

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

Mangasarian's 'New Catechism' (London: Watts and Co.) is, of its kind, a work of very high value. In fact, we know no work like it, as a keen ferret-like router out of old theological notions. It is all essence, and gives in eighty pages enough matter for a dozen imposing volumes. The writer covers the whole ground;—Reason and Revelation, The Canon of the Bible, God, Creation, Jesus, The Church, The Creeds, The Clergy, Prayer, Salvation, Death, Immortality, and The Chief End of Man; and, on all these subjects, he is relentless, ultra-rational and startlingly clear. But he lacks perspective, and has no use for mystery and imagination.

Although he is a teacher in an 'Independent Religious Society,' he is more than an agnostic as to a future life. His immortality is a continuity, not of personality, but of influence. 'We shall all live again,' he says, 'as influences, tendencies, examples, and moral and intellectual forces.'

When he pleases (and this is but seldom), he can be as curt as a scoffer and as flippant as a man in the street. This, for instance, is all he has to say about Spiritualists:—

Q. What does Spiritualism teach?

A. That we can communicate with the spirits of the dead.

Q. How do they attempt to prove the claim?

A. By quotations from the Bible, and the testimony of men and women now living.

Q. Who are these?

A. Generally mediums, who make their living by giving séances or sittings.

Q. What is the reputation of these mediums?

A. It is not of the very best.

And that is all! Usually Mr. Mangasarian is beautifully fair: but here, especially in the answer, 'Generally mediums, &c.,' he is about as inaccurate as anyone could be without being a—storyteller. Those who testify to the truth of Spiritualism are not 'generally' mediums: mediums are but a very small proportion of those who testify: and, in like manner, the mediums 'who make their living' by mediumship are but a small proportion of the great army of mediums. Besides, the scornful dismissal of mediums who make their (very poor) living by mediumship is not worthy of such a work as this. What of doctors, lawyers, clergymen, and teachers in 'Independent Religious' Societies?

'Unity or Solidarity,' Two Addresses by C. E. Smith (Birmingham: Cornish Brothers), is, in effect, an Essay on an Ideal which has fascinated bright and hopeful spirits for centuries. The dream of all the Christs, great and small, is essentially the same; and Jesus told it all when he prayed for his followers that they might all be one, as he and God were one, 'I in them, and thou in me, that we may all be perfect in one.' And no seer can doubt that this is the explanation of this strenuous and tangled human life, for true conscious unity can only come of the struggle of seeming opposites. All intellectual and spiritual unity is reached by experience, and experience implies trial, knowledge and suffering; so that, strange as it may seem, the way to the Paradiso of Unity lies through the Inferno of Discord. There is deep significance in the following from Mr. Smith's Essay:—

For a time let us consider how the 'half gods,' 'the broken arcs,' are aiding this consummation. Love of power, love of wealth, national pride, are among the powers which are providing the machinery by which the love of humanity may eventually operate. These 'half gods,' driving humanity to the four ends of the earth for the satisfaction of their ideals, have caused a constant commingling of nations and peoples.

They have shown the possibility of co-operation, by the formation of limited companies and trusts in which fabulous sums, and a vast industrial machinery, are operated from one central authority. More than this—national pride, or desire for national security, has shown the possibility of co-operation for a common end between nations of apparently conflicting interests.

It only needs a further and deeper realisation of the truth of the community of interest of the whole of humanity to transmute these forces, now working for narrow or limited ideals, into forces for the benefit of the whole, and so aid in the forward march of man.

Now this general progress is met with the resistance of these partially divine powers which perceive the value of what has been attained, but cannot conceive a better. When the process is complete—when the interest of the individual is realised to be identical with that of the State, and the State's with that of the world, and the world's with the Divine Idea or *Logos*—though the march forward will still be attended with difficulty and struggle (for this is a condition of life and of progress), yet the greatest of all obstacles will have been surmounted. The strife will not be internecine. Once for all, man, hitherto the battleground between god and devil, will have outgrown his dualism, will have made the great atonement, will stand erect, conscious of his past, 'the source whence his life rose,' and confident of his future, 'the sea where it goes.'

But this realisation can only come through the struggle. The 'half gods' must die again and again before the Love Spirit can emerge, strong and radiant, phoenix-like from the ashes.

'The Light of Reason' pithily says of the search for God:—

We speak of the cardinal points of the compass as four. The Chinese are wiser, for, say they, there are *five*, namely,



North, South, East, West, and—the *Centre*! And so some people are for ever searching for God here, there, and everywhere—in this system of philosophy, or in that, in this or that book, church, creed, school, cult—North, South, East, West. Their cry is 'Oh! that I knew where I might find Him!' And, strangely enough, it never occurs to them to look in that most obvious of all places—their own heart—the *Centre*.

We are convinced that unity in Religion will be secured ultimately in that way—by meeting at the centre. When we consent to be simple ('as little children,' Jesus said) and to fall back upon the pure human self, the dream of Paul will be realised:—

Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.

The Christ that is 'all and in all' is this very thing—the pure spirit-self of every child of the Father.

Much of our talk about Hell is very idle, and even many Spiritualists are either still under the influence of the old phrases and the old imagery, or have swung themselves too much the other way. Hell is not only an other-world condition or state: it as truly belongs to earth. Hell is simply a condition or state of abject misery or sin. It is foolish to say: 'I do not believe in Hell.' It would be much truer to say: 'I do not know where to stop believing in Hell.' Gin shops, sweaters' dens, hungry and shivering children, fields of battle, hospitals, insane asylums, and most of the Government offices of the world, groan or whisper of Hell.

Elinor Osborne, writing in the 'Banner of Light,' says, with as much truth as vivacity:—

Do I believe in hell? It has been said it would be a great leaving out in the plans of the Almighty if there is no hell. Yes, I believe in the hell of physical suffering, and the worse hell of mental anguish; in the hell of despair and of depression; in the hell of poverty and cruel want and of disgrace and social ostracism. These are some of the hells of earth. And in my belief the children of this planet must walk into hell at one door, and walk through it, out at the other. Will they leave it at the door of death? No, but that will depend on conditions. If they have conquered it, outgrown it, risen out of it, then will they find heaven, otherwise they carry it with them, and their state or condition makes the hell or the heaven of the spheres.

Sepharial, in his 'Modern Astrology,' 'Olla Podrida,' for December, says:—

Some time ago we had occasion to mention the ingenious theory of the German anthropologist who suggested that instead of man being evolved from the anthropoid ape, the latter was only a degenerate human. Now we have the scientists, led by Sir Wm. Crookes, claiming to have discovered and got under their control 'the little individualised particles called Electrons, which, with good warrant, are supposed to constitute the physical basis of the universe.' The idea seems to be that because the Electrons have 'some of the properties of matter and some of the properties of energy,' we have therefore reached the borderland where matter and energy are merged into one. The idea of energy as dissociated from matter is philosophically preposterous. It cannot even be thought, much less experimentally demonstrated. All that we are doing now is to push back the borderland, to extend our ideas of matter, and along with this to extend our views of the different forms of energy. What we are asked to do now is to remodel our notions of the atom, and no longer to regard it as 'a centre of force,' but as 'a potential centre of force.' The trouble will be to find the atom which does *not* represent force, or the force which is non-atomic. The borderland will be successively

pushed back, the physical basis continually undermined, until the truth that intelligence, life and substance are co-ordinates and correlates is arrived at, that there is no force apart from matter, and that all forms of matter and all kinds of energy are but differentiations of the one living substance.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (*entrance from Regent-street*), on the evening of Thursday *next*, January 8th, when

MR. J. BRUCE WALLACE, M.A.,

Will give an Address on

'The Reconstruction of One's Personality.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

#### SPECIAL NOTICE.

CLAIRVOYANCE.—Mr. Alfred Peters will resume his illustrations of clairvoyance at the rooms of the Alliance on Tuesday, January 6th, at 3 p.m. No one will be admitted after three. Fee 1s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs will resume his Thursday afternoon services in the diagnosis of diseases on Thursday, January 8th. Hours from 1 to 4. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

MEETINGS FOR PSYCHIC DEVELOPMENT.—Mr. Frederic Thurstan, in consequence of other engagements, will be able to attend but twice more, *at present*, viz., on Thursdays, January 8th and 22nd. Hours from 4.30 to 5.30. No person admitted after 4.30. There is no fee or subscription.

#### ESPERANTO, THE INTERNATIONAL LANGUAGE.

In continuation of my recent letter to 'LIGHT,' and for the information of those desiring Esperanto grammars, I wish to state that there has been such a run on them, both at 'The Review of Reviews' office and at Hachette's (the Paris publisher), that at present no more orders can be filled. Mr. O'Connor, however, has kindly offered to supply, gratis, copies of his leaflet 'Elementary Lessons,' which he has got out with the kind aid of Mr. W. T. Stead acting as printer. As soon as the French firm is able to send a further supply of Esperanto-English grammars they will be sent to those wishing for them at 8d. per copy, post free, either by Mr. O'Connor, 17, St. Stephen's-square, Bayswater, or the Esperanto Secretary, Miss Lawrence, 'Review of Reviews' office, Mowbray House, Norfolk-street, Strand, or myself.

I have now enough people to start the proposed Esperanto class at my address; but I can accommodate a few more. Those contemplating joining can, therefore, still find room.

Mr. W. T. Stead has given three notices on Esperanto in the last three issues of 'Review of Reviews,' and further has given his kind and able support to the movement by drawing together, at Mowbray House, people interested in Esperanto to the extent of forming a club or society in London. This is shortly to be formally inaugurated, and we hope will prosper as excellently as has the one lately started at Keighley, Yorks.

(MRS.) EDITH M. MACHUTCHIN.

63, Bryanston-street,  
Marble Arch, W.



## THE FACTS AND PHILOSOPHY OF PSYCHOMETRY.

BY MRS. J. STANNARD.

Address delivered before the Members and Associates of the London Spiritualist Alliance, Ltd., in the Regent Saloon, St. James's Hall, on the evening of Thursday, December 4th, 1902; the President of the Alliance MR. E. DAWSON ROGERS, in the Chair.

I hope that in coming forward to-night to address you on such a fascinating subject as the Psychometric Faculty and Art, I am not doing what perhaps more experienced workers may be inclined to think an unnecessary, not to say a rash, act. It was only when I began to stir my memory and seek in mental pigeon-holes for the record of past happenings, only when I started to re-live certain scenes and events in my mediumistic experiences, that I realised how complicated was the work before me. It seems so easy to give out one's psychical impressions in quiet drawing-room conversation, so very difficult to repeat the same facts in a manner suitable for public consideration and scrutiny. So to-night I shall make no attempt to deal with the matter exhaustively or scientifically, but rather desire to skim the ground as rapidly and entertainingly as facts and ideas allow, hoping thereby to interest anyone present who may be taking up this study and who desires to compare notes and get suggestions. I will do my best to intersperse facts with the philosophy as I go along, adopting modern thought in psychological reasoning whenever possible. This personal record, therefore, must in no sense be considered as coming from a deep student and expert—far from it. If the egotistical note seems to preponderate occasionally I beg this may be excused, for when conclusions are based on personal experiences the objectionable 'I'ism becomes almost unavoidable. I suppose, like everyone else who writes or speaks on this subject, I ought to give the meaning and derivation of the word Psychometry, though, no doubt, all present have had the information scores of times. To most Spiritualists psychometry is—well, just psychometry; and if the question happened to be put from one who is genuine in his expression of ignorance as to what it actually meant, the explanation in all probability would be something like, 'Oh, it is telling all about some object you hold and know nothing whatever about,' rather than 'It is measuring of the soul of an object, from "Psyche," soul, and "metreo," to measure.' The first answer, if somewhat baldly expressed, would undoubtedly convey a certain amount of superficial truth, but how little does it enable the inquirer to realise the possible world of information which lies at hand in those lightly-expressed words, 'all about a thing.' What depths and shallows to be explored, what lights and shades in human capacities, dispositions, and soul force lie embedded and indelibly stamped on every object which has once come into the conscious intellectual life of the human being! Whole battalions of memories and associations lie there ready to spring up like living things for psychometric registration.

Mr. W. J. Colville, whom we all know as a great medium, writing on this subject in an American magazine, says:—

'Clairvoyance and psychometry are so closely allied as means of holding converse with the unseen universe, that I scarcely know how to separate them except by defining the term clairvoyance as simply clear sight, and using a less familiar word, "Clairsentience," to describe psychometry. Clairsentient people seem to be in active possession of a sight-sense which clearly transcends the ordinary five senses as we generally know them, and at the same time it must be admitted that a psychometer sees, hears, feels, tastes, smells, and touches all at once in such a manner as to suggest the existence and operation of a single all-including sense which we may well designate perception, or seeing through things.'

This appeals to me as a neat and concise description of the art and its possibilities, and one which to those who, like myself, are rather partial to classification in psychological phenomena, suggests a few points for specialised study. One matter in particular needs, I think, a little more emphasis than it often gets at the hands of modern exponents, viz., that greater distinction should be made

between natural clairvoyance and that phase of it which requires contact with some person or object to stimulate vision. People, for instance, who possess what is commonly known as second sight or spontaneous vision (more or less objective to them), are seers or sensitives who come under another category, for they present different psychic elements altogether. The natural clairvoyant, as I understand the individual, is a being who embodies inherited, pre-natal psychic and physiological conditions, and such innate faculties are certainly not under the same limitations of place and condition as those who are but psychometers. The higher vibrations can incorporate the lower, or the clairvoyant can be at will a psychometer, but I have difficulty in believing that any amount of training, as Westerns understand it, would develop natural clairvoyance in a person unendowed with certain specialised nerve and cerebral systems.

I do believe that all, or nearly all, who choose to devote time and study to the serious practice of psychometry can eventually realise all the ranges of interior impressional states, and develop these so accurately that their powers may become ultimately more valuable, *because more dependable*, than spontaneous clairvoyance, which is independent of will. A wolf in sheep's clothing might be able to occasion, or to project, a very plausible representation of himself as a harmless and necessary sheep to the objective clairvoyant, but I will defy him to seem anything else than the cruel or savage beast he really is to the psychometer, provided one hair of his sham coat can be obtained for the needful link in 'sensing.' Psychometric delineators can know and care little about *externals*; their sensations register unerringly the hidden interior life forces of thought and soul. It is a case of mind and soul meeting mind and soul when no deception is possible.

I may mention two cases confirming this opinion—one when, through psychometry, I was the indirect means of righting a wrong; in the other, of unmasking a villain in sheep's clothing, if ever there was one. The matter came out quite simply in both cases through documents. In the first case severe action was about to be taken against an individual who was considered to have acted out of sheer malice. The document handed to me from this person conveyed such good mental and psychic conditions that I felt there was some misunderstanding, and refused to believe the writer was in reality anything like what he was supposed to be. So clear were the impressions of honesty that I strongly advised delay and further inquiry before doing anything hastily. This induced hesitation and a delay ensued, with the result that the contemplated retaliatory measures were subsequently found unnecessary.

In the second matter I was the direct means of preventing a lady (a devout Roman Catholic) from putting almost her whole fortune into a swindle worked under the cloak of religion and philanthropy. Great secrecy had been observed, and I was given no clue as to the nature of documents I handled, but the pictures which were evolved through them were so odious and unmistakably bad in their nature that I spoke out pretty strongly, considerably startling the lady who acted as intermediary in coming. The result was that she persuaded her friend to wait and consider the matter over before giving a penny. Not long afterwards the disgraceful nature of the affair became exposed.

The study of psychometry is worth more profound and methodical attention than it gets nowadays, owing to its immense use as a means of experimentally gauging the possibilities of the human conscience; trained and developed psychometry being ultimately nothing more nor less than extension of consciousness on super-physical lines, and expressed through our five senses. This faculty may be trained to become our most precious possession; marvellous in its penetrative power, it may also be childishly shallow. Elusive and wondrously delicate though sensations of this psychical nature are, they can be trained to cognise unknown vibrations of cosmic action, or, remaining at the mere level of ordinary thought-reading, may become a cheap means of fortune-telling. It is because these two extremes of possibilities in development are ever liable to be manifested among the large number who now take up the study, that



great sincerity and discrimination when recording observations are so very necessary if we are to distinguish accurately between genuine psychometric sensing and various other phases of psychical impressions obtained through the sitter and not through vibrations of the object held. If you care to go into the experimental side of the work, either through your own powers or those of others, you will be interested to note how often, in a long and successful delineation of an object, perhaps only two small incidents or facts touched on can be strictly traced back as emanating from the aura of the object held; all the rest will be found to have been obtained through intuition or the power to sense the psychic conditions of the sitter. It is often so much easier to read the person than the thing. Speaking for myself, I may say that it gives me far greater pleasure when I can prove to have registered events or scenes belonging solely to the thing I hold, and quite irrespective of the individual mind aura, than to get success on mediumistic lines. To discover or realise a fact connected with the past history of an object through subjective sensations, such as seeing, hearing, feeling, &c., is to come into touch with what seems to me the universal consciousness, thought, in this case stamped with specialised conditions through contact with the human being. Try, for instance, with a piece of rock, or wood, which you yourself pick up, or chip off, say on a country walk, and then realise the limited and different ranges of sensation or pictures you will get from these as compared with pieces of stones or wood which have been handled or worked upon by the human being. The first give a strangely impersonal feeling of life; the other seem teeming with vitality, intellectual life, and action; at least that is the best idea I can convey as regards my own experience when testing in this direction. Some of you may be inclined to ask, 'But how shall I distinguish what comes to me through the mind, conscious or sub-conscious, of the individual and the actual influence of the object which I desire to "sense"?' I am afraid that the only possible answer to this question is the words 'practice and experiment.' In order to acquire this particular distinction you must learn to concentrate rigidly on the object, throw yourself into the thing you hold, and forget for the time being that anything or anybody else exists but yourself and the object held. If the grip is slackened, the sensory nerves are unable to make you realise impressions of a subtler order, and consequently only the more powerful objective vibrations of the nearest mental condition are received by the brain. A few seconds at a time, of rigid concentration repeated at intervals, is worth all the minutes you may devote to groping for mind impressions and for obvious pictures or thoughts. I do not pretend to think that this more scientific method of soul-sensing would, if practised, make a student very entertaining to the sitter who requires professional advice and clairvoyance. I speak on this particular side of the work for the benefit of psychical researchers only, and for students who like good investigation for its own sake in the leisure to gauge exact points of differentiation. The development of psychometry reveals many possibilities in sensitive work, and is undoubtedly a stepping stone towards the numerous phases of subjective mediumship, such as clairvoyance, clairaudience, and in some cases inspirational control. I strongly advise all students who wish to psychometrize an article or object in the strict sense, to question judiciously the owner or sitter after their delineation, and study the replies. Do not be afraid to pick your own work to pieces and find out whether you had been thought-reading or not. Only by determined concentration and critical questioning, when I had finished my psychometry, did I learn how to distinguish between the forces stored in an article and those projected by the individual. Of course, when working on things which have been left or sent, whether these are wrapped up or not, so long as you are alone your task is simpler, but to this extent only, that, although you must concentrate quite as much at short intervals, you have no possible confusion arising from other vibrations than your own, the result being, in my experience, that the impressions and pictures evolve with much greater rapidity and elusiveness. They literally fly through the mind, and must be noted very quickly and repeated if possible. Force the impressions back and hold on to them

in the same way as you would do if you tried to recall or react a dream through, during the somnolent period before waking.

Denton's well-known book, 'The Soul of Things,' has revealed more clearly than any work, before or since, to what a marvellous stage of perfection this faculty of 'sensing' can be brought, and his method of practising was valuable, as he excluded to a great extent the possibility of calling into play any other phase of impressions than the pure psychometric ones. The student, therefore, who desires to obtain the simplest form of development must practise and analyse unsparingly, and in some cases, when natural gifts are not present, he may have to resort to strict methods of training. I shall presently quote from a recent French author on this subject, who gives a few directions which may be helpful to some: but, personally, I have not learned altogether on similar methodical lines. A good deal of natural subjective mediumship helped me over the first stages quickly, and it was only through love for the art and a curiosity to know something of the mechanism, as it were, that I became more precise and analytical, with the result that I gradually realised certain most important distinguishing phases. This seems to me worth mentioning on account of the immense numbers of people who now take up and practise psychometry through mediumistic proclivities. The sensitive who knows how to analyse the conditions of an inanimate object, without allowing the mediumistic faculties undue play, will stand far greater chance of giving convincing tests to the sceptical inquirer than if he depended on intuition, inspiration, or other psychic endowments alone. True psychometry means the inevitable discovery of past and present facts and events, which are indelibly associated with the thing under consideration, whereas subjective mediumship is invariably led through the power we all have, more or less, to sense the thoughts, character, and surroundings of the human being in proximity, and which the outsider or ignorant investigator will probably put down to thought-reading.

Scientific investigation in psychometry can, of course, cut off any possibility of this being the case, for there is nothing to prevent an inquirer coming to you and saying, 'Here is a thing, or something, which I know absolutely nothing about; tell me what you see and think and I will verify it all later.'

If more of this work were done we should, I am sure, hear of many most excellent tests given by mediums which at present pass unnoticed, owing to the confused way in which psychometry is associated with every other known phase of psychic development. When you consciously and willingly allow all additional phases of subjective mediumship to back up what may have been directly obtained through the thing under analysis, it is, I find, best to concentrate and register the pictures and impressions arising through the object first, and then remain passive in order to induce any phenomena, such as clairaudience, clairvoyance, or inspiration itself, to come into play. These variations, when they arise, will be found most probably to connect and harmonise what has preceded in tableaux. This side of the work, of course, is especially necessary when the art is pursued professionally, and it depends solely on the inclination or will of the medium whether he or she chooses to cultivate all degrees in equal proportion, or pursue one special phase only, as circumstances, personal or psychical, dictate. Personally, I do not consider the psychometric art to be necessarily mediumship at all: it can lead that way, but we all possess psychic faculties of different kinds and in varying degrees which the act of sensing by contact appears to synthesise as they evolve. It is only mediumship in the strict sense when certain special individual conditions exist which enable discarnate intelligences to utilise the passive state of mind adopted by the sensitive for psychometry, and so to inspire or control.

An explanation of the psychometric faculty, according to occult teaching, was recently outlined by Mrs. Bathe in her lecture, when she said: 'According to the profounder schools of thought, it is the art of reading in the astral light (or archæus of the Adepts) the impressions or images formed by rays or reflections which are preserved eternally in it. This ethereal element is the memory or record of the



macrocosm or great world ; it forms also the medium for transmission of thought, &c.'

I will now give some simple illustrations of psychometry, presented as typical cases of its various aspects rather than because of their intrinsic value :—

Object experimented with : a gentleman's very small gold and pearl tie pin. It produced pictures of a beautiful calm blue sea, green foliage on the shore close by. The verdure is not European ; I do not sense India. Where ? I do not find out. Picture of a man in small boat all alone ; his dress is strange ; again it is not Indian, nor quite like any national dress I have ever seen. He seems fishing near the shore ; he stoops and picks up something. Picture changes ; the same man is working in a small shop or room. I instinctively know rather than see that he is making the little pin I hold (pattern is unconventional, but otherwise might have been worked by a Parisian jeweller). I say to myself, 'Strange ! a fisherman and jeweller.' Then the scene of fishing was recalled, and I realised that he had found the pearl and was setting it. As he stooped over his work I concentrated to read his thoughts, and became aware of a distinct feeling of gratitude, love, and something which seemed like superstition. They were difficult impressions to evolve in orderly manner. Taking the pin from the eyes and holding it by the hand, I observed a clear impression that thoughts which centred around children were stamped around the pin aura, and I experienced a strangely mystical feeling as though I held a symbol of life and death. This was all accurate in the main, and is an interesting type of psychometry which reveals the power which intense emotions and thought have to focus impressions which are not necessarily realised by pictures, clairaudience, or anything else. The man's external actions on the physical plane were realised in pictures. The rest came as intuition and feeling.

The explanation is as follows :—

The owner was a doctor who had practised for some time on the Mexican coast. During his stay an epidemic occurred. He attended the family of a man—a worker in metals. Four children had succumbed, but the doctor succeeded in saving the fifth by unremitting care and attention. The father of the children, at a loss how to express his feeling of gratitude, decided to make something for the doctor. He went fishing to search for a pearl. Small ones are sometimes found in the oysters near the coast. When he had succeeded in doing this he mounted the pearl himself, praying as he did so that the good doctor might be protected and blessed for evermore. In this sense the pin was undoubtedly a symbol of life and death.

Instance No. 2, leading to clairvoyance : object, a ring, handsome, like a lady's, offered me after conversation on psychometry, by a gentleman, practically a stranger, a major in the Engineers. After giving impressions of characteristics belonging to a former owner (a lady) correctly, I am suddenly transported in vision to a tropical country, with sensations of heat and fatigue. I feel I must be in India. I am in a train and we seem to be travelling ; the journey is very long. I say to the owner, 'Will this journey never cease ? We must have been days in the train.' There comes a stop though, but I feel as if I were only half-way through the journey. A picture comes ; I see the owner get out of the train ; he wears a pith helmet and linen clothes. It is about midnight ; the station is very solitary and dimly lighted, it is hot and still. A few men, Europeans, all dressed alike in summer clothes, cluster in a little knot round him and talk ; they then wend their way to a wooded village near, and I see only one bungalow surrounded by native huts. Close following the owner is a native servant ; I describe his face and dress. At this stage the psychometric reading became disturbed and I entered another stage of impression, probably occasioned by the mind of the major, who, through my description of the servant, became mentally active and brought about the change. He did not move or interrupt me, yet I could only see this native servant, who suddenly loomed large on the mental vision and seemed to approach, making demonstrations of affection to the major, and in fact seemed as large as life standing near his chair. After that I put the ring down and demanded an explanation. It was not uninteresting ; all I had seen relative to the journey was quite accurate. Owner

of ring had once been obliged to travel for a week and crossed India from Bombay to Calcutta, stopping half-way at a very lonely station ; arrived at night and was met by friends and stayed with them some hours, as seen. Native servant was with him, and major was wearing the ring at the time. Native servant had died a few years ago after having been his most devoted attendant for years, and was remembered by the major with great affection, and sorrow for his loss. Some Spiritualists would probably say that the man's spirit was with his master, but I do not feel this need be the explanation, for it is natural that the owner of the ring, hearing the description of one he liked and who had passed away, projected a thought image of him which might affect me differently from the psychometric pictures, and might make the vision large and near, in practically clairvoyant fashion. It was sufficiently powerful to disturb any further possible psychometry. That I obtained in both these cases such clear visions and correct facts can only be due to the astonishing way in which objects link themselves with the world memory or the 'unconscious mind' of the owners—to use Dr. Schofield's expression. For both these men confessed to me they were prepared to find psychometry another name for *thought-reading*. The first one strove to 'switch' off his mind and thoughts from me ; the second was deeply immersed in the business of motor car buying for India, and concentrated his mind on the subject in order to see what I thought.

(To be continued.)

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MR. W. J. COLVILLE.

From the following communication which has just reached us, very many of our readers will, we are sure, be pleased to learn that our good friend, Mr. W. J. Colville, will shortly visit us again. It is needless to say that he will receive a very cordial welcome :—

December 14th, 1902.

I trust you will permit me, through your columns, first to remind my many sincere and valued friends among your readers that I shall never forget dear old London, and am hoping to see it again next Easter. I am very busy in America and have had splendid audiences wherever I have spoken since my return in July last. New York, Boston, Washington, and Baltimore have recently been the scenes of my activity. I wish also to let my English friends know that they have now among them a singularly gifted and helpful lecturer, teacher, and mental healer, Miss Louie Stacey, who made a great many friends, and did much excellent work in Boston last October. I knew Miss Stacey in Australia and New Zealand, where she is very popular, and I am sure that students of spiritual science in Great Britain will find her a great acquisition.

All over America interest in all spiritual questions is rife ; never have I known a time when such interest was quite so widespread as at present. 'LIGHT' has many friends across the Atlantic. I always found it in the School of Arts Library in Sydney, and it ought also to be seen in the public reading-rooms in America.—Yours sincerely,

W. J. COLVILLE.

Care of Alliance Publishing Company,  
Windsor Arcade, Fifth Avenue,  
New York.

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MRS. MANKS.

Mrs. Lydia Manks writes : 'May I ask that you will kindly permit me to publicly acknowledge and thank those who have testified in your columns to the powers of my unseen friends and helpers ? I refer especially to the account given by Dr. Oscar Hansen, of Copenhagen, concerning a visit he paid me, as published in 'LIGHT' a few weeks ago. I am sure I am speaking not only for myself but for all my good brother and sister mediums, when I say that such tributes are very helpful and encouraging to us. They are of benefit all round, because they assist the conditions and thus make it easier for our spirit friends—who are the real workers—to satisfy those who come seeking light and comfort from the World Beautiful.'



OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, JANUARY 3rd, 1903.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

### DEATH, THE DELIVERER.

Two of the closing chapters of Mr. Fielding Hall's exquisite book, 'The Soul of a People,' are entitled 'Death, the deliverer,' and 'The Potter's Wheel.' With the utmost tenderness and insight he puts himself *en rapport* with these wistful seekers after God and Light, these 'Burmese pagans,' as arrogant Westerns would call them, and he is to be pitied who does not feel the beauty and pathos of the tranquil trustfulness of these gentle spirits. Following in his footsteps, we will attempt to give the essence of his reflections.

He begins by reciting in prose a song the words of which are taken from the sacred writings. It tells the story of a great love, a great sorrow, and a great emancipation. A rich merchant's daughter fell in love with a handsome and well-mannered slave, who also loved but discreetly avoided her, though the ending was inevitable. Far away they fled, and lived happily, and two children were born to them; and then the husband had to go on a long journey from which he never returned to his home, but his body was found, poisoned by the bite of a snake. The brave wife, with her two little children, and she not much more than a child herself, had been left behind in the forest, and now, faring on her way towards some friendly village, both her children perish: and, because her trouble was more than she could bear, she became as one bereft of reason, and wandered about naked and raving. But, coming one day to where the Lord Buddha was teaching, she told him all her trouble and besought him to give back those she had lost. And the Buddha pitied her and tried to console her. 'All die,' he said, 'it comes to every one, king and peasant, animal and man. We must conquer passion and self before we can win the Great Peace.' But she would not be comforted, and continued to cry for her dead. Then, because the Buddha was grieved for her, and saw how much she had to learn, he promised to restore to her those who had died if she would bring to him only a pinch of common mustard-seed from the garden of one near whom death had never come. So she went forth joyfully. It was so simple: mustard-seed grew in every garden. She would get the seed speedily and return to the Lord Buddha for her dead. So she clothed herself and tied her hair and went forth pleasantly on her quest: but she never found a garden near to which death had not been. 'Father or mother, son or brother, daughter or wife, there was always a gap somewhere. . . From

house to house throughout the city she went, till at last the new hope faded, and she learnt from the world, what she had not believed from the Buddha, that death and life are one.' So, learning the pathetic lesson, she bowed her head to the great necessity, 'became a nun, poor soul! taking on her the two hundred and twenty-seven vows, which are so hard to keep that nowadays nuns keep but five of them': and, all the time, the teaching of the Buddha is that death is death, and that only in the Great Peace, when we have found refuge from the passion and tumult of life, shall we find the place where death cannot come. Shelter and consolation are alone to be found in the full knowledge of the almighty inevitableness, and in the shedding of useless longings and vain regrets. The one thing needful is to live well and conquer anxiety. The law of life and death is inexorable. Tears and prayers and penitence are useless.

If, in dying, a man desires upholding and cheering, it is not the monk who will go to him, but some old man, friend or relative, or an elder of the village, and all he will say is—'Remember the good you have done.' 'Nothing,' said an old Burman to Mr. Hall, 'nothing is so calming to a man's soul as to think of even one deed he had done well in his life.'

To the dying man he says: 'Think how you fed the poor,—how you worked and saved to build the little rest-house in the forest for the traveller. Remember how you helped your brother in his need. Even now, outside, on the verandah, mourning, are the father and mother of the boy you saved from drowning. It is all due to you that their lives have not been full of misery and despair. Remember their faces when you brought their little son to them, saved from death in the great river. Surely that is pleasant.' 'Pleasant'? and is that all? Yes, all; for the sound Brahman knows nothing of our Christian consolations and methods of salvation. The fact is the fact: you cannot alter it: you can only face it, and rest in the almighty inevitableness.

But the mass of the people have added to the teaching of the Buddha a belief of their own, the belief of the aching heart and tender love of poor human nature which cannot rest in the cold stern theory that death ends all. 'Though, to the strict Buddhist, death is the end of all worldly passion, to the Burmese villager that is not so. He cannot grasp, he cannot endure that it should be so, and he has made for himself out of Buddhism a belief that is opposed to all Buddhism in this matter. . . The teaching that what survives is not the "I" but only the result of its action is too deep for him to hold. . . The "I" of man cannot die, he thinks: it lives and loves for all time.' But the 'I,' according to this popular faith, reappears upon earth and is reborn, so that it may even be recognised, or itself remember the past life,—a faith which leads, of course, to endless imaginings and extravagances, but which gives the simple believer a hold upon life that pure Buddhism would tend to entirely rob him of. But the imaginings and extravagances are natural products—the outflowings of the longing human heart which will not and cannot consent to have personality evaporated and affection perish.

Love is strong as death: ay! stronger. 'Not any dogmas of religion, not any philosophy, nothing in this world, nothing in the next, shall prevent him who loves from the certainty of rejoining some time the soul he loves. Nothing can kill this hope. It comes up and up, twisting theories of life, scorning the wisdom of the wise and the folly of the foolish, sweeping everything aside, until it reaches its unquenchable desire, reunion of lover with lover.' It is as unquenchable as God.



## LONDON SPIRITUALIST ALLIANCE.

## SOCIAL GATHERING.

A social gathering of the Members and Associates of the London Spiritualist Alliance was held on the evening of Thursday, December 18th. Contrary to the general custom at these evening gatherings, no musical programme was given, so that almost the whole time was at the disposal of the assembled friends for the purposes of conversation and introductions; and an exceedingly pleasant evening was passed. The only formal item in the proceedings—if formal it can be called—was a brief speech by the President (Mr. E. Dawson Rogers)—a speech which added a somewhat touching and impressive note to the occasion.

THE PRESIDENT commenced by remarking that as that was the last gathering of the Alliance for the year, the occasion was one on which he might appropriately say a few words to them.

## Progress of the Alliance.

He had, first of all, to congratulate them on the success of the past twelve months. In looking back, they were able to realise the very pleasant fact that the Alliance had been steadily growing. As a Society, they were in a better position as regards numbers than they had ever been in before. (Applause.) He believed their cause now stood before the world in a better light than it had ever done—he was speaking of Great Britain—in spite of all the attacks that had been made upon them. Twelve months ago, as they would remember, they were tickled a little by a shot from a pop-gun known as 'The Dangers of Spiritualism,' but they were nothing more than tickled—they were not hurt. Since then, a member of the Society for Psychical Research had brought to bear upon them a weapon of what he doubtless considered to be of much heavier calibre. Mr. Podmore's new work had already received in 'LIGHT' as much attention as it deserved, but in glancing again through the book during the previous few days he (the President) had come upon the following passage, to which he thought attention should be called. Speaking of Mrs. Guppy and Mrs. Everitt, the author had said:—

'It will, I think, be conceded by any impartial person who reads the contemporary records that, notwithstanding that the private medium presumably lacked the long training in the feats of dexterity which we are entitled to assume in the case of professionals, the physical obstacles in the way of fraud at these private sésances were quite inconsiderable.'

Now, if Mr. Podmore meant to suggest that where there are no obstacles to fraud, fraud is therefore to be supposed, then he had come to a most unwarrantable conclusion. If Mr. Podmore were to be judged by his own words, one might express the desire to know how many obstacles to fraud stood in his way, for, by his own reasoning, it might be claimed that when there was no obstacle to cheating his neighbours, Mr. Podmore cheated. (Laughter.) That was the logical deduction from his own argument.

## Mr. Podmore, and Mrs. Everitt's Mediumship.

He (the President) had never had the pleasure of attending a séance at which Mrs. Guppy was the medium, and therefore could not speak with any authority concerning her; but he was not prejudiced against her by anything Mr. Podmore had said. But as regarded Mrs. Everitt, whom he had known for more than thirty years, and whose mediumship he had had the fullest opportunities of testing, he felt in honour bound to protest against Mr. Podmore's aspersions. After many scores of sésances with Mrs. Everitt he was as firmly convinced as ever of her absolute honour and integrity. As to there being no obstacles to fraud in her case, he might tell them that although Mr. and Mrs. Everitt did not apply tests in every case it was because such tests were altogether unnecessary. One might as well expect that a man who had been used to handling silver all his life till he knew every coin by sight and touch, would, nevertheless, be in the habit of biting each sixpence he received—for fear he should be defrauded. The Everitts had

lived every day in the presence of these phenomena, and, therefore, tests were not necessary at every sitting. Yet they always showed the greatest anxiety whenever a stranger was present to satisfy that stranger that all was right.

## Personal Experiences with Mrs. Everitt.

The President then referred to his first séance with Mr. and Mrs. Everitt, which took place on May 3rd, 1870, at their then residence in North London. On that occasion the members of the circle asked questions, the answers to which were given through the medium by automatic writing, and having obtained permission to put a question he had asked, 'What is the difference between "Objective" and "Subjective"?' Even to-day he had no doubt Mrs. Everitt would be puzzled to give a clear and definite reply to such a question, and he doubted if anybody present could write a minute answer to it then and there. They might do it after some little thought, but the answer obtained by automatic writing was immediate and complete, and showed such ability that he was greatly surprised. Subsequently answers to questions were obtained in direct writing, and during this part of the séance he asked the operating spirits for an expression of their views regarding the nature and functioning of the Will and the Understanding respectively. In eight seconds, as nearly as the sitters could calculate, they received to this abstruse question a satisfactory answer, consisting of no fewer than one hundred and fifty-six written words. Was there no 'obstacle to fraud' there? Could they conceive of any physical means by which the marvel could be effected? 'Even supposing,' said the President, 'you could answer the question I put, could you find the words and write them in the dark in eight seconds?'

The President then described a sitting held at his house in Norwich when Mr. and Mrs. Everitt paid him a visit there. It took place in a room with a good gas-light, the sitters being gathered around a table. Raps came on a chess table which stood in a corner of the room, and eventually this little table moved up to the larger one. Although replaced several times it came back again each time, and then spelt out messages by rapping on the edge of the larger table. 'Who are you?' was the question put by the sitters, and the table spelt out 'Rose.' 'Rose,' the President proceeded, 'was a daughter of mine who had passed away fifteen months before. And I would like to tell you a pathetic little incident in connection with this case. I had brought up my children to have full acquaintance with all my practices and theories regarding Spiritualism. I never hid anything from them, and I do not regret it now. This little one, Rose, who died at the age of ten years, knew something about our Spiritualism. As she was dying, noticing the sorrow of her mother, she said: "But, mother, I shall come to the table to you." And she kept her word. Well now, Mr. Podmore would say there was some apparatus for moving this chess table. But I say there was no apparatus. The séance was held in my house in a good light. We put the table back again and again, but it came forward every time. This was another case in which it could not be said that there was no obstacle to fraud.'

'After I came to London in the last month of 1872, I had scores, perhaps hundreds, of sittings with Mrs. Everitt, at which we had the wonderful phenomenon of direct writing. I do not mean the mere scratching of a name or a "God bless you," but whole sheets of writing. On one occasion—as I told you in this room some time ago—nine hundred words were written in six seconds. How did we know that, in what was done then, we were not cheated? We knew it from the fact that, by Mr. Everitt's own request, the friends present had initialled the paper before the writing was done. And there was, moreover, this peculiarity. The message, on another occasion, was very long and was not concluded at the foot of the page. "Now friends," Mr. Everitt said, "if we turn out the light can you continue?" The reply was in the affirmative, and in a few seconds the writing was continued on the other side of the paper.'

Mr. Podmore's theories could not apply to such cases, and what was to be thought of his conduct in daring to hurl these evil suggestions against a medium of whose sésances he had had



no personal experience? Mr. Podmore had never had a single sitting with Mrs. Everitt, and yet, by implication, he presumed to asperse her character. They might judge of the rest of Mr. Podmore's charges and insinuations by this characteristic example. Mr. Podmore had thrown at their reputation a boomerang which would recoil upon himself. Should we, then, do well to be angry with him? By no means. Some persons were born blind physically; Mr. Podmore had the misfortune to be blind to psychical phenomena and facts, and should therefore have our deepest pity.

In the course of his concluding remarks, the President said:—

I do not think it is at all necessary for me to go into further details respecting the Everitts. I may, however, say, that in 1873, soon after I came to London, Mr. Everitt was instrumental in starting the old British National Association of Spiritualists. I was associated with him in that work and I have never been dissociated from the work from that day to this. All the way through I have stood to my guns, and if I were not so old as I am, I should be prepared to stand to them still. But seeing that you have now become an organised, strong, stable, and healthy body—able, perhaps, to run alone—I want to put it to you whether you do not think I might now withdraw from my present position.

The audience having indicated its dissent by cries of 'No,' the President continued:—

Well, it is very kind of you to say so. You shall certainly have the best assistance I can continue to give. But this much I must ask. I am now in my eightieth year. I cannot continue to do all I have done in the past—it wears me out too much. I have other duties besides my work for the Alliance and I feel I must conserve my strength, and, therefore, I ask that you will not be hard on me if at the lectures and meetings in the coming session I am sometimes away from my post. I am not always able to come up to town—it is a long and trying journey for me. I think you will give me this consideration. (Applause.)

Referring to the fact that the arrangements for lectures were left by the Council very much in his hands, the President continued:—

I want to tell you that I do not seek primarily for Spiritualists to address you. As Spiritualists you know already what your own convictions are about Spiritualism. I want you to learn what other people think. Until you know the errors other people hold you don't know how to correct your own. I do not think you should be fed on the same food year after year. That is my policy—hearing all sides—and learning as much as you can from those who differ from you.

Now, in conclusion, I simply say, I wish you from the bottom of my heart a very happy Christmas and in the New Year every blessing you can desire, both spiritual and material. (Applause.)

#### 'THE SPIRITUAL QUARTERLY MAGAZINE.'

The second number of 'The Spiritual Quarterly Magazine' contains a good variety of articles, original and selected, and a photographic supplement illustrating an interesting contribution by Mr. James Robertson, on 'The Certainty of Spirit Communion.' Mr. W. T. Stead relates some striking experiences in psychic photography, from which it is manifest that he is a firm believer in Mr. Bournell and all his works. The Rev. John Page Hopps answers the question 'What is the Use of It?' (Spiritualism); Alan Leo, dealing with 'Spiritualism and Astrology,' provides some useful food for thought; while Mrs. J. Stannard gives a practical turn to 'Psychical Healing' as a social factor, and 'Vindex Veri' presents a suggestive 'allegory.' A number of well-selected 'cuttings,' poetical and otherwise, especially one on the 'Problem of Consciousness,' make up a very useful issue of this promising magazine and should secure for it a large circle of readers.

#### 'A NEW YEAR'S GREETING.'

Mr. and Mrs. Everitt, with Mr. and Mrs. A. J. Sutton, beg, through the medium of 'LIGHT,' to wish all friends a bright, prosperous, and happy New Year.

Owing to the infectious illness of the little daughter of Mr. and Mrs. Sutton, now happily recovering, the usual greetings of the season have not been sent out.

Lilian Villa, Hendon.  
Christmas, 1902.

#### THE POETICAL WORKS OF GEORGE BARLOW.\*

The issue of the poetical works of George Barlow, in ten volumes, is an attractive announcement to the lover of poetry. Volumes I. and II. are now published. The volume published a little over a year ago, under the title 'To the Women of England and other Poems,'† is intended to be Volume IX. of the series. Lying before us, in very varying styles and sizes, are fourteen volumes from Mr. Barlow's pen, published from 1870 onwards, and these do not comprise all, even of the poetry, which he has written.

It is somewhat difficult to understand the plan which has been followed in the selection of the contents of these first two volumes. They appear to be devoted to poems and sonnets, written from 1870-1880; though in Volume I. there are a number which were not published until 1881. 'Poems and Sonnets,' three volumes, 1871; 'A Life's Love,' 1873; 'Under the Dawn,' 1875; 'Through Death to Life,' 1878; 'The Marriage before Death and other Poems,' 1878; 'Time's Whisperings,' 1880; 'Love Songs,' 1880; and 'Song-Bloom,' 1881, have all been drawn upon in compiling these two volumes. There are also poems and sonnets which seem to be now published for the first time, though of this it is not easy to be certain. We hope, however, that Volumes I. and II. do not include all that Mr. Barlow intends to select from the above-named volumes. To mention one poem only, 'To Mazzini Triumphant,' should certainly be given a place of honour. Some of its stanzas are almost as grand as anything in the language.

Among the gems of these two volumes must be mentioned 'The Immortal and the Mortal.' The following are a few of its verses:—

'Oh where the immortal and the mortal meet  
In union than of wind and wave more sweet,  
Meet me, O God—  
Where Thou hast trod  
I follow, along the blood-print of Thy feet.

'Oh, though the ensanguined road be hard  
And all the blue skies shine through casemates barred,  
I follow Thee—  
Show Thou to me  
Thy face, the speechless face divinely marred.'

'Lo! who will follow love throughout the way,  
From crimson morning flush till twilight grey?  
Who fears not chains,  
Anguish and pains,  
If love wait at the ending of the day?

'If at the ending of the day life's bride  
Be near our hearts in vision glorified:  
If at the end  
God's hand extend  
That far triumphant boon for which we sighed.'

'But where Thou art with me Thy mortal, one,  
God, mine immortal, my death-conquering sun,  
Meet me and show  
What path to go  
Till the last work of deathless love be done.'

Of the lighter poems, only one can be referred to, entitled: 'Love-Song.' It consists of six verses of questioning, and six verses of reply. The skilful parallelism of the verses in the first and second parts, both in words and rhythm, is exquisitely pretty. Compare the second verse in part one and part two, respectively:—

'Are the white waves swift upon the shores,  
With feet advancing?  
Is the moon a marvel when it pours  
Forth light-floods dancing?'

\* The Poetical Works of George Barlow. In ten volumes. Vols. I. and II. 5s. net each volume. London: Henry J. Glaisner, 57, Wigmore-street, Cavendish-square.

† See notice in 'LIGHT,' December 28th, 1901.



'Thy steps are swift upon the shores,  
Glad steps advancing :  
Thy glance a marvel when it pours  
Forth love-floods dancing.'

Early in Volume I. are four beautiful lines, which appear to be new, under the title of 'Sighs the Wind' :—

'Sighs the wind to-night like a voice from far-away regions  
Bringing in memories of foam flung wide on the waves of  
the past,  
And echoes of long-lulled laughter, and shafts and lances in  
legions  
From the homes of the dead hurled forth high horsed upon  
wings of the blast !'

A large proportion of the contents of these two volumes consists of sonnets, many of them extremely beautiful. The key-note of Mr. Barlow's poetry is nearly always 'There is better on before.' There is much sadness, as must be the case with every true poet. But of pessimism there is little. It may be hoped that this new edition may lead to an extension of the knowledge and appreciation of his poetry. There is much in it which should interest the readers of 'LIGHT.' The series of volumes will be a mine of wealth, in which new treasures will continually be found.

E. T. B.

### SOME STARTLING PHENOMENA.

My wife and I have recently been making experiments, with the view, if possible, of obtaining messages in direct writing. First we sat with a pocket-book in which was a clean sheet of notepaper. The book was held under the table (flat against it) by the fingers of the right hand, whilst the thumb was on the table. The left hand was flat upon the table, and my hands were resting upon my wife's thumb and left hand. In later experiments the book was laid on the table and my wife's hands thereon, whilst I kept my fingers upon her hands.

The first result was a series of marks only, but further experiments resulted in clear writing, in various colours, appearing on the inside of the sheet of notepaper. One of the experiments resulted very unexpectedly. The clean sheet of paper had just been placed in the book ready for the experiment, and the book laid down. Previous to sitting down my wife took up a hand mirror to see what was irritating her face, since she felt something touch it. At that moment I saw a sheet of notepaper flutter to the ground, apparently from her elbow. On picking it up I found two or three messages written thereon in red crayon. Wondering where the paper came from, we looked in the pocket-book and found it empty !

Next day we were together at her offices, and she was complaining to me of great pain from neuralgia. Having the gift of healing by making mesmeric passes, I decided to partially hypnotise her. I therefore made a few passes and then laid her head back in the easy chair, when I was startled by hearing a quantity of small articles falling to the floor. They were small bits of crayon ! She was as startled as I was ; but my first desire was to see if any more were secreted in her hair, from whence these had apparently fallen. I turned on a good light, although it was still daylight, and closely examined her hair, but there was no sign of any more. As we stooped to pick up the other pieces, however, others fell, apparently from her hair.

As the crayons were present, I thought it a favourable opportunity to try for writing, so I took down a volume of Longfellow's poems and a sheet of notepaper, which I critically examined, but found it free from any mark (other than the water-mark). I placed the pocket-book on her lap, directing her not to touch it or the paper until I was ready, and, lifting the cover only, I placed the sheet in the book immediately under the cover. Then we put our fingers on the top of the book for a few moments. On lifting the cover I found that the notepaper was gone from the place in which I had put it, but I found it in the middle of the book. Madame Zora, my wife, had not touched the book except with her finger-tips.

A second trial, in the same way, resulted in the paper—a fresh sheet—disappearing from the book altogether. Whilst

my wife sat still I searched for the missing paper, and found it at the farther side of the room, with a rough sketch upon the inside of it, apparently done in charcoal.

The same night, at home in Clapham, Madame Zora was startled suddenly at finding her hands tied up with cotton ! It was done in a second, but it took me a considerable time to undo it. There were thirteen yards of cotton round her hand and fingers. Three other persons were present besides ourselves, all chatting together and handing various things from one to the other. The cotton led from her hands to the farthest corner of the room, where the reel was found buried under some wraps. This was not an experiment on our part, since it was about the farthest thing from our thoughts.

On Saturday, December 13th, we were at tea, and my wife had just handed me a hot plate, using both hands for the purpose. There were four other persons present besides ourselves, some of whom saw that her hands were flat with the palms upward, when in a moment she screamed and dropped something from her hands to the floor. There were six sticks of pencil crayons, one of each of six colours, and each one broken in the middle, several of them being also split lengthways, and the crayon broken into bits. They are marked 'New York,' but whether they came from New York direct into her hands I cannot say. I can say, however, that they were not in the house until then.

On Sunday, December 14th inst., my wife was suffering again with neuralgia, and so we did not go out, nor yet sit to experiment. In the evening we were talking with two others on various topics, and she was sufficiently interested to give another opportunity for the cotton tying without being startled. One young man present, sitting about a yard from her, suddenly saw that her disengaged hand was tied and the cotton was attached to the door knob behind him. He did not speak of it, but awaited results. Just then a piece of paper on the floor suddenly rose up to a height of about three feet, fell again, rose again to the same height, and so 'jumped' quite across the room to where I sat. This attracted my wife's attention, and seeing the green cotton, she started up in a fright. Her hand was found to be tied up in a very elaborate manner, and the cotton, which we traced to its source, passed to the door knob, then through the crevice of the door to a projecting screw in an article of furniture in the next room, and thence to the next door knob. It was attached to each knob by being twisted round twice in a peculiar way which tightens into a knot if pulled in either direction. It then led upstairs to the second floor, where the reel lay against a bedroom door. We subsequently found that the reel of green cotton had been in a work-box in the room in which we sat, and my wife had not been upstairs.

A few minutes later there was, however, a greater consternation. We had been discussing the green cotton incident, and my wife got up to go into the next room, and she had not been gone a quarter of a minute when she suddenly called out. I followed quickly and brought her in again, but she was tied up completely this time. Had she tried to do it, and with half-a-dozen helpers, she could not have done it in half an hour ; yet it was done in a few seconds. It was a white silky kind of cotton and commenced and finished at her hair. From thence it was twisted round her arms and shoulders, then up the sleeve of her bodice inside ; then round her neck and arms and waist ; then out at the neck of her dress ; round and down inside of her underclothing, and under the skirt, and up outside at the back, round her arms, body, and neck, ending at the hair again. She was sobbing, and so frightened, in spite of the fact that she had wished for experiments, that she took off her bodice before the others to trace the windings of it. The most extraordinary part of it all was, that when I had it all unwound and her arms and neck were free, there were six turns still round her neck which had not been there before. When I had removed the last, and the neck was absolutely bare, there was another turn round it in a flash even as I looked. I cannot say where this cotton had come from. There had never been any like it in the house.

When the excitement had subsided we went together all over the house, from top to bottom, and inspected every room, and found everything as usual and no one in the house but our-



selves; as the others had gone to church except one servant, whose day off it was. We then sat down and were discussing the occurrence, when a bicycle bell rang in the next room! We went in all together to see what was the cause. There was nothing to account for the bell ringing; but on an article of furniture in the middle of the room we found a huge bundle of clothing thrown promiscuously, as if dropped from the ceiling. The bundle included eleven dresses, cloaks, &c., and one coat of mine, which had all been in a large wardrobe upstairs and locked up. The articles were certainly not in this room a little while before, for we had just examined everything minutely. We looked at them closely and found that four of the dresses had been abstracted from the wardrobe drawer, where they had been carefully packed away and covered with other things, because they had belonged to a deceased relative. Together we went upstairs to examine the wardrobe. It was still locked, but nearly empty! The dresses from the drawer had been abstracted without even ruffling the things on the top of them.

Madame Zora is very clairvoyant and clairaudient, and she told us afterwards what she saw and heard, which satisfied us as to who were experimenting. These are only experiments with a view to 'apports' of flowers.

On Tuesday night, December 16th, we were sitting alone to try to get writing. Madame Zora's hands were on the book as usual, and mine covered them at first, but we changed them so that I held her left hand firmly in my right on the book, and held her right hand with my left upon my knee. The gas was turned down low; the doors were closed; there was nothing but the book within reach; and we were alone. A little while afterwards a glass for measuring drugs dropped gently upon my head and rolled on to the table. This glass had not been seen by either of us for months, but upon inquiry we found that it had been, and was that night, in a safe place in another room. Shortly afterwards a reel of cotton fell on my head in the same way, and then a 1oz. Bovril bottle. There were no physical hands with which to do these things, as I held both Madame Zora's hands with both of mine.

For your satisfaction, and that of your readers, I enclose the names and addresses of friends known to you, some of whom have witnessed the phenomena occurring in my wife's presence, and all of whom, I believe, will readily testify to our integrity and honesty of purpose.

D. WEST.

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### 'IN OUR MIDST.'

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Mr. Stead's brilliant and striking Christmas annual, 'In Our Midst,' will find thousands of appreciative readers.

The idea upon which it is founded, though not entirely original, is well carried out; the writing is easy and racy; most of the facts are undeniable and they are certainly put before us in a very striking and suggestive manner. Moreover, the pamphlet is delightfully illustrated.

Those of us who are most anxious that these facts (which have been so woven into the warp and woof of our lives that we have lost touch of their true significance and need a magician's wand to open our eyes) should penetrate and convince, will regret most keenly that this special magician should have allowed his judgment to be so often at the mercy of his prejudices.

Those who know Mr. Stead the most intimately have but one opinion of him, as a right-thinking and noble-minded man, willing to fight to the death, and certainly to sacrifice life and money for what he considers truth. Unfortunately, his very anxiety to free himself from prejudice in obvious and ordinary directions, lands him in a very quagmire of prejudices of another kind. Mr. Stead always reminds us of an anxious stepmother of high ideals and aspirations, who, eager to avoid injustice to her stepchildren and favouritism to her own, goes to the other extreme and abuses and belabours her own offspring on every conceivable occasion, that the world may admire her more than Roman virtue and Spartan self-sacrifice.

This is very observable in 'In Our Midst.' There the picture of hypocrisy, crime, and inconsistency is painted in the darkest colours, heaped on with a trowel rather than a paint-brush.

The result is lurid, but not convincing, simply because Mr. Stead tries to prove too much, and our common-sense rebels against the amount of credulity exacted from us. It brings on a mental indigestion which is fatal to his aim and purpose. For, according to his teaching, England alone is responsible for all the horrors he describes of war, and bloodshed, and rapine, and murder, and seduction, as well as the milder sins of hypocrisy and falsehood and self-righteousness.

There is absolutely no hint that the hydra-headed monster of evil has ever penetrated to any other European capital, or that the dominance of man and the neglected worship of woman are to be found elsewhere than in London.

Mr. Stead will probably retort that it is not his business to belabour any country but his own, and that equally honest Frenchmen, Germans, and Americans may do the same good work at home.

But we can remember the day when Mr. Stead was ready to give a few words of reproof and counsel to Chicago, and, in any case, such a retort would not explain the lack of proportion and perspective in the brilliant picture of English crime and degradation which he has presented to us.

That newspapers should fan the flame of passion and incite to war and bloodshed, is lamentable, and alas! true as it is lamentable; but such things happen unfortunately in other European countries also and are not entirely unknown amongst politicians as well as journalists.

The fact is, Mr. Stead's real quarrel is with poor human nature as effect, and with the Almighty Himself as Cause, of the slow evolutionary processes amongst which our life is cast.

The problem of evil will probably remain a problem on the outer plane, so long as the present physical world lasts, but the only intelligent attempt to solve it has lain in the direction of supposing that we can only come into consciousness of any state through experience of its antithesis, and that thus what we call evil may be the necessary condition to our becoming conscious of good. Allowing this possibility, is it not also reasonable to infer that we could not become conscious of the deplorable conditions and consequences of a one-sex dominance without having experienced a world under such conditions?

It seems now as though we may be slowly emerging from this side of the object lesson—possibly only to learn it afresh from the other side, by finding out how the world would fare under a one-sex dominance—of woman!

And so by degrees the true balance may be attained in some future age—of equality in variety, of the two-in-one in divine humanity as a type and shadow; not of the Mother Goddess of whom Mr. Stead writes so enthusiastically, but of the Father-Mother God of the true Divinity.

We all know the evils of the dominance of man, but we do not know the possible evils of the exclusive dominance of woman, because these have not been brought home to us in the myths of the historic past.

I for one, speaking as a woman, am thankful that my life will be over before woman with a big W has become paramount. We know the ills we have suffered through the dominion of man; we do not know the ills we may be so fondly welcoming as our next bit of training, if man is to become the subject race in the far-reaching future:—

'The mills of God grind slowly,  
Yet they grind exceeding small.'

The millennium is not coming by express train through the mere elevation of woman to the dominant control—as in Xanthia!

We have learned only one part of our lesson as yet; perhaps in a few more hundreds of years we may arrive at the true knowledge that redemption for the race lies neither in the dominance of man as such, nor of woman as such, but rather in the perfected unit which will be the true son and daughter of the Divine Father-Mother.

E. KATHARINE BATES.



## 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.*

## 'Man—Here and Hereafter.'

SIR,—Will you kindly allow me space in your wonderful 'LIGHT,' which has more up-to-date thought in its pages than any other publication I am acquainted with, to express my views in regard to some of the statements set forth in the exceedingly clever address of Mrs. Bathe on the above subject?

I have never seen any of the phenomena of Spiritualism, but since I became intensely interested in the subject, a little over two years ago, I have read with avidity every available scrap of literature touching on the question. I have found its teachings, with some few exceptions, to harmonise with the purest reason and highest instincts of my soul, and am convinced that, as the writer of one of your leading articles said some time ago, 'the world and Christianity need Spiritualism,' for it not only appeals convincingly to the senses by its phenomena, but also to the mind by its common-sense logic and philosophy. Hence I was gratified to see Mr. Llewellyn's protest against a certain statement in part of Mrs. Bathe's very able address, for I hold that the orthodox hell (or anything similar) does not and cannot really exist, for to accept such teaching as truth *now* would be a retrospective step towards the 'fire and brimstone' of the past; which, thank God, no real believer in a God of love can now accept. No one, I think, will doubt Mrs. Bathe's honesty in saying that such horrible sights as she describes have really been seen in the spirit world, but I am, nevertheless, unconvinced of the *objective reality* of such awful misery, since it is against the better instincts of one's humanity, and the general teaching of mercy-minded Spiritualism.

Anyone who read Mr. E. Carpenter's address—I am inclined to write 'revelation'—in 'LIGHT,' of December 6th, which throws a curious side-light on the idealism of Berkeley—which denies objective, material reality, and may be the absolute truth after all—would be surprised at his very striking conclusion that 'it seemed credible, therefore, to suppose that in the case of a medium in a state of trance or sleep, the images to which he gave birth might attain an even greater degree of reality than in ordinary dreams—such a degree of reality, in fact, as to cause them to appear real to persons other than the medium.' And these horrible sights of suicides which Mrs. Bathe records, may, if seen by herself, be only born of her loving, sympathetic, big womanly heart—unconsciously sought as objects to pity and relieve, called into existence through her power of creative imaginings, and visualised by some occult law, and have no more objective reality than the airy sprites in 'A Midsummer Night's Dream.'

Mrs. Bathe states, no doubt in good faith, what she believes to be true, but I fail to see why suicides should be singled out as spectacles for the eyes of men and angels, in the other world. Let anyone, as far as possible, scrutinise the motives leading to suicide, and he will find that in nine cases out of ten, not selfishness but love is the impelling force or motive to the dreadful act. The most awful crimes are often done through love. Some years ago, in this city, a man murdered his wife and four or five children through his love for them and his fear of their coming to want; and recently a gentleman, a personal acquaintance of my own, because he was financially embarrassed and unable to sustain his wife and family, whom he dearly loved, in the same state of comfort and respectability as before, committed the cowardly-courageous crime of suicide, by taking poison. Even coroners' juries, in the 'judgment of charity,' usually bring in a verdict of suicide while suffering from *temporary insanity*; and why, I ask, should the loving God of Nature single out as especially deserving of a terrible retribution, the poor suicide whose 'light from heaven'—love (but perverted)—in most cases led him to commit the awful act?

The sooner all Spiritualists get rid of the notion or belief that pain in Nature is punishment, the better. Men may inflict

pain as punishment, involving more or less vindictiveness, but God never; for in order to make pain punishment there must be animus behind the infliction of the pain. But love knows no animus, and, therefore, never punishes. If pain be permitted or ordered in Nature, it is never as punishment, but for the high purpose of Love—a more glorious future, that could not be attained without the suffering; hence 'evil' is productive of pain, and a good after all. Christianity has taught that God is love, and yet how few Christians have fully realised the glorious fact; and now that Spiritualism is gradually and effectually putting aside the errors of the churches about the character of God, it behoves all true Spiritualists to contend earnestly for the faith *now* delivered to the saints, and not accept as revelation anything that would throw a slur on the character of that Being 'whose every act pure blessing is, His path unsullied light.'

DAVID GILMORE.

423, Lisburn-road,  
Belfast.

## Elementals and Elementaries.

SIR,—If Mrs. Bathe be right in her criticism of my statement as to the above, then all that can be said is that the definition of elementaries or embryos given in 'Art Magic' and 'Ghostland,' is a much *better* one than that adduced by Mrs. Bathe herself, as obviously the term 'elementary spirit,' or 'embryo,' has a better application when referred to spirits *before* becoming human than *afterwards*, as in the latter case, however 'low' the spirits may be, they have passed from their 'elementary' or 'embryonic' stage. It all depends on the definition of the term 'elementary.' Used in a *scientific* sense, I am right; but, used in a merely moral one, then Mrs. Bathe may be.

As for any non-human spirits *not* being immortal, I said in my letter that such an assertion should be proved before being accepted. Will Mrs. Bathe kindly give proof, or state where one may find it?

G. W. BLYTHE.

## Elementaries according to the Western Tradition.

SIR,—In spite of the lengthy correspondence you have published on the subject of elementals and elementaries, an important definition of the latter has been omitted.

There is complete agreement that elementals are spirits connected with the elements that have never lived in the flesh either of animals or of human beings. But to say that elementaries are 'disembodied souls of the depraved' is to lose sight of a theory held by a considerable section of occultists who follow the Western tradition. It would be more correct to say that they are the depraved portion of disembodied spirits.

The occultist formulates his hypothesis according to analogy. Thus the body is a conglomeration of different substances that break up and separate after death. The spirit also seems made up of different characteristics, and these doubtless also break up and separate when released from the thralldom of the physical body with which they were associated. That portion of the spirit which was spiritual in its nature goes to spiritual regions and nears the period when its 'fusion with God' will be attained. But the portion of the spirit that was interested in mere earthly concerns remains near to the earth, and it is this earth-bound fragment that is denominated an Elementary; a term which, I presume, is a correct translation of the French word *elementaire*.

This, then, is a human spirit, but only a part, the earth-attached part, of the spirit. To my mind this explanation, if true, is consoling. The triviality, the material, worldly nature and commonplace character of most of the supposed spirit communications is very disconcerting. Personally I look forward, after the death of the body, to something much better than such paltry talk. But if this talking is done only by a portion, and that the inferior portion, of the spirit, then we may hope that the other portions of the spirit have reached higher spheres. We may not be able to communicate with these higher spheres, but it is a consolation to think that a portion, if not the whole, of the spiritual agglomeration associated with a personality we



loved when in the flesh, has, after the body's death, attained complete emancipation from the animal, sordid, earthly affections, interests, cares, and sorrows of this present life. In any case, that is the theory in regard to the 'Elementaires.' They are the lowest and most readily accessible portion of human spirits. Indeed, is this not also the case when the spirit is still associated with bodily life? Is it not easier, on this earth plane, to move the lower than the higher thoughts of man?

But, then, is our lower mentality to dwell for ever with our higher mentality? or may we look forward to a happy divorce at the death of the body?

Fulham.

A. SMITH.

#### Dreams of Perfumes.

SIR,—I read with much interest the address by Mr. Carpenter on 'Dreams,' in a recent issue of 'LIGHT,' being an inveterate dreamer myself. But I am surprised at the President in his concluding remarks saying that in his experience 'the senses of taste and smell are missing in dreams,' for I frequently sense both pleasant and the reverse odours in my dreams. Last night I dreamt vividly of a friend (a prominent member of the Psycho-Therapeutic Society). I was trying to arrange a meeting between her and some other friends to discuss certain scientific subjects. She handed me a tin box, such as artists use for moist water colours. I opened it, and inhaled a delicious perfume, at the same time noticing the small squares, each filled with colours. My friend remarked, on my praising the scent, 'Yes, I have reduced the various parts of the perfume into those squares, and combined they produce that scent.'

R. H. J.

Algiers.

#### The Mediumship of Madame Unorna.

SIR,—For the benefit of other readers of 'LIGHT,' I should like to say a few words concerning the wonderful powers possessed by Madame B. Unorna, of Blackpool. When I first wrote to her some time ago, as a perfect stranger, on a matter that was troubling me, she told me I need not worry, as what I feared would not come to pass; and as events have proved, she was right. Her various other indications have one and all proved correct, and the friends whom I have sent to her all tell me the same. She gave me two Christian names of friends who have passed over, and to a friend of mine of whom she knew nothing she gave the surname of someone very dear, who is still in the body. Her statements concerning the past and present are equally true, and the 'impressions' she gets on these points are little short of marvellous. In my case she 'sensed' a trap accident my husband had a time ago, also the name of a town abroad where I often go, and many other incidents which space does not permit me to enter into, all from an article enclosed in a short letter giving no clue whatsoever. I should be pleased to give further testimony to anyone who wants it. The Editor has my name and address, and I am a member of the L.S.A. of some years' standing.

V. H.

SIR,—With your kind permission, I desire to testify to the great excellence of the psychic gifts of Madame Bianca Unorna, of Blackpool, who is evidently also a keen and earnest student of spiritual truth. In these days, when imperfectly developed public mediums abound, it is only right that those who are specially gifted and fully trained for their work should receive all possible recognition and encouragement.

I recently sent an article to Madame Unorna for a psychometric reading, and, although she and I were utter strangers, she sent me a most excellent and accurate delineation, relating mostly to spiritual and psychic surroundings and conditions. At my request she omitted all reference to the past, but, although I am unable to refer to details of personal and private character, I may say that she was exceedingly accurate in regard to the present.

The psychic and spiritual gifts and tendencies were faithfully described, and, in regard to these and their probable development, the very phrases and words used were in some instances almost identical with those used by another great

seer whom I hold in highest esteem. This I consider unusual and remarkable.

A friend of mine obtained equally good results from Madame Unorna, while another was not so fortunate. I mention this as indicating that, unless a truly sympathetic rapport can be established between medium and 'sitter' (represented by the article sent, in this case), there is a strong probability that results will be more or less unsatisfactory, however gifted and powerful the seer or medium.

London.

G. A. N.

#### Dr. Ellen Colyer.

SIR,—Will you kindly permit me through your columns to testify to the value of magnetic and mental treatment? For some years I have suffered from deafness, and also from what the doctors call catalepsy and shattered nerves. The attacks came on every few months, leaving me helpless and obliged to keep my bed for weeks. Seeing an advertisement in 'LIGHT,' I went to Ellen Colyer, M.D., at 20, Cambridge-avenue, Kilburn, N.W., and have been treated three months, with the result of restored health. My hearing is improving every week. I can now hear the bells ring, and various other sounds which I have not heard for years. I must not encroach on your valuable space, but should be glad to give any information to those interested if they would call on

(MRS.) DIXON.

75, Chippenham-road,  
Shirland-road, West Kilburn.

#### Dr. Harlow Davis.

SIR,—For the benefit of others I am sending a few lines, to state how much better I feel for recent treatment received from Dr. Harlow Davis. I went to see him a fortnight ago, and at that time was so thoroughly run down that I was quite incapacitated from attending to my ordinary daily duties. He most correctly diagnosed my condition in detail and advised electro-static treatment. I was only treated five times and am now feeling thoroughly recuperated and re-vitalised. From the first visit I felt my energy return, and the electricity had a noticeable soothing effect on the eyes, which were very irritable when I commenced. I hope that my letter may induce others to visit the doctor, when I trust they will be similarly relieved and invigorated.

LUCY G. BANISTER, M.S.A.

#### SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speakers on Sunday next, at 7 p.m., Messrs. H. Brooks and D. J. Davis.—P. G.

CHESTERFIELD.—TEMPERANCE HALL.—On Sunday, December 21st, Mrs. Crompton's excellent addresses and good clairvoyance were much enjoyed by large audiences.—A. B.

CAVERSHAM.—31, CAVERSHAM-ROAD, N.W.—On Sunday last Mr. Bishop delivered two interesting addresses. An old worker from Tunbridge Wells was present at the evening meeting, and good clairvoyance was given.—E. A.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last a trance address was given by Mr. W. Millard on 'Hope that holds Good.' Meetings are held every Sunday at 7 p.m. sharp. Séance follows.—W. M.

FINSBURY PARK.—19, STROUD GREEN-ROAD (FIRST FLOOR).—On Sunday evening last addresses were given by several friends on 'Healing,' and Mrs. Jones, under influence, gave an instructive and practical address upon the same subject.—J.

NEWCASTLE-ON-TYNE.—TEMPERANCE INSTITUTE.—On Sunday last Mrs. Cansick gave a splendid trance address on 'Peace, Goodwill, and Love, to all Men'; Mr. Pickles in the chair. There was a good attendance at the after-meeting, but the mediums were few. Speaker on Sunday next, Mr. Henderson.—S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—On Sunday last Mrs. Roberts gave an earnest address on 'Peace to Mankind.' Mr. Roberts conducted the meeting. A large after-circle was also held. On Sunday next, at 7 p.m., Mr. and Mrs. Forster will give clairvoyance. On Thursday, at 8 p.m., circle.—W. CHAPLIN.