, of San Francisco, U.S.A., and Mr. George Spriggs, of Melbourne, assuring them that their English brethren gratefully recognise the immense value of the work which their unique gifts have enabled them to accomplish. Of their successful labours in the great Republic across the Atlantic and in the vast Continent under the Southern Cross—and also of their notable services to Spiritualism in this country—we desire thus publicly to express our very warm appreciation, coupled with the earnest hope that our friends may long continue to exercise their marvellous gifts with all the convincing force which has in the past so often dispersed the doubts of the unbelieving, imparted consolation to the sorrowing, and confirmed the faith of those who had already accepted the cardinal facts which form the sure foundation of our cause.

MR. J. J. MORSE seconded the resolution, and in the course of a lengthy speech marked by all his well-known ability, said that workers in the Cause were few enough, and had sufficient to contend against. They could, therefore, ill spare the slightest expression of good feeling towards any of them. He well remembered in years gone by that Mr. Spriggs was a shining light in the phenomenal department of the movement. Those who had heard of the 'circle of light' would probably know something of the astounding phenomena in the way of materialisations which were obtained in connection with that circle. Those manifestations were elicited through the mediumship of Mr. Spriggs. The work done by that circle had become world-wide—historical, in fact—and marked an era in the first beginnings of materialisation. Mr. Spriggs was a gentleman

Mr. Morse then referred, in glowing terms, to Mr. Slater's work as a medium, and the high quality of his gifts. Alluding to the law which is still in existence, and occasionally put into operation against those who exercised such gifts as those possessed by Mr. Slater, Mr. Morse thought an effort should be made to secure the passing of a Bill for the removal of all religious disabilities. (Applause.) The presence of Mr. Slater on the platform that evening was suggestive of a bond of unity between the English and American peoples. He was pleased, indeed, to have the honour of seconding that resolution, and assured the visitors of his profound friendship and esteem.

The REV. J. PAGE HOPPS then addressed the meeting. He thought he would consult the feeling of the audience by being as brief as possible. He supported the resolution for many reasons, and for one reason in particular. His twenty-five or thirty years' experience of questions relating to mediumship had convinced him that few things helped a medium like sympathy. He had come to the conclusion that what were called 'exposures' and cases of 'fraudulent mediumship' were very much more complex matters than many people seemed to think. He would like to have an opportunity of carefully observing and testing every medium that had been 'exposed.' A very great deal turned on this question of sympathy. In regard to the larger issues of Spiritualism, he would say, 'Open the windows. Do not shut any one out.' He had learned to find some truth everywhere and in everything ; but he felt that in Spiritualism they had what would yet be recognised as one of the most precious heritages—one of the most precious gifts of God to man.

The PRESIDENT then put the resolution, which was carried by acclamation.

MR. GEORGE SPRIGGS replied, briefly referring to his previous visit to this country three years ago, and expressing his sense of the cordiality and good feeling he had met with. He congratulated them on the progress that Spiritualism had made, as evidenced by the great assembly that evening. He dealt briefly with Australian Spiritualism, and concluded by thanking the friends for the resolution they had passed, of which he would carry back with him to Australia a grateful recollection.

MR. SLATER followed with some remarks appreciative of the reception he had met with in this country. He saw the good underlying all religions, and revered it. Nevertheless, he was a Spiritualist first and foremost. The President had referred to the nationality of mediums, and he might say that his parents were English. It was not his province to talk. He believed that more could be effected by giving a test of the presence of some departed friend than by all the talking he could do. He concluded his remarks by a plea for unity and

who, as a medium and a man, was entitled to every appreciative word expressed in the resolution that had just been read, and every kindly thought that could be offered that evening. Continuing, Mr. Morse referred to the remarkable healing powers possessed by Mr. Spriggs and the useful work he was enabled to perform in the direction of therapeutics. Mr. Spriggs would be able to carry back with him to the friends in Melbourne the affectionate greetings of London Spiritualists.

co-operation. If they wanted a succession of such meetings as they were holding that evening, if they wished to possess such a hall as that in which they were assembled, they should all work unitedly, share the labour and the expense, and not throw them all on the shoulders of a few. (Applause.)

MR. SLATER then proceeded to demonstrate his remarkable powers by giving a series of tests to various members of the audience. These tests comprised descriptions of and messages from departed friends, facts connected with their lives and the lives of the persons to whom the delineations were addressed, initials and names of persons living and dead; and the absolute accuracy of the statements made by Mr. Slater excited the greatest astonishment and pleasure, as testified by frequent bursts of applause. The confident way in which the clairvoyant uttered his tests was especially noticeable. That they should be even partially inaccurate never seemed to enter into his calculations, and certainly the admissions—willing or unwilling—obtained from the persons he addressed fully confirmed this attitude. The feeling amongst the audience was one of intense interest when, having described to a lady present a deceased friend, whose name was given as Father Clement, and who was said to be a priest of the Latin Church, Mr. Slater, under the influence of the spirit, began to chant the well-known 'Adeste Fidelis!' The delineation was acknowledged to be correct in every particular, the hymn sung being a significant test of identity. Some eight or nine descriptions were given, some of them of a character that rendered inadequate any theory but that of the operation of unseen intelligence.

MISS FLORENCE MORSE gave a pleasing rendering of a song, with pianoforte accompaniment, in an interval of the descriptions.

The PRESIDENT, in some concluding remarks, said that he would like to express the thanks of the audience to Mr. Slater for the very remarkable exhibition he had given of his extraordinary powers. He had heard it suggested that in experiments of this kind the persons who received clairvoyant descriptions were probably confederates. Well, they did not believe there was any possibility of this. There were some people who would not be convinced even though one rose from the dead. Mr. Slater, however, had convinced numbers of people of the truth of Spiritualism. He had met people who told him that until they had encountered Mr. Slater they had been materialists; but they were materialists no longer. He was one of those who did not despise phenomena; as a matter of fact, he thought phenomena lay at the base of our convictions. Reference had been made to the law against the practice of clairvoyance or kindred psychic faculties. He thought it was hardly necessary to get this law repealed as it was virtually obsolete. The spread of knowledge concerning the subject of Spiritualism among all classes of the community, including many persons of high position, rendered it increasingly improbable that this law would be put into effect against mediums.

The meeting then terminated. It is gratifying to be able to add that there is some prospect of Mr. Slater returning to this country before very long.

GROW NOT OLD.

Never, my heart, wilt thou grow old!
My hair is white, my blood runs cold,
And one by one my powers depart,
But youth sits smiling in my heart.

Downward the path of age? Oh, no;
Up, up by patient steps I go;
I watch the skies fast brightening there,
I breathe a sweeter, purer air.

Beside my road small tasks spring up,
Though but to hand the cooling cup,
Speak the true word of hearty cheer,
Tell the lone soul that God is near.

Beat on, my heart; grow thou not old!
And, when thy pulses all are told,
Let me, though working, loving still,
Kneel as I meet my Father's will.

LOUISA JANE HALL.

TRUTHS universally admitted have been ignored by nine-tenths of mankind.

COLOUR MUSIC.

Considerable interest has been aroused in musical circles and in the Press by the attempt of Mr. A. Wallace Rimington to combine colour with sound. This gentleman recently lectured at St. James's Hall and exhibited his invention. From the 'Daily Chronicle's' report, I gather that the apparatus he uses somewhat resembles an organ, though the mechanism is entirely different. There is a key-board, upon which any music suited to a keyed instrument can be played; but with this difference, that when a note is struck a certain colour simultaneously appears upon a large screen provided for the purpose. The colours assigned to each note are obtained by division of the spectrum of light, which, as is generally known, embodies all colours, the divisions or intervals being so arranged as to cover or correspond with those of the musical scale, their combination or separation, according to the various notes sounded, being effected by ingenious mechanical and optical devices. At the conclusion of the lecture several illustrations of colour music were given. The first piece selected was Chopin's simple prelude in C minor, followed by the same composer's prelude in A major. It was pointed out as a significant fact that good music gave pleasing colour effects. In Wagner's music the gradual change from simplicity to complexity was well shown upon the screen by the formation of elaborate and harmonious colour combinations. So far the 'Daily Chronicle.'

It will be seen that Mr. Rimington has, in a limited and perhaps cumbersome way, imitated an experience with which many of us are familiar. Numerous letters have from time to time appeared—one or two in 'LIGHT'—in which the writers have vividly described their subjective colour impressions in connection with the hearing of certain musical sounds. Beyond suggesting a possible analogy, no definite conclusions have been arrived at, for the simple reason that no two persons are in agreement—a sound that suggests red to one suggesting blue to another, and so on. The fact seems to be that colour suggestion has as many sides as there are individuals susceptible, and is by no means restricted to harmonious sounds. In some very sensitive persons the mind may be said to almost work in colour. If mental arithmetic has to be performed, luminous or coloured figures are seen, geometrical figures, mentally conceived, become coloured spaces, and the names of persons or places have each a colour suggestion peculiar to the individual cogitation. In one interesting case the days of the week had each a distinct colour; if Monday was thought of a bar of white appeared; if Friday, the colour changed to a deep green. I might instance myself too as associating pain with colour—a somewhat unusual phase. To me a certain kind of headache is suggestive of a pale blue haze, while a touch of toothache and a twinge of rheumatism give colour suggestions of yellow and black.

What Mr. Rimington has actually accomplished seems to be not so much the conversion of sound into colour directly as the translation, by mechanical means, of the musical scale into a coloured scale based upon the spectrum. It is like taking a hand-painted photograph as a substitute for the image in natural colours formed in the camera, but as yet never secured upon the exposed plate. Instead of the spectrum, Mr. Rimington might have selected certain symmetrical leaves and flowers, arranged them according to curvature, and by means of his invention given us Form-music, or he could have borrowed from crystallography, and we should have had Crystal-music. It would be extremely interesting if the inventor would reverse his process and translate colour into music on the lines that he has laid down for himself. One wonders how some of those bewitching designs that come to us from Eastern looms *would sound*, and what would be the dominate note of some richly variegated flower, or costly window of stained glass. At present we can only vaguely imagine these things. The misunderstood Keely has, perhaps, come as near as anybody to the realisation of them. We can only wait and hope. Just as all known forces are said to be manifestations of one and the same force, so, perhaps, in the future it will be found that the differentiation of the senses is more imagined than real. That sensibility can be greatly extended, even to the extent of one sense usurping the functions of another, is often shown, and becomes a very marked feature in certain nervous diseases.

Of course there is something to be said from the other side. Max Nordau, in his work on 'Degeneration,' devotes a page or

two to the 'colour-hearing theory,' as he calls it. He writes: 'Sounds are said to awaken sensations of colour in many persons. According to some, this is a gift of specially finely-organised nervous natures; according to others, it is due to an accidental abnormal connection between the optic and acoustic brain-centres by means of nerve filaments. This anatomical explanation is entirely arbitrary, and has not been substantiated by any facts. But "colour-hearing" itself is by no means confirmed. The most complete book hitherto published on this subject, the author of which is the French oculist, Suarez de Mendoza, collects all the available observations on this alleged phenomenon, and deduces from them the following definition: "It is the faculty of associating tones and colours, by which every objective acoustic perception of sufficient intensity, nay, even the memory image of such a perception arouses in certain persons a luminous or non-luminous image, which is always the same for the same letters, the same tone of voice or instrument, and the same intensity or pitch of tone." Suarez well hits the truth when he says "colour-hearing is often a consequence of an association of ideas established in youth . . . and often of a special action of the brain, the particular nature of which is unknown to us, and may have a certain similarity to sense, illusion, and hallucination." For my part, I have no doubt that colour-hearing is always the consequence of association of ideas, the origins of which must remain obscure, because the combination of certain presentations of colour with certain sensations of sound may possibly depend upon the very evanescent perceptions of early childhood, which were not powerful enough to arouse the attention, and have therefore remained undiscerned in consciousness. That it is a question of purely individual associations brought about by the accident of associated ideas, and not of organic co-ordinations depending upon definite abnormal nervous connections, is made very probable by the fact that every colour-hearer ascribes a different colour to the same vowel or instrument. . . . It only remains for us to assume that consciousness, in its deepest substrata, neglects the differentiation of phenomena by the various senses, passes over this perfection, attained very late in organic evolution, and treats impressions only as undifferentiated material for the acquirement of knowledge of the external world without reference to their origin by way of this or that sense. Binet has established this transposition of the senses in hysterical persons. A female patient whose skin was perfectly insensible on one half of her body, took no notice when, unseen by herself, she was pricked by a needle. But at the moment of puncture there arose in her consciousness the image of a black point. Consciousness thus transposed an impression of the nerves of the skin, which, as such, was not perceived, into an impression of the retina of the optic nerve.'

Finally Nordau remarks that it is an old clinical observation that mental decay is often accompanied by colour mysticism, and he cites several cases in support of this statement.

ARTHUR BUTCHER.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.
—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—Africa, Mr. B. Stead, care of Hazell, Ballan and Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Argentine Republic, Sr. Don A. Ugarte, President "Fraternal Society," Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-lez-Liège; Brazil, Sr. Don. A. C. Munhoz, Director de "A Luz," Curitiba; Canada, Captain G. W. Walrond, 198, Lockestreet, Hamilton, Ontario; France, P. G. Leymarie, 1, Rue Chabanaise, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn Middellaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Termano; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torestenson, "Advocate," Christiania; Russia, Mons. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 115, White Post-lane, Manor Park, Essex; or W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne.—Special notice to inquirers and members. The meetings held in connection with the above society at 115, White Post-lane, Manor Park, E., will be closed during June, July, and August.—J. A., Hon. Sec.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

The Value of Spirit Messages.

SIR,—Permit me a line or two in reply to the letter of 'A Neophyte in Spiritualism,' appearing in 'LIGHT' of July 13th. The direct impression upon our minds of messages from spirit friends is a quite frequent occurrence, and to those who can discriminate as to the fact of it being from the spirit world, a truly pleasing, and personally satisfactory form of communion with those who have 'crossed the bar.' It is a form of mediumship that is possessed by those who are spiritually sensitive, and is best unfolded by mental contemplation. It can also be utilised for the receiving of messages for other persons. My own opinion is that there is no 'higher' or 'lower' in mediumship—it is all useful—and each phase has a place, and fills a need.

J. J. MORSE.

The Training College.

SIR,—Let us hope that the earnest appeal made by Mrs. Britten, in your columns, for funds to erect a college or school for the purpose of fitting mediums for public work may result in something practical being done to give effect to this much-needed scheme. If a few men and women, with warm hearts and wise heads, can be secured to form a committee of management, to carry out the plan suggested by Mrs. Britten, there ought to be good prospects for the final success of such a laudable proposal.

JOHN LAMONT.

SIR,—To carry out the grand scheme of Mrs. Britten, and begin a training college for mediums and speakers, I shall be delighted to render any help in my power; it is the world's want—and must be realised. We want qualified speakers, out and in doors; halls and rooms for phenomena. Let us perfect as near as possible all workers by wise and judicious training.

Would £500 justify such a venture for one year tentatively? Then, surely, one hundred £5 notes from one hundred Spiritualists could be had or promised, and to set the ball rolling (if not too late) let me stand for one £5.

28, Loughborough-road, Nottingham. BEVAN HARRIS.
July 15th, 1895.

General Lorrison's Experiences.

SIR,—The most important scientific point raised by the transportation of eggs across the Atlantic, is whether or not the vitality has been destroyed by disintegration.

This is easily proven if General Lorrison will, in the interests of research, place eggs under a mother hen for incubation by the natural process, and also place some in an artificial incubator. I have been told that fowls produced by the artificial incubator were *non-reproductive*—that their vitalising germs were powerless. I do not know if this be true. If it is, it shows that there is something more than warmth conveyed from the mother hen to the eggs.

In connection with spirit transportation, I should be glad to hear if a live chicken could be sent from Brooklyn to General Lorrison by the same 'express.'

I do not agree with 'Truth-seeker' that a transported object in reality 'consists of different matter from that originally possessed, but the same substance.'

The process is not concerned with any other than the original 'substance and matter,' which are one and the same in different degrees of density, just as the invisible vapour is the same substance and matter as the water it is distilled from, and returns to be the same water minus the extraneous earthy matter which might have been mixed with it.

It is all a matter of higher or lower actinic vibration—and this is equally true of the human thought and soul substances.

Rome, July 1st, 1895. M. F. WIGHT.

What is a Convinced Spiritualist?

SIR,—A few words (if you like) in reply to 'Vir.' He asks, 'Who is "we"?' 'We' stands for that large and increasing body of people with whom careful observation and repeated experiments have resulted in their accepting, as the most probable of the various explanations of the phenomena witnessed in the investigation of Spiritualism, that of the agency of disincarnated spirits. It is not claimed that all phenomena must be due to

this, but it is claimed that nothing else has so far been found to account for a great deal of it. I cannot admit that 'materialisations' are regarded as the work of disincarnated intelligences *on no evidence whatever*, and I certainly did not ask if 'Vir' were a person of 'authority.'

'Vir' says he is a convinced Spiritualist, but that word, as commonly understood, means a person who has accepted the hypothesis of disincarnated spirit manifestation, and if there had been one thing to be learned from 'Vir's' letter of June 29th, I should have thought it was that he did not believe this. If 'Vir's' interpretation of the materialisations as witnessed by himself is correct, can he explain why the spirit of the 'honest and straightforward' medium (his dual image 'Vir' calls it) turns into an arch impostor, and announces him or her self as the friend or relative of one of the sitters? I ask because I have seen and heard this, and am open to conviction, and anxious to learn where learning is possible. The particulars as to respective weights of medium and form are old enough to be familiar to all students, and are in no wise 'ignored.' No perfectly satisfactory explanation, however, has yet been found.

BIDSTON.

A Gleam of Hope.

SIR,—Always an attentive and interested reader of 'LIGHT,' last week's issue moves me very much towards you and the cause we have at heart. It is significant to me that you and your predecessors have evinced in a marked degree a resolute fairness, which has never flinched from judicial inquiry, though it may have seemed to you to be as superfluous as it certainly must be distasteful to some of your readers who have made up their minds to what they think is a consequence of Spiritualism.

However that may be, I am sure all of us agree to be within the lines indicated in two paragraphs of the opening page of your paper, in which your discernment connotes the Hebrew brilliancy which called forth your remarks, and led you to insist on an application of universalism which should come home to everybody.

Feeling this, and more which might allure me into controversy concerning what is thought to be an inseparability of Spiritualism and religion, I am glad to find my ideas on that question much better expressed by 'Vir,' in his letter on 'Clairvoyance and Materialisation,' than I could have put them myself; and I pass on to the communication of Mrs. Hardinge Britten.

I, for one, am very much in agreement with these suggestions; and I write in hope that many of us will contribute our mites to support them. Here is a sound practical proposal, and I trust, sir, that you will permit me and other subscribers to place with you contributions which I hope may be required towards promoting Mrs. Hardinge Britten's endeavours that deserve not only pecuniary help, but also what of time and work any of us may be called upon to bestow whenever so desirable an undertaking is set going.

Highfield, Mottingham, Kent.

GILBERT ELLIOT.

Psychic Photography and Mr. Duguid.

SIR,—It is not my province, neither is it my intention, to discuss Mr. Robertson's statements in 'LIGHT,' regarding the 'Cyprian Priestess.' I have already dealt at length with the subject, and there must leave it. But it seems necessary for me to state in addition:—

(1) I know that Mr. Duguid was at one time of his life a photographer, although I could hardly call him now either a 'trained or practised one.'

(2) He is at present a mechanic, and in my judgment an 'unlettered' person. If Mr. Robertson has any evidence to the contrary, it would be satisfactory if he could produce it. He may rest assured that when reasonable evidence is produced tending to show Mr. Duguid's literary capacity on even a *modest* scale, I shall gladly modify my opinion, which has certainly not been lightly arrived at.

(3) Having already fully described in these columns the circumstances under which the two sets of photographs of my son were obtained, and shown how *fraud* or double exposure were impossible, it only remains for me to aver that there is a solid body of evidence existing in Edinburgh going to show Mr. Duguid's absolute *bona fides* in the production of what has been obtained in at least two reliable circles; and therefore I am content to rely on that evidence, rather than speculate, theorise, or make charges regarding prior productions of the

same photograph; and there, I think, we stand on 'firm ground.' At the same time, it will be satisfactory if any of those persons engaged in obtaining prior productions, whether of the 'Cyprian Priestess' or any other personality under Mr. Duguid's mediumship, will detail the circumstances under which these were got, and the tests employed to secure immunity from fraud, or even suspicion. Psychic photographs are abnormal productions, and, as such, should be most carefully supervised.

EDINA.

'The Cyprian Priestess.'

SIR,—In reply to Mr. Kinlay, I ask space for my last word on this matter.

Mr. Kinlay says, 'Until now I have had no reason to doubt his (Mr. Duguid's) mediumship or good faith.'

Now, before any just man would make a statement of this nature, he would be certain that he had good grounds on which to base his insinuation. But upon Mr. Kinlay's own showing, his grounds are merely as follows:—

(1) Mr. Anderson's statement that the 'priestess' had been a Hafed circle personality, under the name 'Lily,' for a quarter of a century.

(2) 'The lady' appears in Kirkcaldy under the name 'Marion,' with a local gentleman.

Anyone who knows Mr. Anderson will accept his word as truth, and further, his statement can be corroborated. Very well. If the lady re-appears in Kirkcaldy under the name 'Marion,' there is nothing in that on which to base any aspersion of Mr. Duguid. It would, however, be interesting to know under what circumstances 'the lady' appeared, and how her name was received, and also by whom.

Mr. Kinlay then gives us 'Act. III., and Last.' 'She' again turns up in London—assumedly original—in 'The Veil Lifted' as a full-blown 'Cyprian Priestess'!

Mr. Kinlay will, perhaps, pardon me for saying that his 'Act III. and Last' is not true. There is no mention in 'The Veil Lifted' of a 'Cyprian Priestess.' The picture is there, and an allusion as to how it was got (on page 92), and that is all. But even if she had been called the 'Cyprian Priestess' in 'The Veil Lifted,' what then? Do not spirits often refrain from giving their real names for a time?

And supposing that Mr. Duguid did not inform his patrons that 'the lady' was an old circle acquaintance, I do not see that that is any ground for doubting his mediumship or good faith; neither would be the establishment of the theory that the lady is not a personality, and this is far from being proved.

In conclusion, I desire to remind Mr. Kinlay that it is no light matter to wound the feelings of anyone, far less to lightly cast reflections upon the character of one who is respected by all who know him, and whose honesty is, as 'Edina' says, unimpeached.

J. S. HILL.

SIR,—In to-day's 'LIGHT' Mr. David Robertson, of Kirkcaldy, refers to a test psychic photograph mentioned in 'The Veil Lifted,' and denies the correctness of my statement, that 'There was no picture in existence from which the photograph could have been copied.' That statement, I repeat, is literally true. What Mr. D. Robertson calls indefinite drapery is the representation of the nightdress which the mother put on the child before he passed away. She recognised it by the peculiar frill round the neck. I knew nothing about that till after I got the photograph. I obtained it on one of my own plates while Mr. D. Duguid was sitting near the child's mother; the father was in the dark room with me, and witnessed the placing of the plate in the slide, and its subsequent development.

Mr. D. Robertson complains that I did not reply to questions he printed in 'LIGHT,' and because I did not reply he brings 'railing accusations' against Mr. D. Duguid.

To correct every misconception, and answer every groundless insinuation, is a task I have neither time nor inclination to undertake.

July 13th, 1895.

ANDREW GLENDINNING.

[This letter closes the correspondence.—Ed. 'LIGHT.']

Julia's Communications.

SIR,—In the April number of 'Borderland' appear further statements, written automatically by the hand of Mr. Stead, relating to 'Life on the Other Side,' purporting to be from a discarnate spirit known as Julia. There also appears over the signature of 'Lex' a criticism, and a reply thereto, wherein the

writer takes exception to the very commonplace utterances and lack of information thus given.

Now, although definite statements as to the Divinity of Christ, the possibility of meeting the great ones of former ages, information relating to heaven, hell, and judgment, together with the solution of occult astronomical problems (these being the subjects upon which 'Lex' states he would have given a reliable report had he 'shuffled off this mortal coil'), would have been profoundly interesting; yet I submit that 'Letters from Julia' would have caused greater interest and satisfaction if there had been more of detail, with a plain description of the life led by the denizens of the next world.

In a previous communication from the same intelligence, appearing in the January number of 'Borderland,' Julia, after stating that, in the company of a guide, she made a journey to another world, meeting there friends who had gone before, merely describes it as being 'a pleasant place to the view, having a sweet air, with a sense of restful peace'—only that, and nothing more, and concludes by saying, 'The note I remember, the details I will not enter upon.'

Surely, here would have been a grand opportunity for an intelligence who, like Julia, has inhabited the world of spirits for upwards of three years, and therefore, it is presumable, must have acquired a certain amount of spiritual knowledge, to have given to those thirsting for the information a simple statement of facts relating to subjects of the greatest possible interest.

If disembodied spirits be permitted to communicate with people in this world at all, it seems unreasonable to suppose that they would be debarred from explaining, in terms suited to our mundane intelligence, matters closely connected with the dwellers in the 'Summerland,' or the spheres in which they are located.

Would a description of their habitations, communities, manners, customs, laws, and occupations, the mode of communicating with each other, whether by vocal utterance, signs, or telepathy, be an impossibility?

In the literature of the movement, frequent mention is made of the work performed by the spirits in their homes, but we are not clearly instructed as to the nature of this work.

Now the greater portion of our life on this planet is devoted to acquiring or endeavouring to acquire and to utilising the necessities as well as the luxuries required for sustaining life; but as these methods do not obtain in the world of spirits, how intensely interesting would be a clear account of the way in which dwellers therein pass their time!

In short, an explanation of matters in connection with the above and many other kindred subjects, given in the same way in which, as one of your contributors jestingly remarks, 'a traveller would describe his journey through Japan,' would have gone further towards enabling us to accept the evidence of Julia than an exposition of the recondite subjects suggested by 'Lex.'

Cape of Good Hope.

ALFRED H. RICKETTS.

June 22nd, 1895.

Mr. John Slater's Departure.

SIR,—Permit me to say, in general response to numerous inquiries from London and the provinces, that Mr. John Slater sailed from Liverpool, for New York, on Wednesday, the 17th inst. But hundreds will be delighted to know that he will return to this country early in the ensuing October, concerning which I will, with your permission, sir, make due announcement in your columns.

Florence House, Osnaburgh-street,
Regent's Park, N.W.

J. J. MORSE.

SOCIETY WORK.

23, DEVONSHIRE-ROAD, FOREST HILL.—The above rooms will be re-opened on Sunday, September 1st, when the controls of Mrs. Bliss will give an address and clairvoyance.—J. B., Sec.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—On Sunday last Miss Marsh's guide, 'Sunshine,' gave clairvoyant descriptions, which were recognised in nearly every instance. The usual meeting will be held next Sunday evening, when Mr. Preyss will speak.—E. FLINT, Sec.

ST. JOHN'S HALL, CARDIFF.—On Sunday last Mr. Williams conducted the service, giving an address based upon some 'Notes' from the columns of 'LIGHT.' On 21st and 28th inst. Mrs. Ellen Green will give trance addresses and clairvoyant descriptions at 11 a.m. and 6.30 p.m.—E. A.

SPIRITUAL HALL, 111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last, in the absence of Mr. Challis, Mrs. Mason's

controls gave very successful clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Payne; Tuesday, at 8 p.m., séance, Mrs. Mason. Inquirers welcome.—J. H. B., Hon. Sec.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday last Mr. Long's guides 'Wilson' and 'Tim' occupied the time with addresses dealing with spiritual communion. Next Sunday evening Mr. Long's guide Irish 'Tim' will give an address entitled 'How to Die, by One who is Dead,' at 6.30 p.m.—CHAS. M. PAYNE, Hon. Sec.

HANLEY.—On Sunday last Mr. W. J. Colville gave three inspirational addresses and poems, and another on Monday, the 15th inst. The subjects on all four occasions were chosen by the audiences, which were large and enthusiastic. On Sunday next, Mr. W. J. Colville will speak at Daulby Hall, Liverpool, at 2.30 and 6.30 p.m., and on Monday, at 8 p.m.—P.

WINCHESTER HALL, HIGH-STREET, PECKHAM.—On Sunday and Thursday last, public séances were held, many convincing tests being obtained. On Monday a lecture was given by Mr. Dale on 'The Superiority of Spiritualism Compared with Orthodoxy.' It was listened to by an appreciative audience; and the questions asked at the close were satisfactorily answered. Good discussion. A somewhat similar programme will be carried out on Sunday, Monday, and Thursday next.—H. E. B., Hon. Sec.

NORTH LONDON SPIRITUALISTS' SOCIETY, FINSBURY PARK.—OPEN-AIR WORK.—Mr. Jones spoke upon 'Mediumship,' followed by Mr. Mason, of Burnley, who gave a manly testimony in favour of Spiritualism in general, and of the Lyceum movement in particular. The success of these meetings varies, and depends upon the conditions afforded. Friends in sympathy present, and standing around and near to the speakers, make conditions favourable. Victoria Park, near fountain, at 3 p.m. Mr. A. M. Rodger requests the help of all who can be there next Sunday.—T. B.

CHEPSTOW HALL, HIGH-STREET, PECKHAM.—LONDON DISTRICT COUNCIL.—On Sunday last our platform was occupied by Mr. Wyndoe, who gave us a stirring address on the 'Organisation of Societies,' which was well received. We are progressing most favourably regarding the attendances at our meetings, and are finding most earnest and hearty workers among the friends. On Sunday next our platform is to be taken by Mr. J. J. Vango, when all friends and supporters are requested to attend. Special Notice.—Members of the Peckham Society of Spiritualists are particularly requested to attend the meeting after the service to consider important business.—J. C. JONES, Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday last Mr. Brenchley gave an excellent address to children, which was highly appreciated. Mrs. Brenchley followed with clairvoyant delineations, nearly all of which were recognised. On Sunday next Mr. Hardingham will occupy our platform. Our Friday evening meetings will be discontinued until the first Friday in October. We are desirous of building a large hall to seat 1,000 persons, and have started a fund for that purpose, and are most anxious to receive subscriptions. All amounts will be thankfully acknowledged. Friends will please remember that our annual outing to Epping Forest will take place on Saturday, August 31st. Tickets there and back, by brakes, 2s. 6d. each, including tea. Early application necessary.—T. MACCALLUM, Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mrs. E. W. Wallis (of Manchester) occupied the platform here on Sunday evening last, and delivered an address on 'The Signs of the Times in the Light of Spiritualism.' Mr. W. T. Cooper, the vice-president, occupied the chair. The address was of a high order of excellence, both as to matter and manner, and dealt with the gradual solution of the old ideas concerning the nature and destiny of man by the tide of new thought that is perpetually flowing into the mentality of the race. The work of Spiritualism as one of the factors in the coming reform was ably indicated. Many of the sentiments uttered by Mrs. Wallis were of an epigrammatic point and polish, and regret is felt that they could not be preserved for the edification of a larger circle than that present at the Cavendish Rooms on Sunday evening. The discourse was followed by clairvoyant descriptions, and here again the high quality of Mrs. Wallis' mediumship was apparent. The delineations were well-defined and categorical, and the rapidity with which they were given contributed to the favourable impression made. The musical arrangements, which are in charge of Mr. Sutton, deserve a word of commendation, being of a superior character. The importance of this part of the service is being increasingly recognised, and a continuous improvement is manifested. Next Sunday Mrs. E. W. Wallis will again be present, the subject of her discourse being, 'Social States in Spirit Life,' followed by clairvoyant delineations.—G.

THE CONDUCT OF CIRCLES.—We have, in a convenient form, suitable for enclosure in letters or for distribution at public meetings, 'M.A. (Oxon.'s) 'Advice to Inquirers, for the Conduct of Circles.' We shall be pleased to supply copies free to all friends who will undertake to make good use of them. The only charge will be for postage—25, ½d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d., &c.