

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Mrs. Besant, writing in 'The Theosophical Review,' discusses 'Some Kârmic Problems.' One of these appears to us to be unspeakably arbitrary, with a basis that seems to be also unspeakably cruel, if it were a fact. It is put thus:—

In a far-off past a man has desired and thought an evil thing, and has completed it on the astral and mental planes. Now behind each man is a mass of mixed Karma, and only a certain amount of it can be worked out in any given personality. The Lords of Karma select out of this mixed mass such portions as are sufficiently congruous with each other to be worked out in a single type, within certain limitations of character and circumstances, and having regard to the persons in incarnation at the period of this particular man's life. The evil thing awaiting manifestation as action cannot find its opportunity for many lives—very possibly because the person or persons related to it do not take birth at the time when the man is on earth. Hence it is held over life after life. Meanwhile the man is making rapid progress, develops his character and strengthens all his power. Yet this veritable sword of Damocles is suspended over his head, ready to fall. The opportunity for action comes at last, and the evil thing takes birth as an action. The saint sins, to the astonishment of himself and of those around him; and all men question: 'Why is this? Surely his present strength should suffice to prevent such an act.'

We do not quite understand who these 'Lords of Karma' are, but we should like to tell them, with our respectful compliments, that they would, in such a case, play a desperately shabby trick on their 'saint.' Let anyone fancy a vagrant desire stored up 'for many lives,' possibly because the victim of the vagrant desire has not got properly incarnated: and then, the doer and the victim being ready, the desire made to take effect, like an explosion when fire and powder are brought together! 'The Lords of Karma' would be far better employed in wiping out old scores, and adjusting old causes of explosion.

All this puzzles us, but what puzzles us most is—how Mrs. Besant knows all this.

A pamphlet, containing an address by Miss Louisa Shaw on 'The future that awaits us' has now pathetic interest for those who knew and worked with her. A few weeks after the delivery of this address Miss Shaw very suddenly deceased, leaving this as her appropriate last message to Theosophists. We cannot follow her in her main philosophical affirmations, but in spirit we are one with her in the deep matters of Ethics and Religion.

Spiritualists and Theosophists alike are aiming at the same redemptions from evil conditions, and the same attainment of divine unfoldings. We are disposed rather to confirm than dispute the following hopeful view concerning the theosophical movement:—

Will the Theosophical Society rise to the prize of its high calling? Already it has been used by the Guardians of Humanity to bring to mankind some truths of vast import, not the least momentous of which, and capable, if listened to, of having a vitalising force on Religions all the world over—not the least momentous of which is the fact that faithful, intelligent souls, of every great world faith, may find, if they will search for it, along their own line of spiritual development, entrance to that ancient, narrow Path, the treading of which will lead every man to his Master, to a natural and safe unfolding of the occult powers latent within him, and, eventually, in the still further future, to the heritage of his own Divine Manhood, to 'the measure of the stature of the fulness of Christ.'

Jerry, the old coloured servant at the White House, Washington, is said to be in great trouble. He has been about the place for a quarter of a century, and declares that he has been on familiar terms with deceased Presidents who made themselves quite at home there. But great alterations have been made at the White House, and Jerry insists upon it that these have driven away his old friends, who have now taken to visiting him at his own modest home. He is immensely positive about all this, and says:—

I tell you it does make me a little sad to think they deserted the old scenes of their palmy days. It was great company for me on a lonely evening, for we soon got so we could talk together—Gen. Grant and I. They come to my house now, open the doors and rap on the walls, but if I were to move to a new house I would not see them for some time. No spirits like a new house—the older, colder, darker it is, the better they will love to linger about its dim rooms.

Poor old Jerry!

'The Theosophist' is kind to Dr. Peebles; and incidentally administers to us both a caress and a caution. It says:—

The able exponent of Spiritualism, Dr. Peebles, has sent us his latest book on that subject. It is an effort to give Spiritualism a better place among the isms of the day; to establish its rights to have its theories looked upon as scientific. The author says: 'Spiritualism is the philosophy of life—and the direct antithesis of materialism. . . . Spiritualism does not create truth, but is a living witness to the truth of a future existence.' Assuredly Spiritualism has done much for the advancement of spiritual knowledge, for the human mind is so constituted that it must have proofs, and the proofs of the existence of the soul after the death of the physical body had to be given before men could be so satisfied of that future life as to be willing to study its conditions and prepare themselves to meet them. This Spiritualism has done. Yet it is to be regretted that the very nature of the proofs and the ease with which fraud could be committed, has induced many persons to simulate genuine phenomena by trickery, and thus to turn away and disgust so many who would otherwise have been glad to investigate its claims. Dr. Peebles quotes sentences from a number of well-known men who believe in the phenomena of Spiritualism, and who also believe that it is a power which will greatly aid in the regeneration of religious beliefs.

Mr. Leadbeater's Lecture on 'Life after Death: Purgatory' (Harrogate: The Theosophical Publishing Committee), well deserves recognition. Half of it is pure Spiritualism: and the remainder is not far off. The following passages indicate the drift of it:—

Another line of testimony to the life after death is the study of Modern Spiritualism. I know that many people think that there is nothing to be found along that line but fraud and deception; but I can myself bear personal witness that this is not so. Fraud and deception there may have been—nay, there has been—in certain cases; but nevertheless I fearlessly assert that there are great truths behind, which may be discovered by any man who is willing to devote the necessary time and patience to their unfolding. Here again there is a vast literature to be studied, or the man who prefers it may make his investigations for himself at first-hand, as I did. Many men may not be willing to take that trouble or to devote so much time; very well, that is their affair, but unless they will examine they have no right to scoff at those who have seen, and, therefore, know that these things are true.

It is very well worth your while to study this subject, for the knowledge of the truth takes away all fear of death, and makes life easier to live, because we understand its object and its end. Death brings no suffering, but only joy, for those who live the true, the unselfish life. The old Latin saying is literally true—*Mors janua vitæ*—death is the gate of life. That is exactly what it is—a gate into a fuller and higher life. On the other side of the grave, as well as on this, prevails the great law of Divine Justice, and we can trust as implicitly there as here to the action of that law, with regard both to ourselves and to those we love.

Frederick Burry, whose keen thoughts always attract us, has got hold of the idea we have more than once set forth—that it is not so much a forceful will as a calm and steady will that we need in order to command results. There is much to think about in the following:—

Men are looking for the seat of power. Some are looking outwards, worshipping a self-made ideal god; others think supreme power lies in a tenacious determined will, others in the thoughts (as so many dynamic projectiles), but the power, the energy of life, lies deeper than all these conceptions. The tendency in many quarters is to over-emphasise the power of strenuous thinking, when quiet repose and calm, almost an absence of thought, has been repeatedly proved to be an agency of power. It is by naturally making ourselves willing channels of expression that we rise to a degree of mastery; by faithfully thinking, feeling, acting, in accord with the ever-widening vision of Truth, which comes to each one.

Professor E. C. Moore, speaking for Harvard College, at the Tremont Temple, Boston (U.S.), said a wise thing about the right road to Religion:—

A friend said to me the other day, 'The evils of our time will bring us round to religion.' Very possibly. But I should be sorry if that were the only outlook or hope that I had. The good of our time will bring us round to religion. The good of our time has brought us round to religion. The good of our time is religion. If a man's faithfulness in his daily work, I care not what that work may be, is not religion, then what is it? If a man's fulfilment of the duties of life, to his family, neighbours, to the State, to mankind, is not religion, then what is religion? If the love of truth for truth's sake and the fearless obedience to it at any cost, in any task that may be set us, is not religion, then what is religion? And, if the institutions which call themselves religious are seen of men to exist in order that they may encourage, fortify, and uphold men in consecration to the life of duty which I have described, to aid men to the life which is religion, and to the religion which is life, then, I say, men will come round to our institutions of religion. And if our institutions of religion seem to exist for something smaller than this, for the conservation of some antiquity or superstition or for their own aggrandisement, then I do not see why we should wish that people should come to them, or why we should worry that they do not.

ASTROLOGY.—Mr. Alfred V. Peters writes: 'I have known the person who advertises under the name of "Astrolabium" for some years, but never had my horoscope cast by him until lately. His conclusions were wonderful, and were correct in many things which no one but myself knows of. I know him to be honest and straightforward in all his work.'

MULTIPLE CONSCIOUSNESS.

BY JOHN B. SHIPLEY.

I. INTRODUCTORY.

In a series of papers contributed to 'LIGHT' during last summer, under the general title of 'Matter, Force, and Consciousness,' I endeavoured to show that these words denoted, not three separate or contrasted factors of Nature as it exists around us, but three phases of that Nature which are interdependent and inseparable. I illustrated this interdependence by examples chosen from common daily happenings, and from the observations of science, such as may be found for the most part in elementary text-books, with frequent reference also to the latest discoveries and hypotheses of the more advanced workers among the recently discovered forms of energy.

In the present series I shall take up the consideration of various forms of consciousness as manifested in our experience, and in what we can gather of the experience of those below us in the scale of existence, and of those also who, as we have reason to believe, have a still wider outlook than ourselves.

We shall find, as before, that the distinctions and sharp contrasts that we think we perceive in Nature at a casual glance, will usually, when more closely examined, turn out to be only apparently such by reason of the limited range of experience from which we are accustomed to view them, and the very arbitrary nature of the standards we are accustomed to apply. Nature, in fact, or the Creation, is found to be a vast progressive Whole, no part standing distinct from, and in contrast with, the next, but all blending and harmonising like the parts of a wonderfully contrived machine or organism, with one law working through the whole, although the working of that law may involve a different mode of action for different parts of the organic structure. This, of course, is a necessary condition, whether in a machine or in the universe, for each part has to take its allotted share in the total work, which could not be if all portions were exactly alike, with identical powers, qualities, and movements.

In this preliminary paper we will, at the risk of repeating what has already been said in the former series, glance briefly at what may be called the external mechanism of Consciousness in regard to perception, after which we shall consider the Self-consciousness in its various degrees. We shall find that the Self-consciousness takes on a multiplicity of forms, some of which are not at once recognisable; hence the title of our series, 'Multiple Consciousness.'

We said in a former paper ('LIGHT' for July 19th, 1902, p. 341) that the human brain was 'the only receiver that has been shown to be capable of being affected' by certain undulations or vibrations which it is beyond the power of any known physical receiver or sensitive plate to register, 'and which we may, perhaps, never be able to register in any other manner.'

Consciousness, in fact, is but the registration of vibrations or impulses, these impulses being conveyed, as far as we know, by vibratory forms of energy, acting through media of various degrees of tenuity.

The nerves of touch are sensitive to vibrations up to a certain point, as mechanical oscillations; and they are also sensitive to another and higher degree of vibration which they register as heat. The ear is a specialised nerve-organ for registering vibrations of a certain class and range, which we know as sound; the eye is specialised for conveying to the brain (through the optic nerve) another range of vibrations which we call light-waves, and which are divided into sub-ranges which we call the colours of the spectrum; we should rather call them the division of the spectrum according to colour, for the colours of the spectrum are infinite in number, each point of the spectrum having its own colour, corresponding to one particular amplitude of vibration, and the number of these is infinite, exceeding the capacity of the eye to distinguish between them.

Physical science has its various forms of apparatus for registering these vibrations; the thermometer for heat, the phono-

graph for sound, the camera, with its chemically-sensitive plate, for light. But each of these organs and instruments is unconscious of the vibrations registered by the other; hence Consciousness may be a relative term, and is multiple in its varieties and phases.

Science also knows and registers certain forms of vibration which we cannot perceive for want of special senses, that is, portions of the body physically differentiated for taking cognisance of them, with the corresponding nerves for conveying the sensation to the brain, as the central seat of Consciousness in the physical body. Among these vibrations are electricity and magnetism, the X-rays and the Hertzian undulations. These may, however, act on the organism in other ways, so that we are aware of their presence through their effects upon our system, without being able to register them as definite sense-perceptions in the way that sight and hearing are such.

Singularly enough, a missing link has been found between those undulations which the brain is capable of registering and those for the detection of which we are dependent on physical apparatus. It has been found that the human organism forms a 'coherer' for Marconi or Hertzian undulations, and one which automatically supplies the deficiency which made the first forms of receiver impracticable, and led to the device for keeping the particles of the coherer agitated by tapping. Here we have the singular fact that the human organism is capable of dealing with vibrations which it is difficult to receive by physical means, and for which it has developed no specialised organs of sense. The fact that the vibrations can, under certain circumstances, be received in this manner gives us another opportunity of checking the accuracy of the human organism as a receiver of vibrations to which it is not normally accustomed. If it proves to translate these correctly, why should its testimony be doubted when it comes to the registration of those of which physical apparatus can take no account? Why should it not be able to make and maintain connection with those spheres of existence, or planes of vibration, which are closed—and perhaps will ever remain so—to physical science, through the impossibility (if such it proves) of constructing a receiver or 'coherer' capable of dealing with these extremely fine and rapid undulations?

The whole question of subjectivity and objectivity, then, turns on the power of this or that organ or instrument to receive and interpret vibrations of a given class. A sound which is plainly audible to the ear makes no impression on the eye; that which is objective to the eye is a mere abstraction to him who can hear but not see; while the Marconigram is impossible of appreciation by either. We should therefore be very careful in making an assertion that things which elude our senses in their present development are impossible to be perceived and known by more developed powers of perception.

MIDNIGHT VISITORS.

The following psychical experience occurred to four lady friends of mine about two years ago, and I can vouch for its accuracy:—

The four ladies lodged at — House, Canterbury-road, West Tarring, near Worthing, occupying two separate rooms. The rooms were well-furnished and at the top of the house, which had only just been put up. After they had occupied the rooms for a few weeks, one of the ladies (the eldest of the party) awoke one night at about 12 p.m., and distinctly saw a woman, holding a baby, and followed by a man, walk slowly to the window and then disappear. She did not say anything about it to her companion at the time, but on retiring the next evening she told the friend of her experience, and they both watched for the reappearance. At the same time as before they again saw exactly the same phenomenon.

Next morning, at breakfast, they told the other ladies about their nocturnal visitors, and then learned, curiously enough, that the same phenomenon had appeared to them in their room, but, being afraid of ridicule, they had said nothing about it to the others. Afterwards all four sat together and witnessed the same occurrence for several nights; but feeling that they could not stand the strain any longer, they at length left the lodgings.

B.

Worthing.

THE MEDIUMSHIP OF MR. C. E. WILLIAMS.

SATISFACTORY MATERIALISATIONS.

I think it may be interesting to you and the readers of 'LIGHT' to hear that on Tuesday, the 14th inst., I formed a circle in my house consisting of Madame d'E. and her friend, Mrs. T., Mr. W. and Mr. K., and myself and sister—Mr. Williams being the medium. We used a small room for the séance; so, in order to give us space enough to sit round the table, some of the furniture had to be moved. When we took our seats Mr. Williams was so placed that he could not possibly leave the table, the moved furniture being a barrier.

This circle was formed chiefly to obtain photographs of the forms materialising. Two other friends, Mr. U. and Mr. B., stood at my back, each of them resting a kodak on my shoulder.

'John King' materialised many times both inside and outside the circle, bringing his own light; but whether the light was strong enough to produce any impression on the plates remains to be proved. Should any prints be forthcoming I shall have pleasure in sending you one.

During the day of the séance I had often thought of placing in the room next to that in which the séance was held a small china cow-bell, that I might ask for it to be placed in my hand, but forgot all about it, and I was therefore surprised to hear the tinkling of this bell and to find it placed in my hand soon after the séance commenced.

Many interesting things happened to my friends, some of whom will no doubt send you their own experiences. I had very little for myself, not needing it, as my mind was centred on the photographing; but I heard three or four spirit voices at the same time. At the end of the séance I remarked that I had scarcely been touched, when, quite suddenly, I felt myself in a flood of light, was tapped on the hand, and my brother's voice said: 'God bless you, T., God bless you!'

Before closing, I should like to add that for a long time I was one of the honest sceptics, and explained my position quietly and privately to Mr. Williams, who quite understood my doubts, and not until he gave me a séance in my own house was I fully convinced. I think that if some of the doubting ones had a little more patience, and explained their difficulties to the mediums in a kindly manner, they might by this means gain a strong conviction of the truth of Modern Spiritualism, and save the mediums from painful and unjust accusations. I feel that I owe these remarks to Mr. Williams for his kindness to me in my early investigations, or I would not trespass on your time and space. I have every sympathy with sceptics, and think that the experience of one who has gone through the mill may encourage them.

T. J.

On Tuesday, July 14th, Mr. Williams was invited to hold a séance for a party of eight persons, four of whom were entire strangers to him and comparative strangers to each other.

Two of the party had brought with them photographic cameras, intending, if opportunity offered, to take snapshots of any spirits who might materialise during the evening.

The séance was held in a room hastily arranged for the purpose, by pushing aside some furniture and thus clearing one side of it. In this space were placed a table and eight chairs, for the medium and seven of the guests. The two gentlemen with their cameras remained outside the circle, in order to focus their instruments as the position of the materialisations might make it necessary.

Mr. Williams requested one lady—the greatest stranger—to sit beside him and hold his left hand, which she did the whole of the evening. Some changes were made later in the order of sitters, and Mr. K., a well-known Theosophist and public speaker, took the seat on Mr. Williams' right, and on inquiries being made he stated that he had not left his hold of the medium's right hand except when their hands were both grasped by a spirit hand and drawn upwards.

This action was repeated with several of the sitters, they being made to rise from their seats and to stand upright with hands raised as far as they could reach above their heads.

Mr. Williams occupied a seat at the end of the table where he was hemmed in by a wall at his back. The sitters on each side of him were so close that no movement on his part could pass unnoticed, while for him, or any mortal being, to pass round behind the sitters without detection was impossible, because of the arrangement of the furniture. Nevertheless, a few minutes after the lights were extinguished a large vase of flowers standing on the mantelpiece at the other side of the room was brought into the circle and placed on the table. The flowers were distributed amongst the sitters, being placed in their linked hands. One of the ladies asked that the vase might be removed for fear of the water being upset, and was assured by 'Uncle' that every care should be taken.

Voices were heard, two or three at a time, conversing with different sitters on different subjects. Mr. Williams frequently joined in the conversation and replied to remarks addressed to him, or asked, 'What is it? who is speaking?'

Hands were grasped, and caresses were bestowed on different sitters *simultaneously*.

One lady was spoken to at the same time by her two sons who had passed on, in their own voices, which she claimed to recognise distinctly. One seemed, she said, to stand behind her with his arms round her waist, while the other with his arm around her shoulders drew her head backwards and kissed her lovingly, murmuring words of endearment in her ear.

The lady at Mr. Williams' left kept chatting to some unseen friend *in German*, which was replied to in the same language; caresses were exchanged many times. Once, she told me, she felt a fully materialised form behind her place two arms round her shoulders, and her face was drawn backwards to receive a caress. From the position of the wardrobe it was absolutely impossible that an ordinary human being could have been behind her chair.

Hands were constantly fluttering about, touching each and every one—not one pair, but many. I myself felt at the same time fingers running through my hair, a hand on my shoulder, and fingers moving over each of my hands. This would require two pairs of hands. From the remarks and exclamations of the other sitters, it was evident that they were receiving touches and caresses, or holding conversation with their friends, quite independent of the individuals who were favouring me.

All the time these manifestations were going on 'John King' was repeatedly showing himself, fully materialised so far as head, shoulders, and arms are concerned; sometimes high up, above the standing height of a man; sometimes low down, near the table; sometimes in profile, sometimes full-face; always with a light sufficiently bright to show every feature distinctly.

The two photographers lost no opportunity of taking snapshots whenever he appeared, sometimes bringing their cameras within a few inches of his face. 'John King' certainly tried to give every facility, standing once for several seconds with his lamp, not only brightly illuminating his own characteristic features but revealing his medium and the sitters on each side of him.

Twice during the séance the photographers requested and received permission to strike a match in order to ascertain if the mechanism of their cameras was working correctly. On the first occasion we saw that the vase was on the table. The second time we saw that it was gone. I glanced hurriedly round the room and under the table, but the vase was not to be seen. At the conclusion of the séance the vase was again found upon the table.

The phenomena were unceasing from the instant the lights were extinguished till the close of the séance. The voices of 'Uncle,' 'Christopher,' 'Ebenezer,' 'John King,' and several others were heard during the whole time, sometimes separately, but more often several at once, addressing the sitters individually or laughing as though thoroughly enjoying the bewilderment they were causing.

The séance lasted about an hour and a-half. What the result of the photographic experiments may be I have not yet heard, though judging from my own experience I fear that, good as were 'John King's' lamp and 'Uncle's' luminous

slate, the light would not be strong enough to affect the photographic plates.

However this may prove on the development of the plates—the report of which has not yet reached me—each person who was present was perfectly satisfied that the phenomena experienced could not have been produced by the medium nor by any one person, whether spirit or mortal, but only by several working together.

After the séance it was proposed that the various sitters should write their individual experiences of it. A detailed account would take a good while to pen, and as I am on the point of leaving England, this of mine is necessarily short.

I trust, therefore, that others with more time at their disposal will give your readers a clearer idea of this very wonderful and satisfactory séance.

E. D'ESPÉRANCE.

I have been asked to write my experiences at the séance held by Mr. Williams on the evening of Tuesday, the 14th inst., and do so with pleasure. Directly the light was extinguished, several of us were ordered to change our places, which had the effect of putting Mr. King next me on one side, and a lady on the other. Strong currents of air were at once felt, and almost directly two of my sons were speaking to and blessing me. They talked to me throughout, and caressed me constantly, each in his own peculiar manner. Then I found a third, who was killed in South Africa, was also there, though not so fully materialised as the others, the rough tweed of whose clothes I distinctly felt, as well as their moustaches and hair, as they leant over and repeatedly kissed me. One would also take my hand and raise me up on tiptoe, while the second had both hands on my back and waist, as if fearing I might slip. After a time my eldest boy said: 'Charlie is here, too, dear mother'—that being a son who died in infancy—and at once small fingers were caressing mine. A vase of lilies having been brought from the mantelpiece by 'Uncle,' one was given to me by him. I had it in the hand holding Mr. King's. Both were gently drawn back, the lily taken, and we heard several distinct kisses. When it was given back to me, my boy said: 'We have all kissed it; keep it in memory of to-night.' Much else that was interesting also occurred, but I tell of my own share. I may, however, add that 'John King' showed himself several times most distinctly, holding a lamp quite close to me, both inside and outside the circle. I enclose my card.

M. T.

At a séance with Mr. Williams, held on Tuesday evening, July 14th, for the purpose of photographing the materialised forms, there were (including the medium) eight sitters at the table, and two gentlemen with cameras, outside the circle.

When the door had been bolted, we sat round the table touching each other's hands, and soon after the light had been extinguished we were saluted by the voice of the spirit known as 'Uncle'; and were informed by him, after a few minutes' conversation, that 'John King' was coming. We then heard the heavy bass of that well-known personality, wishing us good evening. He asked that conversation should be maintained.

After a little while, a faint light was seen outside the circle five feet or more from the ground, and about three feet to the right of the medium. As the light increased, we could distinguish the outlines of a man's head and shoulders; and it gradually became plain that the light was held in the hands of the materialised form of 'John King,' who appeared to be breathing upon, and moving the light to and from his mouth. Suddenly, the light gained in intensity, and shed a clear soft glow upon the materialised full form, making it plainly visible; the hands were brought level with the waist, palms upward, the light (which was oval, and about the size of an egg) resting therein, the head being thrust forward, so that the light shone full upon the features. The signal 'Now' was given by the form, and snapshots were taken.

I was sitting directly opposite the medium, and during the time the full form of 'John King' was strongly illumined, I could see the outlines of the right side of the medium's head and his right shoulder.

The showing of the full form occurred several times ; once leaning over the table from outside the circle towards the cameras. Snapshots were taken at each appearance.

Afterwards, there were materialisations of other forms from the waist upwards. Two which I clearly saw were quite dissimilar types of faces, one being that of a typical Hindu (which I saw twice), the other that of a man with a broad forehead and rounded face. Snapshots of these were also taken.

At different times during the séance, hands were felt by most of the sitters in different positions, and commented upon ; my own hand was grasped four times, on three occasions being drawn up until I was standing with my arm stretched upward to its full extent, and still the materialised hand tried to lift mine higher.

Conversation in the direct voice was carried on throughout the séance, at times three and four different voices being distinctly heard.

I also heard the medium (who was conscious during the whole of the séance) speaking at the same time as the voice of the spirit known as 'Uncle.'

My concluding experience was that of receiving, quite unexpectedly, three hearty slaps on my left shoulder.

I am glad to be thus able to testify to my knowledge of what occurred on the night of July 14th, through the mediumship of Mr. Williams, about whom conflicting accounts have been made public.

E. W. WALLIS, JUN.

SUCCESSFUL THOUGHT TRANSFERENCE

BETWEEN LONDON AND NOTTINGHAM.

In 'LIGHT,' of December 14th, 1901, and again in our issue of January 14th, 1902, we recorded some interesting experiments in 'long-distance' thought transference, by Mr. R. Richardson and Mr. Franks. Those experiments have just been repeated with conspicuous success. We quote the following particulars from the 'Daily Express' of the 17th inst. :—

'Some remarkable experiments in thought transference were made yesterday evening at the offices of the "Review of Reviews," Norfolk-street, Strand.

'Before a committee consisting of six members, among whom were Dr. Wallace, of 39, Harley-street, and Mr. W. T. Stead, telepathic messages were sent from London to Nottingham, a distance of 110 miles.

'Numbers, names, and times were given to Mr. Richardson (M.D., U.S.A.), here in London, and he promptly, with the aid of numerous nervous twitches, transferred them to a subject in Nottingham. Every door of the room was guarded so that no confederate could hear what was said and telephone the result to Nottingham ; and every member of the committee was previously unknown to Mr. Richardson.

'It had been arranged that a Mr. Franks was to expect the telepathic messages in Nottingham between the hours of 6 and 8 p.m. Upon their receipt he promptly forwarded a telegram to the committee giving the message and the time of its receipt. By these means there could be no possibility of collusion between the two men a hundred odd miles apart.

'A few minutes before six, Mr. Richardson sat in a particularly harmless-looking chair chatting easily with the members of the committee. There was nothing in his appearance to suggest a man capable of flinging his thoughts a two and a-half hours' train journey away.

'As the clock struck six a remarkable change came over Mr. Richardson. He sprang from his chair, and took a shrinking pace backward, with right arm uplifted as though to ward off a blow. His head and left side became rigid, after the manner of a paralytic. But in strange contrast his voice came evenly and smoothly as he said that Mr. Franks had "rung him up."

'As an additional safeguard against confederacy, the committee then balloted as to who should choose the test. From the numbers five hundred and fifty-five, five hundred and seventy-nine, six hundred and sixty-six, seven hundred and seventy-seven, and eight hundred and eighty-eight, 579 was eventually chosen, and given to Mr. Richardson. He retired into the next room in order to be undisturbed, and a guard was placed at all possible means of egress.

Remarkable Result.

'At 6.34 Mr. Richardson stated that his message had gone to Nottingham, and at 6.38 he announced that Mr. Franks had forwarded a telegram to the committee giving the result.

Asked how long it would take to deliver the telegram from Mr. Franks' house to the nearest telegraph office, Mr. Richardson replied, "Between eight and ten minutes."

'In due course the following message arrived :—

'Nottingham, 6.48 p.m.

'Number 579 received twenty minutes to seven.

'Thus the correct number was delivered, and according to the time given by Mr. Richardson the message took six minutes to be transferred.

'Perhaps the most extraordinary test of all was the following, which we give in the words of the minutes of the proceedings, which are signed and vouched for by the members of the committee :—

'At five o'clock a telegram was sent by Mr. Long to Mr. Franks, sending him a time, a number, and the name of a place which were to be transmitted back by telepathy. This telegram, of course, Mr. Richardson was not allowed to see. The time test fixed was 7.20.

'At seven o'clock Mr. Richardson retired to his room.

'At 7.22 he returned and said, "The time is 7.20. I received it at 7.22."

'The number test.—The number fixed was 777. At 7.40 Mr. Richardson returned, and said, "It is 777."

'The name of place fixed was "Scotland." At 7.58 Mr. Richardson came and said, "I make it Scotland."

At Fault.

'Throughout the whole course of an exhaustive series of experiments, the only serious mistake made by Mr. Richardson and his subject was when, at ten minutes to seven, the former stated that he had sent the word "Wales." In reply to this Mr. Franks wired : "Name England received ten minutes to seven." Consequently, although the thought transference was simultaneous, the word was wrongly interpreted.

'In an interview with an "Express" representative, who was present during the experiments, Mr. Richardson explained that the tests were made as simple as possible owing to the great distance to be traversed. Very extraordinary results have been obtained by Mr. Franks and himself at shorter distances and under more congenial circumstances.

'It is obviously difficult to concentrate one's mind or to drive all thoughts away and make it solely receptive when under the stress of an official test. You are apt to become over-nervous.

'On a committee consisting of doctors and shrewd men generally there is bound to be a sceptic. And there is nothing so disturbing to the high nervous tension of a telepathist as the presence of an inimical person. The success of my present experiments is greatly due to the committee being composed of men with open minds. They were all critical, but not confirmed sceptics."

'Asked as to what were his sensations in receiving such messages, Mr. Richardson continued :—

'They come like a flash. Suppose you wished to convey to me that there was a book up on the top shelf there that was worth reading, the idea would promptly strike me as though it were my own, and I should go over and take the book down.

'When Mr. Franks in Nottingham first wished to communicate with me, the sensation was almost like that of a bell ringing.

'There was no sound, of course—only a sharp flash of intuition. Later I hope to have much improved, and, given time, can see no limit to the distances between which thoughts may be thrown."

LONDON SPIRITUALIST ALLIANCE, LTD.

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LONDON, W.C.
SATURDAY, JULY 25th, 1903.

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A SENSIBLE CLERGYMAN.

We have read with a great deal of pleasure a discourse by the Rev. J. Campbell, M.A., delivered at St. Paul's Church, Papanui, New Zealand, and published in Christchurch. It is entitled, 'Our Dear Ones in the Spirit World,' and is a delightfully simple and outspoken presentation of pure Spiritualism.

By 'The spirit world' the preacher does not mean a world far away. On the contrary, it is a world which interpenetrates this, just as the ether penetrates what we call 'matter.' So, he says, 'the spiritual world is co-extensive with matter.' A spirit, he believes, 'can pass through solid substances just as easily as through the air.' His statement on this point gives a fair specimen of both his thought and his naïve style:—

A man who is a thousand feet below the surface of the earth, in a mine, and is suddenly crushed by a fall of earth—his spirit is not held there: it passes into the spirit world, and is not hindered in the least degree by the tons' weight which may be upon the body. It makes no difference;—just as ether passes through the earth, so spirit passes through the earth. Hence what we have learned is this: that the spirit world interpenetrates the natural world. You and I are in the spirit world at the present moment.

The body, he says, is only a shell. The spirit is the real man, and, at what we call 'death,' he passes into his higher condition of being. But he does not necessarily go away:—

He passes into the spirit world, into that sphere for which he is fitted. It may be a very low one, but there he is, sorrowing for the carelessness he has exhibited during his lifetime; for there is no getting away from that; there will be sorrowing until they receive the truth, but they go on rising higher and higher until they come into contact with 'the spirits of the just made perfect.' There they are, then, in the spirit world—some, perhaps, very near to us, some higher, but all in that sphere that their life on earth prepared them to enter. But they won't stay there, they will rise higher and higher.

The unseen people, then, can be very near us, and they can communicate with us. 'The communion of saints is very real. We said that to-day, in the Creed,' protested this plain preacher; but 'if we don't believe that we have no right to say we do.'

Mr. Campbell does not like the word 'dead.' He declares that he prays for those who are in the spirit world. 'But don't go away and say that I believe in praying for the dead.' 'I don't, because there are no dead to pray for.' 'But I *do* believe in praying for departed spirits, because my Bible teaches me to believe in the communion of saints, and I know the saints are rising higher and higher, and I know my prayers will help them in the spirit world to rise higher. If it is not so, then I do not believe in prayer at all, which God forbid!'

But Mr. Campbell not only believes in praying for the departed; he, brave man! expects to go and preach to them—to the fallen and darkened spirits—when he passes on. We congratulate him. So many now—the vast majority indeed—look and strive only for happiness in the life beyond, that it is refreshing to come across a man who is prepared to buckle on his armour afresh and carry on his work as a Christ-man whose business it is to seek and to save that which is lost. 'The Gospel is preached in the spirit world just as it is here,' he says. Jesus went on that mission, and Peter (1 Peter iv. 6) emphatically puts the preaching of the Gospel to the departed as a part of the Christian economy. 'It will be preached by me,' says Mr. Campbell, 'if I am faithful here.' 'It has been a great comfort to me all my life, as I have ministered to those whom the world has called bad people, that there is another chance given them in the world to come, because the Gospel is preached to them there.'

This merciful belief is, of course, followed by the dismissal of the harsh old notion that 'the heathen' will all be 'lost' if they miss faith in Christ here. 'What terrible things used to be taught!' he exclaims; 'that the poor blacks who had never heard the Gospel went down to damnation. How many are there who would teach that to-day!' We hope not many; but the gloomy Christians want watching.

On one subject Mr. Campbell surprises and disappoints us. How is it that a man so modern, so refreshingly lucid, so simple, clings nevertheless to the utterly ridiculous and entirely antiquated notion of 'the great resurrection,' and 'the Judgment Day'? If the spirit leaves the body at death and passes into the spirit world—its appropriate and natural home—is not the trans-action of transition over? The outworn discarded body is done with, and is buried or burnt, like an old garment, not over clean. What then? We suppose the spirit enters into its new life under laws, regulations, responsibilities and possibilities, all adapted to that life; and it puzzles us to comprehend this looking back to the old cast-off garment. If any poor spirit did it, to whom we could speak, we should be moved to say: 'For Heaven's sake get out of this, and move on; and attend to your work now!'

Mr. Campbell says:—

There is no one in Heaven yet, because it is said that 'no one hath ascended up to Heaven, save the Son of Man which is in Heaven.' (John iii., 13.) There is no soul in Hell yet, not one; there will not be one there until the Judgment Day. They are all in the intermediate world. . . . The spiritual bodies of the departed are in the spirit world in different communities. They are neither in Heaven nor Hell; they will not be there until after the resurrection, for, as I have said, only Christ has been up to Heaven.

'No one in Heaven yet': what a waste! 'No soul in Hell yet': what a comfort! In that case one may hope that Hell will remain empty or be closed. If Jesus Christ and all the Christ men and women have been preaching to 'the spirits in prison'; and if all the men and women who would have been in Heaven, if it had been open, are at work, seeking and saving the lost; who knows what has happened? By this time, we may reasonably hope, the accumulations of 'lost' spirits may have been cleared out, and all that remains is to keep pace with the scoundrels, lunatics and fools earth daily sends into the unseen. Cheer up, brother Campbell! If you have made up your mind to go and do missionary work in Hades, millions of others, for centuries, must have done the same; and Hell may be a bankrupt concern after all.

As for the resurrection of the body: why want it? Mr. Campbell says that the released spirit, when it gets away from the body, will make increased progress, 'because the spiritual body will not have the flesh to pull it back.' Good! Then why, in any sense, want it back?

MAGICAL FEATS?

BY DR. BERKS HUTCHINSON, OF CAPE TOWN.

Last month (June) I had an opportunity of witnessing some public performances of an itinerant band of Assouans, a Bedouin tribe of Mohammedans, who are now daily giving their weird performances at the Earl's Court Fire Exhibition. The feats which are most interesting to modern psychical researchers, consisted of: (a) breaking off small pieces of very thin plain glass (from vessels which I believe were manufactured by some of their artists, who are connected with the said band) and practically chewing them up and then swallowing the whole; (b) taking a small red-hot coal from a brazier or charcoal fire on the stage, putting it into the mouth, and holding it there for a considerable time; (c) licking with the bare tongue, repeatedly and deliberately, a large crooked red-hot bar of iron—made so by means of the aforesaid brazier—without in the least wincing from what, under ordinary circumstances, would have caused agonising pain; (d) placing a flaming brand (composed of, say, eight or ten small tallow-wicks tied together and well-lighted at one end) into the mouth, and making the flame, as it were, pass 'in and out' of the mouth and throat.

To an ordinary person, unacquainted with the powers produced by means of chemistry and auto-hypnotic suggestion, these pyrotechnical feats might be looked upon or considered as bordering on Thaumaturgy or Magic: but having a natural inclination for unravelling 'mysteries' of any nature whatsoever, I found no reason for concluding that the performers were under the 'control' of another entity, incarnated or otherwise. In my opinion all of them could have been executed by a resolute and dexterous operator; particularly when automatically stimulated—as was the case with the Assouan operators—by means of the gyratory, or twirling dance (the Dervish dance), which took place immediately before the fire feats occurred, together with the 'Mantram' music during the performance. No doubt the operators worked themselves into a state of ecstasy. In this psychological condition the functions of the senses are suspended *pro tem.*, and the will power and 'faith' of the performers worked up to the highest pitch.

The operator who placed the live or red-hot coal in his mouth, in addition to his gyratory or Dervish dance, monotonously swung, or gyrated, his head (held in a backward position) for about ten minutes. At any rate the live or red-hot coal was taken into his mouth, and by a clever piece of juggling with the breath, and a plentiful supply of fluid—the natural saliva—kept in the mouth, the red-hot coal was duly 'negotiated.'

The feat of eating fragments of glass appears very wonderful; but this is not so, at least what I beheld. The small piece, or thin, wafer-like sheet of glass might easily have been broken off, chewed, and finally apparently swallowed, by an expert.

The feat of licking a red-hot iron was deliberately and neatly accomplished. It could be done on the same principle that anyone with great faith and courage could plunge his hand into molten lead and instantly withdraw it, without injury. The immunity from pain in this latter case is scientifically explained by the fact of the moisture on the hand being instantaneously converted into steam, which uniformly expands and provides an envelope of attenuated matter between the skin and the heated metal.

The flame drawn into the mouth and throat alternately is an old feat, and one which is frequently performed by travelling mountebanks.

It may interest readers of 'LIGHT' to know that the Assouans perform at Earl's Court Exhibition nightly in one of the side shows.

REMARKABLE PHENOMENA IN AUSTRALIA.

(Continued from page 345.)

FIFTH SITTING.

Queen's Hall, Friday, March 13th (same room).

After usual precautions and preliminaries (Colonel B., a sceptic, though an honest one, having been one of the searchers), Dr. Whitcombe took control, saying he was sorry to announce that the medium's father, who had been ailing for some time, had taken a bad turn; that probably this would be their last sitting, because the medium, unless his father's case should take a better turn, could not delay in Sydney. He also said that the bad news the medium had received, superadded to the fact that the night was oppressive (it was terribly so), and the atmosphere laden with electricity, would necessarily minimise the psychic results; however, they would do their utmost consistent with possibilities, and having due regard to avoidance of injury, under the circumstances, to the medium's health.

The Hindu took possession. He spoke little—in fact, was unusually quiet. I felt an air of depression. I asked: 'Could you bring another Indian sparrow?' He said: 'Me only do what Doctor-man (meaning his directing spirit, Dr. Whitcombe) wishes to-night. But, any case, what's use bring birds when 'em escape?' (I may here state that my bird, which I gave to a lady to cage for me, escaped, and that the two others given to Mrs. W. also escaped, but in what she and Mr. W. regard as an unaccountable manner, the bars of their cage being so close that, in their opinion, it would be impossible for the birds to have squeezed through. It was subsequently explained by another control that sometimes the Hindus take the birds away occultly on finding that they are likely to die in a new atmosphere or under other new conditions.)

Light again distinguished. We soon heard a kind of flapping sound. In the darkness the control handed me what felt like a sea-crab. (It was one.) It did not feel as if it were alive. I held it in my hand until the light was switched on. We then saw in the hand of the control a live fish, a shovel-nosed shark about a foot and a-half long, and on the table a quantity of sea-weed, from which water freely dripped when I squeezed it. Previous to the switching on of the light the control had also squeezed a stream of water on to my disengaged hand. The shark soon died and remained limp like a recently-dead fish.

On the light being again extinguished, some ancient coins were produced.

One gentleman (Mr. W—s), a man of keen intelligence, who was previously a sceptic, now freely admitted that the power was occult. He was one of the searchers. He had searched every inch of the medium's person and clothes, with the utmost care and minuteness. The bringing of the live sea-fish settled the matter as far as he was concerned.

SITTING AT MY HOUSE, SYDNEY.

Monday, March 16th; at 8 p.m.

This sitting took place in an unoccupied room on the second landing. The room was carpetless and quite empty of all furniture except chairs to accommodate the sitters chosen by me—twenty in all. Some of these sitters were sceptical. Mr. R., a sharpwitted and highly intelligent man, and one who, like myself, has a knowledge of the various kinds of fraud that might be practised on such occasions, aided me in securing the non-possibility of deception on the part of the sensitive. I say, 'on the part of the sensitive,' because to satisfy people not acquainted with the sitters chosen it would also be necessary, in order to make sure of the non-possibility of collusion, that each sitter should be searched at the time. In the present circle, however, composed as it was of ladies of refinement, well-known for their sincerity and earnestness in the cause of truth, and of gentlemen of standing and integrity, who came to investigate sincerely, the proposal of a general search would be calculated to offend and to disturb the necessary harmony. Indeed, such a search would, under the circumstances, be uncalled for, and I do not regard its absence in this instance as of

the least weight against the genuineness of any manifestations at that sitting. On another occasion, as we shall see, such a search was made.

The preliminary precautions taken by Mr. R. and myself were as follows: Having seen that no article was hidden in the room, and having covered the one window in the room with brown paper, with due regard to ventilation, we placed the chairs and one small table in position, laid a black cloth and a fan (both desired by the Hindu control) on the table, and locked the door. Mr. R. took the key and went away. That was about 6.30 p.m., and between that hour and the hour of the séance Mr. R. did not come back to the house.

As there was only one key, the door could not have been opened in his absence. Even if another key were in existence, it could not have been opened without my knowledge. I myself was guarded the whole time by another sitter, Mr. K. (The control, Dr. Whitcombe, had suggested previously to me that once the room was arranged, we should allow nobody to enter it until the time of the séance. I saw the force of this suggestion, and acted upon it strictly.) The sensitive came about 7.30 p.m. He did not go into the séance room, nor did anybody until all the guests had arrived, and then we all went in together, bringing the sensitive with us, Mr. R. unlocking the door.

Three of the sitters, amongst whom was the sceptical Colonel B., there and then searched the medium, while he was under the control of Dr. Whitcombe, the control pointing out as usual any omissions in the search and making them search closely. They took off, searched and left off, the medium's coat. They searched the medium very closely, and quite satisfied themselves that nothing was concealed on his person or in his clothes. The door was meanwhile locked, and the key kept by one of the sitters (Mr. R.). We sang awhile. Meanwhile the medium was controlled by the Hindu, who directed us to put out the light. Soon we heard a rattling as if from coins, and, on the light being whisked on, the Hindu control produced some old coins which again he called 'dead men's money.' These were subsequently described by Dr. Whitcombe as having belonged to the period of the Ptolemys. He gave a particular description of each coin.

Light was again extinguished, when the Hindu, addressing me, said: 'You were promised Babylon cylinder. See how quickly me get it; now turn up light.' Our electric lamp was switched on, and there was seen in the medium's hand an elongated, many-sided, cylindrical object five or six inches long, and found to be hard and weighty as well as bulky. Meanwhile Dr. Whitcombe explained the nature of these cylinders, or Babylonian books as they were called, saying that for every hundred clay tablets found, there might be perhaps but one or two cylinders; that they were rare and valuable from an archaeological standpoint, &c., and that Dr. Robinson would, at a private sitting, translate the inscription on the present one. (See further on for translation.)

Another Hindu control, Abdullah, now took possession, told some stories of Eastern romance, and sang a descriptive song, apparently in his own language, after which the first Hindu again controlled, and said he had brought something else to us. On whisking on the electric light we saw a newspaper in strange characters. He described it as a newspaper in Arabic, from Turkey-in-Asia, and began to translate certain passages from it relating to the plague; also to some tax about to be placed on the natives by the Sultan. There was also some reference to Mahomet the Prophet, and something about 'defiling the temple,' &c. But he said his director, Dr. Whitcombe, would not allow the paper to remain, as it was about three weeks old, and people might think it was brought over in a ship in the ordinary way. Colonel B. said: 'But it could not possibly reach here in three weeks.' The control said he was not sure, but that 'the Doctor-man' would not allow it to remain. I expressed a strong wish to get it. He said he would ask, and that perhaps I could get it another time. We did not see the paper subsequently that night. (I since got it in broad daylight while the sensitive was under the control of the Hindu in my study. It fell on my couch. I heard a slight rustling such as produced by paper. I looked over and there

it was. The sensitive was sitting about two yards away from the couch at the time.)

The Hindu, on the light being again extinguished, whispered to me that my mother's hand was about to materialise. I saw a luminous hand in the process of materialisation. It advanced towards me, glided up to, and rested a few seconds on my head. I felt its pressure distinctly. It then glided away, rested on the table, and began to de-materialise. I looked down upon it while it was de-materialising, both the medium's hands being held by me at the same time, by direction of the control.

The Hindu now had some conversation with one of the ladies present, about, amongst other things, a certain cake made in India called 'Chupalli' (some name like this). He promised to produce this cake at next sitting. The séance then closed.

SIXTH SITTING.

At Queen's Hall, Sydney (same room).

Tuesday, March 17th; 8 p.m.

His father having got better, Mr. Bailey decided to remain a day or two longer. I was not able to be present at that sitting. Mr. R. has kindly written out the subjoined account of it.

'Sitting commenced at ten minutes past eight o'clock. Door locked as usual, and key in my pocket. Mr. X., who could not be present at beginning of sitting, had arranged to be admitted to the circle later on. The medium was controlled almost immediately by the Hindu, who asked me for a piece of paper and a pencil, so that some Hindu magic might be produced. A piece of blank paper measuring about 7 x 8 inches was handed to the control, who thereupon proceeded to tear it into an oval shape resembling a human skull. With the pencil he marked round outlines to resemble eye-sockets, and other marks for the nose and mouth. A cardboard lamp-shade that was in the room was then given to the control, and he arranged the black cloth which was upon the table, within it, and then placed the piece of paper at the bottom. The lamp was then put out, and it was noticed at once that a certain luminosity was proceeding from the receptacle containing the paper skull. This gradually grew in brightness, and after a very few minutes the Hindu control announced that it was ready, and that he would show the sitters some magic illusion. He took up the lamp-shade with black cloth and paper skull, and passed it round the circle, showing it to each of the sitters in turn. One lady, upon seeing the thing, fainted away, and had to leave the room. It was seen that what had previously been but a piece of simple paper had now become a luminous object resembling a human skull. It was held quite close to each sitter, and was then seen very plainly. There was no possibility of producing this illusion by smearing the paper with phosphorus, for up to the time that the paper had been placed within the lamp-shade, the room had been illuminated, and any manipulation of this kind would easily have been seen. I have already said that immediately the lamp was extinguished the luminosity was noticed proceeding from the paper within the lamp-shade. The Hindu stated that any further illusion connected with the piece of paper would not be proceeded with, as one of the sitters had fainted. He said that had this not happened he would have caused that paper skull to leave the lamp-shade and to float about the room.

After a short interval a sound, as of falling pebbles upon the table, was heard, and the control informed Mr. R. that he had some gold which he had got from a mine, and which Doctor-man (meaning Dr. Whitcombe) said was for Mr. X. and Mr. R. He explained that what he had on the table was not all gold, but that it had gold in it. 'Doctor-man' called it something which he could not remember. Mr. R. suggested 'alluvial.' 'Ah, yes, that it,' he said, 'alluvial.' 'Doctor-man come now and tell you all about it.' The control was then changed, and Dr. Whitcombe took charge of the medium. He said: 'This alluvial is from a spot which is fairly rich in gold. The mine has not yet been worked, but very good results may be obtained by so doing. The specimen which we have here contains gold, but not in large proportion. It has been taken just off the surface by our Hindu friend. To-morrow, Mr. R.,

I will give Mr. X. and yourself a private sitting, and will then tell you where the mine is situated. I may inform our friends here that sometimes we in spirit-land assist those in the flesh by putting in their way the means of obtaining wealth, when we know that it will be used for a good purpose, and for the advancement of knowledge and the good of mankind.'

The control was then again changed back to the Hindu. Very soon we heard something soft fall upon the table, and the Hindu laughed, and said that he had the 'Chaputi' cake which he had promised to bring. It was an Indian cake, he said, and had just been brought across from India. The cook who had made it had just put it into the oven to cook when he took it. When we felt it we found it to be still hot.

Just about this time Mr. X. arrived, and I admitted him to the circle. The medium had, however, already regained consciousness.

During the sitting I should also have mentioned that various other controls were present, who remained for a short time, each in turn. One was a Cockney; another appeared to be a very old woman who had come to see Mrs. —, the lady who had fainted and gone out of the room. This person was evidently very old and weak, and during the time of the control the medium partly swooned, but upon receiving a drink of water recovered. Thereupon, a control, who announced himself to be an Irishman, took charge, and said that he had come to see Mr. X., and was very disappointed when he found that he was not present. He informed us that his name was Flynn.

[The above narrative, which we take from the Melbourne 'Harbinger of Light,' will, it is stated, be continued in the next month's issue of that journal, in which case we shall reproduce the continuation in these pages.—ED. 'LIGHT.']

THE SERBIAN ASSASSINATIONS.

In 'LIGHT' for June 20th, considerable space was devoted to reports of the séance at which Mrs. Burchell predicted the Serbian assassinations, but our readers will doubtless be interested in Mr. Stead's description of 'what actually took place,' which we extract, by permission, from the full and extremely interesting narrative of the whole circumstances connected with this remarkable case of prevision which appears in the 'Review of Reviews' for July. Mr. Stead says:—

'After the assassinations I asked my former guests to write out or tell me exactly what they remembered of the famous séance. The following narrative is compiled from the communications made to me together with my own recollection of what took place.

'It was after ten o'clock at the restaurant when Mr. L—— thrust an envelope into Mr. Stead's hand, saying, "Try her with that." Mr. Stead took the envelope, not knowing what it contained, and waited till the good lady had finished a description to the last of her sitters. She was getting tired, and wished to go home. Mr. Stead put the envelope in her hands, and asked her to try once more and see if she could get anything with it.

'Mrs. Burchell took the envelope in her two hands and sat for a moment still. She turned the envelope round and round once or twice, and then said in a loud, clear voice, "Royalty! An important person—a king!"

'The announcement riveted attention, and we listened eagerly for what was to follow. Mrs. Burchell spoke with extreme rapidity, and in breathless excitement. There was nothing to indicate that the medium was in a trance. She had been talking quite normally just before Mr. Stead gave her the envelope. Her eyes were closed, but this might have been done to aid in abstracting from her surroundings. She spoke exactly as if she were looking through a window into an interior, and describing what she saw to us who were beside her. Near to her were two other clairvoyants, Mrs. Brenchley and Mrs. Manks.

'Mrs. Burchell began by saying: "Royalty! An important person—a king. He is standing in a room in his palace. He is dark; stout body and long neck. With him is a lady, the Queen—brunette. And there," pointing to a corner of the room, "I see a child." Then, becoming very excited, the medium exclaimed: "Terrible! terrible! It is all bloody. I cannot bear to look. Oh, it is terrible! I cannot bear it. I see a very dark man rushing into the chamber. He tries to kill the King. The lady implores them to spare him. Oh——"

'And with a cry of horror Mrs. Burchell suddenly flung

herself upon her knees in such a way that Mr. Stead thought she would fall, and stretched out his hand to save her. She did not fall, however, but with clasped hands the medium continued in a voice of agonised entreaty:—

"They are killing him. Oh, save him, save him! The Queen falls on her knees and implores them to save her life—they will not listen—Oh, what tumult, what bloodshed! How terrible—they kill him; she pleads in vain. Now they fling her on one side and stab her with a dagger. And—oh!—oh——"

'And then Mrs. Burchell, exhausted with emotion, was falling over on her side on to the floor, when Mr. Stead got her up and put her on her seat.

'When Mrs. Burchell fell on her knees, Mrs. Brenchley sprang up, saying, "Yes, yes, I get it in the air. They are killing him; I see it." "And I also," said Mrs. Manks, clasping hands with Mrs. Brenchley, and both following her distracted cries and utterances with cries of "Yes, yes! We see it, she is quite right."

'Mrs. Burchell in her agitation dropped the envelope on the floor. Mrs. Brenchley picked it up, and holding it continued to describe the scene in an agitation only a little less than Mrs. Burchell's, exclaiming, "Oh, the blood—how horrible! Look how dark it becomes—see, the soldiers are commencing upon us—shooting down all they meet——"

"What are they like?" asked someone.

"They seem to me like Russian uniforms; but it is dark and I cannot see clearly."

'Mrs. Brenchley, it may be stated, visited Russia last year.

"Now the King is dead!" she cried. "But oh, what confusion, what bloodshed!"

All these ejaculatory comments were rapidly uttered as Mrs. Burchell was being helped to her seat, and not much notice was taken of them at the time. Mrs. Brenchley, however, declares that she has a lively recollection of what she saw and what she said.

'Mr. Stead turned an inquiring gaze to Mr. L——, who had given him the envelope. We were all under the impression of the extraordinary dramatic force with which Mrs. Burchell had described the death scene and acted the despairing pleading of the Queen. But none of us knew in what Court the tragedy had been or was to be enacted.

"What was in the envelope?" Mr. Stead asked.

"Look!" said Mr. L——. Opening the envelope he took out a sheet of notepaper on which was the signature "Alexander."

"It is the King!" said he.

"But," said Mr. Stead, "her description—was it correct?"

"It was exact," he replied. "The palace, the King, the Queen. Her description is exact."

'And then the medium, who had been silent as if recovering from the emotion through which she had passed, said to my friend, "Depend upon it, it will all happen as I have seen it, if nothing is done to prevent it, and that ere long."

'Mrs. Burchell's own version is that she added, "Even then, although they may postpone it, it will certainly come to pass."

As our readers already know, Mr. Stead promises to publish in the August issue of the 'Review of Reviews,' a sequel to this story, telling how the Society for Psychical Research investigated the case. 'It is a narrative,' Mr. Stead says, 'which sheds a flood of light upon the methods of this society, and will be read with interest by all interested in the subject.'

DO EVIL SPIRITS REALLY EXIST?

'The great bugbear with many people is their belief in evil spirits and the kindred fear of something they call obsession. This dark belief casts a frightful shadow over the lives of multitudes, and difficult indeed appears the task of those who undertake to dispel this deep cimmerian gloom. Good and evil are simply relative terms as we commonly employ them. Our state is very good when contrasted with states below it. In this strictly relative sense, even the most progressed among us must appear "evil" to those far more advanced than we are, even as those below us in attainment are evil in our eyes. But we expect kindly consideration and boundless compassion for our infirmities from those above us, not scorn and loathing; why then should not we extend to those beneath us precisely the same good feeling that we hope and expect to receive from those beyond us? This hopeful, reasonable, mutualistic philosophy comes to our certain rescue in every time of doubt and tribulation, assuring us that we are all members of one family, and must forever help one another.—W. J. COLVILLE in the 'Banner of Light.'

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.

Mrs. Clowes's Mediumship.

SIR,—I have much pleasure in testifying to the mediumistic powers of Mrs. Clowes, 14, Messina-avenue, High-road, Kilburn, and especially to what seems a very rare gift amongst mediums—accuracy as to 'time.' I visited Mrs. Clowes on Thursday afternoon, July 2nd. I had never seen her or written to her before this date, nor does she now know my name. I was recommended to her by Mr. Boulding, and I came away very well satisfied with what I received. I am an actor by profession, and much wished to know whether I should secure a certain engagement with a first-class management for the autumn. Mrs. Clowes told me I had 'two' in my mind, which was so, but described very correctly which I should get, and said that it would be settled in *two weeks'* time. As I signed my contract on July 15th and it would be received by the management on July 16th, this foretelling was wonderfully good. Mrs. Clowes also gave me private family details of the past and present with great clearness; so I have no doubt that what she has predicted for the future will also come to pass. Perhaps some of your readers can tell me why it is that the universal cry from mediums is 'Oh! we can't tell time.' Surely if 'memory' passes on with us, 'time' should also, for, after all, all our friends had to understand it when on this side. I trust, sir, you will favour me by publishing this letter as a small tribute to an excellent medium, for I find excellent mediums are scarce.—Yours, &c.,

ARTHUR C. F. LYSONS.

Actors' Association, London.

No Hope for Sinners.

SIR,—'If a man die in his sin there is no hope for him, and when he passes to the other side he continually sinks lower and lower until he is lost in utter darkness; he cannot be saved or rescued.'

The above declaration was made by a Congregational minister last week in reply to the question: 'What are your views as to the souls of the departed when they reach the other side after death?'

The minister is a good man, sincere and energetic, well-liked by his congregation, and a good preacher. He agreed that there was no death, and that the spirit lived on through the various spheres in Paradise, but he believed that none would reach the eternal home of God until a *final resurrection*, or gathering together of *all*, when there would be a signal, 'the sound of the last trump,' when all would enter into the Divine Presence.

What a weary waiting this means, and what a weary waiting must have already been endured by the departed during the past countless ages, if what the minister says is true. But what about the sinner? Is there not one particle of hope for him? Is the drunkard a sinner? Yes, certainly! Then if a drunken man loses his life by an accident, while intoxicated, is he to be doomed to everlasting destruction? 'Certainly,' says the minister, 'he dies in sin.'

I asked: 'Do you believe in death-bed repentance as bringing hope and salvation?' 'No,' he said, 'a man must thoroughly repent of his sins before he lies *in extremis*: otherwise there is no hope for him.'

F. L.

The Late Mr. J. Slater.

SIR,—While passing through York a few days ago, I called to see the widow of the late Mr. Joseph Slater. Having heard of her husband's sudden decease, and not having read any reference to his faithful work for Spiritualism in your columns, I think a few words ought to be said in recognition of his self-sacrificing labours for Spiritualism. During nearly thirty years his home was ever open for public workers (whether officially engaged or otherwise). He was the focal centre in York for everything in relation to occult and spiritual studies, and was chairman on the occasion of most public efforts. He was a real friend to mediums; was much interested in physical manifestations, and altogether was a noble and progressive man. Mrs. Slater, in mentioning many of his characteristics, especially noted his thorough independence. Owing to a terribly painful accident, he passed to spirit life at a comparatively early age, much to the regret of his many friends in the North of England. He has left a daughter and two grown-up sons who are filling Government appointments; but I am sorry to say that Mrs. Slater is in a very weak state.

Newcastle-on-Tyne.

W. H. ROBINSON.

War.

SIR,—In your 'Notes by the Way,' of May 16th, you made some remarks in reference to the ever present danger of war, and the necessity for watchfulness of the classes who delight in and profit by it. What you said appeared to me admirable, and in every way worthy of the editor of the leading English journal addressed to Spiritualists, and not least gratifying was your unconsciousness of the fact that 'respectable' people are supposed, when speaking of this infamy, to so wrap up their thoughts in the language of cant as to convey the impression that war is an institution not only essential to our national welfare, but also as pleasing to heaven as it is beneficent to humanity.

As a Spiritualist—as distinguished from a mere inquirer into Spiritism—my heart warmed towards you, and it did not occur to me to doubt that your sentiments would meet with equal sympathy and appreciation from all your readers who were avowed Spiritualists. But, to all appearance, it was not so. And yet there surely must be among the readers of 'LIGHT' a large majority who detest and loathe war and its accessories, as such, and who dissent altogether from the arguments brought forward by its apologists; and it seems to me that if we are silent on this, one of the most vital questions affecting humanity, we are placing ourselves in a false and impossible position.

I have been looking for some sign in your correspondence columns to show that the views and feelings to which you gave expression are not confined to yourself, but so far, no one has come forward to support you. We cannot, however, afford to let judgment go by default against us, and I beg you will allow me to say these few words in defence of the ideals to which we profess devotion.

There can be no enduring peace without the abolition of war, and is anyone so simple as to suppose that war can be abolished so long as we talk of it in flattering phrases, and clothe it, and those who make it possible, in the garments of honour, virtue, and heroism? Yet that is the line of action demanded of us by the vast and overwhelming interests that stand to gain by it—that is to say, those who make fortunes out of its reckless expenditure, their dependents, and the men who owe their social ascendancy, their distinctions, and their monetary rewards to it. A crime cannot be extirpated while it remains respectable, and is thought worthy of the supreme honours. No, if war is to be banished, it must first be made disreputable.

If this is so, and I think few rational men or women will dispute it, we shall need, in our crusade against war, to make use of all the hard and painful words the language affords, and shall still fail even to dimly picture the horrible reality.

I know this logical and consistent attitude has its inconveniences, and one of the most regrettable is the hurt it may do to the feelings and interests of some of our friends; but we must not allow these considerations to enlist us as accessories with them in their mission of bayonet, lyddite, and firebrand to the weaker peoples who have something that it would serve our material interests to take from them. We cannot at once serve God and Devil, as those do who pray, in their churches, for peace, and at the same time beseech God to bless and assist and prosper the men they hire and send abroad to do their killing and stealing for them.

If my convictions on this subject are clear and firm, it is because I see from the standpoint of an old Spiritualist, who has for long years drunk deeply of the wisdom and the gospel of fraternal love emanating from the highest spheres as yet known to us. It need hardly be said that contact with those exalted influences does not incline one to tolerate or passively support the practice of commercial homicide.

H. J. J.

Position in Sleeping.

SIR,—I am much obliged to 'G. S.' for the description of his experiences in 'LIGHT' of July 11th. I have, for the last month, been sleeping with my head to the south, and have found no appreciable difference in my night's rest from that which I enjoyed when my head was to the north. I am, however, a sound sleeper. Yet I am of opinion that, where the position of the windows permits it, the northern position is to be preferred.

And now, Sir, I would note a little lapse in literary etiquette. 'G. S.', in quoting my name, omits the prefix, 'Mr.' You will, I am sure, agree with me that in a high-class journal such as 'LIGHT' this little rule of literary courtesy should be invariably observed, and I feel sure that I have only to bring the matter to the notice of 'G. S.' to ensure its observance should he do me the honour to reply to any further communication of mine.

BASIL A. COCHRANE.

Dr. Hodgson and Mrs. Thompson.

SIR,—Miss Katharine Bates is up in arms because your correspondent, 'Not a Researcher,' ventures to include Dr. Hodgson in the allegation of 'accidental laxity' referred to in the communication from Mr. Piddington in the May issue of the 'Journal' of the Society for Psychical Research, and quoted in 'LIGHT' of May 16th. Mr. Piddington stated that 'the experimenters inadvertently left the medium alone for a few minutes in the séance room with a parcel containing some letters, and some information corresponding to statements in the letters was afterwards given by her.' In the absence of any assurance to the contrary, it is surely no great matter for surprise that 'Not a Researcher' should have concluded that Dr. Hodgson was one of 'the experimenters' whose laxity is responsible for such suspicion as may have arisen in the minds of some as to the *bona fides* of Mrs. Thompson, the séance in question being one of the half dozen attended by Dr. Hodgson. But even were he in no way responsible for the laxity, the mistake of your correspondent can hardly be regarded as inflicting any sort of injury on Dr. Hodgson! Dr. Hodgson is honest to a fault, but he has (or had) a natural bias against mediums, and has himself recorded how he started on his investigation of Mrs. Piper's trance phenomena in the expectation that she would prove a fraud! It takes time to dislodge a natural bias, and if Dr. Hodgson's sittings with Mrs. Piper had been limited to a paltry half dozen it is very doubtful if he would ever have formed a favourable opinion of her trance phenomena.

I do not suppose that Dr. Hodgson would willingly be unjust to anyone, but it will always be a matter of regret to many of his friends that he expressed himself so readily and so unfavourably upon so brief an experience of Mrs. Thompson's mediumship. Miss Bates asks why 'it is considered such a heinous offence to come to an unfavourable conclusion with regard to a medium, simply because he or she is unpaid?' Who says it is? 'Not a Researcher' never said so, and it is upon his letter that Miss Bates is commenting! For myself, the suggestion has all the charm of novelty; but Miss Bates would scarcely excite herself for nothing, so the name of the lunatic will no doubt be given. Miss Bates says: 'Mr. Husk and other mediums have been denounced in my hearing by Mr. Myers in no measured terms, and not a word of complaint has been uttered.' I have heard very many such complaints. Miss Bates proceeds to say that Mrs. Thompson and Mr. Husk 'rest upon the same footing with regard to the favourable and unfavourable opinions formed of them by various equally intelligent sitters. The real point of difference is that Husk is paid for his services and Mrs. Thompson gave hers.' Quite so, but does not that one 'point of difference' materially affect the 'footing' in the mind of the average sitter? It is commonly held that gratuitous services in any cause may be taken as evidence of sincerity of purpose, whereas the conduct of a pursuit followed for gain is at least open to suspicion. This should have secured for Mrs. Thompson the 'benefit of the doubt,' and something over, but Dr. Hodgson thought fit to announce that he saw no reason to believe she was at any time entranced! This was in itself an accusation of insincerity, and one cannot but wonder at his rashness, in face of the amount of available testimony to her conspicuously honest and disinterested services in the cause of science; services rendered very often at the cost of personal trouble and inconvenience. This is the most regrettable feature in the case.

Mrs. Thompson, of course, stands exactly where she did before in the estimation of all who know her, but she cannot all to have suffered under this imputation of dishonesty. In Mrs. Piper's case the advent of the trance is (or was) attended by violent muscular contortions; is it because these are absent in Mrs. Thompson that Dr. Hodgson saw no reason to think he went into trance at all? I have seen a youth of eighteen in our own home become entranced for the first time with such perfect calm that it was only like a child falling asleep. There was no doubt as to its being genuine, however, for he discontinued sitting with us for fear he should become liable to trances and his studies should suffer in consequence.

BIDSTON.

'Immortality Demonstrated.'

SIR,—The reading of Dr. Burgevin's article, as quoted in 'LIGHT' of July 11th, from 'The Medical Brief,' is pleasant, but rather aggravating.

What he leaves out is the most important of all, viz., how and by what means have all his deceased friends communicated with him, and what evidence is there to support his own?

The whole spirit world is longing for the testimony which he withholds.

C. A. M.

'Interesting Questions.'

SIR,—One of your correspondents recently asked whether a child born prematurely lives in the spirit world. I can answer from my own experience in the affirmative. Some years ago I had a prematurely born child who survived only a few hours. A year afterwards I had my first séance, the most convincing I have ever had. It was with a writing medium, and in the course of it I asked a spirit sister of my husband (who had already given proof of her identity) 'Can you tell me what has become of our little baby born this time last year?' The reply was, 'Being nursed most tenderly, my dear sister, and will be most carefully trained and will grow up in this happy, happy, happy life.' This was underlined three times, and the message made me feel quite contented as to the fate of our little one: as, though I had had no doubts as to mature infants, I was not sure whether those prematurely born would be regarded as we should regard unripe fruit—immature, and, therefore, not worth keeping. Twelve years afterwards I had a séance with another medium, and whilst the control was speaking she said suddenly, 'Oh such a bright, bright spirit has come, and she calls you mother.'

The last time was in 1900, when the medium did not give me anything until after the meeting, when I went to say good-bye to her. She then said, 'There has been the spirit of a child near you; have you buried one?' I replied, 'Yes, but not lately.' She then said, 'Oh no, she would be twenty now.' I found on calculating that this was quite correct. Without any questions or my giving any clue as to the sex of the child, each medium spoke of it as a girl, which was also right. The last description given showed that my child had grown up in spirit life, and she was the only one I have lost.—Yours, &c.,

'LOST, BUT NOT FORGOTTEN.'

Francis Schlatter.

SIR,—As I was in America at the time, and near the place where Schlatter did so many wonderful things, perhaps Madame de Christmas may like to see a quotation from an American magazine concerning certain persons who had taken Schlatter's name. The quotation is in reply to inquiries respecting a Mr. and Mrs. Francis Schlatter who were going about giving lessons and healing, and who had demanded more money after four pounds had been paid in advance for lessons:—

'Francis Schlatter has been dead for at least seven years. After his work in Denver he wandered into New Mexico, where he died. This couple wrote me two years ago, and I challenged them to come to Denver where fifty thousand people could identify Schlatter. They did not come.'

While in America I heard of others posing as the genuine Schlatter, but a friend of mine knew the lady in whose house Schlatter spent his last winter on earth and whence he wandered forth into the wastes of New Mexico. Schlatter was never married and absolutely refused all pay or gifts for his treatments.—Yours, &c.,

R. H. I.

Another Experience with Mr. Von Bourg.

SIR,—The following may interest some of your readers. I went to the first séance held this year by Mr. Von Bourg; when he told me several things which were quite correct, and also enlightened me on matters which had never entered my head, even going so far as to give me the name of a brother-in-law, of whom I have not even thought for years. I asked Mr. Von Bourg to describe him (because it flashed through my mind that the name might have been a very good chance hit); to my great surprise he did so, most accurately. This gave me some confidence, so I went to his next séance, and gained more information, for which I am most thankful. I consider Mr. Von Bourg to be singularly gifted.

R. N. P.

The Resurrection of Christ.

SIR,—I have no intention of joining in a discussion which can lead to no useful result, but I should be greatly obliged to your correspondent, Ebenezer Davis, if he will kindly explain what he means by a 'sinless' body? Our bodies are not sinless according to Mr. Davis, and so must needs see corruption. If a boy cruelly kicks a dog, then, it is his leg that is sinful! Consequently that leg must eventually see corruption! I had always supposed the sin was in the heart and mind of the individual, but am willing to be taught. Will Mr. Davis also explain in what way the sinful body profits by seeing corruption, or is it only destroyed in order that it may not sin again? I am as anxious as he is 'well to ponder before arriving at conclusions too hastily.'

BIDSTON.

'Practical Occultism.'

SIR,—I venture to trespass on your space with an appeal to the readers of 'LIGHT,' hoping that some one among them will help me in a difficulty. I am, and have been for many years, deeply interested in occult philosophy. Hitherto, I have had to satisfy myself with desultory reading, without any system of study. Will one of your readers kindly favour me with the names of writers on the subject, and with information as to any societies that may exist for the study of practical occultism?

R. H.

Mrs. Dowdall in London.

SIR,—Seeing through the medium of your valuable paper that Mrs. Dowdall is now practising in London as a professional medium, I thought it might be of service to your readers to learn that for a number of years she was a prominent worker in the movement in South Wales, and I know her to have given many excellent clairvoyant and psychometrical delineations while working for our society, to which she has oftentimes rendered valuable service.—Yours, &c.,

E. J. TAYLOR,

(President) Barry Society of Spiritualists.

75, Dock View-road,
Barry Docks.

Clacton-on-Sea.

SIR,—Seeing the advertisement in 'LIGHT,' I was influenced to spend last week-end at Mrs. Robinson's, Clacton-on-Sea. Many of your readers will, I am sure, be pleased to know that they can be sure of having comfort in every sense of the word during their holiday at Clacton, if they stay at either of Mrs. Robinson's houses at Pallister-road, or Colne-road. They are close to the sea, the pier, and the theatre. Mrs. Robinson is an excellent hostess, large-minded, large-hearted, and open-handed. There is no scrimp in the quantity or quality of the food supplied, and the rooms are all comfortably furnished and well-aired. Mrs. Robinson is acquainted with most of the well-known mediums; she is an Associate of the London Spiritualist Alliance, and besides being hearty and homely, is a vigorous thinker and excellent conversationalist, right up-to-date in her knowledge of all occult matters.

J. L.

SOCIETY WORK.

LEICESTER.—QUEEN-STREET.—On Sunday last a service of song was rendered by the Lyceum scholars. The hall was well filled with an appreciative audience.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—On Sunday next, Mr. Gwinn will speak at 6.30 p.m., and Mr. Kenworthy at 8.15.—P. G.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last, Mr. W. Millard delivered a very interesting trance address on 'Spirit Life Here and Hereafter.' Meeting each Sunday at 7 p.m.; séance follows. Developing circle on Thursdays, at 8 p.m.—R.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last we were favoured with an address by Mr. E. W. Wallis, junr., upon 'Real Spiritual Living Defined,' which was both elevating and instructive. Mr. R. Boddington presided. On Sunday next, at 7 p.m., Mr. Gerrans will speak on 'Conversion.'—B.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Wednesday, 15th, we had an interesting meeting, and on the 17th, a members' circle was held. On Sunday, 19th, an able lecture was given by Mr. Clavis, and excellent clairvoyance by Mrs. Pollard.—E.

PLYMOUTH.—13, MORLEY-STREET.—On the 15th, our usual circle was well attended and many good tests were given. On Sunday last Mr. T. Prince gave an address to a large audience on 'What Gives Man the Understanding Save the Spirit that is in Him,' after which Mrs. Trueman gave some good clairvoyance.—T. PRINCE.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Wednesday, July 15th, Miss Bixby gave successful clairvoyance. On Sunday last Mr. Frost, our president, gave an address on the 'Phenomena and Philosophy of Spiritualism.' Next Sunday, at 7 p.m., and on Wednesday, July 29th, at 8 p.m., Mr. Ronald Brailey will give psychometry.—W. T.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mrs. Fairclough Smith again conducted the morning circle on Sunday last, giving excellent clairvoyance and psychometry. At the evening service Mrs. John Checketts delivered an inspirational address upon 'The Forgiveness of Sins' in its human and divine aspects. Both meetings were well attended. 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.

BRIXTON.—SPIRITUAL BROTHERHOOD CHURCH.—On Sunday last, Bro. Macdonald gave a stirring address on the need of missionaries in our movement. Next Sunday, at No. 8, Mayall-road, communion service at 11.15 a.m. In the evening, at Raleigh College Hall, at 7 o'clock, trance address, to which all will be welcome.—J. P.

HACKNEY.—MANOR THEATRE, KENMURE-ROAD.—A very successful evening was spent with Mr. Ronald Brailey last Sunday. By special desire the whole service was devoted to psychometry. After a short explanatory address, twenty-four delineations were given and all were recognised. Next Sunday, Miss MacCreadie will give clairvoyance.—H. J. E.

EDINBURGH ASSOCIATION OF SPIRITUALISTS.—The first of our occasional Sunday services took place on the 19th inst., when Mrs. Wallis gave the members and friends present two exceptional treats. Considering that the trades holidays are on, an audience of over fifty in the morning and over a hundred in the evening was very satisfactory. Over sixty stayed to an after circle.—J. MORISON.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. W. J. Leeder, of Nottingham, occupied the platform, and delivered a highly interesting trance address. The subject, 'Does God care for His Children?' was brilliantly treated, giving all hearers much food for thought. Mr. H. Hawkins presided. Sunday next, at 7 p.m., Miss MacCreadie will give clairvoyance; doors open, 6.30 p.m.—S. J. W., Sec.

NEWCASTLE PSYCHICAL RESEARCH SOCIETY.—On Saturday evening we had a good attendance at the open circle, when Madame Victor, of Bensham, gave good clairvoyance. On Sunday Madame Stone, of Heaton, gave an excellent trance address on 'Christianity and Spiritualism,' followed by clairvoyance; and at the after-meeting she gave many psychometrical tests, nearly all being recognised.—H. SEDDON.

PECKHAM RYE.—The Rev. A. J. Waldron was in good form on Sunday on the subject of 'Is Spiritualism True?' He indulged in his usual sarcasms, but admitted that there was a great deal of truth in our doctrine. He concisely explained his own views and the reasons why he was no convert to the 'new fad.' Messrs. A. Clairiaux and J. Jackson, of the South London Spiritualist Mission, were there to oppose him, and after taking full advantage of the time allowed for the discussion, they clearly and lucidly explained the claims of Spiritualists. They were attentively listened to by an audience of nearly one thousand persons. A pleasant incident occurred in connection with this open-air struggle in the fact that a sum of over £2 15s. was collected for a children's annual seaside outing.—COR.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—To greet Mrs. Ridley, an excellent clairvoyante from Bolton, we had a crowded meeting, and the friends were well rewarded by a very able address by this gifted lady, together with the almost unique and unmistakable tests of spirit return. We are happy to say that she is to be with us for a little time to come, and all 'unattached' investigators are cordially invited to our meetings. Special thanks are due to Mrs. Ridley, as her services are, as with all other officers of the mission, given free. The Sunday morning circle, under the direction of Mr. Royce, was well attended, and very successful, and fore-shadowing great success in the future. On Sunday next, at 11.30 a.m., public séance; at 7 p.m. (sharp), service as usual, with address by Mr. Bishop, followed by Mrs. Ridley; at 8 p.m., public communion. 'LIGHT' and other spiritual literature on sale throughout the week. All seats free; service books provided. Cordial welcome.—VERAX.

UNION OF LONDON SPIRITUALISTS.—The annual camp meetings of the London Spiritualists were held at High Beech, Epping Forest, on Sunday last. An open-air conference was held in Roserville Retreat Grounds, presided over by Bro. G. T. Gwinn. The opening invocation was given by Sister Roberts, of Manor Park. After the president's address, Bro. J. Adams spoke on 'Telepathy,' and the Lyceum children from Manor Park Centre sweetly sang, 'We are marching on.' Bro. D. J. Davis gave a short address on 'Oneness.' Various suggestions were submitted for future camp meetings: (1) To have camp meeting on Saturday instead of Sunday; (2) to have camp meeting about a month earlier. An excellent tea was enjoyed at Roserville Retreat. At the evening open-air service short addresses were given by Bros. H. Brooks, Cecil, and M. Clegg. The weather being somewhat stormy made the attendance rather smaller than in previous years; many old friends were missed, notably Mr. and Mrs. H. Boddington, Drake, Emms, T. Brooks, J. Kinsman, &c., &c. The usual monthly visit of the Union will be held on Sunday, August 2nd, at Clapham. At 3 p.m., open-air meeting on Clapham Common; speakers, G. T. Gwinn, H. Brooks, H. Fielder, and D. J. Davis. Tea at Assembly Rooms, at 5 p.m. At 7 p.m., usual service; Union speakers, G. Tayler Gwinn, H. Brooks, H. Fielder.—H. BROOKS, Sec.