

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

We, of course, notice with very great regret that the current number of 'Borderland' is the last for the present: but our regret is tempered by four emphatic statements:— that Mr. Stead has not cooled in his faith; that he believes in the great truth more than ever; that he drops the office of recorder in order to prosecute more vigorously the vocation of experimenter, and that he strongly hopes to resume the publication of 'Borderland' after a year or two.

This last number, for the present, however, is a cruel kindness, showing us how much we are losing. It is full of good things, including Letters from 'Julia,' excellent Articles on Tennyson, Socrates and Mrs. Browning, a keen survey of the four years of 'Borderland' by Miss X., an account of a visit to Mrs. Piper, of whom much is to be heard this season, we believe, and a host of other Articles and Notes covering wide and varied fields.

We are glad to see Mr. Silas Hocking put into the pillory for his very silly references to Spiritualism in 'The Temple Magazine' which, as Mr. Stead remarks, only show how much Mr. Hocking has to learn.

How is it that when newspaper reporters try their hands at a meeting of Spiritualists they almost invariably drop into the style of the circus clown, and don the cap and bells? A writer in 'The Birmingham Weekly Mercury' is the latest awful example. Professing to report a late meeting in that town, and referring to Mrs. Place's clairvoyant descriptions of spirit people, the poor man concludes thus;—

One or two received messages, which they professed to understand, and a late station master was said to be among the spirit-throng, perhaps to assist in taking tickets at the door. At last all was over, and the audience went home, without a thought of the poor homeless spirits, unable to pay for a night's lodging. Alas! for the selfishness of mankind; aye, even of the very pick of mankind, as represented by the Spiritualists. For all departed without any thought for the spirits of Uncle Tom or Auntie Hannah, or Grandfather Dick, which had come long distances, at considerable inconvenience, in order to be present at the meeting. No refreshments either, no ante room to wait in until they were required, no escape from the votes of thanks, the chairman's long speeches, and the lecture, with its square yards of quotation, all of which, though excellent of their kind, must have been dull and stale to disembodied spirits. I felt sorry for the poor ghosts, turning out on a foggy night without overcoats, without a cosy hearth to welcome them. And as I thought upon this, my spirits fell.

What miserable nonsense it is! It might pass muster if the writer's object was to ridicule altogether the belief in spiritual beings. But probably these thin wits have no

object. They only want to be funny. But what a subject for such pitiful clowning! It is, however, a fair specimen of much of the stuff which does duty for reporting or criticism in relation to this great subject.

We are glad to see the 'Humane Science Lectures' in book form. The four, in this handy little volume, are: 'The need of a rational and humane Science,' by Edward Carpenter; 'The humane study of Natural History,' by J. A. Thomson, M.A.; 'The treatment of prisoners,' by Rev. W. D. Morrison; 'Suggestion: its place in medicine and Scientific Research,' by Dr. J. Milne Bramwell; with an Appendix containing, we regret to say, only a brief summary of Peter Krapotkin's remarkable lecture on 'Natural Selection and Mutual Aid.'

We have already referred to some of these original and thoughtful Addresses, and will content ourselves with commending them to all who understand or who want to understand what 'Humane Science' is. The book is published by George Bell and Sons.

Writing in 'The Philosophical Journal,' Mr. J. S. Loveland rather sharply calls to order the Spiritualists who rely upon phenomena, and who appeal to these as facts and demonstrations, and cite them as 'foundations.'

'Foundations!' (he cries); 'what kind of a "foundation" have you laid? One that needs a perpetual relaying. You never get over laying your so-called foundation. You never build any structure thereon. Men and women, who claim to have known Spiritualism to be a fact for thirty and more years, are still chasing show phenomena. For what? Can they get beyond knowledge? Why don't they build, if they know the spirit character of their foundation? Well, there have been many efforts made in the form of societies and associations to build, but the foundation has been like a mass of cobblestones, and their structure has fallen in the very process of erection. And so will all others attempted in the same way.'

What, then, is the matter? Briefly stated, what is the matter is this, according to Mr. Loveland. We have not sufficiently gone behind phenomena, to their sources and meaning. The real 'foundation' can only be the spirit-world itself, with its desires and intentions. Mr. Loveland says;—

The grand defects of the phenomenologists is that they almost entirely ignore one of the essential elements of what they term a fact. They ignore the great purpose of the Spirit Heavens in the new dispensation. Because the slums of spirit life pour their influences upon crude, uncultured mediumship, and play antics with furniture, murder Irish and Indian, degrade their mediums with tobacco and whisky, and talk great swelling words of bombastic ignorance. they ignore the great fact that exalted minds in the 'Circle of the Higher Harmonies' have purposed this movement to revolutionise the despotic and unrighteous conditions of modern civilisation, establish justice and bring in the rule of brotherhood and harmony. This potent, moral purpose is the inspiration of the highest heaven; and is, therefore, the most potent element in the great fact of Spiritualism.

This is all very well, but we find it difficult to gather whether Mr. Loveland wants us to believe that the 'higher

minds in "The Circle of the Higher Harmonies" have arranged for the employment of the spirits from 'the slums.' Nobody will question the purpose of 'The Circle of the Higher Harmonies,' and everybody will wish them success; but we do not see that this touches the question of the validity and utility of the 'antics with furniture, &c.'

It may be unspiritual, on our part, but we confess to a tendency to put very high value indeed upon phenomena which, here and there, it appears to be the fashion to run down. We 'call nothing "common or unclean."'

'The Lady's Walk,' by Mrs. Oliphant (Methuen and Co.) is a story with a decidedly unconventional ending. The heroine does not marry the hero, but graciously accepts an extremely handsome present from him—a home; and goes on keeping it for her people. 'The Lady's Walk' is a walk in which the footsteps of an ancestor of the heroine are always heard—except when death is near. It is a prettily-told story, but with the inevitable ghastly horror in it.

A story, entitled 'The ship's doctor,' is added,—deftly enough written, but with a rather foolish ending. A rejected lover bolts from the lady, in an agony of distress, and with the announcement that he is going to Greenland as doctor in the *Pretty Peggy*, a whaling boat. The lady is wretched; and when, long after, the *Pretty Peggy* is signalled as returning, she is there, but is crushed with the news that the ship doctor is dead. 'Sightless, open-eyed, and miserable,' she staggers home, only to fall into Willie's arms. The young rogue had not gone in the *Pretty Peggy* after all, but had comfortably settled 'very advantageously' in an inland town. And the almost tragedy ends in a thin joke—and a wedding. The price of the book is 6s. It would have done very well at 6d. But, then, as we have said before to-day, these stories are rather wasted on us.

Who wrote this? It matters not. What a message from the great Over-soul it is: and how palpably true during the late enchanting days!

A haze on the far horizon,
An infinite, tender sky,
And ripe, rich tints in the cornfield,
And wild geese, sailing high,
And all over upland and lowland
The charm of the golden-rod,—
Some of us call it autumn;
But others call it God.

LONDON SPIRITUALIST ALLIANCE.

A Meeting of Members, Associates, and friends of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on *Friday next, November 12th*, when Mr. F. W. Thurstan, M.A., has kindly consented to give an Address on the very interesting subject, 'The Sense of Inner Companionship.'

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1898.

BRITISH PHRENOLOGICAL ASSOCIATION.—The annual conference of this association will be held at Essex Hall, Essex-street, Strand, London, W.C., on Tuesday, November 9th. The conference is not confined to members, but is open to all phrenologists who apply for programme and card to the hon. sec., 64, Chancery-lane. A public meeting will be held at 7.30 p.m.; admission free. The programme will consist of addresses, public character-delineations, lime-light illustrations, &c.

LONDON (ELEPHANT AND CASTLE).—'LIGHT' is kept on sale by Mr. Wirbatz, 18, New Kent-road, S.E.

SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF
W. STANTON MOSES.

THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stainton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.]

No. LXXII.

MARCH 29TH, 1874.

We were talking much of that materialisation last night. Can you tell me about it?

It was doubtless a great proof of power. The spirits concerned derived help from many sources. And they were successful in their endeavours.

It was a case of materialisation?

We have not before witnessed one so complete. Such are rare, as we have told you. And the conditions are precarious.

Can you tell me how it is done?

The process would not be intelligible to you. It is done by attracting magnetically that which is given off by the circle and holding it temporarily in contact with the spirit body, so as to form a temporary envelope. Your ideas of matter and spirit hamper you there. The spirit body, in such spirits as readily materialise the form, is in a state but little advanced from that which is perceptible to your senses. You are aware that a spirit body, without any materialisation, is perceptible to you when in contact with you. It is sufficiently material to be perceptible to you, to cause a sensation of contiguity, and to draw from your body vitality, causing that part to feel cold. This is not the case, except in those spirits who are nearest to the material plane. Such readily attract to themselves particles of the human organism, and hold them magnetically in contact with the spirit body. Then ensues what you call materialisation. The body is rarely completely formed; only such parts as are necessary being materialised. And when we have seen the face materialised, it has been the face only. We derive this information from those who were with you on the occasion. We ourselves know very little of the question.

Then a spirit can appear with only a head and bust, for instance; or with an arm or a leg?

Such might be, just as you might cover one part of your body only. But it is rare, and we did not think that in your country such was ever done. It will become more frequent now that they have overcome the first difficulties.

It is a tremendous fact. I saw the lungs working and heard the heart beating.

It may well be. In such a case it would be.

Now about the clothes. Can they be materialised too?

It might be so. It is frequently the case; as you have seen. This you cannot understand until you revise all your ideas about matter. Wait with patience, and you will know all. But the time is not yet.

I certainly do not know much yet.

We believe that the spirits who do this are working under the direction of exalted intelligences who strive to

bring home the truth to some who cannot take it save through this grosser medium. It will be long before the experiment is perfected.

Can you tell me why that particular spirit took so much from me and 'John King' so little?

The medium was deriving very much of her power from you, and for that reason was in close rapport with you, and would not be retarded by your nearness. In the other cases there was no rapport nor did we allow you to be used in any way. Hence the difference.

Could the materialisation take place if I were in the cabinet?

We are not able to say. It might be, but the Chief would not permit the experiment.

Might I have gone into the cabinet to see the medium?

No harm would have ensued. A strange circle does not seem to affect Miss ——. The spirits who control her are on a plane so near your own that they are not sensitive to the influence.

A spirit becomes more sensitive, then, as it progresses. We were talking much last evening, and Mr. —— was much struck with the ideas of God and the progress of the spirit which you have given me. I want to know more of the onward journey of the spirit?

We can add little to what we have said, save in the way of explanation. You know well that the whole existence of spirit is steadily progressive or retrogressive. The spirit incarnated in your world settles for itself its position after it has been freed from the body. According as it has been good or evil it rises to a higher or gravitates to a lower sphere, or to a higher or lower state in the sphere for which it is fitted. When the place is settled it comes to pass that those who are entrusted with the mission educate it and purge away false notions and lead it to ponder on former sins, and so to desire to remedy their consequences. This is the first step in progress. The purification continues until the spirit has been so far cleansed as to rise into a higher state, and then again the process is continued until the spheres of purification are passed and the spirit, refined and purified, rises into the spheres of education. There, further knowledge is instilled; the soul is refined and made fit to shake off still more of the material and to undergo a further process of sublimation. And this continues until the material is entirely purged away, and the spirit is fitted to enter the spheres of contemplation. Then we lose sight of it.

You do not know what becomes of it then? Does it lose identity?

We do not know. It would naturally lose very much of that individuality which you associate with independent existence. It would lose the form which you associate with personality, and the spirit would be proportionately developed until it was fitted to approach to the very Centre of Light and Knowledge. Then indeed it might be that individual existence would be for ever merged in the Great Centre of Life. We know not, nor may we pry into such mysteries. What the Great Father has in store for His children as the final consummation of their bliss we know not. We only know that ceaseless progress nearer and nearer to Him may assimilate the soaring spirit more and more to His nature until it becomes verily and indeed a son of God, pure as He is pure, stainless as His own immaculate nature, yea, perfect with some measure of His own infinite perfection. This is our vision of glory—assimilation to the Divine; growth in knowledge and in grace; approach nearer and yet nearer to the Essence of Created Light.

Great Father, make Thy blind children see, as they may bear it, the lot that Thy love prepares for them. May they know, as they can understand, what is the measure of

the fulness of Angelic bliss. But in Thine own time, Great God, and as their feeble eyes can bear the light.

Ah, friend, ye know not, nor can ye know. Ye sadly need patience and trust. We can guide you if you will. We will guide you as we may. But you have much both to learn and to unlearn.

Yes, surely. Then that universal doctrine of all the profoundest mystics—absorption into Godhead—may be true.

We say not so. Such terms are the crude mutterings of human ignorance, and are but cloaks to conceal it. Be content to grow in wisdom and as you grow you shall also know.

Then as to the spirit that grows worse instead of better—what of it?

We have told you before. The downward course is correspondent. The spirit that has developed the bodily tastes and neglected the spiritual, grows more and more earthly; the guardians are less and less able to approach it, and it gravitates further and further from light. We have said that there are six spheres below this earth, though we have never penetrated below the fourth. Below that are the miserable abandoned spirits who sink down deeper and deeper, who become unable to rise, and who gradually lose their personality, even as the purified when they near the presence of the Supreme. Such undergo what your sacred records name the Second Death. They do not emerge from the hell which they have created. They are lost.

Is there a Devil then in whom they merge as there is a God in the other direction?

We know not; they are all devils, and are not permitted again to return and trouble us, though their magnetic influence reaches those who are less debased than they, and drives them deeper into misery. They are terribly accursed, and in the end they die the final death. They never reach your earth again.

But Spirit cannot be annihilated. Is it re-incarnated?

We know not. It may be possibly, in a low form of existence. But we cannot tell you of this.

You have done more than is wise. Cease now. Farewell, and may the Supreme guard us and you.

+RECTOR.

DOCTOR, THE TEACHER.

PRUDENS.

THE CHRISTIAN FELLOWSHIP.

This movement, which is also known as the 'Christian Kingdom Society,' makes very little noise, but it has been working steadily since December, 1885, and is exerting a quiet influence for good. It was formed for the specific purpose of inculcating the duty and extending the practice of loyalty to the spirit of the moral teaching of the Gospels—the golden rule of Jesus—to the affairs and relationships of life. It makes no provision for the holding of religious services or the teaching of theology, believing that those important needs are fully provided for, but it confines and concentrates its attention upon the moral and social duties of Christians—a field in which there is still much need for labour.

Two thousand four hundred and thirty men and women have joined the society without public meeting or sensationalism of any kind, the only condition of membership being 'an undertaking to endeavour in all things to be loyal to the dictates of conscience as followers of Christ.' One aim of the society is to develop the sociable instincts, and to promote a feeling of good fellowship among people of all classes. Members are encouraged to meet at one another's houses, on the lines of the American Neighbourly Clubs, for healthy recreation and for free interchange of opinion on moral and social questions, but all theological subjects are excluded. People living in thinly populated districts would find the society very helpful as a means of keeping them acquainted with what is being done by various useful movements.

The secretary, the Rev. Alexander H. Smith, M.A., St. Leonard's, St. John's-road, Penge, S.E., will be glad to forward leaflets on application.

CHRIST'S RESURRECTION BODY.

In 'LIGHT,' of October 23rd, there appeared a letter from 'Castleacre' concerning certain difficulties with regard to the resurrection of our Lord. If I may be allowed, I should like to say that I cannot see the force of the argument that our Lord's resurrection is a proof of the resurrection of *our mortal body*. We may believe in the resurrection of the dead, without believing that we shall dwell again in this 'worn and discarded body.' I do not know that the Church of England insists upon such a belief, and though individuals have taught this view, the subject is not often touched upon in the pulpit.

We know that our Lord's own teaching about His resurrection was, that 'this Temple' should be raised in three days. It seems clear from Scripture, that the very same Temple of His body in which He then lived was raised—that it was not possible for Him to 'see corruption.' It does not follow from this that we should believe in the resurrection of this our mortal body, but of *a* body (1 Cor. xv., 38)—a spiritual body, such as our Lord's may have changed into at His ascension. Are we not told that 'we shall be like Him' (1 John iii. 2)? It seems strange that the grand fact of our Lord's ascension should so seldom be quoted as an earnest of our own future life, while the argument of His resurrection is constantly brought up. It fails to satisfy many of us from the very fact that it is 'this Temple' in His case that was raised; but surely this fact is not harder to believe than His transfiguration and ascension. This subject is so tremendous and unspeakably important that I dare not try to go further into it now. I hope many others are writing, and that there may be agreement and unity of thought on the whole.

E.C.B.

Perhaps you will allow me to say a few words in reply to the letter from your correspondent, 'Castleacre.' I am myself a member of the Church of England, not because I consider that body to be an infallible exponent of spiritual truth, but because it is broad enough to tolerate various shades of opinion, and elastic enough to allow its members to pass, without disloyalty, through many stages of spiritual growth.

I have read with intense interest every word which has appeared in 'LIGHT' regarding the investigations which are being made by Colonel de Rochas and others concerning the human double, or, as I prefer to call it, 'Man's ethereal body,' and I think your correspondent's difficulty is that he fails to apprehend that this 'human double,' interpenetrating as it does every atom of the mortal body, *is* the real body, the body of continuance.

We gather from the experiments of Colonel de Rochas that under certain conditions these ethereal bodies, or doubles, can emerge from the body of an unconscious medium, and make use of her sensibility, energy, and intelligence. From the same authority we learn that these phantoms, which hold the character and intelligence, have been observed by sensitives to leave the body at the moment of death.

The 'resurrection of the body,' in its old sense, belongs to a period when science hardly existed. To that day the human spirit seemed merely an intangible vapour—a breath of air. Now we read that these doubles, though appearing merely as luminous phantoms, have a substantiality of their own, and occupy the same amount of space after death as did the body they informed and vivified. The body, which seemed so solid to an older world, is now known to be in a state of incessant flux and change, incapable, it would seem, of conveying any consistent impression of the result of life's energy and effort. Which, then, is, or rather will be, the resurrection body—that which has and holds all that is worth preserving in human nature—or the changing, transitory, decaying, mortal part, only framed to supply the temporary needs of a temporary state of being? Surely Christ rose from the dead in His glorified body, His real body?

Again and again the glorious spirit which informed His mortal body showed itself to His nearest disciples before, as well as after, His resurrection, when His pure spirit rose, just sufficiently materialised at first to secure the recognition of His followers.

Colonel de Rochas tells us that his experiments have convinced him 'that man is composed during life of a spirit, the nature of which we are unable to determine, of a body composed of flesh and blood, and also of a fluidic body, which the ancients called the soul, whose function it is to convey to the body the orders of the spirit and to the spirit the sensations of the body.'

It was this spirit which Christ came to earth either to awaken, to originate, or to illuminate; the spirit of Divine Love, the spirit of Altruism, the spirit that transformed the world.

Christ died for us in the truest sense when in the garden and on the Cross His consciousness plumbed the lowest depths of loneliness that any human soul can ever reach.

In the grave He slept, the beautiful peaceful sleep which death may bring to us all, if the fluidic soul immortalised by the energising spirit be ready to waken when the morning comes and the shadows flee away.

M.L.H.

The perplexity in which your correspondent 'Castleacre' now finds himself, may, I think, be escaped from by the admission that the New Testament narrative lends itself to more than one interpretation of events, and that the Church of England is not infallible.

Some passages in the Gospel suggest that Jesus rose from the grave with His physical body, while others favour the supposition that He appeared after death as a spirit; and as we incline to the one view or the other, so does our difficulty increase or diminish.

'Castleacre' says he has been brought up in the orthodox faith, which has taught him that the resurrection of the body of Jesus is an earnest of his own future resuscitation. Very many clergymen, however, have ceased to teach the resurrection of the body; so, either the belief in a future life is departing, or new views are gaining ground.

With the solitary exception that the tomb is stated to have been found empty on the third day, there is but little to support the opinion that Jesus rose in His human body. Had He done so, why should Mary have failed to recognise Him and have mistaken Him for the gardener? Why, also, should He have forbidden her to touch Him? His sudden appearance in a room with closed doors, and His sudden vanishings, are consistent only with the theory of His spirit form. It is also perfectly consistent with this theory that Jesus should have exhibited His wounds to Thomas, because we know that spirits are able to assume diverse appearances for the sake of recognition or disguise. The observation also that 'a spirit hath not flesh and bones as ye see Me have' is not altogether a stumbling block, for it is known that spirits sometimes fail to realise at first the precise nature of the change through which they have passed. Or it may have been that Thomas's conception of a spirit was entirely erroneous, and that Jesus spoke as is related in the hope of convincing him of the reality and tangibility of spirit people.

There of course remains the question as to what became of the physical body of Jesus. We simply cannot say. It was anticipated (Matthew xxvii. 64) that His friends might remove it secretly, and those who loved Him may have done so, fearing that confidence in His Divine mission would waver should the grave not be found empty on the third day. I fear your correspondent will not find this very helpful, but, after all, what does it matter? Our belief in a future life rests upon present-day facts, and not upon past history.

Such a letter as that by 'Castleacre' proves the need experienced by many for something clear and definite upon the subject, and this need Spiritualism only can supply. In our glad hands we hold the proof of man's survival of death, and in face of the constant communication with those whose earthly remains are resolved to dust, the supposition that they can ever again use or require the same seems utterly untenable.

'BIDSTON.'

My excuse for venturing to express an opinion on a question of such serious importance as that raised by 'Castleacre' is that I have shared your correspondent's perplexity and that the conclusions to which I have been led have not been hastily formed; they are the result of much thought and patient waiting, through upwards of fifteen years, during which I have learnt by experience the value of the precept: 'He that believeth shall not make haste.' It is difficult to deal with all the points in your correspondent's letter in the space of a column, and I must apologise if brevity gives an appearance of dogmatism to my statements; that is the last thing I would wish, being very conscious that what light has reached me is very partial, and that my beliefs may after all be but an approximation to the truth which is greater than they.

Spiritualism undoubtedly teaches that there will be no physical resuscitation of the flesh, which at death we leave for ever, but

I did not learn this first from this source. Long before I studied Spiritualism the revelation of this fact reached me, and when afterwards I met with it again in the writings of F. D. Maurice ('Theological Essays') it was with the glad recognition of a truth which had already made itself partially known to me. He it was who helped me to see how deeply imbued is St. Paul's teaching with belief in the spiritual character of the resurrection body, which shall be ours when our 'earthly tabernacle is dissolved.' (2 Cor. v. 1, &c.) This subject is too large to be thoroughly gone into now, but I would ask 'Castleacre' to read again 1 Cor. xv., and to consider whether St. Paul could have meant to refer to the mere accident of burial in the earth, when, in answer to the question, 'With what body do they come?' he replied; 'Thou sowest not that body which shall be but bare grain.' I take it, that he meant that our present state is the seed time, that within the husk of flesh now lies the potentiality of the spirit body which will spring forth when the husk decays and be truly our own body, related to this fleshly seed as the plant is to the grain.

But I must pass on. If we do not require again our fleshly bodies, and if our resurrection is wholly *from* flesh to spirit, and not of flesh at all, how was it with Christ? Was His experience different from ours? and if so, why, and to what extent? These are questions to which I have very gradually found an answer, which is to me satisfactory. That the grave was empty on the third day I cannot doubt, accepting as I do the Gospel records as authentic accounts of trustworthy witnesses. It is to me evident that the writers of the four Gospels and of the Acts were convinced that the flesh of the Lord Jesus 'saw no corruption,' and that in His earthly body He had talked and eaten with them. If they could be mistaken on such a point as this they could not be reliable witnesses to the life of Christ. As I had very good reasons for believing in the reliability of their testimony on the whole it was reasonable also to accept it in this particular also. So I waited, holding to the two facts which I could not as yet see how to reconcile, *i.e.*, to the belief that we rise in spirit bodies at death—not in fleshly bodies at some distant day—and that Christ rose in the flesh on the third day after His death. Further light came to me from various sources, one of the chief being spiritualist teachings. I learnt to recognise the large control that spirits have over matter, and that if such apparently abnormal phenomena as dematerialisations occur now and are used to prove the supremacy of spirit over matter, then there is nothing at all out of harmony with the unity of nature in the physical resurrection of Christ; that too was an abnormal event, which He accomplished for a purpose akin to that which dematerialisation fulfils, only of yet greater importance and with vaster issues. It seems to me perfectly harmonious and, from the Spiritualist point of view, quite natural, that He should have had complete control over the matter of His physical body to preserve it from decay, that He should have re-assumed it temporarily, for the sake of convincing sense-bound souls of the reality of His continued personal life, and that He should then gradually, through the forty days on earth, have suffered it to be dematerialised by withdrawing from it that vivifying power which resided in His spiritual body.

If this surmise is at all correct, the body with which Christ passed into His glory was no longer a body of flesh. ('Flesh and blood cannot inherit the Kingdom of God.' 1 Corinthians xv. 50.) This throws some light on what at first greatly puzzled me, *viz.*, the fact that those who communicated with Stainton Moses asserted that Christ's physical body was not raised from the grave. It seems possible that the Apostles knew the facts about this better than those who had already passed out of earthly conditions, for in the flesh He did not enter their sphere; for them and in relation to their faculties His resurrection was only in the spiritual body. His temporary re-appearance in fleshly clothing during the brief period of forty days was of account only to those who would not otherwise have been convinced of His risen life.

During the forty days He was ascending,* as His own words testify (St. John xx. 17, 'I ascend,' not 'I shall ascend'), and when the liberation from all fleshly elements (called 'sensory ducts' in automatic writings) was completed, He allowed His disciples to have that vision which vividly presented the fact of His completed ascension into that heavenly state in which He now lives as the source of light and power to all who are in communion with Him. H.A.D.

* Mr. Haddock tells us that the medium 'Emma,' when in a trance, said she was 'higher up.' See 'Somnolism and Psychism,' by J. H. Haddock, p. 192.

THE ANTI-SPIRITUALIST CRUSADE IN AMERICA.

Mrs. Hardinge Britten asks us to publish some of the most salient points of a long letter which she has received from her 'highly-valued friend,' Dr. Fred L. Willis, who some years ago was expelled from Harvard College for being a medium, and who is now a much-honoured practising physician. We have pleasure in complying with Mrs. Britten's request. Dr. Willis says:—

You will see by the heading of this letter that I have been appointed to the charge of the Foreign Correspondence relating to our coming Semi-Centennial Celebration of the Advent of Modern Spiritualism next June, at Rochester, which may be fitly termed the cradle of the movement.

You have doubtless seen in our papers the reports of the 'National Anti-Spiritualist Convention,' recently held at Anderson, Ind. There is no question but that we have entered upon a lively conflict; and that movement at Anderson was the forerunner of a general bombardment from our opponents of the Evangelical stamp all along the lines.

The clergymen assembled there boasted that they had the backing of all the Churches of America, with influence and with money to any extent, and that in one year from now mediumship would be wiped out of existence, and this 'hellish thing called Spiritualism' would be dead; and there is no question but what they mean business. For my own part, I hail with delight this movement, for I believe it will result in immense benefit to our beloved cause in every way, for it is a matter of history that every such effort from the days of Mahan, Rogers, the Buffalo doctors, and the Harvard professors down to the present time, has had the effect to establish Spiritualism upon a firmer basis.

I believe that this warfare against mediums will prove the greatest boon to Spiritualism that could come to it; for it will result in elevating the standard of mediumship, and banishing from the field the numerous infamous pretenders to mediumship, and the insolent frauds that have been the bane and curse of Spiritualism, until, with the masses, the very term has become synonymous with fraud and deception. I have not a shadow of fear for genuine mediumship, nor for Spiritualism, that it will ultimately triumph over all its foes.

But at this juncture of affairs, just as what I believe will prove to be the bitterest warfare ever waged against us is about to commence, it seems of immense importance to me that we should make of our coming Jubilee as imposing an affair as possible, both in point of numbers, and the amount of talent present, represented by distinguished Spiritualists from abroad, as well as from our own country, thus making it truly 'International.'

I have been appointed to correspond with such representative Spiritualists, and distinguished Spiritualists abroad, and urge upon them that they give us the aid of their sympathy and attendance; and my chief object in now writing you is to ask you if you will kindly send me a list of addresses of persons to whom I can write and extend a cordial invitation to be present, regardless whether it be accepted or not. Perhaps some of them will favour us with a paper if they cannot be present, or a letter of sympathy with the occasion that will add to its interest and find a place among its archives.

I do most earnestly hope, my dear Mrs. Britten, that you will be able to come over and participate in this affair that we are hoping to make the most important in the history of Spiritualism, and give us one or more of your magnificent addresses.

MR. J. J. MORSE gave a very fine address to the London Spiritualist Alliance on the 29th ult., on 'Mediumship, as a Problem in Psychology.' We hope to give a report in our next issue.

A CORRESPONDENT says: I came across the following epitaph in Elstow churchyard, Bedfordshire, recently, and it seemed to me beautiful enough to rescue from the comparative oblivion of a village burying ground:—

Thus wait, thus watch,
Till He the last link sever
And changeless peace be won.
Then in His glory shalt thou rest for ever.
Fear not the clouds. Press on.

The words are not in quotation marks on the tombstone, and are probably original. The last line is quite Browningsque.

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

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MADAME GUYON.

The appearance, for the first time in English, of a complete translation of Madame Guyon's Autobiography, cannot fail to revive our interest in one of the most piquant characters of the seventeenth century. For this translation we are indebted to the Hon. Thomas Taylor Allen, and to Messrs. Kegan Paul and Co. the publishers of it: but, though we cordially welcome it, we do not wonder that previous translators, editors, or compilers have been content with extracts or summaries. It must be confessed that reading these two large volumes is a somewhat formidable undertaking, and, in truth, an almost impossible undertaking, unless one gets into spiritual harmony with the writer, and secures the right point of view. It is then keenly interesting and even fascinating, notwithstanding its quaint monotony and its old-world story.

Madame Guyon is vaguely known by a vast number of persons, as a writer of some beautiful hymns and invocations of an intensely devotional character, the burden of all being what one may call a delicious sense of the Love of God, and a perfect and self-scorning surrender to Him. She is variously called—mystic, visionary, rhapsodist, quietist, morbid devotee: but few have grasped the fact that the key to her whole life and to her very remarkable experiences and intuitions must be found in a phase of Spiritualism which could not be properly comprehended in her day but which is now being better understood. There is a sense in which she was indeed both morbid and superstitious, but we fully believe that there was, beneath all, a solid basis of profound spiritual experience.

Madame Guyon, naturally enough, shared the doctrinal notions of her day; and was at the farthest remove from intellectual speculation or rational criticism. Hugging to her soul the theological apparatus of the old creed, she transferred her intense affections to the Being they presupposed, and then endorsed the theology with His beloved name, and so deluded herself with the feeling that it had been revealed to her by Him. One is continually feeling, in reading this Autobiography, that what we have before us is an immensely ardent woman asserting herself, in the ardour of her devotion and affection, while she imagines she is making the great surrender. She takes a thousand things for granted; talks continually to God, as a sort of watchful lover and guardian; sees everywhere His intervening hand or rod, and finds her bliss in trampling upon herself and exalting Him,—a process of self-assertive self-abasement which is exceedingly curious to watch.

The intense way in which she speaks to God and builds upon the old theology may be gathered from one passage out of a thousand; 'O Love! it appears you are so jealous

of the salvation you yourself give, that you prefer the sinner to the righteous. It is true, this poor sinner, seeing in himself only wretchedness, is, as it were, constrained to hate himself: finding himself an object of horror, he casts himself headlong into the arms of his Saviour. He plunges with love and confidence into the sacred bath of his blood, whence he comes forth white as wool.' In never-ending rhapsodies of faith, this kind of thing goes on, unchecked by sobering rationality and unquestioned by criticism which, indeed, is not only shunned but denounced.

All the way through, God is, as we have indicated, regarded as personally present and interested, and is spoken to in a most familiar manner. Referring to her girlhood, in the early part of which she was placed at the Benedictines, she says; 'In this house I was much loved, but you, O my God, who were unwilling to leave me a moment without some crosses proportioned to my age, permitted that as soon as I recovered from the illness, grown girls who were in this house, one in particular, played numerous tricks upon me through jealousy' Poor little mortal, thinking the great God incited a mischievous school-girl to play tricks, in order to provide crosses for another of His little ones! Poor old lady, to go on believing it!

In another place she says; 'You sent me, O my God, a species of flying small-pox which kept me in bed for three weeks. I no longer thought at all of offending you.' Respecting another illness, she says; 'This tumour, which discharged a frightful pus, was, methinks, the symbol, that you should, O my Love, discharge the corruption that is in me and take away all its malignity.' This is certainly morbid, and, much as we may admire or be interested in the profounder spiritual thoughts and experiences of this remarkable woman, the fact had better be faced that she had this unhealthy side to her emotions. But this was a Nemesis that ought to have been foreseen. The excessive and violent imaginary sinking of self, the suppression of reason as a religious guide, and the habit of incessant familiarity with 'God,' led, and could only lead, to immersion in emotion, and a sort of chronic spiritual hysterics.

But there is a glorious other side to the picture. If Madame Guyon suppressed reason in relation to religion, she retained a vast amount of shrewdness and genuine wisdom for other spheres. Her insights into character, her dissection of motives, her readings of the heart, her subtle cases of conscience, are manifold and enlightening. Here, for instance, is a glimpse of her absolutely sane side, as beautiful and tender as it is sensible and strong; "'That child," you say, "is ill-favoured by nature." For this very cause you ought to love it more and to pity it. It is you, perhaps, who are the cause of its misfortune: increase, then, your charity towards it. Or else it is, God gives it to you to be the object of your compassion and not of your hatred. Is it not sufficiently afflicted in seeing itself deprived of those natural advantages which the others possess, without your increasing its grief by your unjust and cruel procedure?'

But, from every point of view, the work is valuable as a fuller revelation of an interesting character, the key to which is to be found only where the key to clairvoyance and passive writing is to be found. In fact, some of the most valuable parts of the work are those which are most distasteful to us. It is as a self-revelation of character, not as a pleasant romance nor as a work of art, that we must accept it. The translation has very distinct merits, preserving for us much of the quaint beauty and subtilty of the original; and our gratitude is not chilled by the translator's vehement word of fire against Democracy and 'Analysis, falsely called Science.' We think we understand,—and partly agree.

THE MEDIUMSHIP OF MR. DAVID DUGUID.

The few interested in Spiritualism here (Rothesay) hailed with delight a visit recently paid by Mr. David Duguid, the veteran painting medium. Mr. Duguid was accompanied by his good lady, and by a clairvoyante, a Miss G. of Glasgow ; and these three were our guests from Saturday, October 2nd till Monday the 4th, when Mr. Duguid had to return early to the city to follow his employment there.

What took place during this visit I will endeavour to narrate as clearly as possible. Mr. and Mrs. Duguid and Miss G. arrived by the 6.30 boat, and I met them at the pier, for the purpose of escorting them to my house. We all proceeded together to the tram car, and having got seats it occurred to me to ask Mr. Duguid whether he thought it likely we should have time to try to obtain some 'psychic pictures' during his stay. He 'thought we might try.' I asked him if he had any plates? 'No,' he said. So, just as the car was about to start, I jumped off and ran to Mr. Jameson's—a local druggist—and obtained a new packet of Ilford's quarter plates, which I put in my pocket, and I then hastened to join the party, and accompanied them home. Concerning the plates, and the results of our experiments with them, I will reserve what I have to say for another occasion, and merely state in passing that the results were very satisfactory, and as convincing as anything I had ever seen published on the subject.

After tea and a short interval of rest, our company, consisting of these three, my two children, aged thirteen and fourteen respectively, Mrs. Coates and myself, were joined by a Mr. A., a hard-headed Scotchman, and Mr. McD., a keen, intelligent man, who had the misfortune to lose his eyesight some twenty-two years ago, and his son, a bright young gentleman of twenty-one or thereabouts, and his two daughters, aged seventeen and nineteen. These constituted the members of the first séance, all present sitting except my youngest, who preferred not to do so.

The séance was held in an adjoining room to the one in which we had at first assembled. The séance-room was prepared by myself. I secured the shutters, leaving one window sufficiently open, so that, if sitting in the dark for any length of time, the ventilation would be all right. An ordinary Pembroke table occupied, under a three-light gaselier, the centre of the floor. Ten chairs placed around accommodated the sitters. The séance commenced at 8.30 p.m. Mr. Duguid sat at the west end of the table—with his paint box closed before him. Mr. A., the gentleman referred to, sat on his left, and Mrs. Coates on his right. Miss G. sat opposite the medium, and on both occasions gave us vivid descriptions of what was taking place in the dark. Mr. McD. sat on her left, and Mrs. Duguid between that gentleman and myself. Miss McD. sat next to Mr. A. on her right, while on her left sat her brother, next her sister, and between this lady and Miss G. sat my son. On the next evening these sitters occupied the same positions, but were joined by my youngest son, James Coates, and the youngest daughter of Mr. McD., making twelve witnesses altogether at this séance. The two young people remained outside the circle, but were able with the others to observe and hear all which took place.

I have taken pains to describe the position of the sitters, as I think this is important, as bearing upon the testimony of each. I will here note that the hall lamp was lit, so that when the lights were turned out in the séance-room, no one could enter the room, save by the door—which was not locked—and in doing so, a flood of light would penetrate the room.

I mention this precaution, because it had been carefully explained to me, many years ago—thirty, I think—by a gentleman in Liverpool who I subsequently ascertained had never been present at Mr. Duguid's painting séances—that these direct paintings were brought into the room by a confederate, and as these séances were held in the medium's house, and in the presence of interested friends, that could easily be done. All other precautions, he alleged, were a mere blind, such as tearing off the corner of the *carte*; two cards were torn at the same time and it was easy to substitute the one for the other, &c. It is very curious how these outsiders can explain so clearly all about the 'how to do it' in Spiritualism and of phenomena which they have neither seen nor tested. I might add, without being too tedious, that the foregoing explanation in this case as in others of the kind 'is not good enough.'

After all were comfortably seated, Mr. Duguid passed under the control—as we were informed—of Steen, and looking about for a second or two, he nodded for the gas to be lowered a little, and then put out his hands, took up and opened the paint box, and deliberately arranged the paints and the brushes, just as if his eyes had been open and a good stream of daylight fell on his operations. The medium then lifted a piece of prepared cardboard, which he rubbed carefully over, and proceeded at twenty-five minutes to nine to roughly sketch a picture thereon with pencil. When this was done to his satisfaction, he pressed out a quantity of white paint on his palette, and then lifting this paint on his palette knife, he spread it rapidly over the upper half of the cardboard, as one spreads butter on a slice of bread. The next procedure was to go on with the painting, which was completed in twenty minutes. It was an excellent landscape scene, as the striking arrangement in colours as seen in the daylight bears testimony. The picture measures 9in. by 7in.

The light in the room, at the time strong, about two candle-power, was sufficient to allow everyone, except Mr. McD. referred to, to see the painting done, and those who cared to do so, to take the time by their watches. It was remarked that no person in the full possession of his sight would attempt to do an oil painting in such light.

The next portion of the séance was held in the dark, for which a few precautionary measures were taken. The medium took a small leather case out of his breast coat pocket, and out of this took one card—an ordinary *carte* mount, such as are used by photographers. He tore a small piece off one corner, and dropped this into the hand of Mrs. Coates, who placed it in her watch cover. The medium placed the small card before him on the lid of the paint-box. When he had arranged all this, he took out his handkerchief, and made motions to me to tie his hands, which I did, securing them after the style of St. Andrew's Cross. In this position it is neither possible to get out of the tying, nor to get back after being tied. This simple effective style of tying, I respectfully recommend to the Society for Psychical Research and to conjurers who profess to expose Spiritualism. If any of these latter gentlemen will submit to this arrangement, and paint a miniature or any landscape, under the foregoing test conditions, they will earn the gratitude of the sceptical world, and pick up the £500 lying in London waiting them, on the justification of their pretensions.

To return to Mr. Duguid, whom I left with his hands tied, for this digression. The gas was put out and the following incidents took place: Numerous fire fly lights darted up in front of Mr. Duguid, over about where his hands would be in painting, had they not been secured. Some of these lights had the brilliancy of glow-worms, but lacked their permanency. We were treated to wafts of perfume, something in character like otto of roses. It was explained by 'Little Bear,' the Indian influence now controlling the medium, that the Indian spirits drew their perfume out of the atmosphere, particularly from our breathing, as given out by hearty singing. It was the Indian spirits present who had control of these physical manifestations—lifting objects and making raps. Some of the lights appeared in their flight as long zigzag streaks, and others were apparently steady, about eight inches to a foot in length. Opposite to where Mrs. Coates and I sat there appeared one steady distinct light, like that which would be seen coming from a brilliantly lighted room through a doorway into the outside darkness. All saw the light, who were sitting opposite. Mrs. Coates saw, as it were, spirit forms peeping from the beyond into the room, and called our attention to them. I did not see these figures, but saw, what most of us saw, the light expanding and contracting, as the imaginary door was open and shut. There were distinct breezes wafted over our hands and figures at the table. There were also several table movements and raps, but as these occurred in the dark and could not be subjected to separate verification, I merely mention them. In response to the controlling influence of the medium—the power having been exhausted—the gas was lighted. The sitting in the dark lasted seven minutes. When we were able to see, there lay in front of the medium, on the paint-box, the *carte* mount, with a wet, newly-done painting upon it, which was a replica, in miniature, of the larger painting already mentioned. By subsequent inquiry, we learned that these paintings represented a scene in the Killearn district. The medium told us, when in his normal condition, that these paintings were usually of scenes which he had witnessed

some time or other. Some of the friends present were anxious to learn whether they possessed any special gifts. The control replied courteously giving them some information, and offered some kindly advice to all on the conduct of circles, guides, &c. This terminated the séance, all present being intensely pleased.

The second séance was held the following night, Sunday, at twenty-five minutes to eight, with the two additional sitters mentioned. It was conducted as before. I noticed, however, that the medium was more at ease in the trance condition. At the first sitting his hands were very cold, and the whole top of his forehead and head was covered by large perspiration drops; but this evening nothing abnormal appeared in this way.

I made a speaking trumpet at the sitting by rolling up a sheet of brown paper—grocer fashion—tearing off the apex and securing the sides with a couple of pins. A small tin box was also obtained and placed upon the table. Mr. A. picked up a sheet of cream paper off the séance table, tore a piece off this, and put it into the box, with a stump of pencil—which, by the bye, was too long to stand upright in the box when closed. Mr. A. closed the box and placed it on the table.

The larger painting—as before—was done by the medium, in subdued light, and was finished in seventeen minutes. It was a scene in Cumberland, where Mr. A.'s brother had been holidaying a short time before. The painting was much admired, and was secured by Mr. A.

The dark séance on this occasion occupied four minutes, and was, if anything, more wonderful and convincing than the previous one. The replica painting was done under satisfactory test conditions. The test in this instance—to say nothing of the impossibility of painting with oil or any colours in the dark—consisted in the fact that the medium gave his left hand to Mr. A. and his right to Mrs. Coates, who both held his hand during the dark séance. Lights appeared as before; writing was heard in the box; raps were heard like the tapping of finger tips on the table; several sitters were touched by the trumpet, and some distinctly felt the touch of fingers. In the concluding moments of the dark séance, the trumpet was switched about and, poising in the air, a powerful alto voice was heard to join us in the singing of

‘God of Bethel, by whose hand.’

The singing was most sincere and most effective.

On lighting up, there lay the wet miniature painting, and the *carte* corresponded with the torn piece which Mr. McD. held. This latter gentleman still retains the painting. The two paintings given at the first sitting are at my house, and I shall be pleased to show them to either Spiritualists or sceptics who may call courteously to see them.

Steen, the reputed control of Mr. Duguid, addressed us freely at the end of this sitting, and with wit and wisdom too, had much to say of an interesting character.

Mrs. Coates, during the singing referred to, was suddenly controlled by one whom Steen called ‘Silver Eagle,’ and we were informed that this Indian guide would, in future, take control of the circle. It was curious to notice that my wife spoke a guttural language, and that this language was responded to by Mr. Duguid, under control of ‘Little Bear.’ There was no gain-saying the influence. Mrs. Coates, I am certain, would never talk and act as she did in her normal condition, and I have known her, intimately, for sixteen years. The whole subject, while presenting no difficulties as to the genuineness of the manifestations, does to me suggest difficulties as to these controls. Why should ‘Indian guides,’ be selected for this work more than others? Perhaps they are relays, as one writer suggests in ‘LIGHT,’ being as unconscious of their work on the other side as the mediums are on this. And did not one believe that the whole movement was directed and superintended by higher spirits for the welfare of mankind, there would be a hesitancy to accept Indian or any other guides of whom one really knows nothing. After all we must ‘try the spirits’ and judge them by their fruits, just as we and our incarnate fellows are judged.

These two séances were, however, most interesting and convincing. All present were abundantly satisfied with their genuineness.

I have since ascertained that Mr. McD. is dissatisfied. He does not admit the spiritual hypothesis, but all the same, he cannot account for the phenomena. His son says he can only account for the phenomena on ‘supernatural grounds.’ That is to say, while discarding the simple spiritualistic hypothesis,

he can only call in the unknown and mysterious to account for the phenomena. He does not for a moment doubt their genuineness.

Some men pride themselves on agnosticism. In other words, they hold that other persons, who believe reputable evidence and the testimony of their own senses regarding obvious facts in Nature which they themselves have not seen, are deluded fools. I believe in the spirit hypothesis, and in the undoubted genuineness of Mr. Duguid’s mediumship.

Rothsay.

JAMES COATES.

‘THE INTERNATIONALIST.’

‘The Internationalist’ is the somewhat ambitious title of a new Theosophic magazine published in Dublin in the interests of the Judgeite faction or section of the Theosophists. It ‘represents the amalgamation and continuation of “The Irish Theosophist” and “The Grail,” and its policy is the same as was that of its components, namely, to help forward the realisation of the ideal of brotherhood.’ The compound in this case shows a decided improvement on its components. For example, ‘The Children of the Twilight,’ by ‘Laon,’ is a very interesting article about Irish Faeries, who seem to be thoroughly believed in by the peasantry of the South and West of Ireland, and apparently by ‘Laon’ himself. He says:—

‘Many stories speak of the faeries as being small and mischievous, but the peasants, even though they might tell foreigners of the red-capped, green-cloaked little men and women, know that the true faeries are taller than the people of earth, with luminous bodies and flashing lights around them, and beautiful beyond expression. Often I wondered what special office in nature these ethereal beings performed, and then, seeing how in their journeys to and fro across the land they always travel in the streams of light that, like liquid gold and silver, flow from mountain and lake and river throughout the isle; and seeing how they are controlled and ruled by those who are the gods of the land, I think it probable that they are employed as watchers over and conductors of this flowing light in its many channels; perhaps, too, they bring some rays to us, giving us thoughts and dreams of beauty and a great nature-love.

‘It is easy to enter the faery world, I imagine; and I understand how some people, when sorrow falls upon them, turn and think of the wonderful sorrow-free life of the faeries; and through much brooding some part of them enters and dwells in that world, till at last the faeries will go to them, wherever they may be, and touch them with caressing hands, and say: “Come to us, where sorrow can never reach you; come where there is gaiety and freedom and undying youth and love,” and because of their heart-weariness they go altogether.

‘I do not attempt to classify these beings: I love them too much to care to pigeon-hole them in any way. The freedom and joyousness and purity of their life, their marvellous beauty and child-like unconsciousness, enchant me; the wild exultancy of their rides through the cool blue airs of the night on their horses of silver flame is full of bewitching charm; their music and their festivals, all that I know of them, have a glamour earth life does not possess, and I feel already that half of my heart is in the faery world, while half is still held by the people of earth.’

This cultus of the ‘Faeries’ certainly puts Theosophy in a new and refreshing light. Another article, ‘A Dream of August Oge,’ is weirdly poetical, savouring much more of a romantic nature-worship than of the religion of Tibetan monks.

We also learn from this number that a Society has recently been founded in New York for the following excellent objects, but quite unconnected with either section of the Theosophical movement:—

‘To educate children of all nations on the broadest lines of universal brotherhood, and to prepare destitute and homeless children to become workers for humanity.

‘To ameliorate the condition of unfortunate women and assist them to a higher life.

‘To assist those who are or have been in prisons to establish themselves in honourable positions in life.

‘To help working men to realise the nobility of their calling and their true position in life.

‘To bring about a better understanding between so-called savage and civilised races by promoting a closer and more sympathetic relationship between them.

‘To relieve human suffering resulting from flood, famine, war and other calamities; and generally to extend aid, help, and comfort to suffering humanity throughout the world.’

PARIS.—‘LIGHT’ may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

A NEW HANDBOOK OF ASTROLOGY.*

Astrology is undeniably the most popular of the occult sciences, and its elementary handbooks, new and old, approach the innumerable. The reason is on the surface of the subject; but though it does not need seeking, it may perhaps be well to state it, as in occult matters even the obvious is occasionally overlooked. The science of the stars occupies a middle position between the high grades of mystic knowledge, or ambition, and the comparative triflings of the lesser divinatory methods of which palmistry is a typical instance. If we are to take the occult sciences at their own valuation, astrology is not so recondite as alchemy, with its supposed triple application in the three intelligible worlds, and it seems certainly more serious than card-spelling, without prejudice to the Tarot and its 'primeval tablets.' Furthermore, with its precise calculations and its use of definite terms in an agreed manner, it has the air of an exact science; it is not illusive like alchemy, or savage and unintelligible like Kabbalism. At the same time, it does not demand too much learning of its disciples. There are short roads and ready reckoners for the astrologer as there are tables of interest and so forth for the commercial man. But a figure of the heavens erected for an astrological judgment by a time-saving plan has a respectable air of wisdom, and this is gratifying to human nature, even in a question of the stars. For this reason also, among the others, astrology is popular. There is, lastly, something to be said for its methods in the way of their results, namely, all that which is advanced by its professors, and at the moment by Mr. Alan Leo.

The fundamental thesis of astrology is that certain heavenly bodies exercise a conspicuous and ascertainable influence upon human life. The theory of this influence has been, once at least, accounted for in a manner which may be termed philosophical, but, unfortunately, it destroyed astrology by making the influence incalculable. 'Nothing is indifferent in Nature,' says Eliphas Lévi. 'A pebble more or less on a road may crush or profoundly alter the fortunes of the greatest men, or even of the greatest empires; much more, then, the position of a particular star cannot be indifferent to the child who is being born, and is entering, by the fact of his birth, into the universal harmony of the sidereal world.' When the cogency of this argument is admitted, we shall be no nearer to the nature of the influence, nor to any method for its computation. Eliphas Lévi was a Frenchman, and a man of parts; he saw the difficulty, and left it in the hands of his disciples with an admonition to count exactly! The fact is that the theory of planetary influence, and the modes by which astrology claims to estimate it, are an inheritance from antiquity, a reception by tradition; there is no serious attempt to defend them on *a priori* grounds, and the appeal is only to experience. From this statement we must, within certain limits, except the author of the handbook now under notice, for Mr. Alan Leo seems to attribute, though it is not serious, certain qualities to certain planets on the ground of the meaning hidden in the conventional symbols by which they are commonly distinguished. But the planets are not the symbols, and such meanings, even if correctly interpreted, are only part of the tradition. It seems otherwise high fantasy to establish astrological inferences on the supposition that the sign of Mercury is that of Venus, winged; the statement may obtain in symbolism, where it has the analogy of the caduceus to enforce it, but if the question of planetary influences can be settled by an appeal to the signs which we use for convenience to depict the planets, we shall do well to abandon the stars and divine our future by the symbols.

We think that a prevailing weakness of Mr. Alan Leo's book has been here indicated. It claims to be a 'simple method of instruction,' and when it tells the reader what he must get by rote and what he must do, it is exceedingly clear, much clearer than most elementary books, and to that extent it is commendable, but it mixes with its instruction a good deal that is pretentious and superfluous. The fault does not apparently rest with Mr. Alan Leo. It seems owing to the 'wisdom religion' having 'taken root in the West,' and this has made it necessary for the Chaldean and Assyrian religions to make another bid for recognition. 'I am deeply indebted to three great souls, members of the Theosophical Society, each of whose untiring efforts and unselfish labours has (*sic*) done

more towards the world's salvation than the present race can as yet appreciate. At their fountain I have drank (*sic*),' says Mr. Alan Leo. It may be all very true, though it is not all good English, but we think that the simple method would have made for further simplicity if the three great souls had gone on with the world's salvation, and had left the editor of 'Modern Astrology' to cast unaided the world's horoscopes.

JOHN WOLCOT ('PETER PINDAR').

Mr. E. Westlake has devoted a good deal of time to researches in Dr. Wolcot's history, and has kindly favoured us with the following particulars as to the result of his investigations:—

As some interest has been taken in this communication I may add a few points. The spelling of 'Wolcot' is referred to in the 'Annual Biography and Obituary' for 1820, p. 264, as follows: 'The parochial register of his christening reads: "In 1738, May 9th, John Wolcot, son of Alexander and Mary." This like every other name in the kingdom . . . has been spelt different ways . . . viz., Woolcot, Wolcott, Woolacot, Walcot, and Wolcot, the last of which appears to have been uniformly adopted by the father and son.' So also 'Blackwood' for July, 1868, p. 66, footnote.

Regarding the spelling of *Dodbrook*, the 'Annual Biography,' p. 264, says: 'It appears from a letter, written with his own hand, and now lying before the writer of the present article, to whom it was addressed, that Dr. John Wolcot was born at a village . . . which he terms *Dodbrook*, in express opposition both to geographers and natives, who usually terminate the name with a vowel.'

As to his residence in 'Fleet-street':—'In the course of the following year [1794], he took chambers in the Middle Temple' (Ibid, p. 316); subsequently, 'in 1810 . . . he resided in Howland-street, Tottenham Court-road, but soon after removed to Somers Town' (p. 318). 'In August, 1818, the Doctor took to his bed,' which he did not leave till, 'on January 14th, 1789 [error for 1819] he breathed his last at Montgomery's Cottage, Somers Town, where he had resided for many years; having been first attracted thither on account of the surrounding nursery grounds' (p. 293). Redding, in his 'Recollections,' 1858, p. 258, says: 'Beyond the enclosure were the open fields. The poet loved the smell of flowers and the fresh air of the place. No one can imagine either flowers or fresh air on that spot now. The front of the house is unchanged, though completely built in.' He adds in his 'Celebrities,' p. 224, that the street is near Euston-square; and the 'Encyclopædia Britannica,' ninth edition, gives the locality as *Latham-place*, Somers Town—a name, however, which does not appear in the directory.

The cough which affected Mrs. T. is not mentioned specifically as a concomitant of the asthma which troubled the doctor in his last days; but the following anecdote in Timbs' 'English Eccentrics,' p. 199, is suggestive: 'Peter used to boast that he was the only author that ever outwitted or took in a publisher. His works produced a large annual income. Walker, his publisher, in Paternoster-row, was disposed to purchase the copyrights, and . . . offered £200 a year; the Doctor required £400, and every time the Doctor visited the Row he coughed violently, breathed apparently in much pain, and acted the incurable invalid in danger so effectively, that the publisher at last agreed to pay him £250 annually for life.' He lived twenty-four years afterwards, 'much to Walker's annoyance.'

John Taylor, writing in 1832 ('Records of My Life,' p. 240), says of him: 'The Doctor's love of life was intense. He often said that he would take a lease of five hundred years from nature. "What!" said I, "with all your infirmities?" "Yes," said he; "for while here you are something, but when dead you are nothing"; yet he firmly believed in the existence of a Supreme Being.'

E. WESTLAKE.

THE truly enlightened vision will yet come to regard death as a sacred festival, a spiritual sacrament, instead of a time of tears and seclusion and selfish grief—for, however unconsciously, such grief is selfish; instead of this, it will be a period when the nearer friends will lift up their hearts with a new and deeper sense of the spiritual life; when spirit to spirit—the one in the life beyond, the other in this life—shall meet more nearly, more truly responsive than ever before, and a closer sense of the divine love encompass them round about.—From 'After Her Death,' by LILIAN WHITING.

* 'Practical Astrology: Being a Simple Method of Instruction in the Science of Astrology.' By ALAN LEO. 1 and 2, Bouverie-street, E.C. 3s. 6d.

PSYCHO-PHYSIOLOGICAL INSTITUTE IN PARIS.

The interest which gathered round Dr. Bérillon's lectures, at the Paris school of medicine, on therapeutic applications of hypnotism, led him to establish a psycho-therapeutic clinic at 49, Rue Saint André des Arts, where he could treat patients on similar lines to those established by Dr. Liébeault at Nancy, and supplement his theoretical lectures at the school of medicine by demonstrations to his students. This institute met an existing requirement, as it soon became attended both by patients and students.

The patients are received by a lady superintendent and shown into a room, round which are arm-chairs and sofas. The force of association is such that those who have been previously treated soon spontaneously fall asleep. New patients are shown into the same room, where the environment and example exert a preparatory influence.

Dr. Bérillon courteously took the writer round with his students and explained the cases while treating them. The first was a woman suffering from contraction of the visual field. The doctor rubbed her eyes with his fingers, and made curative suggestions which would come into realisation after she awakened. The patient's sight had already improved under this treatment. Another woman suffered from nervous indigestion and nightmare. This was a new patient. The doctor rubbed her eyes and arms. She soon slept, as was shown by insensibility when pricked with a pin. Curative suggestions and dietary instructions were then impressed. A boy afflicted with nervous trembling of the body was the next patient. He already slept. His sleep was tested by imparting a rotary movement to the arms, which continued automatically till stopped. A girl suffering from feebleness of will, and subject to nerve storms, under which she becomes an automaton, was treated by suggestion, instructed to eat quietly and slowly, ordered to assimilate her food properly and told that she would do so. A young girl was afflicted with excessive timorousness, subject to frights with no apparent cause; afraid of the dark, of going into a cellar; subject to nightmare. She was treated by stimulative suggestion to come into action after awakening and supplement and strengthen her self-confidence and courage. Another patient suffering from cancer of the stomach, entailing total loss of sleep, had been made to sleep nightly; indeed, there she was, sleeping before us. Suggestions were implanted to have a good appetite and to digest her food thoroughly, and to sleep well at night. A man presented a case of chronic rheumatism, entailing swollen hands and consequent interruption of work. The pain had been removed, and the hands had returned to their normal size, enabling the patient to return to work. The patients were all ordered to awake after various periods and did so. Some were awakened by blowing on their foreheads.

In addition to the opportunities for study presented in this psycho-therapeutic clinic, a series of lectures have been given by leading psychologists, such as Dr. Dumontpallier, Dr. P. Vallentin, Max Nordau, &c. A branch institute has been established at Lille by Dr. H. Joire.

Dr. Bérillon intends to found a school of practical psycho-therapeutics and psychological laboratory in connection with his clinic. Students will have the advantage of assisting at the regular treatment of patients by therapeutic suggestion, and of following a regular course of lectures on psycho-therapeutics. Some subjects will also be engaged for research in experimental psychology. There is no doubt that such a laboratory of applied psychology may render valuable services in facilitating research. It is to be regretted that therapeutic magnetisation (mesmerism), as illustrated by Ochorowicz, by Dr. Baréty, by Professor Delbœuf, Dr. Moutin, and M. A. Bué, is not included in the course of study. It may be hoped that the photographic registration of human vital effluvia and of the similarity in the process of these effluvia with that of magnets as presented by Dr. Luys, M. David, and M. Brandt, taken in conjunction with the production of local insensibilisation in a blindfolded subject by Professor Boirac, by the presentation of his fingers without contact and without verbal suggestion; also with the discovery by Dr. Moutin that a blindfolded subject can be magnetically attracted or repelled, which fact has been confirmed by Dr. Joire's experiments at Lille, may influence Dr. Bérillon to include this branch of psychology in his course of research.

In this respect it may be noted that Dr. Bérillon himself employs contact sometimes; and Dr. Charcot, jun., also. Dr. Voisin recorded at the Munich Psychological Congress that Ochorowicz hypnotises one of his patients by 'passes' and contact. He also recognises that Professor Boirac reproduced sensibility in one of his patients in whom it had disappeared. Professor Janet recognises that somnambule sleep is reproduced by passes now as of old, and indeed that but little advance has been made on the experiments of Deleuze.

Considering that Professor Boirac's experiments by unspoken mental suggestion, determined in conjunction with 'passes,' have been confirmed recently by Dr. Joire, of Lille, who directs there a similar institution, and associated with the Paris institute, we may hope that we are not far from the time when the Nancy, the Salpêtrière, and the Paris schools will recognise the validity of suggestion by magnetic induction, as magnetisers now recognise the validity of, and employ, verbal suggestion, as well as mental suggestion.

It is to be regretted that there is no equivalent institute to that of Dr. Bérillon in London, to offer similar opportunities of research in experimental psychology or psycho-physiology.

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.]

Christian Scientists.

SIR,—In reply to 'Aitchén Hai's' letter in your issue of October 30th (pp. 531-2) I think that the opinion of the late Mr. Edward Maitland (one of the greatest prophets, and the profoundest mystic of our age) on the Rev. Dr. Mary Baker G. Eddy's writings will be welcome if not conclusive. In a letter, dated February 26th, 1895, written by Mr. Maitland to me, Mr. Maitland, referring to these and other writings of a like nature, says:—

'I have seen several, but was content with none, their writers not being persons of trained minds and real education, but devoid both of knowledge and of the faculty of interpretation and expression. And as the circles are formed to bring in many to their [illegible word] the teaching is adapted rather to catch the many who know and can stand little, than to help the few who want to know and can understand much.'

SAMUEL HOPGOOD-HART.

Prayer to a Deceased Mother.

SIR,—One feels grateful to read the sympathetic responses to 'G.W.R.'s' letter. May not all be summed up in this—God is Love? In God do live all departed souls. Our fathers and mothers, our husbands and wives, our brothers and sisters, our sons and daughters, our friends who have gone before, they all live in God and God manifests in them. Therefore, they who directly ask for help do indirectly ask their departed ones whom they love in the spirit world; they who ask directly of their beloved in the spirit sphere do indirectly ask of God, to Whom all desires are known, and in Whom all are heard and granted as may be best, according to the Divine will and law. There is but one God. There are many mediums or mediators in the unseen as in the visible world. And as our Editor so brightly puts it, 'Surely God accepts the letter, and stands on no ceremony as to the address,' for prayer is ever 'the soul's sincere desire unuttered or expressed.'

I. O. M. A.

P.S.—I have just received a letter from a Roman Catholic lady friend, who tells me that when she has lost anything she mentally asks St. Anthony, and she never fails to get it, and in most cases at once. This she says, after a sixteen months' experience. Another letter from a 'Free Christian' tells me a similar thing. When she invokes the help of her beloved father, deceased, she gets the needful help she asks for. And how far Müller's Orphanage may be helped in the same way we cannot tell.

Impress of Materialised Hands.

SIR,—With your permission I should like to make a few remarks with reference to Mr. Butcher's letter in your issue of the 23rd ult. in regard to the impress of materialised hands. He says that what is wanted is not so much a cast of a spirit hand as a facsimile of its markings, particularly those of the finger tips, &c. What could possibly be better or more con-

vincing than a cast from the mould of a materialised spirit hand for the test which Mr. Butcher desires to obtain? In our experiments in Newcastle, alluded to in my letter, which appeared in your issue of the 9th ult., we had a cast taken from the mould of a materialised spirit hand on which the beautiful tracery of the skin was remarkably distinct and perfect. We compared it with the hand of the medium and found it very different both in size and in its markings of the finger tips and palm of the hand.

Mr. Butcher goes on to say that the use of pigments for obtaining the impressions has been objected to as being likely to be absorbed back into the system of the medium or sitters. Most decidedly. As an old investigator, I have no doubt as regards the question of absorption, and repeat that pigments, whatever their composition, are dangerous to the medium whatever the experiment may be, and I have known most serious results following such experiments. I speak from absolute knowledge and long experience. Mr. Butcher says, with reference to this point, 'As regards the medium, I think our spirit friends may be trusted to look after his welfare in this as in other manifestations.' But can they? This entirely depends on the composition of the circle. How many good and trustworthy mediums have been cruelly misjudged and wrecked through adverse conditions! Spiritualism is a science, and like all other sciences requires proper conditions.

I will here state for Mr. Butcher's information as regards the impression of a naked foot, that in our experiments in Newcastle we had a mould of a materialised lady's foot with a very crooked and deformed toe. This lady was a very intimate acquaintance of mine when in earth life, and therefore the manifestation to me and to her sister, who was present at the séance, was a most interesting and unmistakable test of her identity.

28, Heaton-road, Newcastle-on-Tyne. THOMAS ASHTON.

Occult Photography.

SIR,—In 'LIGHT' of October 23rd, you allude to the occurrence at Berlin with Dr. Egbert Müller, and to the fact that he has been conducting a series of experiments in occult photography. As regards the photographs in question, I had the opportunity of seeing them and must say that they are the very best productions in this line I ever saw, not even excepting the photographs obtained by Mr. Fidler with Madame d'Espérance. So much the more it is to be regretted that the opportunity given to Mr. M. was destroyed in a, to my feeling, unscientific way, as will be seen by the following. Mr. M. worked privately with a lady, who made it a chief condition that her name would never be mentioned, and when giving exhibitions in the society, 'Sphinx,' she always hid her face under a half mask, and assisted under the pseudonym 'femme masquée,' her services being always given gratuitously. The unseen helpers in photographing had commanded that Mrs. X. should sit alone in a perfectly dark room, in which a closed camera stood; nobody else being present. When the work was finished, a rap was given as a signal and the plate was developed. In this way beautiful photographs were obtained, not only in different states of development of spirit figures, but also of the so-called 'organ-tones,' or sound-pictures. To Mr. M. the aid given by the visitors from beyond was not sufficient, but he allowed his curiosity (he calls it scientific zeal) to abuse the trust put in him. He drilled a small hole into the door of the room in which the spirits were at work, in order to watch clandestinely their proceedings. As he ought to have foreseen, great investigator as he deems himself, the experiments came abruptly to an untimely end in consequence of his misbehaviour, and Mrs. X. was told on the following night that no further photographs would be given under such circumstances.

Although the photographs were taken with the face uncovered of Mrs. X., and she gave to Mr. M. no permission to exhibit them in public, the latter did not take this into account, and this is the reason why Mrs. X. not only broke off all intercourse with Mr. M., but has withdrawn from all further investigation of occult science. This is the more to be regretted, as in Germany good mediums, like Mrs. X., are scarce enough! To me it seems more than questionable whether such proceedings allow Mr. M. to assume the name of a scientific investigator, and of being thoroughly informed of the laws of occult science.

Berlin.

R. SEITHEL.

Psychological Novels.

SIR,—I read with much regret in your leader of last week, 'Experiments and Insight,' the following paragraph:—

'The psychological novels are only like chips on the stream. They create nothing; they only show the drift of the current. The writers of them are like the smart journalists who feel the public pulse and know what is wanted. They are aware of the demand and they furnish a supply. It is the Spiritualists, the scientists, and the poets who have created the demand.'

I must warmly protest against this be-littling of the novelist's vocation. Many of my honoured calling are Spiritualists, many are poets, whether they write in prose or in verse, and I see no reason why the large number of them who are earnest and inspired workers should be relegated to the ranks of mercenary scribblers—of 'smart journalists.' I believe myself that the power over the public mind of good fiction is unlimited, and that for one who reads the poet, a hundred will read the novelist.

A true novel is a Word of God to the soul equally with a true poem, and instead of 'creating nothing,' it has infinite creative power.

The novelist has many a hard hit to bear from the world at large, but for him to be treated as a mere 'windbag' by the usually just and sympathetic 'LIGHT' is, indeed, a grievance.

A. B. LOUIS, Author of 'Mallerton,' &c.

[Miss Louis is too 'warm,' and she does not discriminate. The extract she gives shows that we referred only to 'the psychological novels': but she expands this into a 'be-littling of the novelist's vocation'—a very different affair. But heat always expands.—ED. 'LIGHT.']

Bibliography of the Divining Rod.

SIR,—As I hear that some suppose my work on this subject to be apart from Professor Barrett's, allow me to say that it will form an appendix to the historical part of his paper which is expected to appear next year:

Vale Lodge, Hampstead, N.W.

E. WESTLAKE.

NEW PUBLICATIONS.

- 'Old and New Psychology.' By W. J. COLVILLE. Boston, U.S.A.: The Occult Publishing Company. Price 1d.
 - 'A Study in Hypnotism.' By SYDNEY FLOWER, Editor of 'Hypnotic Magazine.' U.S.A.: Charles H. Kerr & Co., 56, Fifth-avenue, Chicago. Price 25c.
 - 'Unknown to Herself.' A Novel, the leading incidents of which are based on Hypnotism. By LAURIE LANSFELDT. London: James Clarke & Co., 13, Fleet-street, E.C. Price 6s.
 - 'The Photogram,' for November. A Journal for Photographers. Amongst the contents are: Charting; A Voice, illustrated; Exact Measurements with the X Rays; The Salon Hangings; &c. London: Dawbarn & Ward, Limited, 6, Farringdon-avenue, E.C. Price 3d.
 - 'The Humanitarian,' for November. Amongst the contents are: Is Mars Inhabited? by Camille Flammarion, with portrait; The Harvests of the Sands, by the Hon. Auberon Herbert: The Practical Use of Folk Lore—an interview with G. Lawrence Gomme; Tennyson as a Humanitarian, by Evan Stuart; The Greek Satirist on Women; An Optimist's View of the Seven Ages of Man; The Elixir of Life; &c. London: Hutchinson & Co., 34, Paternoster-row, E.C. Price 6d.
- We have also received 'Freedom,' a Journal of Realistic Idealism (Sea Breeze, Florida, 5c.); 'The Crescent' (Liverpool), 'The Vegetarian' (London), 'La Tribune Psychique' (Paris), 'L'Antechrist' (Toulon), 'Rivista di Studi Psichici' (Milan), 'L'Echo du Merveilleux' (Paris), 'Le Messager' (Lège), 'Neue Spiritualistische Blätter' (Berlin), 'Cassell's Saturday Journal,' &c.

TO CORRESPONDENTS.

SEVERAL communications are necessarily held over for want of space.

H. H.—Will use if possible.

A. F. (Manchester).—Shall have attention as soon as possible.

G. E.—We hope to find room for your communication in our next issue.

H.—Your letter would have been used if it had been accompanied by your name and address.

LONDON (OXFORD-STREET).—'LIGHT' is kept on sale by Nichols and Co., 23, Oxford-street, W. (near Tottenham Court-road).

SOCIETY WORK.

BOW, 193, BOW-ROAD.—On Sunday last Mrs. Boddington occupied our platform, and delivered an interesting and stirring address.—H. H.

BATTERSEA PARK OPEN-AIR WORK.—On Sunday afternoon Messrs. Adams and Boddington, and Mrs. H. Boddington spoke as usual.—W. S.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.—On Sunday last Mr. Dale gave a discourse on 'Dreams,' which was well received and appreciated. Next Sunday, Mr. Brenchley will give an address, and Mrs. Brenchley will give clairvoyance. Thursday, circle, for members only; medium, Mrs. Brenchley.—C. D. C.

72, ASKEW-ROAD, SHEPHERD'S BUSH.—On Sunday last, Mr. Bradley's guides gave an address explaining various scriptural passages. Mr. Hyla Rushton gave some remarkable tests both clairvoyant and clairaudient. He is a wonderful medium, and a decided acquisition to any gathering. Next Sunday, at 7 p.m., Mrs. Carter, trance and clairvoyance.—T. C.

LIVERPOOL, DAULBY HALL, DAULBY-STREET.—On Sunday last, Mr. W. H. Phillips, of Bridgwater, paid his first visit and fully justified all the good things said about him. In the afternoon the subject was, 'The Withering Leaf,' and in the evening, 'The Opening Bud.' The large audiences were generous, sympathetic, and thoroughly appreciative.—J. L.

BATTERSEA PARK-ROAD TEMPERANCE HALL, DODDINGTON-GROVE.—On Sunday last Miss MacCreadie occupied our platform with her usual success. Solo by Mr. Greenman. Next Sunday, anniversary tea (tickets 6d.), at 5.30; Mr. Peters and others. Special service at 7 p.m. Members' meeting at 9.30 p.m. November 14th, collection for benefit of N.F.S. Fund; Mrs. Owen, of Manchester, trance and clairvoyance.—W. S.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last Mr. George Harris conducted the morning service, his controls giving a thoughtful and encouraging address upon the subject, 'Onward!' In the evening our genial president, Mr. E. G. Sadler, gave a fine address upon 'The Dead Past and the Living Present.' On Friday, 29th ult., at the improvement class, Mr. Giddings read a thoughtful paper upon 'The Evil Effects of Religious Dogmas,' an interesting discussion following. Next Sunday:—Morning, Mr. G. Harris; evening, Mr. J. Miles.—E. A.

MARTIN-STREET HALL, STRATFORD.—On Sunday last Mr. Rainbow and Mr. Attwood gave their experiences to a large attendance, and Mrs. Budgett sang 'Something sweet to think of,' accompanied by the choir and band, after which we had an open circle which proved thoroughly successful, and we intend continuing this after the meetings every Sunday evening. Last Thursday Miss Constance gave us some successful clairvoyance and psychometry. Next Sunday, at 7 p.m., a good medium has been arranged for. On Sunday, Lyceum for children, at 11 a.m., Mr. Wrench conductor. Mediums are requested to send open dates and lowest terms to W. Renfree, 72, Ranelagh-road, Leytonstone, Essex.—WM. A. RENFREE, Sec.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Since the establishment of this mission we have never had better attendances at our morning and evening services than during the past month, and the increase of members and associates has been most satisfactory. There is also a marked improvement in the development of mediums in our private circles. On Sunday last our morning circle was well attended. At the evening meeting Mrs. Bliss occupied the platform, and gave a most interesting and useful address on 'The Power of Rendering Help to the Sufferers.' Her clairvoyance was remarkably good, every spirit-friend described being recognised, and both Christian and surnames in several instances were given, testifying very strongly to the truth of the life beyond. The after circle was also well attended. Next Sunday, at 11 a.m., public circle; at 3 p.m., children's Lyceum; at 6.30 p.m., Mr. W. E. Long, 'The Witch of Endor'; at 8 p.m., members' circle.—VERAX.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis delivered an address entitled 'Death's Chiefest Surprise,' Mr. Thomas Everitt, the President of the Marylebone Association, occupying the chair. The President, in the course of some introductory remarks, gave a striking example of clairvoyance in a private family, and as the incident he related bore in a marked degree upon the true nature of death as being merely a transition from one state of existence to another equally real and natural, it was pleasantly appropriate to the subject of the evening. He also made a sympathetic reference to the 'passing-on' of a member of the association. Mrs. W. T. Cooper (wife of the Vice-President), whose sudden decease during the preceding week has been a matter of profound regret amongst her numerous friends at these rooms. Mr. E. W. Wallis then read a poem by Sir Edwin Arnold, dealing with 'death's chiefest surprise,' after which he delivered the address of the evening. One of the very few trance-speakers of the first class, Mr. Wallis, on this occasion, went far to eclipse his previous performances, by

an address that was at once fluent, comprehensive, vigorous, and of unflagging interest throughout. General admiration of the discourse was expressed at the close of the meeting. On Sunday next, at 7 p.m., Mr. J. J. Morse, 'Spiritualism: Its Facts and their Logic.'—L. H.

THE MARYLEBONE ASSOCIATION.

SOCIAL GATHERING AT ST. JAMES'S HALL.

The social gathering of the members and friends of the Marylebone Association of Spiritualists, held at the French Drawing Room, St. James's Hall, on Monday evening last, was a pronounced success. No doubt this was in a great measure due to the excellence of the musical arrangements, which were under the direction of Miss Butterworth, R.A.M., the talented choir-mistress of the society, to whom its best acknowledgments are accordingly due. It is estimated that about one hundred guests were present; and as the bulk of these were regular visitors and supporters of the association in its Sunday evening services at the Cavendish Rooms, there were not wanting the elements of social harmony. The following programme of vocal and instrumental music and elocution was performed during the evening:—Violin solos: 'Cavatina' (Raff) and 'Meditation' (Bach), Miss Eunice Fletcher; recitations: 'The Leper' (Willis) and 'Three Men in a Boat' (Jerome), Mr. Ernest Meads; songs: 'The Goldfish' (Sullivan), Miss Florence Morse; 'La Charmante Marguerite' and 'Beloved, it is morn,' Miss Hughes; 'The Bee's Courtship,' 'Cradle Song,' and 'When a little while has flown' (Lloyd), Miss Edith Vivian; 'She wandered down the mountain side' (Clay), Miss Samuel. Miss Butterworth was the accompanist. Where all were so excellent, it may seem a trifle invidious to select any performance for special recognition; but this may be done, without fear of such a result, in the case of Miss E. Vivian, a young artiste of much promise, with a voice of great natural beauty and flexibility. The violin playing of Miss Eunice Fletcher also calls for recognition, being distinguished by grace and feeling. The merits of the other contributors to the evening's enjoyment are too well-known to call for individual notice. Out of regard for the feelings of Mr. W. T. Cooper, the Vice-President, and his family, who have sustained a recent bereavement in the decease of Mrs. Cooper, the choir (of whom the Misses Cooper are members) did not sing.

TRANSITION OF MRS. W. T. COOPER.

An esteemed correspondent writes: The many friends of Mr. W. T. Cooper, the respected Vice-President of the Marylebone Association of Spiritualists, London, will learn with sympathetic interest that Mrs. Cooper suddenly passed to spirit-life in the early morning of Wednesday, October 27th. Mrs. Cooper had suffered from a serious bodily complaint for several years past, and her transition was expected to occur at almost any time. Nevertheless, when it did occur the parting was naturally painful for the affectionately-united members of the household.

A most interesting feature in the case is the fact that, on Mr. Cooper calling upon Mrs. Treadwell in the evening of the day above named, he found a 'sitting' in progress, and thereat, without any previous knowledge of what had transpired, the medium was immediately controlled by Mr. Cooper's daughter, Ada, who at once addressed her father upon all the circumstances of the case—a most striking evidence of the fact of personal spirit control.

Mr. Cooper, with the sturdy faith in his Spiritualism which the above incident had so remarkably served to further strengthen, and with the courage of his convictions, considering his official position, that did him every credit, determined to have a Spiritual interment. Accordingly, all due arrangements were made to that end, and on Saturday morning last the remains were removed to Kensal Green Cemetery, Mr. Cooper, with his son and brother, and a select company of personal friends, including Mr. Leigh Hunt, accompanying the remains. The usual unsightly mourning coaches were replaced by neat broughams. On arrival at the cemetery chapel a further contingent of friends, including Mr. Thomas Everitt, the President of the Marylebone Association of Spiritualists, assembled in the chapel, and the simple, but eminently impressive service was duly conducted by Mr. J. J. Morse, who delivered an appropriate address, breathing the consolations and hopefulness of our beautiful philosophy. The coffin was literally hidden by an abundance of floral offerings from the family, the choir of the Sunday services, and other friends. The expressions of loving sympathy and good will extended to Mr. Cooper were numerous and sincere from all present.

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.