

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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CONTENTS.

| | | | |
|--------------------------------------|------|------------------------------------|----|
| Notes by the Way | 1 | Spiritualism in Scotland | 8 |
| The New Psychology | 3 | After-Death States | 9 |
| The Principle of Astrology | 4 | Dr. Moncure D. Conway | 9 |
| Spiritual Nomenclature | 4 | Christian Scientists | 10 |
| The Terriss Murder | 5 | The Human Aura | 10 |
| Paid Mediums | 6 | Mrs. Mellon's Mediumship | 12 |
| Miss 'X' on Hauntings | 7-11 | Inspiration from Mars | 12 |

NOTES BY THE WAY.

'The New York Press' reports two timely interviews with Dr. Lyman Abbott (Henry Ward Beecher's successor) and Dr. M. J. Savage, on the subject of spirit-communion. Both of these gentlemen spoke frankly on the subject, with an ample confession of faith. Dr. Abbott said:—

I believe in a spirit world, because I cannot think that the well-nigh universal belief of mankind is without foundation in fact. In other words, it is easier to believe in a spirit world than that all men have been deluded through all time. . . . There are many instances related in history which tell of spirits appearing to men and women in this life. The testimony to the truth of these stories is too strong to be lightly set aside. . . . I do not see that it is unscientific to believe in a spirit world round about us. Certainly if there are trustworthy evidences making for a spirit world it is unscientific to deny its existence.

Dr. Savage was quite as explicit. He said:—

I believe thoroughly that there is a future life, that there is a spirit world, and that we, or at least some persons who have supernormal powers, can communicate under certain conditions with the spirits of those who have passed out of this life. . . . There is evidence in facts now occurring sufficient to convince me that there are spirits and that there is a future life. Instead of getting my data from antiquity I prefer the present. . . . I believe that sometimes gifted persons, let us call them psychics, can and do communicate with spirits of the departed. I believe the psychic faculty is a faculty or gift much as a genius or extraordinary talent for music or painting or mathematics may be a gift. . . . I believe that as a race we are growing psychically; and that, just as once muscle ruled, then low intelligence, called cunning, supplanted the power of muscle; and intelligence supplanted cunning, and then moral idea developed by intelligence until now it is a potent factor in human development—one that cannot be ignored—so the psychic-faculty will be evolved as the highest faculty of all.

Of course, there is a sense in which it does not matter two pins to us who believes or disbelieves. It suffices for us that *we know*. But it is very encouraging to note that such leading spirits, who can do so much to create public opinion and an atmosphere, are perfectly with us as to the main facts, and publicly say so. That means a change in many ways.

A sermon on 'Our invisible companions,' by J. M. Gibbon, has been sent to us. We are not entirely sure about it. By 'the choir invisible,' George Eliot only meant the surviving influence and memories of 'the dead'; and there is much in this sermon to half suggest that by 'our invisible companions' Mr. Gibbon means no more. He continually talks of 'the dead' being with us through our 'remembrance' of them: and 'remembrance' is his great word. In one passage, the two notions clash: thus:—

More live with us than meet the eye. Many men and women long since counted as dead live in our memories and in our affections, and in a thousand ways are very potent factors in our daily lives,

Which does Mr. Gibbon mean?—that the so-called 'dead' are personally with us, or that they live in our memories, &c.? It sounds a good deal like George Eliot or Frederic Harrison.

But the preacher longs for the fuller faith. He says:—

Who has not gished for days like those recorded in the older scriptures, and dreamed of by the poets of Greece; days when angels and God-like beings trod the world, and made known their presence to men, gladdening the eyes of mortals with the loveliness of immortal forms, filling their ears with the music of heavenly speech; those glorious days when the two worlds of heaven and earth seemed nearer than to-day? Those days may come again, that lost channel may re-appear, that bridge now swallowed up of the mist may be again discovered, and 'spirit with spirit may meet.'

We hope this good man will find his way into the light. He is evidently seeking. There is hope in the following:—

There may be—I do not want to dogmatise—most likely there are, a great many ways through which our invisible companions help us, and could we but discover some channel of communication with the unseen world of spirits, that would undoubtedly be the great discovery of the ages, that would alter the face of all things, and put a new complexion on life and death.

There are many tender thoughts in this somewhat original sermon. The following, for instance, has a deep truth in it, not much spoiled by the slight exaggerations of the phrasing:—

One death does more for us than years of teaching. A little child on whom hearts are strongly set is called back to the Paradise whence it came, and men say, what cruelty, what needless disappointment and useless pain! Hush, you do not know, you are speaking foolishly against God. Surely if by one little death God has made it impossible for the ice ever to cover a heart; if by a sorrow that will last a lifetime the tenderness of a soul has been achieved, that is not waste, nor cruelty. Most graves pay for the making. There are many men in the world whom God holds back from hell by one slender thread of sorrow. They are saved from utter worldliness by just that part of their heart which was broken.

'Dealings with the dead: Narratives from "La Légende de la mort en Basse Bretagne," translated by Mrs. A. E. Whitehead (London: George Redway), is a collection of 'Ghost-stories' devoutly believed to be true by the serious Breton folk. But, in addition to the stories, there are—A Preface by Arthur Lillie, a Translator's Preface, an Introduction by L. Mariller, and a Summary of Breton notions and sayings concerning death and the dead. These last contain a good deal of information as to the very interesting people among whom the stories have lived as a part of their very lives and of their outlook upon the worlds, seen and unseen.

The stories are 'fearfully and wonderfully made,' but have upon them all the impress of deep gravity and implicit faith. We cannot but think that beneath them there is a solemn truth. How far wonder and imagination, awe and religious superstition, have influenced the stories and their believers, every one must judge for himself.

'The Journal of practical Metaphysics' wisely draws attention to 'the most startling discovery which awaits the

student of psychic phenomena,'—'the extreme susceptibility of some minds to subtle influences.' It says:—

Indeed, one is sometimes impelled to ask if any soul really possesses itself, so close is our mental life to one another, and so beset is it by these hidden influences, suggestions, fears and emotions. It is a most trying experience, from one point of view, to be conscious of these influences. Yet awareness of them is the only protection for the sensitive mind, and the wisest course is to face the problem until it is solved.

This is sound enough and serious, but we can hardly follow the writer in his counsels which practically advise partial exclusion from the common intercourse of daily life, and a condition of suspicion and shrinking which, as a remedy, might be worse than the disease. We are inclined to think that any strongly marked anxiety as to 'mixture of mental atmospheres,' and any frequent shrinkings from this or that imaginary or real 'influence,' might make life hardly worth living. But, of course, alertness in appreciating and reaching out after the higher, and shrinking from the lower, except in the sympathy of pity and helpfulness, must be right. The grand safeguards are self-reliance and love of light. The following, from the Article before us, we can fully endorse:—

Those who are subject to contamination from mental atmospheres, and those who find themselves under the spell of another personality, may help themselves quickest by turning the thought in another direction. It does little good to combat a mental influence. To rehearse the details of one of these subtle experiences is to become more deeply involved. The remedy is to turn to some purer or better poised person, or become absorbed in some act of kindly service. A day spent alone with Nature will often suffice to free one from the minds of others. Intellectual work is also most helpful, and the more discriminative the thought the more likely it is to restore a healthful tone to the mind.

'The Banner of Light' contains a very spirited and enterprising 'Symposium,' in response to the Address by Mr. Allen, to which we lately referred. The writers include Professor J. V. Loveland, C. B. Newcomb, Dr. Willis, Dr. J. R. Buchanan (who characteristically says of his own work; 'It has been the labour of one man against the entire world'), Giles B. Stebbing, J. O. Barrett, Charles Dawbarn, W. J. Colville and several others. The various papers cover a great deal of ground of considerable importance.

Mr. Allen is strongly for organisation and supervision, with a bias in favour of some sort of accepted basis of belief, but the weight of opinion is strongly the other way. Mr. Colville very pithily concludes thus:—

Mediumship is likely to develop in anyone at any time, outside as well as inside of organic limits; therefore, I repeat, there must be latitude given for all phases of honest propaganda. I have never yet found an organisation which did not at some point cramp the human spirit. The question now is, can the present bring forth such an organisation as will stand boldly for the truth of immortality and the knowledge of spiritual intercommunion, but, while having a creed, place no barriers in the way of further developments? WANTED, A CREED THAT STRETCHES!

'The Light of Truth,' looking forward to another year of effort and service, makes an almost pathetic appeal to the friends of Spiritualism to do their part in supporting it. We do not want to be over insistent for our own 'LIGHT,' but a great deal of what our contemporary says is true, and is as applicable to us as to it. This, for instance:—

Have any of our readers thought about what good thing they can do to aid the cause of Spiritualism? Have any of them considered what it costs in various ways to produce the 'Light of Truth' from week to week? If so, there is an ever-present answer to their query: 'What can I do to aid Spiritualism?' Of course, there are other and urgent ways to aid this cause, but none that can bring about so prolific a return for the small outlay. . . . The propaganda essentially belongs to the Press. Without it the dissemination of this blessed gospel could not be brought

about, and all truly interested people must see this point, and seeing it, turn their attention and means to its support.

There are myriads of Spiritualists in the country who have never yet seen or heard of our papers. It is these we desire to reach, and the readers of this paper can assist materially in this by mailing their papers to friends whom they know to be non-subscribers, and adding a word in its behalf by letter. Write and tell your friend what the 'Light of Truth' is and how he can obtain it. Let your own light shine in this way. . . . Not many of our readers but who know of some poor soul to whom such a gift would come like manna from Heaven.

Mr. W. S. Godfrey sends us a copy of 'Christmas Croakings,' published by the Manchester Vegetarian Society. It is too late now, to do any good: and we doubt whether, in any case, it would do much. The six pages of tremendously vigorous verse remind us of a 'musical blacksmith' in a new sense: for Mr. Godfrey, in musical verses, aims merciless blows at our apparently callous piping and feasting while the world's bloodshed and strangling go on, and more than half of it in Christ's name or by those who profess to be his disciples. There is a great deal of truth in it all, but what good would it have done if we had all put up the fiddle because many sad souls elsewhere could not dance?

At the funeral of Sir Frank Lockwood, the hymn 'Now the labourer's task is o'er' was sung, and the report says:—

There was not one among the great audience who did not join heartily in its concluding lines:—

'Earth to earth, and dust to dust,'
Calmly now the words we say,
Leaving him to sleep in trust
Till the Resurrection Day.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

Will any rational human being say why any one should sing that 'heartily' or in any other way? It seems to us to be nothing but a bit of simpering foolishness, eaten through with falsehood. The body does not 'sleep' in the grave. It rots and turns to dust or dirt; and no one really believes that it or anything connected with it will rise again,—except its polluting emanations. This may seem hard and cruelly blunt, but it is high time to speak very plainly about one of the most pernicious and hindering falsehoods that ever hid a lovely truth.

THE NEW YEAR'S MORNING STAR.

FROM THE 'COMING DAY.'

Tread softly! Someone is dying.
'Tis the Old Year,—sighing, sighing.
He is old, but tender-hearted:
He mourns for the departed:—
For children's faces,
Lost to these earthly places:
For mothers good,
Lost to the little brood:
For lovers who left our nest,
And crept through night to rest.
He is thinking of the sorrows he has seen,
Of the days of darkness that have been.
And now he is dying,—
Sighing, sighing.
But see! He smiles! the dull eyes glisten!
Listen! Listen!

'Children, misread me not!
I do not grieve

Because your human lot
Is folded round with pain,
But that the shrouded brain
Does not believe

The truth I never ceased to tell,—
That in the dear Lord's garden all is well.
Nothing is lost, but all transfigured are.
Look up! and trust the New Year's Morning Star!

1897-8,

J. P. H.

'THE NEW PSYCHOLOGY.*'

'The New Psychology' (Contemporary Science Series) is an elaborate account of recent experimental research by men of science into the capacities and illusions of various senses, as far as those can be ascertained by ingenious apparatus and expressed in formulae. This, of course, is not what is understood as 'The New Psychology' by people who know what is being done by advanced experimenters like De Rochas and Baraduc. Dr. Scripture is careful to explain that the New Psychology, as understood by contemporary science, grew accidentally out of the necessity for accurate observation in Astronomy and Biology, and is supplementary to the old or introspective Psychology. It has much more to do with neurosis than with psychosis; for example, 'Will' is merely the current or force that acts on the muscles. Will, as a force capable of compelling others to act, or as a force acting at a distance, or acting on matter other than the body, is not taken into consideration; and a New Psychologist would probably be quite as much shocked and offended as an Old one, were anyone to mention in his presence such things as the Exteriorisation of Sensation or of Motricity. Our readers will at once understand the position of this official New Psychology when we tell them that it explains the phenomena of thought-transference by 'nasal whispering.' It seems that when we think intently of anything with the mouth shut, we whisper it unconsciously through the nose, and a person furnished with the proper apparatus can distinguish what we thus unconsciously whisper at a distance of fourteen or twenty feet, which, of course, satisfactorily disposes of thought-transference! There is only one little point in which an error might possibly have crept in: Might it not be through the nose, also, that the man of science hears a 'nasal whisper' at the distance of twenty feet? We respectfully advise Dr. Scripture to invent some 'beautiful apparatus' to determine this important point; for the Law of Nasal Audition, expressed in an algebraic formula, would evidently add immensely to psychology—to our knowledge of Psyche, the soul.

The worst of neo-scientific methods—reliance on instrument and formula—is that the native intelligence, on which the unscientific investigator mainly relies, tends to become thereby enfeebled, and to be no longer trustworthy. Dr. Scripture furnishes us with a very neat example of this unfortunate accident to which scientific men become liable. In Chapter IV., on Experimenting, he is at pains to expose the fallacies of Psychological Researchers: for, he says, 'The objections to psychical research lie in its unscientific methods of experimentation and in the air of occultism in which the whole is enveloped.' He then proceeds to describe in detail an experiment of 'Lehmann, a psychologist, and Hansen, a physician,' just to teach the Psychological Researchers how they ought to proceed. These philosophers assumed that thought in the process of 'transference' must follow the laws of other 'vibratory movements,' and must, therefore, be reflected, similarly to light and sound, from a polished surface; so they procured two concave mirrors, and 'two persons' (whether 'men from the street' or not is not said), and proceeded as follows:—

'The mirrors were placed opposite each other, with their axes falling in the same straight line and their foci distant by 2m. Each of the two persons sat with his head in a focus, the face being turned to the mirror. The experiments were made with numbers of two figures each contained as counters in little bags. . . . It was impossible for either person to see directly or indirectly the number drawn from the bag by the other.'

One of these 'persons' took out a number and the other guessed it (or they did so alternately—this is not clearly stated), 'with unexpected results'; for they made fifteen trials, and 'six of them were successful.' For an account of how the psychologist and the physician succeeded in persuading themselves that this 'unexpected success' was all chance and illusion, we must refer the reader to the book itself; merely remarking that the inference an unscientific person would have drawn, if he had arrived at the same conclusion (that it was all illusion and chance), would certainly have been that the initial 'assumption' was not justified,

rather than that no such thing as thought-transference exists. Unfortunately Messrs. Lehmann and Hansen did not consult a *bona fide* investigator before beginning their experiments, or he could have told them that thought seems to penetrate matter, whether polished or unpolished, and therefore that the 'concave mirror' would be pretty sure to give no satisfactory results; he would also have told them that if they wished to make serious experiments in thought-transference it was not enough to get 'persons'; they must take care to get a certain kind of person, known as 'sensitives.'

But it is when we come to Dr. Scripture's remarks on the foolishness of Psychical Researchers, which this experiment calls forth, that the really funny point of the story comes in. We have seen what the experiment was: One 'person' pulled out a number of two figures from a bag, and the other guessed what it was, a process in which (according to the theory of the New Psychology) there was nothing but chance and illusion when success was obtained. But this gives a result which is exactly the same in principle as what happens when one person tosses up a coin and another cries 'heads' or 'tails,' the only difference being that the odds are greater when one of several events is possible,—the chance of guessing the right suit of a card taken at random from a pack being one in four: that of guessing the right card taken from the pack being one in fifty-two, and soon. Now this is Dr. Scripture's astounding calculation (p. 65):—

'If a counter be drawn by chance from a total of 90 counters, the probability of drawing any particular one is 1-90, and likewise the probability of recording at random any particular one of 90 possible figures is 1-90. Now, the probability that the two agree by chance is equal to the product of the separate probabilities, or 1-8,100. Only once out of 8,100 times ought an experiment to succeed.'

Really, a visit to the roulette table would do Dr. Scripture a world of good. His trained intellect would remark that it was a 1-36 chance which 'particular one' of the 36 numbers in the roulette board the little ball went into, and also a 1-36 chance which 'particular' number he put his coin upon; but that instead of winning only once in 1,296 times he would win once in 36 times (or in 37, counting the zero)! This confusion in Dr. Scripture's trained intellect seems to have come from the use of the word 'particular.' Had a third person chosen some 'particular' number, and the other two 'persons' simultaneously taken out a number from their bags, the odds are that they *both* together would have hit the right number only once in 8,100 times; but as the experiment is described in the book before us, there was no third 'person'; one 'person' pulled out a number and the other guessed it, the odds being 1-90, not 1-8,100.

Interesting and important in some ways as these investigations by apparatus and formula undoubtedly are, they are of particularly little use in the study of the phenomena which form the material of 'The New Psychology,' in a broader and deeper sense—the science of the soul; in which the projection of thought to a distance, the seeing and hearing without the bodily eyes and ears, and the exteriorisation of sensation and motricity, are elementary data. The 'New Psychology' of the Universities emphatically disavows any attempt to investigate these new psychological phenomena: 'The new psychology is thus merely a development on the basis of the old; there is no difference in its material, no change in its point of view, and no degeneration in its aims.' What the old psychology tried to do, 'the new psychology with vastly improved methods and facilities is striving to develop in finer detail.' There is, therefore, as much difference between the official 'New Psychology' and our New Psychology as between the work of the astronomer in looking for new heavenly bodies, and that of the biologist in measuring the size of a microbe; but we must remember that every telescope contains a microscope as one of its constituent parts; and that, after all, the exact size of a microbe has an importance of its own; and we should also remember that it is not all necessary for us to require the exponents of official 'New Psychology' to learn what we know, before we condescend to learn what they know—no sensible astronomer will despise the microscope of the biologist, even if the biologist turns up his nose at the telescope of the astronomer.

*'The New Psychology.' By E. W. SCRIPTURE, Ph.D. (Leipzig). Director of the Yale Psychological Laboratory. With 124 Illustrations. London: Walter Scott, Limited. 1897. Price 6s.

THE PRINCIPLE OF ASTROLOGY.

Mr. Arthur Butcher, in your paper of December 4th, remarks: 'It would be interesting to know if the horoscopes of each of the thousand and odd persons stricken with typhoid fever in the recent Maidstone epidemic, indicated a serious or fatal illness to the native this year.'

By reference to your excellent index, I find that it is rather over fourteen years ago that I answered this very objection to astrology (for as such, of course, the remark is intended), at some length in 'LIGHT' (September 29th, 1883). Your correspondent 'A. J. P.' has now ('LIGHT,' December 18th) given the same answer in brief, but it is important enough to merit some expansion. I quoted Claudius Ptolemy: 'For the cause of Universals is chief, and so powerful that it overcomes the particular events of every man,' i.e., particular horoscopes. And I said: 'Catastrophes, such as fires, explosions in mines, shipwrecks, earthquakes, battles, and epidemics, will kill hundreds and thousands at the same place on the same day. It is too much to suppose such a coincidence as that all the victims thus brought together have similar fatal directions in their nativities falling due at the same time. The true answer relates to the superiority of mundane over genethliacal astrology, to the subordination of individuals as parts of a greater whole. If I enter with my small circle of influences into a larger circle, I am carried round with the latter, and may be swept into its fatal vortices, however harmless my own influences may be apart from the greater danger.' And I proceeded to show the consistency of the superior cause with the inferior, thus: 'The horoscope may determine a main fact in a person's life, and the particular results of that fact, though perhaps the most important of all, need not be the subject of separate directions. The nativity may show a propensity to a military or sea-faring life, and that is necessarily common to a great number. That many of these should come together in a battle and be killed is a natural consequence of the fact. Possibly an accomplished astrologer might select the most likely victims on the eve of a battle by comparing their nativities with the transits, &c., then occurring. But he would not do it by "directing." So of accidents. I should esteem it the height of absurdity, for instance, to look for fatal directions in the case of all those poor children who were crushed on the staircase of a theatre the other day. Places have their ruling influences like persons, and the natives are exposed to local dangers according to circumstances.'

'A. J. P.' says well that 'the central fact of astrology' is not (as Mr. Butcher suggests) 'intuition,' but 'the law of Nature that every celestial body in the solar system operates on this earth, its inhabitants, and its atmosphere.' This is a simple consequence of the unquestionable philosophic truth of universal *relativity*. No person, no thing, is really indifferent to any other person or thing, or has an absolutely independent existence or career. To belong to a whole is to have all other parts of the whole in essential and potentially effective relation with oneself. And as belonging to a subordinate whole (our earth), we participate in the influences of other subordinate wholes upon that. In like manner, as a consequence of the same universal truth of relativity, the things of time must be essentially connected with the things of space. Thus astrology is, in principle, demonstrable *a priori*.

One remark as to the unitary-double meaning (or the distinctly - one meaning) of the word 'principium'—'beginning' and 'principle.' The principle in logic is the beginning in time; therefore the related totality at the beginning of anything (its 'horoscope') will contain and show the 'principle' of its course and development. The principle of genethliacal astrology is that man is the microcosmic representation and correspondence of the macrocosm. As the latter, in its external aspect, is spread out at the moment of birth, so, if we have the science, can we read the character, tendencies, and 'accidents' (in the literal and more comprehensive sense of the term) which will become manifest in the life of the newly born.

And as time is related to space, so are the larger to the lesser circles of time. It is upon this relation that the possibility of 'directing' depends. The day is the year writ small. The single degree (or approximate diurnal measure) of zodiacal progress represents the circle, or larger day, the year.

C. C. M.

SPIRITUAL NOMENCLATURE.

Truths may be symbolised under two different departments of language, the scientific and the religious or spiritual. Custom, tradition, association, have sanctioned and sanctified the terms which the religionist uses for the expression of spiritual experiences. Around such terms as grace, blessing, aspiration, hope, faith, love, there has grown a wealth of significance from the fact that to so many they represent the deepest and holiest experiences of their lives.

The religionist has not usually made the attempt to translate his material sensations and experiences into terms of the same thought, but has recognised a difference of function. The physical sensations, and the deductions therefrom, convey to him a relative knowledge which he confesses his inability to connect with his spiritual experiences.

It has been perceived by those whose training has been scientific that, as all manifestation must be one, or in other words, that God cannot be separated from His manifestation, so all representations of what is, should be capable of translation in terms of one nomenclature. So when the existence of unseen, but real, intelligences is admitted, its conception is sought to be realised in the terms of a material phraseology. Thus the terms, power, vibration, vortex, ether, magnetism, and others, are employed to denote ideas evolved from a material consideration of spiritual phenomena. The consequence is that the same spiritual experiences, or phenomena, may be represented by different expressions, the one denoting the spiritual cause, the other the material counterpart, although each term is made to monopolise the whole of the conception. For example, the word 'prayer' represents the spiritual equivalent to the material 'mental telepathy, or telegraphy'; spirituality or goodness is equivalent to more refined ethereal vibration, love to magnetism. Now, it will in the future be found not only inconvenient, but also misleading, to use terms which, though apparently professing to interpret the same experiences, in reality proceed from different stages of spiritual development. At the same time the desire to unify all knowledge will tend to the adoption of a 'monism' which would endeavour to interpret all truths either in terms of matter, or in terms of spirit. Between these alternatives, the latter seems preferable, although until further knowledge of spiritual power is general, the use of the terms from both departments of thought may fairly be admitted when they refer to the special objects of their experiences.

The tendency must, however, sooner or later, show itself in the adoption of uniformity. It will be impossible for mankind to remain satisfied with separate departments of thoughts and feelings with a different phraseology for each, while continually is forced upon them the truth that each department of thought and feeling is allied to every other. The attempt, it is true, has been made so to differentiate human cognition that it would be impossible to demonstrate a discrepancy between thoughts imbued physically and spiritually. The one department of thought is, as it were, locked up while the other is allowed to manifest. Religion and science are then made quite independent of each other, are never at conflict, and consequently need never harmonise, for their claims are over different territories. This attempt leads to a mental jugglery, which at best is unsatisfactory, and can only continue as long as the territory presided over by each department of thought has clearly defined boundaries and no means of connection.

At the present time, however, it is becoming impossible to avoid the conclusion that these territories, so far from being unconnected, are in reality co-terminous. Anyone who has studied spiritualistic phenomena has proof of the interaction of spiritual and material 'forces.' In other words, the scientist finds it impossible to investigate so-called material 'laws' without admitting the influence of so-called 'spiritual powers,' and that to rationalise his results into a scientific theory is impossible without the aid of something more than material terminology. A few examples of this difficulty will show its significance.

The scientific conception of matter as composed of indivisible 'atoms' has been held from the time of Democritus, B.C. 460. This conception of a hard grain, round or variously shaped, has held its ground until recently, when the conception put forward by Lord Kelvin and others, of

vortex motion in an incompressible frictionless substance, took its place. The conception of the atom, therefore, has passed from one of substance to one of motion.

Now both these conceptions are by their very nature transcendental, for no one, by any of his senses, has ever perceived either the hard incompressible grain, or the vortex motion in an incompressible frictionless substance. They are deductions due to a tacit admission of the reality of matter. The idealist or Spiritualist who regards matter as temporary sensation, finds it difficult to employ a terminology which has no reference to sensation. For in the examination of spiritualistic phenomena, and in the attempt to realise the spiritual teachings of the future life, he is constantly confronted with the power of intelligent will, or mind.

The sensations of the mind are those which have the greatest influence on the phenomena. Even in a materialising circle the physical results are in proportion to the sympathy and trust of those present. In such circumstances, instead of using terms which imply a merely mechanical change, terms which give no conception of the production of the phenomena, it is truer to refer to the results as the outcome of a psychical condition created by the sitters.

What we infer from such investigations is that certain psychic states originate or involve certain sensations which we call material.

From this conclusion it follows that what we term laws of matter are in reality only consistent continuous impressions of a state of being, and that, assuming a spiritual development upon the part of all mankind, such sensations or conceptions of matter would cease, and with the sensations the whole of the ideas evolved therefrom. Another example may be cited to further elucidate this point. In the hypnotic state, on the suggestion of the operator, that which is real and palpable to the onlooker is regarded as non-existent by the subject, while he will regard as real that which is only suggested by the mind of the operator. Here evidently is a state of mind which can create its own material environment.

Applying the illustration to mankind generally, can we not realise that our material sensations are all dependent upon our states of mind or being? The uniformity and consistency of these sensations are no barrier to this view, if we recognise that we are all on the same plane of existence.

If this conception is fully realised, we shall be more and more impelled to use terms which are drawn from the highest sensations to signify spiritual truths, rather than those which are drawn from the lower. That which is behind phenomena will be represented, not merely as force, which is a material conception, nor as intelligence, which is a mental conception, but as love and wisdom, which are spiritual conceptions. So, too, as we endeavour to spread spiritual knowledge, we shall not be greatly anxious to harmonise material scientific conceptions by materialising our own spiritual conceptions. We shall know that so long as there is a spiritual growth, the intellectual conceptions will take care of themselves, and will gradually harmonise with the higher stage of being to which humanity evolves.

Material phraseology will more and more be used in the only admissible way as symbol and parable. 'For now we see as in a glass darkly, but then face to face.' C.E.S.

THE JUNIOR SPIRITUALISTS' CLUB OF GREAT BRITAIN.—A club with this designation has been established in the Metropolis and will commence operations on January 1st. As the title suggests the club has been constituted to afford the junior section of the spiritualistic movement, alike in London and the provinces, greater opportunities for social intercourse and mutual acquaintance than have hitherto existed in this country. The movement is evidently representative, as the first officers and vice-presidents include such well-known names as: E. Dawson Rogers, London; E. W. Wallis, Manchester; George Spriggs, Melbourne; James Robertson, Glasgow; S. S. Chiswell, Liverpool; J. J. Morse, London; A. J. Smyth, Birmingham; John Lamont, Liverpool; T. O. Todd, Sunderland, and others, whose names will be found upon the prospectus, which is now in the printer's hands, and will be issued with the New Year. If, on receipt of the prospectus, any of our friends desire further information we shall be pleased to give it.—R.B.

ALL thoughts have their germs. To kill in the surest way is to kill in the egg. At the very moment when a wicked thought is born is the right moment to strangle it. These little snakes soon become the anacondas that strangle conscience and destroy character.—ANON.

THE TERRISS MURDER: REMARKABLE INCIDENT.

Mr. Tom Terriss, writes a correspondent well known to the 'Daily Mail,' relates a curious and inexplicable incident. On the night of the murder Mrs. Terriss was sitting in the drawing-room of The Cottage, Bedford Park, the late actor's home, with a pet dog—an intelligent fox terrier called 'Davie,' after Mr. Terriss's favourite part of Lieutenant David Kingsley in 'The Harbour Lights'—comfortably asleep upon her lap. Messrs. William and Tom Terriss, the sons, were also in the room. The clock marked twenty minutes past seven, when suddenly, without the slightest warning, the dog leaped from Mrs. Terriss's lap and dashed frantically about the room, yelping, snapping, and showing all the signs of a paroxysm of mingled rage and fear. The behaviour of 'Davie' was so extraordinary that it seriously upset Mrs. Terriss for the remainder of the evening. It was exactly at twenty minutes past seven that Mr. Terriss was murdered. 'My brother Will and I were playing chess,' said Mr. Tom Terriss, when questioned on the subject, 'and the dog was apparently quietly dozing on my mother's lap; and it startled us all considerably as it bounded up and down the room with frantic snaps and snarls. My mother was very much alarmed, and cried out, "What does he see? What does he see?" convinced that the dog's anger was directed at something unseen by us. My brother and I soothed her as well as we could, though ourselves considerably puzzled at the behaviour of an ordinarily quiet and well-conducted pet.'

NEW PUBLICATIONS.

- 'The Mystery of Gold Rust.' By CLARENCE WEBSTER HOLMES. The Coming Nation Print, Ruskin, Tennessee, U.S.A. Price 50c.
 - 'All's Right with the World.' By CHARLES B. NEWCOMB. U.S.A.: The Philosophical Publishing Company, 19, Blagden-street, Boston, Mass. Price 1dol. 50c.
 - 'The Chaldaic-Geomantic Oracle and Game of Prophecy.' By G. W. GESSMANN. New York, U.S.A.: The Alliance Publishing Co., Life Buildings, 19, West 31st-street. Price 50c.
 - 'The A B C of Truth.' By A. P. BARTON. Twenty-six Basic Lessons in the Science of Life. English Agent: G. Osborne, Scientor House, Norman-avenue, Stoke, Devonport. Price 1s. 3d.
 - 'The Photogram,' for January. Among the contents are: The Sea, as Mr. F. H. Worsley-Benison Photographs it; Portraiture, Characterisation, Posing and Lighting, &c. London: Dawbarn & Ward, Ltd., 6, Farringdon-avenue E.C. Price 3d.
 - 'Letters from Julia; or, Light from the Borderland.' A Series of Messages as to the Life Beyond the Grave received by Automatic Writing from One who has gone before. With a Preface by MR. W. T. STEAD. London: Grant Richards, 9, Henrietta-street, Covent Garden, W.C. Price 2s.
 - 'The Humanitarian,' for January. Among the contents are: Wireless Telegraphy, by Signor Marconi; Insanity, considered as a Plea for Divorce, by Forbes Winslow; The X Rays of Röntgen, by Dr. D. Walsh; Spiritualism in Eastern Lands, by Dr. J. M. Peebles; Is Life worth Living? by Lizzie Doten; A Dull Day in the Ark, by Sydney Phelps; and Camille Flammarion, by R. H. Sherard, &c., &c. London: Hutchinson & Co., 34, Paternoster-row, E.C. Price 6d.
- We have also received 'The Internationalist,' 'The Crescent,' 'Freedom,' 'Herald of the Golden Age,' 'Literary Digest,' 'Theosophist,' 'Prabuddha Bharata,' 'Theosophical Review,' and 'The English Mechanic.'

TO CORRESPONDENTS.

- 'W.J.B.' and 'H.A.D.'—Your communications, with several others, are unavoidably held over till next week.
- 'WHAT is a Spiritualist?' This question was asked by 'A.T.' in 'LIGHT' of December 18th, and several letters have reached us intended as replies. We do not publish them, because, as it seems to us, they are not sufficiently relevant to the terms of the inquiry.

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EDITOR E DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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

PAID MEDIUMS.

Miss Goodrich-Freer, in her concluding words last Friday week, rather sharply dissociated herself from all connection or sympathy with 'professional mediums.' Why, we do not know, except on the ground that some such mediums have cheated. But so have some lawyers cheated; and even clergymen have cheated. We can never see the sense of this sweeping condemnation of 'professional mediums'—meaning by that, we presume, mediums who take money for their services. It is only common honesty to pay a person for time taken from the needed working hours of the day, and perhaps for the exhaustion of broad-winning strength.

If a clergyman is paid for talking about a future life, why should not a medium be paid for helping to prove it? Of course, every case should be taken to guard against dishonesty; but, taking that for granted, we entirely fail to comprehend where the undesirability of paying mediums comes in. True, a money payment is a temptation to pretend, as the wonderful gentleman at the Psychical Research Society reminded us the other day. But that applies to cabinet ministers and bishops, who also, we suppose, are made of the common human clay.

No; this nonsense about the dangers of paid mediumship must be got rid of. We go further, and say that we greatly need more paid mediums; but we should like to see the payment made more systematic. The Psychical Research Society has had a magnificent object-lesson in Mrs. Piper. It has, for years, gone hither and thither in pursuit of test phenomena, and apparently without much success; but the moment it lays siege to a case, and steadily devotes itself to it, it wins an apparently marvellous success. What if it had acted towards Eusapia Paladino as it acted towards Mrs. Piper? If it is wise enough to learn from experience, it will endeavour to isolate a few mediums, shield them from ice or fire, treat them kindly, study them patiently, pay them fairly, and watch them well. The Spiritualist Alliance would gladly do it if it were as well off.

But to return to Miss Freer. It is all very well for this gifted lady to lock the door upon paid mediums, but what are we poor ordinary mortals to do? She has seen enough of the beyond the veil to convince a regiment, but what are we to do whose eyes are hidden, and whose earthly bark is too thick? Look round, perhaps, and find some friend or kind neighbour who is a medium and who may be able and willing to help. Excellent advice if it can be followed; and perhaps not bad advice in any case, as it may throw us back upon what, perhaps, is the best thing of all,—the attempt to develop the gift of mediumship at home.

But this is by no means always possible. What then is to be done? The reply, and the only possible reply, brings us back again to our point. Mediums belong, as a rule, to two classes, the poor and the comparatively rich. From the last of those, most of us are excluded. There are very few people indeed of the so-called 'higher class,' who are willing to open their doors to inquirers. In fact, we may almost take them off the list, for the purpose we are discussing. The poorer mediums are much more accessible, but here a fresh difficulty occurs. The poor man has to earn his living and to keep his home together. The poor woman may even be more urgently claimed for the daily work of life. Every hour is precious; every penny is an object; every exertion means loss of power. Again we ask: What is to be done?

Surely there is only one answer; and that answer will be perfectly obvious when our faith in the gravity and the reality of mediumship is stronger than our sense of the opening it offers to cheats or fools. That answer is the answer we have given to every other experimenter and worker. And surely if, to the doctor, the preacher, the lawyer, the analyst, we can give salaries and fees, we might do so to the medium who may possibly bring us the unspeakable consolation of at least suggesting that this poor day is not all, and that this earth, with its painted dust and ashes, does not tell all the story of human life.

The day is coming when it will be remembered with shame and wonder that we ever hesitated here. The day is coming when, as in ancient Israel, the medium will be cherished as a priest or an honoured inmate of the home. The day is coming when those who believe will welcome, as a gift from God, those who have the wondrous power of blending the unseen and the seen,—when they will be separated from the coarse battle of life, and maintained in simplicity and peace, in order to fulfil their high mission. The day is coming when, what the priest is now to millions, the medium will be—exchanging assertions for knowledge, rituals for recognitions, faith for sight, symbols for realities, and incantations without meaning for communion with knowledge. The day is coming when mediums will not be left to fight the battle for themselves—to make themselves known and to get themselves supported, if they can—when, without ostentation and with perfect simplicity, the way will be made plain for them by those who are seeking or who believe.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members, Associates, and friends of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on Friday next, January 7th, at 7 p.m. for 7.30 p.m., when Mr. Percy W. Ames, F.R.S.L., F.S.A., will deliver an Address on 'Superstition, Science, and Philosophy.'

THE PROPOSED CONGRESS.—The following kindly notice appears in the current number of the 'Theosophical Review': 'Spiritualists in Congress.—Spiritualists and others interested in psychical science are to hold an International Congress in London, from June 19th to 24th, 1906, and all well-wishers are requested to help in giving the fact the widest publicity. Three days are to be devoted to study, with two sessions on each day, and the remaining days are to be given to social intercourse, with a religious service conducted by Mr. J. Page Hopps on the first evening. Spiritualists have done much in the past to undermine materialism and to encourage research into the super-physical world, and we heartily wish them success in their Congress.'

Is the darkest trials through which a human soul can pass, whatever else be doubtful this is at least certain: If there be no God, and no future state, yet even then it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward.—FREDERICK WILLIAM ROBERTSON.

'HAUNTINGS.'

ADDRESS BY MISS GOODRICH-FREER ('X').

On Friday evening, the 17th ult., in the French Drawing Room, St. James's Hall, Miss GOODRICH-FREER addressed a large audience of Members, Associates, and friends of the London Spiritualist Alliance, on the subject of 'Hauntings.' COLONEL G. LE MESURIER TAYLOR occupied the chair.

THE CHAIRMAN, in introducing Miss Freer to the assembly, said: As I suppose you are all aware, Miss Goodrich-Freer has kindly undertaken to say a few words to us on the subject of 'Hauntings.' Nothing need be said as an introduction. We all know Miss Freer—if not personally, then by reputation—as a most acute and sympathetic observer of psychical phenomena, and we are all interested in her researches.

MISS FREER then addressed the meeting as follows: My choice of a subject to-night was guided by three considerations. First of all, it is one I know nothing at all about, and therefore I shall not be hampered in my treatment of it by historical or literary considerations. In the second place, so far as I know, it is a subject that no one else knows anything about, and, therefore, there will be abundant room for differences of opinion without arousing any ill-feeling. Again, it seemed to me a convenient subject, because it forms a sort of connecting link between my point of view and that of definitely spiritualistic inquirers. It is in no spirit of contradiction and with no desire to emphasise differences, that I remind you I am in no sense a Spiritualist: nevertheless, if I had not a belief in what are known as spirit phenomena, it would be impossible for me to come here and talk about hauntings. The very theory, the very basis of our belief in the possibility of continuance after death, and of communication between the next life and this, must be a belief in the spirit world. Even if we accept the theory which we know best as that of my good friend Mr. Podmore, that these things are, after all, mainly thought-transference, a thought transferred from another world to this must at least belong to some sort of entity in that other world from which it can proceed. Therefore, from any point of view, it seems to me that the question of hauntings must be based on a belief in a spirit world. (Hear, hear.) Consequently, it is a subject upon which we are less likely to differ than might be the case in regard to some others.

In dealing with this question of hauntings, I do not mean to speak of what I may describe as mere apparitions. I am not so sure of the spiritual basis of a great number of the phenomena which we describe as apparitions. One, fortuitously perhaps, sees some figure which has a relation with something in one's own or in other minds, and the image may be possibly an externalised visualisation. To-night I am speaking not of mere casual apparitions, but of what, for want of a better name, I may call 'ghosts.' I will not attempt to define a ghost. We each have some traditional fancy as to the character which ghosts are supposed to assume. Neither am I thinking of what I would call 'evocations' of those figures or appearances which are said to be evoked at séances. That again I consider an entirely separate subject, quite apart from the subject of the habitual hauntings of certain places. There seems to be very often a kind of local relation between what we call ghosts and certain places, rather than between ghosts and any particular people who may inhabit the places. And I think we shall agree that the seeing of a ghost at a haunted house means rather the relation of the seer with what we would call the supernatural than any definite relation between the ghost and the person seeing it.

That a study of this subject is important I do not think anybody will deny. I think its importance is evident from the fact that it is universally interesting. One finds that directly people begin to talk about psychical subjects, the one thing that chiefly interests them is sure to be a ghost story. Such stories have interested the world from the earliest ages, just as they have interested us from our earliest years. But we shall all admit that the subject is one that presents many difficulties. In the first place, in regard to the facts themselves, I will not question their existence; we all present admit that. But in the treatment

of the facts, we all feel the need of interpreting them by our own conscious experience. I think, probably, there are many people here to-night who would say, if asked, 'I believe in ghosts because many persons in whom I have confidence believe in them, but I cannot speak of them from personal experience.' That, of course, is only a second-hand belief, and one of the difficulties that attends the subject is that, in order to establish any example, one must be able to interpret the facts by one's own personal, conscious experiences. Another difficulty is that so much is dependent on the frame of mind of the observer and the observed.

There seems in some cases of apparition an apparent wish to be observed, and I think one, perhaps, ought to distinguish between cases in which the haunting seems to be casual and fortuitous, and those in which the ghost appears to come for some definite object. A case which has been for some months past under my observation, and that of several persons who are present to-night, is a good instance. In our anxiety to deal with the case in a way that should preclude any possibility of doubt or deception, we deemed it extremely important to remove, as far as possible, every element of fear, apprehension, or expectation. We encouraged capable observers to come and help us in our investigation, banished all talk which might lead to fear, and devoted our energies to cultivating a critical and reasonable state of mind.

The third difficulty is that there are absolutely no recognised laws which govern these phenomena, or rather they seem to belong to a system of laws and forces which apply to nothing else. There are many men of science who will tell us that things which are contrary to known science cannot exist; but perhaps other men of science have thought differently, and have felt that a thing may be true, even though it is outside of their experience.

Fourthly and lastly, these things defy any ordinary criteria of observation. There are so many inherent difficulties. There is the difficulty of time and space. A case of alleged haunting, recently under discussion, is a good illustration of this. It has been persistent at intervals—sometimes long intervals—during twenty years, and was persistent to our knowledge during thirteen weeks, but according to notices in the newspapers recently, has now altogether ceased. That is one of the difficulties. You may have phenomena every day and night for weeks together when no one wants them, but when, as often happens, they suddenly disappear, the sceptical observer insists that they never existed, a conclusion which those who have more experience feel to be inherently shallow. But in spite of all these difficulties, it is a subject which one would suppose interesting to every thinking human being. There is so much at stake, there is so much involved. There are our two dearest interests—the interests of our religion and of our personality. I have watched for many years the work of this Society, and of the Society for Psychical Research, and though I have never yet seen a case of any person being convinced of the existence of a future life by psychical phenomena, I have known many cases in which unreasoning prejudice has been overcome, and faith in an all-wise and over-ruling Providence has been greatly strengthened by so-called 'supernatural' occurrences. Interests of that sort are not only deeply important to every one of us in their bearing upon our own hopes, aspirations, and ideals, but they are important as interpreting for us the needs of others and the deeper things of human life. The fact that we have so much at stake may seem to some in itself to disqualify us for observation. The fact that we care so much about the results of these things has seemed a disqualification to many who say that the fact that we are so deeply interested unfits us for impartial observation. That is one of the criticisms passed upon our proceedings by so-called scientists. Is an astronomer unfitted for observation because he is interested in the results of his observation of an eclipse?

The question is a great one. It is the question (amongst other things) of the place of man in Nature. Whatever hauntings may be, they are not, in the ordinary acceptation of the term, human, and I think such phenomena very often give a becoming lesson in humility to us who think so much of our place in creation. It is somewhat humiliating to realise that there is a part of our own nature so near to

us which is yet so difficult to approach, and so impossible to comprehend.

There was a time—I think it exists still for many—when the question was complicated by another consideration. It is a point I approach with diffidence, because it is somewhat difficult to handle. There are some who feel that the subject is closed by the materialistic point of view, which does not recognise any after-life, holding that man being a mere physical entity, his life ends here. It is not my business to apologise for the materialist, but, as we should be tolerant of each other's views, it seems to me just worth while to remember that the investigations and recent theories, not only of some psychic theorists but of German philosophers, are in agreement upon one point, which is that, after all, what we call 'ghosts' need not have any definite or individual entity whatever. The theory of Kant, and of many later thinkers, for instance, is that those things which are most real or persistent are independent of time or space; that those things which make up individual existence are mere accidents of the situation; that they are not essential parts of the human being; that it is the circumstances of life which form character; that it is the conditions under which one is born and grows up that differentiate one from other people, and that all these things are, after all, evanescent, ephemeral, and that all that is real and persistent is independent of time and space. So that one may feel that those who find it necessary to their well-being and to their faith not to believe in the persistence of the individual, and not in this sense to believe in what we call the after-life, may have some kind of ground to stand upon. But, after all, it seems as if, although the individual may not persist, his deeds and thoughts may do so; that when we think or do, in proportion to the strength of the emotion, thought, or sentiment which prompts us, that thought or action is persistent. We have no time to go into the question, but I think it possible that some such idea as this is the basis of what are called 'rehearsal hauntings.' In stories of this kind it always seems to me a revolting notion that not only the murderer but the victim should have to return to earth, and rehearse over and over again the tragedy. That the murderer might have to do it as a punishment seems fitting, but that the poor victim should thus add to his part in the tragedy has always seemed to me ghastly and horrible. But if one believes in the persistence of thought and emotion, the difficulty may give one a little less trouble.

Another difficulty that arises when we think about hauntings and spirit return is this: People say, 'I only hope that when I die I shall not have to return and walk the earth. I do not want to come back and frighten harmless people who take country houses.' If it is only the thought, and not the individual which is concerned, the prospect is less unpleasing. If one may regard life as an education towards something higher, towards divine perfection, surely, in so far as that is approached, the soul is moving in the direction of generalisation, and not of specialisation—that is to say, one must go further and further away from those evanescent circumstances and characteristics which make up what is called the individual. But I must not pursue these thoughts. I will proceed to what I think will interest some of us more than speculation—to some concrete examples of the facts which have led me to these speculations.

Miss Goodrich-Freer then related some of her experiences when staying, as a child, in a North country rectory. The grounds of the rectory adjoined those of the hall, a house which possessed a local ghost story of an extremely tragic and painful character. It was from its contiguity to this place, perhaps, that the rectory derived a certain 'psychic atmosphere.' At any rate, Miss Freer and a nursery companion (to say nothing of many other people) were witnesses of many strange sights there. 'I saw there,' said Miss Freer, 'what are commonly called "ghosts" over and over again.' One of her most singular experiences was when, on entering a room in company with her little play-fellow, they saw there a long coffin in which lay the form of a tall man covered over with bunches of violets, and with candles burning at the head and feet. They were naturally much disturbed by the vision, although their fright was not so severe as would have been the case with those less accustomed to such sights. At the same time they made no mention of it to the other inmates of the house, having learned

by experience that a recital of such visions was held to indicate the need of a mental corrective in the shape of an extra French lesson. Two or three days afterwards, in one of the illustrated papers, Miss Freer and her companion saw a picture exactly reproducing what they had already seen. The picture was that of the lying-in-state of the Emperor Napoleon III. at Chislehurst. Amongst the more curious features of the occurrence, Miss Freer enumerated the circumstance that neither she nor her playfellow had any knowledge of the fact that violets were the symbolic flowers of the French Imperial house, and that the death of the Emperor was to them wholly without interest or significance, although it should be mentioned that the family of her host at the rectory were connected by blood with the Buonapartes. The incident seemed to suggest that some localities possess a 'psychic atmosphere' in which a seer may observe in perspective, as it were, events which have happened or are going to happen, albeit such events may be entirely without interest or value to the seer. This sort of thing was constantly happening at this house, said Miss Freer, and she proceeded to recount another case, in which the vision was seen only by the servants. It seems that the master of the house having fallen ill, two of the female domestics were despatched in company to the adjacent village for medicine. On returning to the rectory at dusk, they observed a lady in the grounds walking hastily towards the house, and one of the maids hurried into the house so as to be in time to open the door to the visitor. On going to the door, however, there was no one to be seen, and both servants proceeded into the garden to see what had become of the visitor. On their mistress inquiring into the matter, they described the lady whom they had seen, and the description was at once recognised by the lady as that of her husband's mother, who resided at the time in London. Although, when seen by the servants, she was actually in the grounds of the rectory, no trace of her could now be discovered. A day or two afterwards a letter was received from the lady in question saying that she felt sure her son was better, for while sitting by the fireside at seven o'clock on Monday evening (the night when she had been seen by the servants), thinking of her son, she fell asleep, and had a vivid dream, in which she walked to the front door of his house, inquired into his condition, and was informed that the crisis had passed. How, asked Miss Freer, could frequent occurrences of this sort be explained except upon some such hypothesis as that a 'psychic atmosphere' was favourable to such phenomena?

(To be continued.)

SPIRITUALISM IN SCOTLAND.

AN APPEAL.

The Spiritualists of Glasgow are, at the present time, seeking to raise funds by which they may be in a position to proclaim the reality and beauty of their gospel in a bolder way, and in a wider field than hitherto. With this object they have arranged to hold a bazaar in Crown Halls, Glasgow, in the latter end of March, 1898. They feel that the time is now ripe for a wider acceptance of the bright knowledge of spirit communion, so that doubt of the future life may be dissipated, the mourner consoled, and the world made to realise that we can be helped, cheered, and blessed by the people in the other life. Lately we had large gatherings in some of our public halls, and these called forth so much interest that we feel extension in this direction is desirable. As one, therefore, who for over twenty years has sought to spread the knowledge, I would appeal to those to whom Spiritualism is a joy, for such help in goods or money as they can give. Whatever is given will be wisely used to make known a religious and rational Spiritualism in places in which, as we think, the seed could be sown with advantage. I feel certain there are many persons associated with Scotland who would like to forward such a work as we have in view, either by sending us the labour of their hands for our sale of work or by a money contribution. We should be glad to have the names of ladies in Edinburgh, Aberdeen, Dundee, and other towns in Scotland, willing to be receivers of work.

JAS. ROBERTSON.

33, Moray-place, Queen's Park, Glasgow.

AFTER-DEATH STATES.

BY QUESTOR VITE.

II.—INDIVIDUALITY.

(Continued from page 624.)

The exteriorisation of vitality, by which spiritual and psychic phenomena or thought and form-transference are produced, is dependent on precedential interiorisation, communication, mediation, influx through the heart. The occultist, magnetist, suggestor, or spirit who pretends to produce these phenomena by his personal will, *per se*, is ignorant of the above laws, and implies that the brain can maintain its activity apart from the heart.

It must be noted that this vital-thought circuit must be transmitted from the central to the circumferential states of our universe, through the intermediate states or planes. And this transmission is effected through self-conscious relays in each plane. (The fact that there are intermediary planes in the macrocosm is illustrated in the microcosm.) Only thus can it be mediated outwards, and converted down in mode (vibration), coagulated, fixed. The return circuit of the same process entails transmutation, volatilisation. Consequently the descending circuit flows through a relay-self in the spiritual-personal state or plane ere being transmitted on and outwards to the embodied platform speaker. In the process of relay-transmission, or flowing through a spiritual personality, it carries on and transmits the latter's thought qualities to the medium or platform speaker.

It must be remembered that this vital circuit itself carries dual polarity. Consequently it absorbs and reflects. The same process exists in the macrocosm, and is the basis of astrology and of cosmic interrelation in unity, as it is the basis of integral unity of all selves in the Solar-Self. It absorbs the life and thought qualities of the relay through which it flows, and reflects them through the next link in the chain or sensitive receiving instrument; thus constituting thought-transference, or so-called inspirational speaking.

The sensitives who receive thought or form transference from this spiritual-personal plane are the minority. Direct transmission from that state implies that the equivalent degree or mode of consciousness has been unfolded into responsiveness in such sensitives. In the case of the majority of mediums that degree, or note, or principle, or mode of consciousness, has not been unfolded. The circuit has then to be transmitted through a further relay occupying the psychic, somnambule, sub-conscious, intermediary state, in order to reach the responsive note or degree in the recipient medium. Communications coming through such intermediaries have already been shown to be utterly misleading. Yet it is from this latter state that the majority of communications and phenomena emanate, and it is upon such communications and phenomena that the current spiritualistic views are based.

Transmission from our central macrocosmic state, or spiritual heart of our universe, occurs by the expansion of the communicant's consciousness, along the interrelating vital circuit which flows to and through man's heart or spiritual sun, and who is thus taken into relation. Such transmission is immediate, direct, and apart from intermediate relays. This does not entail the 'control' of the recipient's normal self-consciousness, but its permeation; as, similarly, the heart does not subordinate the brain, but vitalises it. In this case man's normal consciousness is supplemented. But this mode of transmission can only occur when man's spiritual consciousness has been unfolded into responsiveness by action, by transcendent operators, subsequent to his recognition by those operators whom man *per se* cannot approach. It is *not* a rising up on the part of man to that transcendent source, as taught by Mrs. Besant and other occultists, but a descending action from those operators to man. The interpretation by man of the transmission is, however, conditioned by previously registered associated experiences in the recipient's cerebral consciousness.

When man's central spiritual consciousness (which represents love, in comparison with the intellectual faculties of the brain) is not unfolded into responsiveness, the transference has to be transmitted through intermediates, in order

to be converted or translated down to his degree of responsiveness. Such transmission is then mediate and not immediate, indirect and not direct. Its contents then become conditioned by the qualities of the intermediate relay. All personal states, whether that of our external self-consciousness, or internal spiritual personality, or of the intermediate psychical, somnambule state, are external in their relation to the central states above referred to. This is illustrated in the organism in which empirical, personal consciousness (as also psychical consciousness) is associated with the head, which is external in comparison with the heart. The transmission through personal states consequently assumes a comparatively external mode. It is not from 'within,' as in central, direct, immediate transference, but from without. It is not mediated through the heart, but exteriorised so as to act through the recipient's brain. Such transference entails the subordination of the normal self-consciousness of the medium, as is illustrated in magnetisation, hypnotisation, and control. The radiation from the subject's heart is temporarily driven inwards (as it is similarly indrawn in sleep) by the radiation exerted from without. The impressions so transferred are registered through the subject's brain, as in a telephone. This transmission is, in fact, of the same nature as suggestion. Illustrations have been given of suggestion from a distance, and of the 'control' of sensitives by embodied operators or spirits, even of the delivering of a lecture transferred in this manner to a distance. If people want simplicity of explanation, what more satisfactory elucidation can there be than to read it from the illustrations of the same process as presented on our own plane of personality!

An American medium, quoted on p. 465 of last year's 'LIGHT,' says that disembodied spirits exert their action upon the cerebellum as upon a sensitive screen. That mode of transference pertains to personal states, and entails control of the recipient's normal consciousness. The communicator evidently spoke from a personal state. The transference is then not effected through the subject's spiritual consciousness, but through his psychic consciousness. The circuit from the personal transmitter necessarily flows out positive, and must be received by and react in man's negative, psychic, somnambule, involuntary consciousness. This reaction between positive and negative is a necessary precondition of transference. Transference between dual-selves is effected from within, and reacts outwards; but transference between divided persons necessarily must be effected from without and react inwards.

It will be observed that there are two distinct modes of transference—from within and from without, immediate and mediate; through the heart and through the head, communication and suggestion. And it will be recognised that the views currently held by Spiritualists are based entirely upon transference coming through selves in personal state and effected by suggestion, and entailing the 'control' of the medium.

The various phenomena of thought-transference are constituted by the reaction of the transmitted circuit through the subject's brain or pole of consciousness. Form-transference is similarly constituted, but implies reaction through the vital system of the relay-self, if the form is protected here from inner personal planes, or through the system of the embodied medium if the form is exteriorised here. The forms transferred from personal states to our plane are psychic representations of the real selves, just as thought-transference to and through a medium constitutes spiritual representation of the selves from whom the thoughts are transferred. The transferred forms are no more the original selves than transferred thoughts are, in themselves, the original thinkers. Both represent the selves from whom they emanate. We have illustrations in this personal plane that psychic form-transference does not involve the transference of the real self, but only a thinking and feeling portion of him. Having actual illustrations of the process as effected through persons on this personal plane, it is surely rational to accept the explanation they afford. All the more so, as that process could not have been developed here unless it had prior expression in inner planes.

Certainly the representative forms exteriorised from personal selves in inner states carry more consciousness than do those exteriorised from embodied subject persons.

Yet of what value would the explanations be, as given by a psychic form exteriorised from an embodied subject, as to the method by which it had been exteriorised, or as to the conditions of the life of its normal self? We know that such experiences are abnormal, and pertain to a sub-conscious condition which is discreted from its normal awakened self-conscious state and experiences. The same law must apply in precedentially inner personal states. And even thought-transference involves 'conditioning' by the mental qualities of the recipient instrument, as will be shown further on, and for which law no allowance is made in current Spiritualism. The phenomena of Nature are 'simple' in ratio to the ignorance of the percipient; they become more and more complex in proportion to the expansion of his knowledge. The same law probably applies to psychic phenomena.

Flower in the crannied wall,
I pluck you out of the crannies;
I hold you here, root and all, in my hand,
Little flower— But if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

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.]

Dr. Moncure D. Conway.

SIR,—In your paper of November 27th, 1897, it is said, 'We regret to see that Dr. Conway appears to have gone right over to ethical atheism.' Atheism is a mere epithet, unless carefully defined, and, even were it otherwise, it should be a canon of fair discussion never to label any man with any descriptive name or word he has not himself adopted.

The only paragraph you print from me is a protest against an unethical conception of Deity, and how that becomes 'ethical atheism' is to me unimaginable. Of course you and Mr. Voysey have a perfect right to say that from my principle—that no benevolent being could have originated the cruel forces of nature—your logic would derive atheism. And perhaps you meant that in your word 'appears.' But it would not be pleasant or fair to you if a reader should say in print, 'We regret to see that the Editor of "LIGHT" appears to have gone right over to witchcraft'; though an opponent might fairly think that, with your spiritualistic views, he would himself be logically landed in witchcraft. These words with evil connotations amount only to epithets; they have no religious or philosophical value, and they should be discarded by serious people.

305, West 70-street, New York. MONCURE D. CONWAY.

[We are glad to have Dr. Conway's disclaimer, but we do not see that 'atheism' and witchcraft are on the same plane, as words with definite meanings. Atheism is not a brickbat: 'witchcraft' is. Besides, as Dr. Conway reminds us, we said, 'appears to have gone right over.' That left margin enough for feeling our way in the fog, and, with all respect for our friend, there *was* fog in his vicinity; and we are not quite sure that it has all disappeared.—Ed. 'LIGHT'.]

Christian Scientists.

SIR,—I am afraid that your correspondent, Allan Fisher, is riding for a very bad fall when he writes that 'I shall undertake to heal . . . any disease of anyone instantly.' I know that what he writes is impossible, except to the 'Supreme.' Even the highest spirits cannot do what he states under certain conditions. Perhaps two cases I was connected with may best illustrate this. The first was that of a lady who had been bedridden for nine months when I was asked to take up the case, which was one of extreme debility and acute rheumatism. The patient is a lady aged forty-one years, who is highly intellectual, and has had three children. An operation was performed on the left pleura to remove the fluid that had accumulated there, and I believed that I could cure this lady as I had cured others, whose cases were apparently equally difficult. On July 17th my guide came

to me with this message, in answer to my appeal for advice: 'Neither physic nor magnetism is of avail, as the vitality is so low. What is gained in one direction is lost in another. Only the Supreme could restore her. You waste your force, and would do well to withdraw from the case.' I at once wrote, giving the message and withdrawing from the case. The other case was one of great agony, the result of cancer. I was sent at short notice into Scotland to a lady who had had an operation performed on her for cancer, and whose sufferings were of such a nature as to cause the greatest grief to her family. My guides were able to relieve the pain while I was present, but after my return the acute pain returned. I was sent for a second time, and was then told that all the power would be used to alleviate in the future, but that complete cure was impossible, owing to the cancerous condition of the blood, which had been induced by the operation, but which did not exist previously. Now here are two cases in which I had the authority of highly gifted spirits that it was impossible to cure except by the 'Supreme.' Mr. Allan Fisher thinks he can cure such; if he will undertake the case of the lady and cure her, I will make him a present of £10. I know he cannot do so, no matter what his faith may be; and again I say he is riding for a bad fall.

56, Lyndhurst-road, Peckham.

W. H. EDWARDS.

[Why offer a pecuniary reward, seeing that Mr. Allan Fisher has already stated that he does not exercise his gift for money?]

We have another letter in reply to Mr. Allan Fisher, which we regret our inability to publish, seeing that it introduces personalities, and would thus in all probability lead to an unseemly and undesirable altercation. —Ed. 'LIGHT'.]

The Human Aura.

SIR,—Your correspondent, Mr. Arthur Butcher, writing recently of the strong resemblance of the human aura to the radiations of a Charcot magnet, remarked that these radiations must be self-luminous, or they could not be photographed, as they have been shown to be by certain valuable photographs now at your office. And this, he tells us, 'is in accord with the experience of Reichenbach's sensitives, and that of others, who saw luminous flames given off by the fingers of the operator.' Concerning this experience, I could give like testimony from personal observation.

Mr. Butcher agrees, too, with the generally acknowledged theory of other scientists: 'that light itself is also a magneto-electric phenomenon,' and, such being the case, light may consequently interfere with the magnetic effluence of mediums at séances in their communion with souls of the departed.

So how must it be if self-luminosity be the normal state of departed spirits? Do not they dwell in stellar space? May they not be called 'spirits of the air'? And what did the great scientist, the late Professor Tyndall, authoritatively prove by experiment? What he proved was that stellar space is, in itself, totally dark; and that light gives no light unless it have body-matter to reflect it; that light itself is an utterly invisible thing; that light, which renders all things visible, is proved to be absolutely without witness of itself to us, except it have something to strike upon, a *body* to fill with the subtle life of illumination. I possess a detailed account of one of his lectures on this interesting subject, which he called 'The Blackness of Stellar Space.'

If this blackness of stellar space be true (which I do not personally doubt), self-luminosity must be the normal experience and state of departed spirits. And so the light which lights them to each other must emanate from each soul's self. And all other objects, to be consistent, must be self-semblant to their eyes also; every scene self-suggestive; every object self-descriptive of its own features and colours; and, what is more, we have reason to believe, every feeling betraying its own sentiment; every motive eliciting and shedding forth to others the secrets of the heart. Even here, hypnotised persons, understanding through their souls, and with eyes shut, are very apt in vision, as well as in the mental reading of the motives of others.

W. R. TOMLINSON, M.A.

Mediumship and Haunted Houses.

SIR,—It seems clearly to result from the statements, on the whole, of Spiritualists and inquirers, that physical phenomena do not occur without the aid of certain persons, called mediums, endowed with particular faculties.

This datum of empirical experiment is found theoretically corroborated by the valuable scientific works and disclosures of M. de Rochas, which enable psychical science to settle, for the first time, a rationale of sensible supernormal manifestations. This prominent inquirer has, indeed, shown that the vital effluvium of so-called mediums can exteriorise, and that it is this effluvium that is used by invisible operators in the production of the phenomena.

It is remarkable, by the way, how exactly these 'constatations,' obtained and tested by processes of modern science—the spectroscope and polariscope—coincide with all that familiar spirits taught and described to Stainton Moses, under the name of aura, many years ago—in 1874, according to one of the recent issues of 'LIGHT.'

We may assume, therefore, that the effluvium, or aura, of the living subject is really, so to say, the stuff which disembodied spirits use and fashion for their purposes, and by which they act upon the material world.

On the other hand, the records of your interesting paper remind us that many houses or buildings called haunted are disturbed by phenomena of the most material character: loud noises, flashing lights, smashed objects, startling appearances, &c.; and, again, that these haunted places are often *uninhabited*. The question therefore arises: Whence do the invisible operators draw the 'stuff' for their manifestations, which often last fifty or sixty years, and even more? Where are the mediums for such a sequence and such a variety of phenomena?

Can any one of your learned readers enlighten us in regard to this puzzling problem?

Muret, Haute Garonne.

P. A.

Human Magnetism.

SIR,—Permit me to correct an error which has crept into the last lines of the foot-note to my letter on p. 573, which should read, 'Man is but a relay in the infinite chain of the vital processus. Of himself, *per se*, apart from the mediation of that Infinite Life, he can do nothing and is nothing.'

I was glad to see the letter of Mr. A. Butcher on p. 565, recognising the value of the selection of photographs submitted as evidence of human psychic radiation.

I have endeavoured to lay before the readers of 'LIGHT' a variety of evidence showing the existence of this emanation as a purely natural phenomenon. I have sought to record instances of the production of phenomena based thereon, fully as interesting as those of occultism, and to show their analogy with those of Spiritualism; phenomena produced by purely scientific methods and apart from any precedential mystical training, in order to demonstrate that all such phenomena are based on a purely natural force which carries sensation, perception, motive energy and luminosity, and that it even constitutes the human double.

It is evident that secrecy with regard to the process under which so-called magical phenomena were produced, may have been necessary at times when the Church endeavoured to stifle the existence of all mystical knowledge outside of its own corporation by force. But when the effort is still made to maintain such restrictions in times when research may be pursued in freedom, it can only be ascribed to interested motives of a somewhat similar character to those that actuated the Church in bygone ages. It will much facilitate their comprehension when the fact comes to be recognised that the various psychical phenomena pursued by the different schools of mesmerism, suggestion, so-called magic, and Spiritualism, have all one common basis, the existence of which has now been photographically demonstrated and registered by various scientific apparatus.

It is to be regretted that the study of these phenomena, which have been thus arbitrarily separated, cannot be pursued combinedly by unbiassed, impartial, experimental investigators. It is probable that mediumistic phenomena will never receive their due recognition until such comparative research is instituted,

As I have pointed out on pp. 573 and 542, England has contributed but little to recent research in these fields. The attitude of the Society for Psychical Research appears to be so persistently hypercritical as to entail the stifling of original research, and to that extent to have failed in its mission.

I enclose to the Editor a further photograph obtained by Commandant Darget, at Bordeaux, recently, in the presence of Madame Agulano. Its similarity to the one obtained a year ago with the same medium, is striking. The peculiarities in the characteristic effluent radiation are repeated. This would apparently infer that, given similar conditions, then similar results are induced. This must satisfy the most exacting minds.

Luxor, Upper Egypt.

'QUESTOR VITA.'

'Miss X.' on 'Hauntings.'

SIR,—I should like to comment upon one or two points in the address given by 'Miss X.' to the Members of the London Spiritualist Alliance upon the subject of 'Hauntings.' 'Miss X.' cited the case of a house which was haunted by the apparition of its *living* owner; a lady adorned with very bushy black eyebrows, which probably assisted in scaring the unfortunate tenant. It was known that this lady had desired to insert a clause in the lease to the effect that she should be at liberty to visit the house whenever so disposed, and to this unreasonable proposal the incoming tenant had naturally demurred. The consequence was that the lady visited the house frequently in a phantom form, the result, as 'Miss X.' explained, of her sheer force of *will*. 'Miss X.' reserved her best tale for the end, and according to that a young man, 'Donald,' I believe, saw the apparition of, and conversed with, a murdered woman, at whose side stood the form of the man who had murdered her, *he being still in the flesh*, suspicion having fallen on the wrong party. Here 'Miss X.' found a complication—an unexpected difficulty; for it was scarcely likely that the murderer would project his own form voluntarily for identification.

Now this is what I would ask: If the lady of the eyebrows could project herself into the house of her tenant by simple force of *will* and only to gratify curiosity, either as a 'thought-form,' or a 'double,' or in her 'astral body,' or her 'spiritual counterpart,' all these terms being in vogue and signifying the same thing, is it not at least conceivable that the corresponding part of the murderer could be temporarily called forth by the will power of an emancipated spirit or spirits, for the very desirable purpose of establishing the innocence of one lying under unjust suspicion? To myself the one seems as probable as the other, only rather more so.

In her introductory remarks 'Miss X.' stated that she had never known anyone to acquire a belief in life after death through spiritualistic phenomena. She had only known their faith to be quickened, not originated. I hope 'Miss X.' has made that statement for the last time, since I am precisely such a person and know of others. I was very glad to listen to 'Miss X.' because it is always good to hear the thoughts and opinions of those who differ from us, even though they teach us nothing new. It would appear that 'Miss X.'s recent experiences have not added to her store of knowledge. In spite of her 'exceptional opportunities,' her position seems just about the same as when she last addressed us; and the thought arises, Is it because she has wandered into a blind alley? a genuine 'No Thoroughfare'?

Finally, I should like to say that we could have dispensed with her concluding disparagement of professional mediums. 'Miss X.' is, I believe, a professional journalist, and it is no secret that bribes are offered and accepted both for 'writing up' and 'writing down.' Would 'Miss X.' like us to suspect her of participating in such mean dishonesty? Why in the name of common sense should a medium not be paid? Because Spiritualism is a sacred subject? How about the clergy? What of paying for prayers? Because of the inducement to cheat? That applies to every profession and trade under the sun. The simple truth is, the objection is made *faute de mieux*. It is a stupid outcry, and ranks with sundry others, such as: 'But it is so mixed up with fraud, you know,' and 'It is so dreadful to get deceiving messages,' &c.—outcries that are simply due to ignorance, apathy, or intolerance. But in face of all opposition—active or passive

—for those who are not with us are most assuredly against us, we say, in the words of 'Imperator':—

'We abate not a jot of our claims; rather do we magnify them. . . . Look down the vista of the ages yet to come; reflect that you stand but on the very threshold—that much remains to be eradicated before your spirit can progress—that eternity is before you, and that we proffer you the key of knowledge.'

'Binstox.'

Inspiration from Mars.

SIR,—In the year 1884 was published a romance of a spiritual and social character, entitled 'Palingenesia,' by 'Theosopho and Ellora.' In that work and in the accompanying volume of plates is to be seen a map of the two hemispheres of the world as reconstructed by the skill of a race as much in advance of ours as ours is in advance of the lowest races of which we have any account. The world is there divided into twelve great continents called 'Tribes,' which are separated by seven seas or encircling belts of water, fifty miles wide, and these again are dotted with island oases at the intersections and lakes in the smaller sub-divisions of the continents—all being traversed by a network of canals, and at each pole a continent, in the centre of a polar sea. These things were written under spiritual impression, and all was given in a series of visions, as related. Little did I know at the time what world it was that I was describing.

Looking over Plato's description of Atlantis, the Lost Continent, I at once saw a strange resemblance; but now the most recent researches of M. Flammarion on the planet Mars leave no doubt what world I was led to depict, and apply its geographical divisions to our own earth! Any of your readers who desire can see this work, 'Palingenesia,' in the library of the Spiritualist Alliance, for it has long been out of print, and I regret to say I have been unable to reprint it at my own cost. Looking over the description and the illustrations in the companion volume, and then reading the description of MARS (as far as real facts can be ascertained) in the 'Humanitarian' or in the 'Review of Reviews' for last November, the agreement of the two is evident, and, doubtless, if the telescope could discover their cities, the agreement would be carried into further details. I wish to call attention to these facts that in some future time, when more is known, the close agreement may be noticed by the few who seem to appreciate such revelations and do not reject them because they cannot prove them at the time. Time will prove all things.

L. O. M. A. (Author of 'Palingenesia'.)

Mrs. Mellon's Mediumship.

SIR,—I have had a letter from my daughter-in-law (who was known in London spiritualist circles in the eighties as secretary of a healing mission), concerning a séance given by Mrs. Mellon, at Melbourne, on Tuesday, October 26th. Her letter is dated November 2nd and says:—

'R.' (her husband) 'is too busy to answer your kind letter to-day, and has asked me to send you a few lines to tell you how very glad we are to hear that you are recovering from your painful attack. . . . Dear R. was at Mrs. Mellon's on Tuesday, and met Mr. Perry and Judge Casey. The séance was very good. "Geordie" came, and the first thing he said was, "I have seen your father to-day" (myself in England); "he is very well again, and his intellect is as bright as ever. He would like to be with us and is quite ready to come." (What I have last written I often say to myself, for I have had a good deal of suffering, and was born in January, 1811.) "Then "Geordie" remarked to my son: "Your Aunt Kate is here, and will come out as soon as I go into the cabinet." "Geordie" talked for a long time until his voice grew weak. Aunt Kate came, and R. says he never saw her more plainly on earth; her hair, he says, was just as she used to wear it, and she appeared pleased to see him, said that she was happy, and that her opinions had changed since passing away; and expressed great pleasure at seeing his home so comfortable and happy, &c. (Quite true; so, apparently, "Aunt Kate" must have been looking about.) "Then, bowing several times, she disappeared.'

I fear that self and family must have occupied an undue portion of the above séance. I should have been much more surprised at the account of "Geordie" coming to England and returning to Australia on the same day, had I not been previously informed that "Geordie" does sometimes visit

certain friends on our island while manifesting ordinarily in Australia. I am none the less obliged for the personal compliment.

'Aunt Kate' died a few months ago. Her husband, who died about six years since, appeared at my son's previous séance with Mrs. Mellon.

MIROR.

Advice Wanted.

SIR,—In 'LIGHT' for December 25th, 'N. G. J.' asked for advice. From his communication it appears that he simply wished for the phenomenon of spirit-writing through his own mediumship. He asked for writing; he obtained writing; his desire was granted. It does not appear from 'N. G. J.'s' letter that he desired spiritual development, spiritual teaching, or spiritual help and direction in life or in belief. If 'N. G. J.' will reverently and patiently pray for these spiritual aids, leaving to his teachers the means by which he is to obtain his desires, he will not be disappointed.

E. F. W.

Astrology.

SIR,—Kindly permit me to correct a misprint, a line being accidentally omitted by the compositor, in the second sentence of my last letter. I wrote that horary astrology deals with the heavenly bodies as symbols; but natal and mundane astrology deals with them as *causes* in the hands of the Almighty, and no divination or intuition is necessary if the rules given in the standard text-books be followed.

A. J. P.

SOCIETY WORK.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS KENMURE-ROAD, MARK-STREET, N.E.—The opening services at the above hall will take place on Sunday evening next, at 7 o'clock, when Mrs. Russell Davies, Mr. Adams, of Battersea, and others will address the meeting. We trust all old friends will favour us with their presence. The hall is in a central position. The Wednesday circle will still be held. Lady or gentlemen speakers are cordially invited to assist on Sunday next.—H. BROOKS, Sec.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINCHBURY PARK.—On Sunday evening last the meeting was conducted by Mr. Brooks. Many friends were present. Mrs. Sinclair kindly sang 'In Paradise.' The speakers were Messrs. Pursglove, Beaver, Pims, and Craft, and a spirit friend through Mrs. Chad. On Sunday, the 16th inst., Mr. Thomas Atwood and Miss Constance will take the meeting. On Sunday next, at 11.30 a.m., and 7 p.m. On Tuesday, at 8 p.m., lecture on 'Astrology,' Mr. Forster.—T. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Miss Rowan Vincent's address at these rooms, on Sunday evening last, agent 'Nineteenth Century Miracles,' was in every sense suitable to the season of the year; eloquent, practical, uplifting—containing many beautiful ideas couched in fitting language. It was most satisfactory to note the evident appreciation of the audience. Next Sunday, at 7 p.m., Mr. J. J. Morse, 'The Modern Spiritual Phenomena, and their Relations to Natural Law.' Solo, Miss Florence Morse.—L. H.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL.—On Sunday evening last, in the absence of our leader, the meeting was conducted by Mr. J. A. Butcher, and one of his guides gave us an interesting account of his resurrection in the spirit world, and thought much good would result if friends would give their experiences of Spiritualism. The advice was followed, and several of our members related how they became Spiritualists and the forms of mediumship they had developed. Mr. J. A. Butcher and daughter gave a well-rendered duet, which brought a pleasant evening to a close. On Sunday morning next, at 11 a.m., public circle, door closed at 11.15 a.m.; at 3 p.m., children's Lyceum, conductor, Mrs. Coleman; at 6 p.m., lending library; at 6.30 p.m., Mr. W. E. Long, 'Prayers with the Dead.' Our anniversary service will be held on the 23rd inst., tickets, including tea, ninepence.—'VEEAX.'

EDMONTON SOCIETY.—Having been advised by the landlord that the building in which we now hold our services will soon be pulled down, and as we shall therefore be subject to a minute's notice to quit, I have been requested by the Building Committee to ask for information from the readers of 'LIGHT' concerning the erection of a small hall for the purpose of continuing the work of Spiritualism in Edmonton. The committee are in favour of an iron building for our new hall, believing it to be cheaper and more durable than brickwork; but whether it be iron or brick is quite immaterial to us as far as the hall is concerned. We should be thankful to receive any advice from those who have had more experience in such matters than we have had, as to what should be our *modus operandi*.—ARTHUR P. CALLAWAY (Cor. Sec.), 45, Tiltolton-road, Hydeside, Lower Edmonton.

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