

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,157.—VOL. XXIII. [Registered as] SATURDAY, MARCH 14, 1903. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

We have indeed got into 'the green pastures' and by 'the still waters,' at last, thanks to the universally praised work by Mr. Myers. Even the 'Literary Supplement' of 'The Times' is seriously excited over it, and welcomes it as 'the most daring excursion into psychology produced in the present generation': and it amuses as well as interests us when it declares that 'it will compel attention to a field of investigation which the official world of knowledge has hitherto refused to include within its boundaries, a field in which the pioneer work has been carried on without encouragement, not to say in the teeth of contemptuous indifference.' 'The book,' says 'The Times,' 'is rich in the germs of an intellectual ferment.'

As for 'the pioneer work,' we know something about that; and perhaps some day we shall be directly instead of indirectly acknowledged. The reviewers are very shy of the spiritualistic sides of the book, and cling with both hands to that blessed word 'subliminal'; but readers will do what reviewers may not, and we shall be justified. The right inferences will be drawn.

It is not often that we hope for the extensive reading of a law court case, but we cherish this hope concerning the case of Cavendish *versus* Strutt and others. It will send tens of thousands to the planchette and make some eyes open; but that, though so far good, is a minor matter. The important matter is the object-lesson furnished by the extremely foolish young man who did two useful things for us,—set up on high, for exhibition, the special brand of fool who is put in peril by Spiritualism; and also set up on high, for warning, precisely the folly against which every inquirer has to be warned. We have not a word to say against the Strutts, of whom we know nothing, except that they ought to have fought shy of the 'messages' upon which they were willing to act: but it is not at all necessary to conclude that the 'messages' were impositions. Very dubious things can come from the other side. Everything has to be guided by sobriety, and tested by right reason and a clear conscience.

'The Occult Truth Seeker' is hopeful concerning the entrance of Science into the sphere of observation hitherto occupied almost entirely by the Mystic, the Theosophist and the Spiritualist. It says:—

It does seem that Science might possibly track life to its furthest recess, make out what it is, and definitely ascertain

whether there be anything that can survive the body. But what has been found is, that this wonderful thing *Life* is something of which, in the last resort, Science can tell us nothing. There is a world of suggestion in those words of Dr. Martineau: 'Men do not believe in immortality because it has ever been proved, but they are forever trying to prove it because they cannot help believing it.'

This conviction, this inner consciousness that tells us of a life to come, has grown as a part of our development, and has held its place though distorted into forms of terror which men would have gladly disbelieved. It has been interwoven with all our aims and motives, and among the brightest and best of our race has seemed an absolute certainty. Do you think the word *Spiritualist*? I know with what commiserating contempt some persons use that word, but I beg leave to use it in its broadest, most comprehensive sense.

This writer declines to limit the word to the mere believer in the fact that the 'dead' are not dead but alive. He says:—

Great as this knowledge may be it does not constitute a true Spiritualist, but only a believer in the phenomena of Spiritualism. Emerson says, 'When the soul is well employed it is incurious about immortality.' But there will always be eager, restless minds seeking to fathom the great unknown. While we dare not limit the possibilities of thought, the limits of scientific research must ever be sharply defined in the attempts to solve the mysteries of Life. We do not ask 'What do you believe?' but we say, 'What do you *know*?' The testimony of the seer and poet will not satisfy the average mind.

That is perfectly true. The average modern man wants experiments. Precisely: but that is what we have always been urging upon him. And Science, when it comes in to do what is needed, will experiment,—will, in fact, hold séances. There is no other way.

Dean Lynch, of St. Wilfrid's, Manchester, has been discoursing about Spiritualism, and 'The Catholic Times' favours us with a report of his somnambulisms,—something like this;—Spiritualism is spreading all over Europe and America, and is a standing menace to Christendom. Dr. Lodge uses expressions coined to veil ignorance, such as 'subliminal self' and an 'aura,' unknown to Catholic theology, which was always a safe guide. The angels can never read our thoughts. It is a devil who can see and know what is externally taking place in any part of the world. It is a devil who communicates tidings of the dangerous illness or death of a friend. It is a devil who moves material objects ('with God's permission'!). All the current phenomena of Spiritualism were known at the very beginning of Christianity.

These are very important admissions and call for no lengthy remarks. In truth, most of them only excite our pity: but the admitted facts are all that concern us at the moment. Whether Dean Lynch's remarks confirm his claim that Catholic theology is always a safe guide we leave our readers to judge.

It is a wholesome sign that 'The Theosophical Review' chaffs the members of certain of its Lodges. 'How to proceed to stand still' is brief but highly entertaining. It describes the proceedings at one of the meetings of the Lodge. A certain person reads a Paper on Love, after which, for five minutes, at the request of the President, they all meditate on Love:—

Members immediately assume strange and rapt expressions. Some eyes seek refuge on the ceiling. Others modestly regard the floor matting. Others, again, close their fringed lids; whilst a few blush, feeling the appalling efforts of public concentration entirely beyond them, and something to be avoided.

Happy release dawns at last! The President guesses the time to a second.

This rapture over, the members read in turns portions of 'a scientific exposition of theosophical attributes.' Then comes discussion:—

Then the fun begins. I mean the intelligences begin to work. The 'Ego' is the centre around which there rages a whirlwind of supposition.

A Member: 'I should like a lucid explanation, please, of the "Ego."'

Another Member: 'What do you mean by the term "lucid" as applied to the "Ego"?'

First Member: 'It seems to me (the rights of this phrase should belong exclusively to our Lodge, from frequent usage)—it seems to me that—that the "Ego" in its sublime machinations in the sphere of matter, subdivided by the experiences, in the first round, under the influence of astral potentialities, merges itself, as it were, so to speak, on its planetary explanatory voyage—merges, I say, into the sub-atomic etheric.'

We never quite got clear on this point, as, unfortunately, one of the members, doubtless wishing to help, released his 'Ego' for the time being, and proclaimed the fact, with intense vibratory energy, through which the frail human voice of the speaker melted into silence.

Personal feelings could not be smothered, and derisive laughter lured our straying member back to the fold of conjecture.

After a hot (because of the temperature of the room) discussion of forty minutes, time was up.

The meeting adjourned with the comforting words from the Hon. Secretary:—

'We will go over this, again, next week, from the beginning.'

A few of us were glad of the information, and decided upon the engagement we would formulate for that day week.

This is 'excellent fooling.' Theosophists will know how many grains of truth there are in it.

A writer in 'The Banner of Light,' signing himself 'Rivenoak,' contributes a notable Paper on the question, 'Why I am not a reincarnationist?' These two paragraphs reach the mark:—

Justice is not lost sight of, though reincarnation be done away with. Heaven's doorway is as wide open to-day as it ever was in the past. Angel teachers are with us. We are indeed 'encompassed about by a great cloud of witnesses.' We are not 'left comfortless,' and their teachings amply warrant us in recognising the justice of God as well and as truly as we do His wisdom and His love. Surely they, unencumbered by gross, ever-decaying material bodies, yet to whom the experiences of their own past lives on earth are yet clear in their memories, are better, more competent teachers than if they were here clad in the flesh, and the spirit life, its activities and its conditions a sealed book to them—all memory of it blotted out by reincarnation.

'Get close to God' is an old Methodist saying, and a good one, too. Let us get close to the God whose wondrous life is in you and me, and vibrant through all the illimitable universe—grasp as far as we can the powers and possibilities now within our reach—reach out for others as soon as we have mastered those now attainable and we shall find that reincarnation is not

from gross flesh to flesh again, but from 'one glory to another glory' onward and upward, closer and closer to God for evermore.

The great Tertullian said, 'There is not a wise man that the world does not believe a fool, for the wisdom of this world is the contrary of heavenly wisdom, and, to find this latter, one must renounce all the worldly wisdom he has gained.' This is one of the splendid early Christian exaggerations: but what a deep truth there is at the heart of it! And the truth there is in it was always manifest. The exaggeration is in the statement that it is necessary to renounce all worldly wisdom in order to comprehend the heavenly wisdom. That was almost entirely true in Tertullian's day, but now a vast amount of 'worldly wisdom' is very helpful to the lover of heavenly wisdom: and some of us are crooning with quiet joy over the prospect of the heavenly and the worldly becoming one.

SPIRITUAL PRAYERS

(From many shrines.)

O Thou who art Love, and who seest all the suffering, injustice and misery which reign in this world, have pity, we implore Thee, on the work of Thy hands. Look mercifully upon the poor, the oppressed, and all who are heavy laden with error, labour and sorrow. Fill our hearts with deep compassion for those who suffer, and hasten the coming of Thy kingdom of justice and truth. Amen.

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, MARCH 19th,
WHEN

DR. WASHINGTON SULLIVAN

WILL GIVE AN ADDRESS ON

'THE HIGHER PANTHEISM.'

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 NOTICES.

CLAIRVOYANCE.—Mr. Alfred Peters gives illustrations of clairvoyance at the rooms of the Alliance every Tuesday, at 3 p.m. No one will be admitted after three. Fee 1s. each to Members and Associates; to friends introduced by them 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs gives his services in the diagnosis of diseases every Thursday from 1 to 4 p.m. 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.—The next meeting (for Members and Associates only) will be held on Thursday afternoon, April 2nd, and will be conducted by Mr. F. Thurstan. Hours from 4.30 to 5.30. No person admitted after 4.30. There is no fee or subscription.

TALKS WITH A SPIRIT CONTROL.—In the interest of Members and Associates of the Alliance who find it difficult to gain access to private séances, arrangements have been made with Mrs. M. H. Wallis for a series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. These séances are held every Thursday, and commence at 3 p.m., prompt. The fee is one shilling each, and any Member or Associate may introduce a friend at the same rate of payment. Friends who desire to put questions would do well to bring them already written.

SPIRIT PHOTOGRAPHS?

Although Mr. Boursnell has been seized with a sudden weakness which no doubt will, for a time, at least, prevent him from taking any more 'spirit' photographs, I am sure I am only voicing the wish of many earnest inquirers and investigators when I express a great desire that we should, in the columns of 'LIGHT,' discuss further and fully the question of spirit photography, which is a thing of so much interest to many anxious persons. Surely the power (if it exists) to obtain, by the camera, the true likeness of our dear departed friends is not confined solely to Mr. Boursnell! If it is so, no wonder he is weak, for the large number of people who must seek his valuable services would use up all physical as well as psychic strength.

Are there no Spiritualists or investigators able to come forward and prove, beyond the shadow of a doubt, that a real, recognisable photograph can be obtained without the aid of Mr. Boursnell? Is there any photograph of any well-known person—private friend or relative—so photographed *and in focus*, and sufficiently *undraped* about the head to be clearly seen and recognised by absolutely disinterested persons? I may say that personally I have never seen such, but then I may be an exception. But it is not from want of trying or from sparing expense, time, and effort. I have tried in my own drawing-room with my son's help; with friends in their homes; in public studios; and with photographers who obtained what they called 'spirit photographs.' But not once in the first three cases did we ever obtain any result; and when an object appeared on the plate in the last case, the extraordinary drapery, hung like towels on a clothes-horse, was so arranged that only a half-masked image ever appeared, and that always out of focus. I have seen spirit (?) photographs of lovely ladies said to be the guide of the sitter, a priestess, or some character in history, long departed without leaving behind any portrait. To me these appeared unsatisfactory.

A question frequently asked is,—and it would be nice if we could obtain a good explanation,—Why photographed spirits invariably appear loaded with wraps as they do? As a clairvoyant for more than forty years (I give my experience for what it is worth), I have seen spirits constantly and never one draped as they appear when photographed. I have seen spirits veiled, but their veils and drapery were hung about them gracefully, not as though they had suddenly seized the nearest towel, sheet, or table cloth, and flung it about them with the object of keeping hidden, as far as possible, their faces and forms, and so preventing recognition.

It is nice to hear how the good friends have flocked round Mr. Boursnell since the appearance of Mr. Parkinson's letter, and we must hope that their kindly sympathy will prove of service during his (Mr. B.'s) period of weakness and enforced rest. Whilst he takes this rest can nothing be done amongst us to solve this mystery of photography, and give hundreds of weary aching hearts good reason to hope that some beloved forms may, by means of the camera, show themselves once more in our midst, leaving tangible and reliable evidence that from the life beyond the grave they can return again to earth, appearing in their old and well-known forms, and not as badly draped, masked, and out-of-focus forms, or lay figures?

That time and patience must be given is an undoubted fact. Before any spirit can be photographed there must be a certain and distinct form of *materialisation*. Few persons realise this fact, but the sooner they grasp the knowledge the better, for then they can set about making proper arrangements and conditions. To obtain a photograph there must first be the *object*, for even the wonderful photographic lens cannot see *spirit*. There must be something material to affect the sensitive plate. I would say, then, when starting photographic experiments for the object contemplated, arrange as though for a materialising séance; and never hope for a spirit photo with the aid of a *flash* light, as once I saw done in the office of Mr. W. T. Stead. As I have already said, time, conditions, and materialising powers are required. Secure

these and we Spiritualists may some day obtain spirit photographs such as the greatest sceptic cannot doubt.

B. RUSSELL-DAVIES.

27, Buckingham-place, Brighton.

The whole discussion turns upon a question of fact. Has Mr. B. given the world identified portraits of the so-called dead under such conditions as to preclude the probability or possibility of fraud in their production? I have met many persons who claim to have received such portraits of friends and relations, of whom Mr. B. could have had no possible knowledge. Either we must accept such statements, especially as it can be of no possible benefit to those who make them to misrepresent the facts, or else we must relegate them and their photos to the realms where only frauds and fools exist.

I am glad Mr. Blackwell lays stress upon 'the incontestable fact that in hundreds of cases sitters have had their hearts made glad by the appearance of loved ones gone before who were of course absolutely unknown to our much misjudged photographic medium.' Mr. Parkinson may or may not succeed in producing by trickery forms similar in character to those taken by Mr. B., but unless they are recognisable portraits of deceased friends or relatives of sitters who are entirely unknown to him, they can have no weight.

HENRY A GATTER.

I am sure your correspondents did not read my test challenge very carefully, as they all pass over the main points at issue, and discuss questions quite outside of those raised by me. I made a definite charge against Mr. B., and gave practical reasons for doing so. I also challenged Mr. B. to produce the negatives of the prints to which I referred, and so clear himself of the charge and bring this matter from one of doubt into the realm of fact. So far he has failed to come forward with the proof requisite, and I suggest to your correspondents who appear to me to hold a brief on behalf of Mr. B., that instead of wasting their time and your valuable space in irrelevant arguments, they should devote their time to bringing pressure to bear on Mr. B. to produce the negatives in question. They would thus assist to clear Mr. B. of the charge, and do a service to the Cause.

In response to a challenge given by Mr. Blackwell, to anyone who suggested fraud, to produce similar results under test conditions, I undertook to do so; and in response to my public invitation seven ladies and gentlemen availed themselves of my offer, four of whom had sat with Mr. B. I granted every request they made, and instructed them to watch me very carefully. Their report was sent to you, and I also forwarded prints from the negatives for the inspection of your readers, and I am curious to know what Mr. B. and his friends have to say to them.

As to the recognition of departed friends by their surviving relatives, such recognition is not to be depended on. The portrait on one of Mr. B.'s photos, said to be that of Mr. Archibald Lamont, I confidently assert as *not* being that of Mr. A. Lamont at all. I knew him well for over thirty years, and am supported in my opinion by many others in Liverpool who were intimately acquainted with him. Moreover, I may mention that one of my recent sitters confidently *identified* the form on the plate as the spirit of an uncle who was drowned twenty-five years ago, and who he believed had come in fulfilment of a promise given at a séance. As a matter of fact the spirit so 'identified' is a man in my employment, who is still alive and well. The only sure test of a 'spirit' photograph is its production under strictly test conditions, the sitter having some *expert* knowledge of the *resources* of the photographer. Will Mr. B., or any other 'spirit' photographer, give me a sitting and grant me the same conditions as I gave to those who recently sat with me? Surely that is not too much to ask, seeing that it would materially assist in clearing up many doubts which exist in the minds of earnest investigators regarding this phase of spiritualistic phenomena. If the experiment should show that my own doubts are without foundation I should be pleased.

JAMES PARKINSON.

Liverpool.

SPIRITS SPEAK HINDOSTANI.

A sceptic with regard to Spiritualism and a somewhat hard-headed one at that, I was recently given the opportunity of being present at a dark séance in a private house in London, the medium being Mr. Cecil Husk. There were present about fifteen people, a fair number of whom, I subsequently ascertained, had like myself never before attended a private circle.

The object was if possible to obtain materialisation, but owing, it was said, to the levity of some of those present—of whom I regret to say I was the ringleader—this object was not attained. The circle, nevertheless, and I in particular, had a strange experience for which I can find no reasonable explanation, and as the old hands present consider that a short account of what occurred might possibly interest your readers, I send you the bare details herewith.

As not actively concerning that experience, I omit all reference to the medium, the little moving lights, the music on the fairy bells, and the questions asked by others and answered by the various voices, &c., which I understand are usual at these séances. To enable you the better to understand what follows I would, however, mention that I returned about six years ago from India, where I had resided for several years, and learnt to speak both Hindostani and Bengali fluently.

A voice, described by some of those present as Ebenezer the priest, spoke, and my neighbour addressed him in Greek, a conversation between them ensuing. I said satirically, 'Might I ask whether that was ancient or modern Greek?' and my neighbour replied, 'First ancient and then modern.' I again said satirically, 'If he is so clever at languages perhaps he can talk Hindostani,' and a voice (not that of my neighbour) replied, 'Wait awhile and we will see.'

After an interval, during which certain other phenomena occurred, a voice suddenly said, 'Salaam, sahib, salaam.' I was roused to action at once, and the following dialogue took place in Hindostani:—

(Q.) Who are you? (A.) I am a 'bajawallah' (musician), sahib.

(Q.) What is your name? (A.) Budhia, sahib (which the company present took to be 'butcher,' and repeated, saying, 'He says he's a butcher').

(Q.) If you are a musician you can play and perhaps sing, is that so? (A.) Yes, sahib, but there is only one Hindostani song that the sahib knows (*a fact*).

(Q.) That is true, and what song is it? (A.) Jilly milly parnia, jaiya in a nuddia (two opening lines of the song).

I said: 'Good! now play it,' and the song was perfectly played on the fairy bells instrument, with its correct half-tones, as I believe only a native can play it.

A spirit voice then remarked in English: 'He seems to handle the instrument somewhat differently to what we do.' Nothing further transpired, I think, with Budhia, and the séance proceeded.

Later on I was requested to try again, and as my repeated inquiries, 'Qui hai?' 'Tum pheraia hai?' elicited no response, I said, also in the vernacular, 'If you don't come back I'll beat you with a stick,' the answer coming very quietly: 'Chupe, chupe'—literally, 'Shut up!'

After an interval of some length, a new voice began to chant: 'Dos baja hai, sahib; dos baja hai' (It is ten o'clock, sahib; it is ten o'clock). 'No,' I replied at once, 'it is only half-past nine.' The voice: 'No, no, sahib; I am a "chowkidar" (watchman) calling the hour.' Q.: 'Where are you calling from?' A.: 'From Allahabad, sahib.' (Why a spirit, if such it was, should or could call from Allahabad is not apparent.)

Somewhat later, as a church clock outside ceased striking ten, the same voice chanted again, unsolicited, but from another corner of the room, 'Egaroah baja hai, sahib, egaroah baja hai,' meaning, 'Eleven o'clock, sahib; eleven o'clock.'

I tried at once to engage again in conversation with the chowkidar, but after several attempts a voice said in English 'Lost power.'

Still later in the evening a third native voice spoke, and this time so familiar were both the tones and words used that I half

rose from my chair in astonishment. In trembling and delighted accents the words came 'Sahib, sahib, hum aya hai, ap bulaya?' (Sahib, sahib, I have come, did you call?)

I knew the voice, such as I had heard it daily in Calcutta, the voice of my native bearer (servant), who served me faithfully for close on seven years and who was greatly attached to me. I said excitedly: 'Who are you? Are you Nisamony?' and he answered 'Yes, sahib.' I said, 'Are you dead or alive?' and he answered, 'Dead, sahib.' I said, 'Of what did you die?' and he answered, 'Bokhar, sahib' (of fever), not using the word 'jhor' (fever) but the word he always used, 'bokhar.'

I could get nothing more from him.

I have ascertained that no one present had ever been to India or knew Hindostani, which I had translated as it was spoken; and if a human being spoke the words it was the most excellent imitation of a native I ever heard, and in three voices and dialects. Moreover, I want to see the 'white' man who could so perfectly play that Hindostani song on an instrument that has no half-tones.

None of the old hands present had ever previously known a native join the particular group of spirits who were supposed to be present and spoke that evening.

Your readers have now all the facts, and I, a sceptic bound in the trammels of matter of fact, vouch for the truth and accuracy of what I have recounted.

The others present can speak as to all they heard, and I am writing to India to try and find out whether my servant is really dead. What is the explanation, material and physical, of these phenomena?

'PUZZLED.'

PHYSICAL WOUND PRODUCED BY HYPNOTISM.

Mr. F. C. Gardner, writing in 'LIGHT' of February 26th, quotes from Marion Crawford's book, 'The Witch of Prague,' the following passage:—

'If upon one arm of a hypnotised patient we impress a letter of the alphabet cut out of wood, telling him that it is red-hot iron, the shape of the letter will on the following day be found as a raw and painful wound, not only in the place selected but on the other arm in the exactly corresponding spot.'

As he 'can hardly think it probable that a raw and painful physical wound would remain after the hypnotic treatment,' Mr. Gardner asks some reader to throw light on the subject; and as a professional hypnotist I shall be glad to answer this interesting question.

At a demonstration of hypnotism given by me at the Albert Hall, Edinburgh, before fifty medical men, in the year 1891, I myself succeeded in producing 'raw and painful physical wounds' on hypnotised subjects of mine, by means of harmless pieces of paper, under the suggestion that they were blisters. The fact that blisters can be raised by hypnotic suggestion is well-known, and was long ago demonstrated to the medical profession by the late Professor Charcot, at the Hospital Salpêtrière, but such experiments only succeeded with subjects who go into the deepest stage, and out of 1,012 patients tried by Dr. Liébeault at Nancy in the year 1880, only 162 went into the 'deep' stage, although not more than 27 were unaffected. It is, however, untrue that a corresponding effect would be produced on the other arm, unless blisters on both arms were suggested by the hypnotist or expected by the subject (auto-suggestion).

JOHN FRICKER.

91, Regent-street, W.

LONDON SPIRITUALIST ALLIANCE.

On Thursday evening, March 5th, a large number of Members and Associates of the London Spiritualist Alliance attended a social gathering in the Regent Saloon, St. James's Hall, Regent-street, and, judging from their animated conversation and smiling faces, spent a very happy evening in interchanging greetings and experiences. There were no speeches or formal proceedings of any kind, but music and singing were kindly provided at intervals by the Misses Withall and Miss A. Long, which added largely to the pleasure of the friends assembled. Refreshments were provided during the evening.

GUIDANCE BY SPIRIT FRIENDS.

The following facts may be worthy of publication in 'LIGHT':—

I reside 120 miles from Mr. Peters, and being in London a short time since, I called upon him one evening for a friendly chat. About 10.30 p.m. Mr. Peters suddenly interrupted the conversation by saying: 'You must not go until my Hebrew guide has had a talk with you.' Five minutes later he was 'controlled'; and I must here state that he knew nothing whatever of the business that had brought me to London. The control began: 'I have been with you all day and overheard your strong conversation with the lawyer you were instructed to see; that lawyer is no good at all in the case, and you must be very firm indeed with him or he will upset everything; I do not think he will be able to act, and you will have to get another lawyer instructed.' Other remarkable details and matters were discussed, none of which could possibly have been known to Mr. Peters.

Within a week, and without my again coming into contact with the lawyer, I received a letter from his client, who was my client also, saying, 'Come to London at once; have taken case out of the hands of X. and put it into the hands of Y.'

I went to London, saw the second lawyer, and arranged matters as I thought on a firm basis. The same evening I called to see Mr. Peters for a chat and found he was about to hold a small circle. I joined in, and the Hebrew guide at once controlled Mr. Peters, and, speaking to me first, referred to what I had that day done, and impressed me with the importance of keeping a firm hand over this second lawyer, as he was headstrong, impulsive, and selfish—oftentimes reckless in his actions; and told me I should have a great amount of trouble with him, and for a time the client's case would be in great jeopardy. My position in this case is of the deepest importance and delicacy, and if my work is distorted, or interfered with, it will be a great loss to my client. Exactly as pointed out by Mr. Peters' guide so have things happened, and at the present moment the position is precarious.

Mr. Peters' control at the same sitting told me that I was going into the East End in the morning to see a man about a fraud that I was investigating. Such was a very secret fact, and I did not know whether the man was interested in any way or not. 'You will succeed,' said the control; 'he is the right man. Be on your guard; he will lie to you, and bluff; but you will get a confession from him, and all the missing links.' Exactly as stated by the control, so things turned out, and after much doubt and difficulty I got the signed confession. I am a Spiritualist, and, I hope, spiritual. I seek no help from the spirit side of life in mundane matters, and yet see how my interests are watched over and how I am helped! These are instances of recent date, and the details connected with the cases are romantic and extraordinary, but, being *sub-judice*, may not be disclosed here. There are thousands of honest, worthy workers to-day in trouble who can get help, advice, and proper guidance through the mediumship of Mr. Peters and others, if they only knew it, and would only open their hearts and minds to the desire for truth.

VERAX.

A LEGACY FOR THE S. P. R.

We learn, on what we believe to be good authority, that the Hon. Alexander Aksakof has bequeathed to the Society for Psychical Research a sum which—after deductions for legacy duty—will amount to about £3,800. We cordially congratulate our friends on their good fortune, and sincerely wish them a very prosperous future, seeing that their labours—honestly conducted, and without prejudice—will inevitably lead to the gradual recognition of truths with which Spiritualists have been familiar for a generation. Mr. Aksakof's valuable library on psychical and cognate subjects has been bequeathed to the great Public Library of St. Petersburg, and will be placed in a special room, to which his name will be given.

SPIRIT VOICES RECORDED BY THE PHONOGRAPH.

Believing that very few experiments have as yet been made in recording the utterances of materialised forms by means of a phonograph, I think that a brief account of a séance which I recently held for this purpose may prove of interest to your readers.

Only five sitters were present, and the phonograph was placed outside the cabinet on a small table. Shortly after the medium became entranced various spirits spoke with the direct voice. After a brief interval a materialised form left the cabinet and showed itself to all present. It was apparently a Frenchman, but could only speak a few words in a low voice. The voice was obviously too feeble to be successfully recorded, so no effort was made to do so.

Presently the Intelligences themselves set the machine going, and a loud dialogue was recorded. As it was carried on in English, however, and I was anxious to obtain, if possible, some foreign language, I put out my hand to stop the machine, when I found to my surprise a tiny materialised hand on the switch which controls the instrument. One of these Intelligences then gave a very good imitation of a trumpet, which was also recorded. During all this time, however, no forms were visible, the communications being in the direct voice.

Presently a female form appeared, but like the former materialisation the voice was too weak to be recorded, although it was just audible when speaking to the sitters.

The next materialisation, however, was that of a big Oriental apparently, and with some difficulty I got him to understand, by the help of one of the other Intelligences, what was required. Unfortunately he wasted much valuable time while the machine was running, so that the record, which was already very nearly complete, could only record a very small portion of what he said. Still the fragment recorded should be enough to show whether he was really speaking an Eastern language or not. I could most distinctly see the form speaking into the instrument, which also records the voice of the other Intelligences telling him to go on.

A small form then came out—the same which had been speaking to the other, to judge from the voice—but he was unable to lift the luminous slates to show himself to the sitters; still some of us could see him fairly plainly standing in front of the circle. Abandoning the attempt to show himself properly he went to the machine, on which a new record had been placed in the interval, and having himself started it running he spoke into it, and again gave an imitation of a trumpet.

I consider the results obtained fairly satisfactory for a first attempt, as the conditions were not particularly good.

WILFRID WILSON.

THE ROTHE TRIAL.

We take the following from 'Psychische Studien,' which quotes from the 'Berliner Morgenpost':—

The trial of the flower medium, Anna Rothe, is now definitely fixed to take place on March 23rd, before the second court of justice (Strafkammer des Landgerichts) at Berlin. The process is expected to bring to light many interesting developments; while the adherents of Spiritism are doing everything in their power to produce evidence in favour of the accused. Ninety witnesses are to appear on behalf of the prosecution, and some thirty for the defence; many of these latter have offered to defray their own travelling and other expenses, among them being the seventy-year-old President Sulzer, of Zurich. As medical experts there will be the physician to the court of justice, Dr. Puppe, and a doctor from the 'Charité' (asylum). The interest shown by the public in this matter is evidenced by the numerous applications for tickets of admission to the court, and which have already been disposed of. It is probable that the trial will occupy about eight days.

TO CORRESPONDENTS.

'STEPHEN STUDD':—We wrote at some length to the address you gave, but the letter came back to us marked 'Not Known.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, MARCH 14th, 1903.

Light,

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

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A CURE FOR GHOSTS.

We have already briefly referred to a supremely entertaining letter by the Rev. G. P. McKay, of Devonshire-square Baptist Church, Stoke Newington. The letter appeared in the ephemeral pages of 'The Daily News,' and we cannot resist the temptation to embalm it in the more lasting pages of 'LIGHT.' Here it is:—

SIR,—I am delighted with the paper under the above heading in your issue of Saturday. 'Verax' is quite right in the statement that the seeing of ghosts has more to do with the state of one's own mind than with the actual presence of the supernatural. I met an interesting proof of this only a week or two ago. On calling at a certain house where death had been a visitor a day or two before, I found only the lady of the house at home. The dead lay, still unburied, in his coffin.

Now the lady is one of the most nervous people I know; but there she was, as quiet and undisturbed (except with grief) as though the living rather than the dead were near. In the course of conversation she herself referred to this as an absolutely new experience to her. Until quite recently she could not possibly have stayed alone in a house with a dead person. She would have seen a ghost at every turn—that is, as 'Verax' shows, she would have thought she did. Lately, however, she has accepted the view, as both scriptural and reasonable, that the dead are entirely unconscious, and need the resurrection to awaken them into life and activity. That view, she testifies, has given her wondrous peace. It has taken all fear of ghosts away, and now she would not hesitate to pass through any graveyard at the dead of night. Oh, that the whole Christian Church would take this view of things. It would make impossible belief in ghosts.—Yours, &c.,

GEO. P. MCKAY.

Devonshire-square Baptist Church,
Stoke Newington, N.

The reverend gentleman seems to be unaccountably afraid of ghosts. Has he ever calmly reflected upon his fears? Has he ever asked himself, 'What is a 'ghost'? One 'ghost,' at all events, he believes in, as present;—the Holy Ghost, to whom probably he occasionally prays. Is he afraid of that ghost? Would he lay it if he could? It is a tremendous 'supernatural' presence, mysterious, penetrating, all-powerful, and some might say implacable, the sin against whom can never be forgiven. One could understand being afraid of *that* ghost.

But these other ghosts, these homely ghosts, who are they? As a rule, they are said to be our lost loves,—the kind mother, the shielding father, the dear child, the old comrade. Why fear these? At this point, the question is not whether we can identify our ghosts, but whether

we need to be afraid of them. Of course, if we adopt the favourite theory of 'the orthodox,' that all ghosts are demons, there is cause enough for fear: but what ground is there for that black hypothesis? Is it only the demon that has holidays, to walk the earth and see his friends, or to act after his kind? What sort of a God is it who has arranged that tragic fate for the children of men? But no, the thought is an atrocity, a blasphemy, and no true believer in God will entertain it.

It is noticeable that Mr. McKay's friend has not actually seen a ghost; she has only been frightened; and is now cured; but at what a price! She probably once believed—indeed, she must once have believed—that her dead were alive, and hence she was frightened lest she should see them: but she is now free from that alarming faith. Her dead are really dead: and, O joy! she now fears them no more.

It is a curious subject for congratulation. Indeed, the price she has paid for her cure seems crushingly exorbitant. It is only equalled by Esau's sale of his birthright for a mess of pottage. She has got rid of her fear, but she has also got rid of her dead. 'Not at all,' says Mr. McKay. 'Her dead are only waiting for the Resurrection.' Waiting where? Churchyards are by no means enduring waiting-rooms. The fate of this lady's dead will be the fate of all the dead for millions of years. The poor body will be disintegrated, and it will indeed be 'ashes to ashes and dust to dust.' Where are the remembered men of history—Moses, David, Buddha, Paul, John, Socrates, Marcus Aurelius, St. Augustine and all 'The Fathers'? Where are all the more modern men,—the poets, the artists, the musicians, the reformers? Where are all the millions of God's little children? Turned to dust, are their bodies, ages and ages ago, most of them;—some burnt, some eaten by wild beasts, some merged with the sludge of the sea;—Ah, God! there is nothing of the body to rise again. It is a desperate dream.

But what of the spirit that must have left the body when that died? Has that shared the body's fate? or is that waiting somewhere for a resurrection? Was there ever a wilder speculation, as arbitrary as it is ghastly, and as grotesque as it is arbitrary? And yet this amazing teacher of religion calls it 'reasonable'!—reasonable to think that the bodies of the patriarchs and the apostles, the martyrs and the Christs of all ages, have yet to rise again, and that, in the meantime, they have neither 'life' nor 'activity'; reasonable to say that one gains by believing our dead to be dead; reasonable to long that the whole Christian Church would 'take this view of things'! Before statements like these,—and from a Christian teacher,—one can only stand amazed.

'The Daily News' published two replies which went splendidly to the point: one by a new 'M.A. (Oxon),' and one by Mr. Girdlestone. From these we extract the following sensible paragraphs which we trust have already taught something to the Rev. G. P. McKay:—

What possible reason can be adduced for the belief that those who have departed this life are asleep? Is it not far more reasonable to suppose that they are engaged in the service of their Creator in that sphere into which they have passed, and that by 'resurrection' we are to understand an immediate awakening into a fresh stage of existence? I should much like to know how Mr. McKay reconciles Christ's promise to the penitent thief with his theory. The best way to calm the fears of those who are in dread of ghosts, surely, is to remind them of the Fatherhood of God.

I could name another person, not a lady, who in his youth was often troubled with dread of the proximity of ghosts, but who has been entirely relieved of his fears since he has

studied the evidence, existing in abundance, that proves (a) that ghosts do sometimes appear, and (b) that when they do so, they nearly always are actuated by benevolent intentions.

The only 'resurrection,' so far as I know, which ghosts undergo is that release from the material body which each spirit and soul of man experiences at what is called 'death.' In 'dying,' in that sense, the incorruptible part of man rises out of and above his corruptible part; but, while the outer envelope is dropped, the mind—the man himself—retains the same character it had when incarnate, and at the same time it often enjoys a greatly enhanced sense of freedom and power.

THE BORDERLAND BETWEEN PHYSICAL AND OCCULT SCIENCE.

ADDRESS BY MR. HERBERT BURROWS.

On Thursday, 19th ult., at a meeting of Members and Associates of the London Spiritualist Alliance, held in the Regent Saloon, St. James's Hall, Mr. HERBERT BURROWS delivered an address under the above title, Mr. E. Dawson Rogers, the President of the Alliance, occupying the chair. After some introductory remarks by the President,

MR. HERBERT BURROWS addressed the meeting. Referring to some allusions by the President, he reciprocated very heartily the cordial terms in which he had been spoken of. It was certainly the fact that the points of disagreement between himself and the spiritualistic body were minor ones, while their points of agreement were important and fundamental. They were at one, for example, on the spiritual nature of man and the spiritual nature of the Universe. Alluding to the subject of his address, 'I hope sincerely,' he continued, 'that my hard and fast spiritualistic friends will not be disappointed with what I have to say, because I shall probably not mention Spiritualism by name, or if I do it will be incidentally and by way of illustration, and I am not at all certain that this will not be a good thing both for you and for me. Sometimes it is well for people to get out of their ordinary grooves and get into some other groove, and "compare notes," the one groove with the other. I fear, too, that you may be disappointed because what I have to say will be disjointed and may even wear an aspect of pedantry, for in dealing with physical science one has to use technical terms, one has to use quotations, and I shall seem to play the schoolmaster, although, of course, I don't want to do that. My remarks will appear disjointed, moreover, because the borderland between the physical and the psychical is a large one and not easily to be bridged, and the science of to-day is necessarily patchy because, as I shall attempt to show, the current conceptions of science and the fundamental ideas of science are in such a state of flux or fluidity that scientific men hardly know where they are from day to day or from year to year; and as scientific men have not taken up the subject as a whole and shown in any scientific book the true position of things, an amateur scientific student like myself has necessarily to seek about for his information, to consult a pamphlet here, an article there, or a speech, or a paper read before the British Association. I have (as I was told to-night) to pick out the jewels and attempt to set them together, and to do so the result must be patchy and to some extent disjointed. You will pardon me, therefore, if what I have to say wears that aspect.'

Proceeding, Mr. Burrows expressed the opinion that Spiritualism was propagandist in its tendency. The aim of Spiritualism in its external aspects was to commend Spiritualism to the world, to convert those who were willing to be converted, and of people of this class there were a great many to be found. There was a large number of people to whom they might fairly apply the term 'fair-minded,' people who, if they could see any definite line of inquiry to lead them to a fixed or definite conclusion on psychical matters, would be glad to give some attention to the study. His aim, therefore, would be to point out some directions in which believers in the occult might effectively appeal to the fair-minded rationalist.

Had they ever tried to think why fair-minded rationalists, as a whole, objected to what is called Spiritualism and Occultism? There were two or three reasons. First of all,

there was in the minds of many of these people a genuine fear that, if these subjects were meddled with at all, there would be a return to the old orthodox superstitions, and, as they all knew, these orthodox superstitions in the past, in this country and in other countries, had intruded into civil affairs. The Church and the priests had got their foot in, and used their power in the direction of civil tyranny and oppression. Another reason was that the rationalist observer looked upon the whole subject as foolishness, and unworthy of serious consideration. It was (as many Spiritualists would admit) hardly to be wondered at that they should take up such an attitude. There were foolish things in Spiritualism as well as in other forms of thought. Foolish things had been done and said, and continued to be done and said, in Spiritualism and Theosophy as well as in Rationalism, and, unfortunately, it was these foolish things that first struck the attention of the people who did not believe in Spiritualism and Theosophy. Here, then, was another reason why the people whom he termed fair-minded rationalists did not look favourably on these subjects. There was, however, yet another cause. The rationalist boasts that he is a man who uses his reason and arrives at his judgments mainly by the use of his critical faculty and his power of weighing evidence. Consequently he looks on a great deal of what is said, in Spiritualism and Theosophy, as statements which are not justified by the evidence. He believed, in fact, that the people who made such statements were themselves deficient in the critical faculty and the ability to weigh evidence.

Here, then, they had three reasons which prevented the typical fair-minded rationalist from considering the claims of believers in the occult; first, the dread of a revival of superstition; next, the existence of a foolish side to occultism; and lastly, the rationalist's conviction that the statements made by its adherents were based on insufficient evidence. 'Taking these three things together,' said Mr. Burrows, 'I can quite well understand why the rationalist hesitates before he takes up the subject which interests you and me. We may ask him, "What is rationalism?" and the rationalist will tell you it is the use of reason. And it is a good answer, and an answer very considerably needed.'

Continuing, the lecturer referred to the fact that it was by the faculty of reason, aided by physical science and its opposition to the old theologies, that men had emancipated themselves from superstition and credulity, and had established themselves on a firm foundation in most of the departments of outward life. They decried science sometimes, but, after all, science, even physical, material science, apart from spiritual and theosophical science, had done a great deal for the world. The rationalist claimed that physical science had supplied him with evidence which he could weigh, measure, and critically analyse, and which enabled him to arrive at certain definite conclusions sufficient for his present life. Why (he would argue) should he abandon such a solid position to go over to something which to him seemed far less stable and definite?

But here came in a very important question. The rationalist claims that his physical science has enabled him to arrive at certain definite conclusions called 'laws.' He had learned that given the same conditions the same results must inevitably follow, and he would assert that the following out of that idea had emancipated him from old superstitions and theologies; it could be easily understood, therefore, that to take the rationalist from the security of his physical science to the (to him) unknown region of psychical science, would involve a very long jump—a jump that a very large number of rationalists would hesitate to take. There was, in short, a great gulf between the two and it seemed to him (Mr. Burrows) to be asking a great deal from the rationalist to jump from his physical science, with its apparently certain conclusions and definite laws, to an entirely different set of conclusions and quite opposite views of Nature and of the Universe. The rationalist, indeed, would argue that although it is undoubtedly true that Nature's laws, or rather our conceptions of them, may expand, although (as Tennyson had said) 'the thoughts of men are widened with the process of the suns,' yet they widen according to the same laws and along the same path. He would contend that, for

example, we know more about physical science than we knew a hundred years ago, because the investigators of the past had used their reason, and experimented and observed; but always in the same way. Well now, it had to be admitted that occult science not only remodelled and re-adjusted the ordinary scientific view of the Universe, it actually abolished some of the old ideas of physical science based on the conception of the five-sense universe of the rationalist. If, therefore, as propagandists, the followers of occultism wished to commend their subject to the attention of rationalists, it was necessary for them to see if they could not bridge the gulf between the two systems. Such a bridge might be built by using the old physical science as a basis and going on from that to the great changes and developments which had taken place in it of late years, for where scientific people were found sneering at occultists for taking up certain conclusions it was nearly always the case that such critics were not merely ignorant of the case for occultism—they did not even know their own science!

'I leave on one side' (Mr. Burrows proceeded) 'all that has been discovered with regard to the finer forces by Sir William Crookes, by Armstrong and Orling, by Röntgen and Marconi—they are all on the same line. The one thing we have to remember about them is that in these directions you are not getting entirely away from matter (that can never be done) but you are getting more and more behind matter. You are getting down to the subtler and finer forces of matter, and the more you get down to this point the more you find yourself in contact with the real and most vital processes of life.'

Turning to a consideration of the records of the witchcraft of a few centuries ago, Mr. Burrows drew from these his first argument in the direction of bridging the gulf between the two systems. The rationalist would naturally say that all physical science is opposed to the idea of witchcraft, but if he were appealed to on the evidence, if he were asked to use his critical faculty and be fair-minded enough to study the testimony on the subject, there could be no doubt of the result. The evidence was overwhelming, and no impartial student could fail to come to the conclusion that some of the things called witchcraft actually happened. The rationalist would not, of course, refer the phenomena (once admitted) to the devil, but he would doubtless be willing to listen to explanations on the ground of hypnotism and mesmerism—for these things were admitted by rationalists—and in them were to be found a more than probable explanation of what was called witchcraft. In proof of his assertion that no rationalist to-day denied the reality of hypnotism or mesmerism, Mr. Burrows cited the well-known fact that the late Charles Bradlaugh was a powerful hypnotist; he also alluded to his friend, Mr. J. M. Robertson, who, in his recent lecture against Spiritualism at South Place Ethical Institute, had acknowledged his own belief in these matters.

Taking next the question of the Lourdes 'miracles' Mr. Burrows stated that the evidence for these was abundant and conclusive. Relatives of his own who had visited Lourdes had observed these marvels occurring under their own eyes. But in this connection the rationalist would admit the power of the mind over the body, and he would agree, too, that there are a certain number of diseases—hysterical and neurotic—which might first of all be caused by the improper action of the mind, and might be cured by influencing the mind in a healthy direction.

Next might be taken the 'miracles' of the stigmata amongst nuns and religious devotees. Such things were well authenticated, and although the Roman Catholic Church might say that such things were actual miracles, the rationalist would laugh at the claim—as he had a perfect right to do. But if these things could be proved to the rationalist—as they certainly could if he were fair-minded enough to judge the case on the evidence—he certainly would not deny the explanation that they were examples of the action of the mind on the body.

By such means, the study of the operation of the subtler and obscurer physical and psychical laws, what might be called the lower planks or trestles of an imaginary bridge could be constructed between physical and psychical science. As an example of the ignorant dogmatism of the older science, Mr.

Burrows proceeded to read the following extract from Büchner's 'Force and Matter':—

'All these things, so far as they relate to life outside or above Nature, appear as mere idle fancies before the clear eye of science and experimental investigation; fancies to which human nature has at all times resorted, in order to appease its longing for the miraculous and supersensual, handed down to it from ancient reminiscences. This longing appears now in one, now in another form, according to the changing conditions of the age. The self-same superstition which in former centuries was represented by belief in witches, wizards, and evil spirits, by the notion of *diablerie* and of people being possessed of demons, by vampyrism and similar delusions, appears in a modern garb as table-turning, spirit-rapping, and Spiritualism, as psychography, somnambulism and so on. . . . There can be no scientific doubt that all alleged cases of actual clairvoyance or supernatural inspiration rest on fraud or illusion. Clairvoyance, that is, perception beyond the natural reach of the senses, is, on physical grounds, an impossibility. It is a natural law, which can be denied by none, that man requires eyes to see and ears to hear, and that the senses are subject to a certain limit in space which they are unable to exceed.'

He then goes on to say:—

'No one can read an opaque sealed letter, nor see from Europe to America, nor look into the future, nor read the thoughts of others, nor perceive with closed eyes what passes around him, nor perform intellectual work which transcends his knowledge or ability.'

Now there were a great many people who could tell Büchner if he were living to-day that he was, to say the least, wholly incorrect in that statement. A careful scientific study of clairvoyance and psychometry by the rationalist would go a good way towards building the bridge required, and enable him to see how foolish his beloved physical science had been in the past.

Proceeding next to the destructive side of his argument, Mr. Burrows cited examples of the way in which science has been compelled to modify its conclusions when dealing with what is called the invisible. He quoted first the interview with Sir Oliver Lodge in a recent issue of a daily paper, in which that great scientist was reported to have said that the modern tendency of science was towards the invisible Kingdom.

Next Mr. Burrows quoted the following remarkable letter from Dr. Andrew Clarke, read at the Church Congress some years ago, when Professor Stokes gave a paper on the harmony of science and faith. Dr. Clarke said that:—

'(1) There is nothing absolute in the whole objective world: no absolute standard of mass, quality, or duration; that the knowledge of an absolute primitive weight of atoms is impossible, and that what we call the ordinary weight of a body is not a thing of itself alone, but a product of the body by which it is attracted, the distance between them, and the disturbance occasioned by other invisible but active forces; (2) that the assumption constituting the fundamental axiom of modern physics, that all true explanations of natural phenomena are mechanical, is incompatible with demonstrable facts; (3) that the progress of chemistry is becoming more and more irreconcilable with the theory of the atomic constitution of matter; (4) that there is no law of physics, nor even the law of gravitation, without great and growing exceptions, and no theory of physical phenomena, not even the undulatory theory of light, which is not now becoming more and more inadequate to explain the facts discovered within its area of comprehension; (5) and that, therefore, the boasted accuracy and permanency of so-called physical laws and theories is unfounded; that very probably the greater part of the so-called axioms of modern physics will be swept away as untenable; that theories of natural phenomena apparently the most comprehensive and conclusive, are merely provisional; at present finality in this region is neither visible, attainable, nor clearly conceivable, and that after all there may be methods of spiritual verification which, within their condition, scope, and use, may compare not unfavourably with the methods so confidently depended on in physical research.'

That letter, Mr. Burrows remarked, bore out everything he had been saying.

One of the first things he learned in his physical science studies at school was that if there was one thing more certain than any other in Nature, it was the fact of universal gravitation. He was told that it affected every atom of matter, every star in space, and that its influence was felt throughout the

entire Universe. And yet in a remarkable address delivered before the British Association last year, Lord Kelvin had stated his belief that, contrary to the generally received idea, ether was compressible and must be regarded as outside the law of gravitation, and that it is truly imponderable; and then he made this remarkable declaration, perhaps the most remarkable which has been made by a leading scientific man for a generation:—

‘He remembered the contempt and self-complacent compassion with which, sixty years ago, he himself, he was afraid, and most of the teachers of that time, looked upon the ideas of the elderly people who went before them, who spoke of the “imponderables!” He feared that in this, as in a great many other things in science, they had to hark back to the dark ages of fifty, sixty, or a hundred years ago, and they must admit there was something which they could not refuse to call matter, but which was not subject to the Newtonian law of gravitation.’

Now here they had, not a hydrocephalous microbe, nor a man who had water on the brain, as the scoffers at occultism supposed all Spiritualists and Theosophists to have, but the foremost scientist of the age, who had harked back in his thought perilously near to Newton’s idea of immaterial substance for which he was so much condemned in his day by his brother scientists.

Gravitation, then, was no longer absolute. Next to the idea of gravitation was the scientific idea of the difference between organic and non-organic life. Many of those present would have heard of the remarkable experiments lately carried on at the Royal Institution, by Professor Bose, who stimulated with certain electrical stimuli various substances, organic and inorganic, with precisely the same results in each case, thus demonstrating that so far as responsiveness to electric action is concerned there is no difference between organic and so-called inorganic matter—there is no barrier between them such as science had imagined.

Next let them take the atom. It might be said that the atom had been one of the favourite buttresses of ordinary physical science. But now even the atom had to go! The atom had been the last thing in matter. You could not divide it. After you had resolved and divided and sub-divided again and again, you came down to the atom, and that was said to be indivisible. The atom theory had been demolished at the British Association by Professors Thompson and Lockyer. Both declared the atom to be complex and divisible, and in the interview with Professor Lodge previously referred to, the Professor had mentioned the electrons, or natural electrical units, which are said (for the time being!) to be the ultimates behind the atom. As an illustration, Sir Oliver Lodge had said: ‘Imagine a church 200ft. long, 80ft. wide, and 50ft. high, and scattered through the interior of this a thousand little electric charges, each the size of the ordinary full stop of a newspaper. That is how electrons feel inside the atom!’ And to quote Professor Lodge once again. Three months ago he stated at the Institution of Electrical Engineers, that ‘Crookes hinted prematurely that in the cathode rays we had something like corpuscular light, and also like matter in a fourth state, neither solid, liquid, nor gaseous. Whether quite right or not, he was far more right than the critics of those days who presumed to deride him.’ *Verb. sap.!*

Well, there was the physical scientist’s universal gravitation gone, the difference between organic and inorganic matter disposed of, and the atom abolished. There was not much left for the materialistic scientist. He could only fall back on protoplasm.

But even that had been threatened, and the attack had come from the very home and nest of physical science, the British Association. If they wanted to demolish materialistic science they need not go to the occultist or the Spiritualist. They could get all that was wanted in that way at the British Association. Dr. Burdon Sanderson, at the Newcastle meeting of the Association, pointed out that whenever, in any investigation, we are face to face with functional differences which have no structural difference to explain them, ‘structure must for the moment cease to be our guide, and, in general, two courses or alternatives are open to us. One is to fall back on that worn-out *Deus ex machinâ*, protoplasm, as if

it afforded a sufficient explanation of everything that cannot be explained otherwise, and accordingly to defer the consideration of the functions which have no demonstrable connection with structure, as for the present beyond the scope of investigation; the other is, retaining our hold of the fundamental principle of correlation, to take the problem in reverse—i.e., to use analysis of function as a guide to the ultra-microscopical analysis of structure. We thus proceed from function to structure, instead of the other way.’

The old scientist said: ‘First the organ, then the function.’ But let them take the microscope and study the *amœba*. There they had no structure but simply masses of jelly-like protoplasm. If they were stimulated with food they would throw out a stomach, assimilate the food, and then resume their natural shapes. The old theory was that one must have a stomach before one could eat, yet here were the *amœba* making their stomachs for themselves and then getting rid of them. The desire to function was there before the organ, the exact reverse of the old physical scientist’s dictum. What did that prove but that there was some underlying consciousness which did not depend on structure, an idea that might be applied to the whole Universe? One great underlying consciousness ran through all Nature, in every physical atom, in every form, simple or complex, functioning in different ways according to the vehicle through which it had to manifest. But the function was always there. Some called this consciousness God, the materialist called it Force, he (Mr. Burrows) preferred to call it Life and Consciousness. The geologist would now tell us that the attraction of each particle of granite for the others was a low form of consciousness—the chemist said the same of his ‘chemical affinities.’ It was seen in the lowest forms of life, and could be carried, without a break, up to the highest. The materialist asserted that this life or consciousness was the product of matter. But it had been proved conclusively that the conscious desire to function was in existence before it produced the organs. They were taught at school that one could not evolve anything anywhere until it was first involved. They could get the square root of four, which is two, but they must have the involution first. One of the reasons why he (Mr. Burrows) gave up orthodoxy was the priestly insistence upon his acceptance of the logical absurdity that something could be made out of nothing. He could not believe the world was made out of nothing, neither could he believe that consciousness could be evolved, even in the *amœba*, to say nothing of the highest intelligence of man, from matter in which it had not first been involved. His elementary mathematics forbade that.

The keynote of the Universe was this Life and Consciousness manifesting in different ways according to its varying sheaths or vehicles. There was no such thing as death anywhere in the Universe at all. What we called death was, even from the materialist standpoint, but a change of the relations of substance. And now they came to the crux of the problem, and the crux which troubled the fair-minded rationalist was this. He would say, perhaps, ‘Well, I acknowledge all you have said about the change in scientific conceptions, and that I must give up my old ideas about the nature of the Universe. I acknowledge there is no such thing as death.’ But here was his difficulty, and it was for the occultist to remove it. How was it to be proved to him that what was called individual consciousness did not, at the so-called death of the human form, merge itself into what W. K. Clifford called the universe of ‘Mind-stuff’? It was not to be supposed that many rationalists could be got to attend spiritualistic séances; amongst the reasons for this being those already dealt with by Mr. Burrows at the beginning of his address. But if rationalists could be got to turn their attention to the higher clairvoyance they might draw inferences which would help greatly towards the building of the bridge it was desired to construct. The rationalist saw that at death the body became inert, and that consciousness had departed from it in some way. What proof could they offer to him that the life which once existed in it continued to exist and function without loss of individuality? He could be shown (as they might show him) a person put into a trance so deep that to all intents and purposes the body was actually

dead, and yet with the consciousness of the person functioning more keenly, more actively, with greater force and energy, than under normal conditions. It was an experiment that had been performed countless times, not merely by derided occultists, but by scientific hypnotists, notably at Nancy and at the Salpêtrière; and it justified the positive inference that the human consciousness existed and could function apart from the physical body. The rationalist believed that consciousness depended on the normal activity of the brain. If they showed him—as they *could* show him—that consciousness might continue while the brain and the entire body lay inert and lifeless, he could draw only one legitimate inference from the fact. Only one real and certain experiment would be needed, for one experience was worth more than a million non-experiences, and by that time he would have his feet firmly planted on the bridge.

But the rationalist might say, 'Well, it is true; but what is the good of it? *Cui bono?*' The reply would be that all true science tends towards the harmony of life, the harmony of the mental, moral, and physical universe. If they could show him that the present conceptions of life, beginning with birth and ending with death, are broken, chaotic, truncated and incomplete, with no harmony in them; if they could show him the newer occult and more spiritual philosophy of man and the Universe, with evolution reaching far back into the past, and going on through infinite ages in the future, expanding more and more on whatever plane of existence it operated; that there was a science of the evolution of the soul as well as a science of the evolution of the body, then he could be shown the good of spiritual and occult science. 'Then you can restore to him his lost spiritual heritage. Somehow, or other, this age has lost itself, lost the idea of its dignity and manhood in every department of life; especially in this chaotic city. Everywhere we see the world sunk in a morass of materialism; I don't mean philosophical, I mean practical materialism. Look at the ordinary avocations of daily life. Where is the spiritual thought? Instead, you have sheer practical materialism, nothing more nor less; the finer issues of men's lives are ground out of them and the true purpose of life is perverted in every way. The rationalist is just as dissatisfied with it as ever you can be, and if you can show him how harmony may be introduced into human life you may turn his thoughts towards the reality of our spiritual nature, and by and by I believe even the rationalist will come face to face, hand to hand, shoulder to shoulder with us, and help us to bring about such a state of things that all the discords of life shall be attuned and set into one grand anthem of peace, of truth, of justice, and of good will.' (Loud applause.)

THE PRESIDENT having invited questions, a member of the audience asked that the lecturer would make it more patently true to the audience that the amœba in projecting a stomach actually signified a desire for food.

MR. BURROWS replied that it was a matter of logical deduction to conclude that the amœba actually desired food when it provided itself with a stomach to assimilate that which was offered. As to the fact of its doing so, that of course could only be determined by the use of the microscope.

Replying to another questioner, Mr. Burrows said he quite agreed with the idea that no one should believe a thing simply because it is told to him. Naturally in physical science one had to take for granted a good deal on the evidence of others, because it was not possible for everybody to obtain a practical demonstration of the truth of every statement that was made. But in those things which related to the most important part of our nature it was advisable for all who felt the importance of proof to seek for it. If a man felt that this knowledge was as essential to him as his food, then he would take as much trouble to obtain it as he would take to procure his food.

DR. A. WALLACE expressed his gratification with the address and remarked that it would have been very interesting if they could at the same time have heard what was thought of it by some of the fair-minded rationalists to whom Mr. Burrows had referred.

THE PRESIDENT, in proposing the usual resolution of thanks, said that they could not have had a better lecture. The kind

way in which Mr. Burrows had approached them, and had endeavoured to harmonise their views and his own, was greatly appreciated.

The resolution having been cordially adopted, Mr. Burrows replied briefly and the proceedings terminated.

[NOTE BY MR. HERBERT BURROWS.—Since delivering this lecture I have been reading Professor J. J. Thomson's recent book 'Discharge of Electricity through Gases.' In it he states that investigation supports the view that in the corpuscles in the cathode ray we have matter in a finer state of sub-division than the ordinary atom.—H. B.]

ARE ANIMALS CLAIRVOYANT?

The following incident is instructive as confirming the pretty generally accepted-hypothesis that animals can cognise forms which are invisible to the ordinary human being. My eldest daughter was at work in a room, one of the doors of which was open. Through this door a globe or sphere of radiant light of a brilliant yellow tint (golden as she describes it) rolled or floated, coming momentarily to rest on or near the hearthrug. This is a very ordinary experience with almost every clairvoyante—but at this point the domestic puss, a half-grown kitten and a great pet, seeing this radiant sphere, rose and attempted to pat or play with it, following it in its movements, and, in the attempt to pat it, passed her paws *completely through it*. As though conscious of the cat's desire, this visitant rose gracefully up and down to evade the touch, and finally floated gradually upward towards the ceiling, through which it melted or disappeared. As my daughter is a normal psychic and accustomed to almost daily visions of a more or less arresting character, only the peculiar behaviour of the cat caused her to notice this ball of light particularly. For my own part, I have frequently noticed, when driving in country roads, how often an otherwise well-behaved horse will shy at objects which are wholly invisible to the occupants of the gig; and it was this peculiarity which first led me to think that animals, especially domesticated ones, possess the clairvoyant faculty. It would be interesting to know how far the experience of others coincides with this, and also whether any evidence can be adduced to extend the possession of the faculty to animals *not* domesticated.

BIANCA UNORNA.

PRACTICAL HYPNOTISM.

At the Gibbons School of Hypnotism, on Monday evening last, the principal, Mr. J. W. Gibbons, gave an interesting exhibition of his powers and methods. He practically illustrated the influence of suggestion by inducing the sleep in one of his subjects, throwing him into the cataleptic state, and then, partially awakening him, causing him to see a number of figures upon a blank sheet of notepaper. Mr. Gibbons afforded his pupils opportunities to experiment and induce sleep in the subjects, and gave them helpful instructions and advice for their future guidance. This school should be very useful to those who desire to become successful hypnotists.

NEW PUBLICATIONS RECEIVED.

- 'Satisfying Love, or What Love Really Is.' By LOUIE STACEY. 10, Cheniston-gardens, Kensington, W. Price 1s.
- 'The Idler,' for March. Edited by Robert Barr. London: Chatto & Windus, 111, St. Martin's-lane, W.C. Price 6d.
- 'Fallacies in Present-Day Thought.' By J. P. SANDLANDS, M.A., Vicar of Brigstock. London: Elliot Stock, 62, Paternoster-row, E.C. Price 6s. *net*.
- 'The Sister Planets, or a Visit to Other Worlds.' By A. HAMMOND. London: The Gutenberg Press, 123, Fleet-street, E.C. Price 6d.
- 'The Gift of the Spirit.' A Selection from the Essays of Prentice Mulford. With an introduction by A. E. WAITE. Second and revised edition. London: Philip Wellby, 6, Henrietta-street, Covent Garden, W.C. Price 3s. 6d. *net*.
- 'Freedom,' 'The Exodus,' 'Occult Truth Seeker,' 'Modern Astrology,' 'Star Lore,' &c.

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.

Seances with Mr. C. E. Williams.

SIR,—Very unwillingly do I trespass on your limited space, but it is hardly possible for the friends of Mr. Williams to observe silence in face of the sweeping charges brought against him by your correspondent 'X.Y.Z.,' to whose opening paragraphs I will try and confine myself.

Your correspondent writes, 'We sat round the table in the usual manner, having our little fingers linked. . . . The usual phenomena occurred; we were touched by invisible hands; a small spirit (?) light was floated over our heads; and we heard the supposed voices of "John King," "Uncle," and "Christopher." Then a number of so-called spirit faces appeared in succession. Each face was illuminated by a powerful luminous slate, and bore a striking resemblance to Mr. Williams.' May one inquire with which of his limbs Mr. Williams is credited with producing these varied manifestations as they 'sat round the table having our little fingers linked'? 'X.Y.Z.' can tell us, since he and his friends 'experimented after he had left the house, and discovered that we could produce all the phenomena under the same conditions with the utmost ease.'

Slates, beards, spectacles, draperies, and lights! All manipulated without a hand free for manipulation! This is a notable achievement, and one which 'X.Y.Z.' and his friends should repeat not once but many times over for the sake of truth, and for the safe-guarding of other 'earnest Spiritualists.' For a novice your correspondent has been singularly 'cute.' I can scarcely err in thus regarding him (or her) since his report betrays the fact. He is surprised at the resemblance of the materialised forms to the medium—proof No. 1 of deception! at their occasional (not invariable) use of his vocal organs—proof No. 2 of ventriloquism. And at the drawing and swaying of the body of the medium in the direction of an impending manifestation. All well-attested facts in connection with genuine phenomena, and only provoking suspicion in the minds of the uninitiated. I do not consider any vindication of Mr. Williams necessary. Those who, like myself, have enjoyed a prolonged experience of his mediumship, know him to be a genuine psychic, and will decline to believe he has either assumed disguises, or thrown slates at ladies, upon the testimony of your correspondent.

That the slates were thrown and the sitters pushed I can easily believe, and very likely an ill-disposed spirit was present. Mr. Williams has been doing some missionary work of late, and has had to deal with very troublesome entities.

It is, of course, open to everyone to express doubt and misgiving when warranted by circumstances, but it is not right to publicly charge a fellow-creature with wilful deception upon suspicion only. Perhaps 'X.Y.Z.' is not aware that similar charges have been brought against every public medium who sits for physical manifestations? Had he found the beards, and draperies, and chemicals for making lights, his letter would be justifiable; but presumably he found nothing, and the only extenuating circumstance lies in his ignorance of the phenomena he undertook to investigate. So mysterious and baffling are they that the late Mr. Myers once spoke of the necessity of 'bombarding one's mind with phenomena.' Such strange and subtle manifestations must be seen, not once or twice, but scores of times, before they can be accepted as the work of the great but invisible crowd of witnesses by whom we appear to be surrounded.

'BIDSTON.'

SIR,—There is a paragraph in 'X.Y.Z.'s' communication which requires some explanation before any impartial investigator can accept the conclusion arrived at by the members of your correspondent's circle.

Referring to the last sitting, it is stated that 'we held the medium's hand firmly' (why not hands? but I presume there is a slip here), 'and as we expected, no phenomena occurred on this occasion. . . . Mr. Williams, apparently thinking to frighten us, announced the presence of an evil spirit, and managed to throw a slate at one of the ladies who was holding him.' There is a distinct contradiction here. Was a slate changing its place not a phenomenon? What was the evidence that it had been thrown by the medium?

I do not hold a brief for Mr. Williams, but I know many intelligent people who have had wonderful phenomena in his presence which they considered genuine, and before condemning him we must have, not surmises or assertions merely, but some definite evidence of fraud on his part. If Mr. Williams was fraudulent, which is not proved, the members of the circle were to blame in not at once arranging the conditions so that

fraud would be impossible. Your correspondent says that 'we experimented after he had left the house and discovered that we could produce all the phenomena (?) under the same conditions with the utmost ease.'

I am prepared to offer ten pounds to the funds of the London Spiritualist Alliance if anyone in that circle, including 'X.Y.Z.,' will act as the medium in a small circle of honest spiritualistic investigators that I would form, and will present phenomena similar to those produced by means of Mr. Williams' mediumship, under fair conditions.

VERITAS.

Esperanto, the International Language.

SIR,—An Esperanto club has been formed in London on similar lines to those on the Continent and at Keighley, Yorkshire. An annual subscription of 2s. 6d. entitles members to attend a course of ten consecutive lessons in Esperanto.

The club's temporary quarters are at 'Review of Reviews' office, Mowbray House, Norfolk-street, Strand, by kind permission of Mr. W. T. Stead. The honorary secretary, Miss Lawrence, will furnish all desired information at any time. All the same I may say that Mr. Felix Moscheles was elected president, Mr. J. O'Connor, vice-president, Mr. W. T. Stead, hon. treasurer, and Miss Lawrence, hon. secretary.

Mr. O'Connor and M. Motteau have offered their services gratuitously, and hold classes on Mondays, from 6.30 to 7.30 p.m., at the New Reform Club, Robert-street, John-street, Adelphi. On Tuesdays there is a class at Mowbray House at 6.30 p.m.; and one is in formation at Westbourne Institute, near Royal Oak Station, W., application for this last to be addressed to Mr. O'Connor, B.A., 17, St. Stephen's-square, Bayswater. Mr. O'Connor has also offered to attend in any part of London when ten or more persons agree to meet and have found a class room.

The following publications can be had at the club's headquarters at 'Review of Reviews' office: 'Students' Complete Text Book,' edited by J. C. O'Connor, 1s. 6d.; 'Leaflet Exercises, I. to VI.,' price 1½d. each; 9d. per dozen, post free; 'Leaflet Grammar and Vocabulary for Propaganda,' 3d. each, 1s. per dozen. 'The English-Esperanto Dictionary,' with Inductive Grammatical Synopsis, by M. Motteau, price 1s. 6d., is in the press.

Many other works in Esperanto—including 'The Book of Ruth,' Byron's 'Cain,' &c.—may be obtained from the French Tourist Club, 10, Place de la Bourse, Paris.

EDITH M. MACHUTCHIN,

(Member of Committee of the Esperanto Club in London).
63, Bryanston-street, Marble Arch, W.

Solidarity among Spiritualists.

SIR,—Some months ago a family in straightened circumstances sought my advice in a very curious case. In the year 1884 or 1885, some notifications of the death of one of their nearest relations appeared in Swedish and Danish newspapers. This relation, an old man of the name of Anton Eminde Jennerich, had died in America in the said year, leaving a very large fortune, which was taken in charge by the (English) Government. This was stated in several journals, but the said relatives in their modest position did not see these communications; they were only told about them a long time afterwards, and could never find the journals nor obtain any enlightenment in regard to the affair. They knew that Jennerich had gone to America when quite young, but he had never written home.

Despairing of obtaining any knowledge about the inheritance mentioned in the newspapers, these people have now addressed themselves to me through a friend, hoping that they might come into some sort of communication with their dead relative by means of Spiritualism.

Having read in 'LIGHT' the grateful acknowledgment by a medium in London of Dr. Oscar Hansen's communications to your paper, I wrote to the medium (with recommendation from Dr. Hansen, who is my friend), and begged her to assist me with her clairvoyant gifts in this affair, adding two little mementoes from a sister or cousin of the defunct (a written paper and a lock of hair); but no reply has reached me, nor have I again received the small objects I had forwarded. I have also written with the same purpose to the 'Banner of Light' (Boston), sending a lock of hair, but have never received an answer.

Now I am of opinion that there should be some solidarity amongst Spiritualists, and that they ought to be a little helpful to each other.

I will just add that in this same affair I have had the most polite answers and promises of help from several of the most prominent Ministers of State in England and America.

(MADAME) T. DE CHRISTMAS.

Valpy, Copenhagen.

Seance with Mr. Husk.

SIR,—I have had many séances with Mr. Husk, but the best of all took place in an empty room in my own house—empty, save for the table and seven chairs, one for each sitter, and the musical box and fairy bells.

The séance was given by request of my husband, on 'the other side.' I was leaving the house, which was sold. It had been in our family for five generations, and I am sure no séance had ever taken place there before.

My husband materialised and spoke to us all, specially addressing one of the sitters, who is a well-known doctor, with these words: 'You see, H., it is only a change after all.' This remark, Dr. H. told me afterwards, referred to a conversation they had had on the subject of death. 'John King' and his band came, and the Greek priests, and everything went on the same as at Mr. Husk's own house. Several personal friends showed themselves, and were recognised. Cardinal Newman stopped in front of one sitter, who was a clergyman, and said: 'God bless you, my son and brother.'

Personally speaking, I sincerely hope that Mr. Husk will not subject himself to any so-called test séances; *cui bono*? There are many who would never be convinced, 'though one rose from the dead,' and the proceedings might, and probably would, injure one of our most valuable mediums. I enclose my name and address, though not for publication. I would gladly correspond with any *bonâ-fide* inquirer.

GEM.

The Marylebone Association.

SIR,—May I again appeal through 'LIGHT' to the many friends of Spiritualism to kindly assist the Marylebone Association of Spiritualists in their efforts to benefit the National Benevolent Fund, by taking tickets for the forth-coming conversation, which is to be held in the Regent Saloon, St. James's Hall, on Monday, 30th inst.? As the whole of the proceeds are to be given to the Benevolent Fund we are anxious to sell as many tickets as possible, as 'the many' can do what 'the few' cannot. I shall have much pleasure in supplying friends on application and would suggest that your readers should kindly take tickets even if they are unable to attend the meeting, as it is for the good cause of helpful service to those who are in distress and need.

(MRS.) M. A. EVERITT.

Lilian Villa, Holder's-hill,
Hendon, N.W.

SOCIETY WORK.

MR. D. J. DAVIS, of the Union of London Spiritualists, desires us to announce that he has removed to Suffolk House, Custom-street, Custom House, E.

LEEDS SPIRITUALIST ALLIANCE.—Will the friends of this Alliance please note that the meetings are held as usual at their rooms, 6, Cart-road?—J. ELLIS, Sec.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—The week night meetings were well-attended and good results attained. On Sunday last, Mr. Osborne delivered a fine address on 'Hell: Its Origin and Meaning,' and expressed many thoughts of an edifying character. Spiritualism is making good progress here.—E.

NEWCASTLE PSYCHICAL RESEARCH SOCIETY.—On Sunday last Mr. Henderson answered written questions, in a masterly manner, and as one well versed in psychic and spiritual subjects. At the after-meeting he gave clairvoyant and psychometrical tests which were much appreciated. On Sunday next Mrs. Read, on the 'Evolution of the Mind.'—H. SEDDON.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mrs. Roberts gave a helpful address on 'The Spirit Spheres.' Her sympathetic delivery and evident sincerity made a good impression on the audience. Mr. Darby sang a solo with much feeling. On Sunday next, Mr. George Cole. Thursday, the 19th inst., social evening.—L.

PLYMOUTH.—13, MORLEY-STREET.—The mid-week meetings were well attended and Mrs. Trueman gave very successful clairvoyance. On Sunday evening last, Mr. Trueman gave an instructive discourse, which was thoroughly enjoyed, and Mrs. Trueman gave clairvoyance successfully. Mr. Johns presided. Speaker on Sunday next, Mr. W. Phillips.—G.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Messrs. Imison, Fielder, Thomas, Adams, and Miss Morris gave short addresses on 'The Elevation of Humanity and Brotherly Love.' On Sunday next, at 3 p.m., Lyceum; at 7 p.m., 'Clairibelle'; on Tuesday, at 7 p.m., Band of Hope; on Thursday, at 8 p.m., discussion class; on Saturday, at 8.30 p.m., social evening.—C.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speaker on Sunday next, at 7 p.m., Mr. Green.—P. G.

CARDIFF.—ANDREW'S HALL, ST. MARY-STREET.—On Sunday last interesting addresses were given by Mr. E. S. G. Mayo (resident speaker) on 'Faith' and 'Reflected Splendour.'

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. W. Millard's excellent trance address on 'Spiritualism: Our Duty Towards It,' was much appreciated. Meeting each Sunday at 7 p.m. Séance follows.—H.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last, Dr. Berks Hutchinson, of Cape Town, gave an interesting address on 'Heaven and Hell: Where are They? What are They?' On Sunday next, at 7 p.m., Mr. Ray on a 'Scientific, Biblical and Spiritual Explanation of Clairvoyance.'

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last, Mr. D. J. Davis gave an excellent address on 'The Greater Workers.' He contended that those who desired to do the 'greater works' as promised by Jesus, must not simply believe, but *live* the life that he did. Speaker on Sunday next, Miss Russell.—S.

SHEPHERD'S BUSH.—ATHENÆUM HALL, GODOLPHIN-ROAD.—On Sunday evening last a short address by Mrs. Checketts, which was listened to with great interest, was followed by clairvoyance given by Miss Anna Chapin, the blind medium; of the seventeen descriptions given thirteen were recognised. On Sunday next, at 7 p.m., Mrs. Graddon Kent. On Thursday next, public circle; medium, Miss Anna Chapin.—P. H.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last Mr. A. Peters gave the first of his addresses on 'Ancient Religions,' the subject being 'Egypt,' to a crowded and attentive audience. The address was followed by lucid clairvoyance; character, names, messages, &c., being nearly all recognised immediately. Mr. Peters will give his second address on April 5th. On Sunday next, at 7 p.m., Mr. Ronald Brailey, address and clairvoyance.—H. G.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—A crowded audience once again assembled at these rooms on Sunday last, when, after a few helpful and encouraging remarks by our president, Mr. T. Everitt, Miss MacCreadie gave nineteen clairvoyant descriptions of spirit friends. Loving messages were also given which gave much satisfaction to the recipients. On Sunday next, at 7 p.m., Mr. E. W. Wallis will deliver a trance address on 'Spirit Messages'; doors open at 6.30 p.m.

WOLVERHAMPTON.—CLEVELAND-STREET.—On Sunday morning last Mr. Meakin, of Crewe, favoured us with a normal address on 'From the Wesleyan Pulpit to the Spiritualist Platform'; and his evening address on 'What do Spiritualists teach about Jesus Christ?' was a treat to the many listeners. At an after-circle some of the older members were astonished at the results, and in future a circle will be regularly held on Sunday evenings. A social gathering will be held on March 19th.—D.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL, S.E.—On Sunday last the morning and evening services were exceptionally well attended and successful. The announcement of an address upon 'Spooks,' by Mr. W. E. Long, attracted an immense audience in the evening, who listened with deep attention to a brilliant handling of this popular subject by one of the guides of the leader. On Sunday next, at 11 a.m., public circle, and at 6.30 p.m. an address will be given by Mr. W. E. Long.—J. C.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday last, Mr. E. W. Wallis gave a very beautiful and spiritual trance address entitled 'The Final Goal.' It was one of those treats with which we are favoured from time to time. Mr. Wallis also gave two readings and a solo. Arrangements have been made for the Rev. W. Brown (Universalist Church, Crouch End) to occupy our platform on April 12th, and for Mr. D. J. Davis to speak at Crouch End. On Sunday next, at 7 p.m., Mrs. Annie Boddington (always a welcome visitor).—A. J. C., 51, Bouverie-road.

CHISWICK SPIRITUALIST SOCIETY.—On Monday, March 2nd, a successful reception was held, and a number of new members enrolled. Mrs. Gale, and Messrs. Blackmore and Montague Smyth contributed vocally to the success of the evening. The president gave an address of welcome, explained the proposed work of the society, and asked for support. Mrs. Effie Bathe made some congratulatory remarks, and short addresses were given by Messrs. Imison, Johnstone, and others. Miss Ewen, a professional phrenologist, displayed her art. A violin obligato was played by Mr. C. E. Oliver, and Miss Sullivan presided at the piano. After refreshments had been dispensed the president announced that arrangements were being made for a series of carefully conducted séances; that the Town Hall had been engaged for twelve meetings; and that Mr. E. S. G. Mayo, of Cardiff, would speak for the society. A special séance will be held on the 16th inst. (see advertisement).—A. P.