

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.

'The Christian Register,' a well-informed American paper, startles us with the statement that the first Church that dared to drop the affirmation of eternal punishment and yet hold its orthodox affiliation, did so about 1860. Only forty years, and yet the odious doctrine has well-nigh disappeared! It is a comforting and encouraging reflection, and it ought to animate us in pushing on for further emancipations.

'The Christian Register' says:—

Spurgeon exclaimed, with good reason, 'Can we go to our beds and sleep, while China, Japan, India, and other nations are being damned?' Sure enough, sincere people were already asking that question; and Mr. Spurgeon could not hinder their asking one more question, 'Is man more kind and merciful than God?' Rev. Dr. Skinner, the sweetest of saintly souls, said, in public, that during eighteen centuries there had been 'twenty millions a year of heathen passing to their eternal destiny, strangers to the influence of God's recovering grace.' But in private he said: 'I cannot see how God can damn so good a man as John Foster. I couldn't, but I suppose He must.' John Foster was a Universalist. That was the trouble. Man had created a God, while God was creating man. But Darwin set us on a new track. We owe a vast deal of moral evolution to that hypothesis of development which he established in the schools. The Church, perhaps unwillingly, yet necessarily, reached a state where it would not permit logical Calvinism to be preached. It would be impossible at the present day to repeat the assertion of Rev. Dr. Pond in any of our orthodox churches, 'that the great body of the heathen are descending, in fearful multitudes, down to the chambers of eternal death. Not less than six hundred millions of the inhabitants of the globe are heathen, a broad current rushing downward into the lake that burneth with unquenchable fire.' We have lost the power of comprehending the religious sentiment which lay back of these statements.

'Empirical Essays,' by the author of 'Unthinkables' (London: Simpkin, Marshall and Co.), treats of four subjects; 'Rome, Jerusalem and an Ideal,' a useless speculation as to what would have happened if Jerusalem instead of Rome had become 'the metropolis of Christendom'; 'The Ten Commandments,' a critical inquiry as to their insufficiency for the modern world; 'Karma and Reincarnation,' another turning over of the old rag bag; and 'The Higher Agnosticism,' a useful plea for breadth of view and receptivity. This last contains a lively defence of spiritual phenomena, especially as the subject has 'recently been made respectable by the late Mr. Frederic Myers' (this being said, we hope, satirically). This writer is surprised at the attitude of scientific men, and says:—

What claims attention and investigation is the undoubted fact that certain physical phenomena do occur, under certain

circumstances, which are absolutely inexplicable by any known law of physical science; and one would have thought that, instead of avoiding all personal experience of such phenomena, physicists would have pounced upon them, only too eager to investigate what gave such rich promise of great scientific discoveries. Instead of which, they have imitated the medieval friar who refused to look through a telescope lest he should see something that had not been mentioned by Aristotle. They have repeated the illogical folly of those whom they most justly despise; they have assumed the same attitude towards transcendental physics, spiritualism, and even telepathy, as their predecessors assumed towards theories that have since taken their place among the acknowledged verities of science.

The chairman of the Theistic Church, London (Mr. Voysey's), at a late meeting of the Church, ventured upon a noticeable speculation as to possible changes in the current mode of referring to God. He said:—

If I may venture a shot into the dark, and speculate as to the higher ideas that we—or our successors—may be able to substitute for the present, it seems to me that the only possibility lies in the direction of getting rid of still more of the anthropomorphism which dogs much of our thoughts and all our talk about God. I can conceive it possible that we may learn to think and speak of Him some day not in terms borrowed from human intercourse, and obscured by the inevitable connotations of human relations, but in the terms belonging to a higher plane.

Whether we shall ever learn to comprehend the Divine attributes in any adequate sense without undue mixture of the merely human ideas which at present partly conceal and partly distort them, even in our most detached efforts of thought, is a very tremendous question; but it is one from which no artificial barriers will shut out those who have vindicated for themselves the glorious liberty of the children of God.

This is specially significant as Mr. Voysey always discusses God as though He were Mr. Matthew Arnold's glorified Lord Shaftesbury.

We certainly shall have to revise our old-world notions of the gigantic humanised God, the source of all our religious monstrosities;—the God who is angry or pleased, and who 'sends' this and that, to punish or reward;—the God who positively haunts us with His personal and arbitrary decrees. The Rev. M. J. Savage, facing this matter, in a late sermon, said boldly:—

Some years ago, when I was in an Orthodox Church, I helped to carry on a series of meetings with a famous revivalist. Over and over again he talked to the people in his sermons about God's placing a coffin across their path to make them repent.

What does that mean? It means that God deliberately and purposely kills one of your family or friends, one of your children, to make you come forward in a revival meeting. Can you have any respect—to say nothing of a feeling of worship—for that kind of God?

I remember a personal friend in Boston, a teacher in one of the public schools, and naturally more than average in her intelligence; and yet she told me after her sister died that she was afraid that God had taken her sister away. Why? Because she had not attended regularly enough the church services during Lent!

God in heaven killing people because their friends do not go to church in Lent! Think of it. Think of the barbarism.

What a thin veneer of civilisation it is that the world has yet attained!

We are improving, but much remains to be done to get rid of the old Paganism, and to make us honest when we pray to God, and say, 'Our Father who art in Heaven!'

There is nothing blameworthy in going to church for the sake of hearing an edifying and competent preacher, but it has limits, and the limits are passed when the preacher is made the only reason for going. Russell Sage lately told a capital story about this. He said:—

I went to Beecher's church one night to hear him preach. But Beecher, unexpectedly, had been called out of town, and in his place in the pulpit there sat a beardless, black-clad youth.

But this youth, fresh from college, was unknown, and the great congregation had come to hear Beecher, and not him. Consequently, as soon as he arose and announced that he was to preach in Beecher's place, the people began to drift out. First one went, then two, then half a dozen, and the young man stood watching this dispersal from the pulpit. It was a trying moment, and yet there sat on his youthful face a smile singularly composed. Out the people tiptoed, and he waited, saying nothing, for almost five minutes. Then he said, as if in explanation of his silence: 'We will not begin this public worship until the chaff blows off.'

We should like to know that young man.

SPIRITUAL PRAYERS.

(From many shrines.)

Almighty God, who alone canst order the unruly wills and affections of sinful men, help me to put away all bitterness and wrath and anger and clamour and evil speaking, with all malice. However I am tempted and provoked, O that I may possess my soul in patience; and not be overcome with evil, but overcome evil with good. Enable us, O God of patience, to bear one another's burdens, and to forbear one another in love; that we may not contend, but for the faith of Christ; nor strive, but to enter in at the strait gate; nor provoke one another, but unto love and to good works. May I ever dread to be rigid towards others, knowing how much I myself stand in need of mercy. And do Thou, the God of peace and love, forgive me, I beseech Thee, all the sins that ever I have committed against peace and love. Amen.

HAVE ANIMALS SOULS?

Bishop Thornton, according to an article in the 'Daily Telegraph,' believes that animals have souls, but differentiates between soul and spirit. He says: 'The soul and spirit are not only not identical, but may be in conflict with one another.' While finding 'resemblance and correspondence and kinship to man in animals, in bodily structure, mental endowment, and moral quality,' he fails to find 'the least trace of one characteristic of man—his grandest—the want of which differentiates the lower animals absolutely from the human race. And what is this? Spirit—capacity for religion. Seriously, is there discernible in any animal known to zoologists besides man, aspiration, contemplation, self-introspection, awe, self-denial, chastity, filial duty, humility, as we understand those ideas? To ask the question is to answer it. Here, then, is the grand distinction between man and beast.' As regards the soul life of animals he asks: 'May there not be a generic resurrection in which what is durable in the individual shall be perpetuated only in the mass?'

All this accords with those spirit teachings which assert that the soul-life of such animals as fail to attain the individualised spirit-consciousness, returns to the great ocean of unindividualised life to again find expression until that stage is reached,

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING NEXT, JANUARY 12TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MADAME E. D'ESPÉRANCE,

ON

'SOME PERSONAL EXPERIENCES,

FOLLOWED BY ANSWERS TO QUESTIONS.

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

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

DRAWING ROOM MEETING.

In the interest of Members and Associates who find it impracticable or inconvenient to attend evening meetings, a DRAWING ROOM MEETING will be held in the Essex Hall, Essex-street, Strand (opposite the Law Courts), on Thursday, January 26th, from 3 p.m. to 5 p.m., for conversation and the interchange of thoughts upon subjects of mutual interest. Afternoon tea at 4 p.m. Admission will be by ticket only. Tickets will be sent to all Members and Associates.

Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'

SPECIAL NOTICES.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. J. J. Vango, on Tuesday, January 10th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for Members and Associates at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The next meeting will be held on the afternoon of Thursday next, January 12th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoon, January 12th, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, January 13th, at 3 p.m., prompt. Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are free to Members and Associates, who may also introduce non-members on payment of 1s. each.

A SUCCESSFUL PRIVATE CIRCLE.

Under the above heading there appeared in 'LIGHT,' for July 2nd, an account of remarkable developments at a private circle in North-west London. At that time I promised that from time to time I would report what took place, as an encouragement to those who are endeavouring to lift the veil, but who find that the work is tedious, and sometimes disheartening. I feel the more impressed to do so, as I hear, continually, of those who have fallen by the way. Persons have remarked to me, repeatedly, that if more cases of successful sances were published, others would feel encouraged to persevere, and if our testimony should in any way encourage the disheartened ones we shall be amply repaid.

I said that for nearly six years we sat regularly once a week in order to obtain anything the spirit friends could give us, and at the end of that time materialised hands and portions of bodies were obtained. This was up to June last, since which time we have had some excellent phenomena. We had been in the habit of putting paper on the table, and a small piece of lead pencil, suspended by a string, underneath. Often we heard scratching, as if the spirit friends were writing; in fact, they told us that they *had* written, but upon lights being produced no writing was visible. One evening, however, the message came: 'Have written—look!' We did so, and found two or three words, with a number of marks. This was the beginning of direct writing. Since that time each sitter takes a postcard, and writes his or her name on it. These are then put upon the table, and after a time, when the signal is given for us to look, are found written upon, the writing being sometimes exceedingly minute. How long the actual writing occupies we do not at present know. One postcard contains 1,124 words, others nearly as many, and have to be read by the aid of a magnifying glass. No two cards are in the same handwriting. One piece of writing given is understood to be Hindustani, or Sanskrit, and signed 'Manu,' the Hindu sage.

Another phase of phenomena is piano-playing by several spirits, mostly brothers of the sitters, who start the hymns for the circle, and play whilst the sitters sing. Often the piece played is unknown to the circle, but the spirit friends tell us what it is on our repetition of the alphabet. They strike the keys of the piano forcibly, and the playing is often so loud as to be heard all over the house.

A Turk who visits the circle, giving the name 'Abdullah,' plays beautifully, and information respecting him, in direct writing, says: 'He is an accomplished musician, and is organist in our cathedral over here.' He plays what he calls Turkish anthems, &c., and requests us always to sing, 'Father, let me Dedicate,' which he plays. This hymn was not known to the sitters when he first played it. At a recent séance he asked if we would sing 'Take my life and let it be.' We did so, and his voice was heard distinctly, singing tenor. Between two and three years ago a new sitter in the circle (who knew Mrs. Corner) was accompanied by a young spirit negress, who gave the name of 'Su-su.' At first this spirit was so antagonistic to some of the sitters, that we tried to induce her to leave the circle, but she calmly stated that she intended remaining 'to help,' whether the sitters referred to liked it or not.

However, she is now the very best of friends with all the circle, and is truly a clever little spirit. She said that she used to help her medium, Mrs. Corner, at materialisation sances. She is an adept at conveying articles from place to place, taking away anything given to her (or not given to her, sometimes), but she always brings them back. At a séance held at W. C. a small bell was put upon the table, for the use of the spirits, as, when a light is required, this can be rung instead of using the power in rapping. This bell was rung after a sitting and put away by the lady of the house, who states that she saw it after all had left the house, and yet it was found at the medium's house next morning. 'Su-su' says she took it. One of the sitters gave her a coral necklace on one occasion, and another a small amber and gold cross. She took them both separately, and brought them back, the small cross placed in the centre of the necklace, although the ring on the cross was soldered and not a split one. On another occasion

she rapped 'Fink I bring you lots of feathers; look!' and, when light was obtained, numbers of small feathers were found on the table. She has repeated this on several occasions, varying it occasionally by bringing things out of the pockets of one of the sitters' coats hanging in the hall, and things from various parts of the room. She will take articles out of the room, and put into the coat pockets, whilst the door is locked. At the last sitting she brought a large apple. She took away a small silver dog about three years ago, and brought it back unexpectedly. On one occasion she announced 'Old man, go and get medium's money out of his pocket.' No one had left the room during the séance, and the door was locked, but the gentleman referred to went and searched his coat, and found, in a small ticket pocket, a large twopenny piece and two Indian coins belonging to the medium.

The full-form materialisation has only been obtained as yet on a few occasions, but heads and hands often. The hands, while stroking different sitters, carry on a lengthy conversation by patting them on the head or face to the letters of the alphabet, and sometimes, while doing this, at the same time take flowers out of the dress and give to other sitters.

I may say the medium is quite normal, and will not sit, on any account, alone, being always at the table with the other sitters; but, if requested by the spirit friends to withdraw behind a curtain placed at one end of the room, two sitters retire with her. Hymns are sung, and light conversation is indulged in, and refreshments are brought in, by the spirit friends' desire, in the middle of the sitting, but this, instead of impeding the phenomena, helps to harmonise conditions.

Specimens of the direct writing obtained have been sent to the office of 'LIGHT' for the Editor's inspection.

A. V. E. P.

HYPNOTISM AND CHARACTER.

'The Ethological Journal,' the first number of which is dated January 1st, 1905, is the organ of the Ethological Society, and is 'started with the intention to afford publicity to scientific, philosophical, and literary contributions to our knowledge of human character.' The first number 'deals more especially with the medico-psychological aspect' of the subject, and one of the articles tells of a demonstration of the powers of the sub-conscious mind under hypnotism, which was given at the inaugural meeting on November 16th, at the close of Dr. Bernard Hollander's presidential address, which is also printed in full.

The young lady, we are told, who had volunteered to act as a subject passed into the sleep, apparently from sheer concentration, and without external influence, within two minutes. In this state she followed, with closed eyes, the movements of Dr. Hollander's fingers, and also those of a magnet held near to but not touching her, thus, it was claimed, demonstrating the existence of the human aura, and suggesting that 'there may after all be something in the theory of magnetism.'

The next demonstration showed the quickening of the sense of sight, by the recognition of an envelope, previously shown to her, among a number of others exactly similar. She also performed the same feat by the sense of smell, without looking at the envelope.

Dr. Hollander, by touching different regions of the subject's head, produced different thoughts, emotions, and dispositions. Devotion, anger, benevolence, and many other feelings, were manifested by word and gesture, and these were said to correspond to the clinical observations made in cases of disease or injury of the same brain-centres. These demonstrations, it was said, opened up 'a vast field of possibilities anent the moral education of the young, the correction of youthful criminals, and the treatment of mental derangement in its early stages,' hence the investigation of hypnotism for scientific purposes ought to be encouraged.

In the same journal Dr. A. Russel Wallace advocates the practical carrying out of Robert Owen's principles of the formation of character as a primary object of education.

THE MEDIUM BAILEY.

SÉANCES HELD BY THE SOCIETY OF PSYCHICAL STUDIES
AT MILAN.

(Abridged from 'Luce e Ombra'.)

(Continued from 'LIGHT' of November 26th, 1904.)

After the fourteenth sitting, already reported, three others were held, but without any result as regards physical phenomena, the production of which formed the principal object of the experiments. In the expectation of good results, the Committee had invited several distinguished persons to be present who might have added a notable contribution of important testimony; but since, at the close of the fourteenth sitting, it appeared that the physical phenomena would not be repeated, the Committee cancelled the invitations, not wishing to put the guests to the trouble of attending when the results were so problematical.

At these three sittings, held on the 15th, 19th, and 22nd of April, very little occurred except speeches by the various controls. One of these wrote two lines in antique Hebrew characters, which were afterwards explained to mean, 'Follow the way of peace and light for ever and ever.'

The same control who gave this translation also explained the hieroglyphic writing, obtained at the eighth sitting, as meaning 'Ra-men-kepa, priest of Thothmes III.' The Babylonian tablet brought into Signor Marzorati's dining-room ('LIGHT,' p. 327, 1904) was stated to be impressed with the seal of Tiglath-pileser I. (about 1100 B.C.), and the tablet brought to the third séance was described as containing names of cities.

With regard to the tablets still existing in Babylonia, 'Dr. Robinson' said that there was a great number buried under the hill of Nippur, where a commission was now at work under the auspices of the Universities, and where an inscription had been found dating 2,000 years before Sargon, that is 7,000 before Christ. A mile south of Nippur there existed a hill as yet unexcavated, under which would be found interesting and important documents. He ('Dr. R.') had made the same prediction years ago with regard to Nippur, which was now being explored; he made the present statement in order that when the collection he spoke of was discovered, his prophecy of that evening might be remembered.

At the closing séance directions were given for the opening of the parchment (mentioned on p. 327), which it was stated contained a hymn, written in hieroglyphic symbols mixed with Aramaic characters. It was not the original but a very ancient copy, of which it was said that 'Dr. Robinson' would give, at Rome, the transcription and exact translation. To the left of the text there were said to be hieroglyphic symbols in a cartouche, to the right the figure of a serpent. The text was written from right to left, and the control thought that each line represented an invocation belonging to the magical science of the priests, which was not taught to the people.

A Parsee control, from Bombay, gave some explanations concerning the accelerated growth of plants, which he said was due to the energy, called by us electrical, which pervades the whole universe; also concerning the concentration of occult forces in the seed. If the plant were exposed to the sunlight it would live, if it were the work of invisible entities, but would die if obtained by magic artifices, such as those practised by fakirs for a few pence. The same control traced two Indian symbolic characters (reproduced in the December number of 'Luce e Ombra') and said that they signified that when man knew all these things he would be like unto God.

Another control said that he thought that the medium might go to London, where he had many invitations and tempting offers, before returning to Australia; but he doubted whether he would do so, though he hoped he would. This utterance marked the close of Bailey's séances with the Milan Society.

ACKNOWLEDGMENT.—MRS. M. WILKINSON, of 1087, Chester-road, Stretford, Manchester, desires to present to the generous unknown donor her heartfelt thanks for his kind and timely gift, which has been of inestimable value to her through a protracted sickness.

DECEASE OF FRAU ROTHE.

The decease of Frau Rothe, 'The Flower Medium,' was briefly recorded in last week's 'LIGHT.' Professor Sellin, of Berlin, has kindly sent us the following particulars:—

Frau Rothe passed over on December 16th, after more than a year of illness and severe suffering. She died under my roof, where she had found shelter after having left the prison. She had reached the age of fifty-four years and four months.

The illness that had befallen her was cancer. I and my wife (her daughter) were glad to be able to take care of her during her illness. Ten days after entering my house, some indications showed themselves of the nature of the evil, already in a far progressed state. I knew myself (and the doctors confirmed it) that there was no help but an operation, and the guides of the patient consented. I make a point of stating this, as the rumour was spread by Spiritists in our country that the sufferings she had to undergo in prison had made her ill, which is not true, the first symptoms of the evil having appeared even before the trial.

The operation, though dangerous, was quite successful, and after four months of careful nursing the patient had sufficiently recovered to pay a visit to her younger daughter in Saxony, and to other friends. In August she returned to Berlin, already showing symptoms of a recrudescence of the disease (cancer of the œsophagus). I need not describe its progress and fatal issue, and will only add that the poor woman, though not knowing the nature of her sufferings, endured them with admirable patience.

Permit me to add some particulars respecting the medial gifts of my mother-in-law during the past year. The first signs of the return of her mediumistic power, which she seemed to have lost in prison, occurred even before her stay in Saxony, and continued in Berlin occasionally. Raps, trances, *apports* of flowers, even on her sick-bed, which she had not left for weeks, took place several times; but during the last three weeks the weakness of the patient was too great to allow her guides to use the agonised body. She quietly fell asleep in the morning hours of the 16th December.

She has died a martyr for spiritual truth; for, though condemned by the court for fifty cases of fraud, she never committed anything of the kind. She has fallen a victim to the ignorance of Spiritists (not Spiritualists), who did not know enough of the unavoidable consequences of promiscuous sittings; and at the same time of a lot of Sciolists who fancied themselves able to pose even as experts in the court. In what way the deceptive appearance of fraud had been brought about, every experienced Spiritualist will easily understand.

SÉANCES AT MIDDLESBROUGH.—MR. THOS. STANLEY, of 23, Gilkes-street, Middlesbrough, reports some successful séances at which Mr. and Mrs. Chambers, of Newcastle-on-Tyne, were present. Mr. Chambers, the medium, was tied, legs and arms, to a chair placed in the centre of the circle. A violin and tambourine were played upon, floated about the room, and afterwards deposited upon the knees of the sitters. On other occasions Mr. Chambers was tied to a chair inside a cabinet, and 'forms' appeared, several of which were recognised by some of the sitters.

TRANSITION OF MISS NELLIE GIBBS.—On the morning of December 24th, 1904, the kind angel of death came for our dear sister at the home of her brother-in-law, Mr. H. W. Coombs, of Paddington. For many years she enjoyed the sweetness of spirit-communion. Her regard for Spiritualism made her the pioneer of the movement in the Western town of Bridgwater, and, although a pain-torn invalid for a number of years, her sweet life and sisterly love have caused many to think kindly of the Spiritualism she so adorned. She enjoyed the personal regard of most of the present-day prominent workers, and more especially that of the late Mrs. Bliss-Godden. Her life was brightened from the summer-land, and the angels were to her real comrades. She longed for her release from the mortal body as a prisoner longs for freedom. Her mortal remains were laid away on Wednesday in Paddington Cemetery. The funeral services at the house and the graveside were conducted, in a very acceptable way, by Mr. G. H. Bibbings, to whom the thanks of the family are especially due for his kindly ministrations, as well as to those who have sent sympathetic messages.

'A REMARKABLE MEDIUM.'

We quote the following from the December number of 'Modern Astrology':—

We have received from an old contributor, well-known to all our readers under his pseudonym of 'Charubel,' the horoscope of one whom he describes as 'possibly the greatest and most wonderful medium on the known earth to-day.' In a private letter the writer adds one or two interesting particulars, insisting on the fact that the medium's body accompanies her on her flights into what he describes as 'the spaces,' being dematerialised in some way. He adds, 'The girl has no fear of going away. She seems to enjoy it.' We append his account substantially in his own words:—

'I will simply state but a few particulars. She is accompanied by all that may be designated as ordinary phenomena, such as the levitation of heavy weights, for instance, articles floating after her in her passage from one room to another. She herself and a heavy chair have similarly been lifted to the ceiling as many as ten times before stopping. This latter phenomenon took place in the dark, beings coming in touch with me and talking with me at the same time—not in the voice of the medium, however. I have had my own supposed [the writing is obscured here and we are not quite sure of this word.—Ed.] daughter leaning on my breast, and talking with me about the past and about her mother and sisters, all of whom were unknown to the medium.

'One night I and the medium were alone in the dark room. The medium went into trance, as usual, and I soon had no fewer than four [spirits] talking with me one after the other. Finally the guide called me to light the gas and awake the medium. I, being rather confused, could not find the matches, but the chief called out, "I will find them," and when I stretched out my hand he put the box into it.

'This medium goes away bodily—that is to say, not merely in the astral vehicle, but taking the physical garment also. Thus, often when we call her, knowing her to be (physically) in a certain room, we find that she has passed into another, the one below. She is taken away sometimes into space—vanishes from sight, that is to say*—and has thus visited every part of the habitable globe. Moreover, she can tell all when she comes back. She passes away not through any door or window but is dematerialised, and being in the fourth dimensional space there is no need of a door. We know when she departs out of her room as, generally, a signal is given; and when she returns she "falls" on the floor with a thud, and we are called to her assistance by loud raps. One day she was away for the space of two hours.

'Lately she goes into the séance room when all is quiet and sits by a small table, and the piano is played by different spirits, who give their names. We have had [name undecipherable] on three occasions and a German whose name is Wisse (the medium could not spell it clearly), Clara Novello and lately Rubinstein, with about four or five of our well-known friends. It must not be supposed that even great players can perform in this way on material keys without material fingers as well as they were able to do when in earth life—no, no; but the wonder is that they can do so at all. We are not as yet allowed to look at the keyboard as the medium does this, for in some mysterious way they get a power through her—not from her, for she cannot herself play any tune if she were to try. Something seems to pass through her, in some way.

'I have given your readers facts. But only a very few facts. Were I to write all it would make a volume. I claim the honour of having developed this medium. I have been on these lines as a student of the forces of Nature for fifty years.'

*The Editor of 'Modern Astrology' suggests as a possible explanation of this strange disappearance that the etheric waves surrounding the medium are bent in such a manner as to make her invisible, and that in reality she does not leave the room.

PRINCESS KARADJA requests us to inform her numerous friends and correspondents that she is only now recovering from the effects of a serious illness, brought on by the strain of her Colony work last summer, and that she has returned to Bovigny for a prolonged rest. Her friends will, therefore, understand why she has not been able to keep up her correspondence. For six weeks she was entirely prostrated by inflammation of the brain, and was very near passing over. She is now fairly well, but her guides have ordered her complete rest for several months. We heartily wish that this devoted worker in many countries may soon regain her full health and strength.

SPIRITUALIST OR THEOSOPHIST?

There is a curious article in the 'Theosophical Review' for December, which may cause some Spiritualists to smile. It is entitled 'Astral Illusions,' and the writer, Mr. Arthur A. Wells, takes Mr. Leadbeater to task for having, as a former Spiritualist, 'unconsciously stretched the new Theosophy even too far towards his older faith.'

I believe that one great point at issue between Spiritualists and Theosophists is with regard to the power of the soul to progress actively during the state in which it finds itself on leaving the body. For the purposes of this comparison we must take the theosophical term 'making Karma' to represent the result of the soul's activities, and the question at issue is whether Karma can be made in the 'astral plane,' that is, practically speaking, whether we can act for good or ill in the spirit world. The two views are thus placed side by side by the author of the article:—

'Shortly, omitting details here unnecessary, the ancient doctrine, hinted at in the older mystic teachings, given more fully in the Master's statements, is, that after death the Man's business in Kāma Loka is as quickly as possible to disentangle himself from the Kāma-Manas, which has to be left behind as an astral corpse. That, this finally completed, he proceeds to Devachan to enjoy the fruits of his labours, his karmic reward. That during his life on the higher planes he has no business with the earth at all, nor with karma; his occupation being by study of his past experience to evolve the powers needed for doing still better in his next earth-life. It is indeed allowed that if his attention be unluckily drawn back to earth, he may add to his karma good and bad (oftener bad) whilst on the astral plane; but this is regarded as a misfortune and a serious hindrance to his progress, which, in that life, does not lie in "making karma" at all.

'In "The Other Side of Death" Mr. Leadbeater sweeps this whole system aside and replaces it with a logical conclusion that "since on the astral plane we are one step nearer to reality" we must be able to make more and better karma there than in the physical body, and that this (chiefly by work in the astral body on the physical plane) is our appointed means of advance. . . . The disembodied soul of Mr. Leadbeater's conception not only is not the soul of H.P.B.'s conception, but is completely the "dear departed angel" of our spiritualistic friends—a great advance for them, but for us a falling back.'

Well, if Mr. Leadbeater is thus disowned by Theosophists, we will try to make room for him in the Spiritualist ranks, for his doctrine certainly comes immeasurably nearer to what we are told as to the after-death state by those who are in it, than the theorising of some whose chief aim seems to be to prevent their followers from taking advantage of any opportunity for obtaining such direct testimony. Life in the spirit world has been described as a gradual growing into new conditions by the development of the powers of comprehension. Experience carries people out of narrower conditions into broader ones.

SOPHRON.

SPIRIT-PRESENCE PUBLICLY RECOGNISED.

While warfare is horrible, and all enlightened people deplore the frightful slaughter which has been going on in the Far East, one cannot but admire the spirit displayed by the Japanese, and feel that in some respects they have set the rest of the world a fine example. Especially is this true in the manly tribute paid by Admiral Togo to the spirits of his departed sailors at the funeral service held in their memory. The Admiral said:—

'As I stand before your spirits I can hardly express my feelings. Your personality is fresh in my memory. Your corporeal existence has ceased, but your passing from the world has been in the gallant discharge of your duty by virtue of which the enemy's fleet on this side of the world has been completely disabled.

'Our combined fleet retains the undisputed command of the seas. I trust that this will bring peace and rest to your spirits. It is my agreeable duty to report our successes to the spirits of those who sacrificed their earthly existence for the attainment of so great a result.'

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

SATURDAY, JANUARY 7th, 1905.

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

IS DOUBT SINFUL?

In our late discussion of 'Artificial Sins' we referred to the supposed sin of 'unbelief,' which we called 'a deadly superstition indeed': but what of the sin of doubt? That should logically be a deadlier superstition still, inasmuch as it falls short of unbelief, and is therefore less sinful, if sin there be in either case. Doubt, when the result of the use of reason, and of the judgment of conscience, so far from being sinful, can only be regarded as praiseworthy, even though the doubter be, after all, in error; and it is a degrading belief that God will punish any honest man for doubting what reason could not approve, and what conscience could not justify: and, if reason and conscience erred, common respect for God would seem to suggest that the error would call out His compassion, and not arouse His wrath.

Doubt, again, is often a matter of temperament. Some natures are sluggish and chill: the imagination is slow in its movements, and the will lags behind the imagination; hopefulness is weak and the critical faculty is strong: and the result is—doubt. Here again it is utterly preposterous to say that any Being or Power worth calling 'God' will regard such doubt as sinful, and punish the unfortunate victim of it. One might just as well say that nervousness is sinful or that a toothache is wicked, and that, in addition to the distress of each, God will punish us for both.

But did not Paul say, 'He that doubteth is damned'? No: he did not. That is what the old 'Authorised' Version made him say, but the Revised Version has at last done poor Paul justice, by making him say 'condemned.' But even that does not set Paul in the right light unless we look carefully at what goes before and follows after these formidable words. The whole chapter in which they occur (Romans xiv.) is extremely interesting. Paul is discussing a rather subtle case of conscience: really a matter of no vital importance, and which he takes up only for the sake of certain weak brethren. Receive these weak brethren, he says, but do not worry them with doubtful disputations. One is a free fooder, and will eat anything; another is a vegetarian. What does it matter? asks the sensible apostle. Why judge one another? The important point is—not to put a stumbling block in our brother's way. 'I know,' says Paul, 'and am persuaded

by the Lord Jesus, that there is nothing unclean in itself: but opinion or conscience may make anything to be unclean to him who regards it as unclean': and the point is that a thing may be innocent to one man and wrong to another man, because of opinion: and what Paul says is that if anyone thinks eating this or that is wrong it is wrong to him, and he is condemned if he eats, against his opinion and his conscience. So that formidable 'He that doubteth is damned' dwindles down to a half-kindly, half-contemptuous verdict that if you think it wrong to eat meat, it is wrong for you, and you ought not to eat it, because you would violate your conscience and stand condemned if you did.

A similar case occurs in another Epistle (1 Corinthians x.): and here again it is a question of eating meat, but with graver reasons for abstaining, for here it is a question of eating meat that had first been offered in sacrifice to idols. Here, as before, Paul is splendidly neutral and rational. If you are asked to dinner, and you go, don't ask questions, he says. Eat what is set before you, if you like it. But if some over-scrupulous fellow-guest says, 'This meat has been offered in sacrifice to idols,' abstain from it, out of respect for *his* conscience. That is a wonderful refinement of charity; and a very subtle case of conscience. Paul justifies a man in regarding ceremonial matters as indifferent, and yet counsels us to bear the burden of another's conscience, and even suggests that we may be condemned at second-hand if we wound the conscience of that other, by slighting his doubts.

It comes to this, then, that the condemnation is purely internal. It has nothing to do with the judgment of God or future punishment. It is simply a question of self deterioration or of self clearing. Paul's verdict is precisely the reverse of the conventional reading and interpretation of this saying, 'He that doubteth is condemned.' Tens of thousands of sermons have probably been preached on this 'text,' and tens of thousands of times has Paul been misquoted and outraged. What Paul did was to justify doubt, and bid us be true to it. He condemned, not the doubt, but the violation of it. The whole sentence is, 'He that doubteth is condemned if he eat.' The doubt, then, ought to be respected: it is sacred even though it be erroneous or over scrupulous.

This brings us legitimately round to the contention with which we started, that doubt ought to be respected, and that the neglect of it and not the existence of it may be wrong: and the saying of Paul, which was flung at us to condemn doubt, becomes a specially useful justification of it. For this, the Spiritualist ought to be abundantly grateful, because, sooner or later, his Spiritualism is bound to make him doubt many of the old teachings and forms of the generally accepted religious organisations. One of his most precious possessions will be the conviction that doubt may be the very reverse of sin.

'THE REFORMER'S YEAR BOOK' (formerly the 'Labour Annual') is a small but indispensable *vade-mecum* for the student of social reforms. Published at a shilling by the 'Echo,' it consists of 272 pages filled with information regarding reform movements of every description. It is therefore very much more than a guide to labour organisations, although labour questions, with portraits of leaders, in and out of Parliament, naturally occupy much of its space. Articles are devoted to various fields of women's work, co-operation, reform in many lands, garden cities, agricultural and housing questions, the unemployed, settlements, and social reform organisations. There is a directory of societies of many kinds (in which figure the L.S.A. and the S.P.R., the latter sandwiched between the Positivists and the Rationalists), a list of reform periodicals and books of the year, also the postal addresses of a large number of political and social reformers.

THE SPIRITUALISM OF DANTE.

We saw recently, in a November monthly, an article on Dante in which the writer, after stating that there never was a time in which desire knocked more urgently at the doors of the invisible for enlightenment concerning the future life, proceeds to point out the inadequacy of the mediæval eschatology, as it is set forth in the 'Divine Comedy.' The task seems rather superfluous; probably no thoughtful person would now accept the mediæval doctrines relating to the future state in all their crude severity. The ordinary reader is not likely to miss the blemishes which Dante's acceptance of these doctrines necessarily introduced into that mighty drama of Heaven and Hell. What they are more likely to miss, if they are too intent upon detecting and exposing doctrinal errors, is the recognition of the marvellous insight of the poet into the principles which govern the life of spirits, principles which we believe are eternal, and co-extensive with spiritual existence in all spheres, and the discovery of which will give us better knowledge of the conditions of life in the unseen than circumstantial details can do. For we do not necessarily reach a knowledge of the essential life of our friends by being informed that they have been occupied in this way or in that way; rather we learn to know of their life by understanding the principles which govern it, and which, therefore, govern their actions, whatever those actions may be.

Dante's discernment of those principles is, indeed, wonderful. One can only suppose that he learned through the profound experiences of his own spirit. Hell and purgatory were made known to him in the inner region of his being; and there, too, he caught glimpses of Paradise. Therefore the crude scheme of the schoolmen ceased to be to him merely a system of doctrine, which he dutifully accepted as a son of the Church, but it became an allegory expressive of spiritual states, the reality of which he had spiritually verified. The literalist may point out easily the glaring defects of the 'Divine Comedy' as a system of doctrine, but the Spiritualist will prefer to sit at the feet of this spirit-taught man, and to try to understand the message he felt himself charged to deliver.

It is impossible to do more than briefly indicate a very few of the points in which the teaching of Dante and the teachings of Spiritualism correspond. Perhaps one of the first points of agreement that is likely to strike any Spiritualist who reads the 'Divine Comedy,' is the way in which Dante depicts the discarnate souls as living and acting in groups. This conception may be found throughout the drama; but it is particularly vividly described in Canto III., 58-94, of his 'Purgatory.' The throng of souls there described move in a band so closely united that he likens them to a flock of sheep. If the front rank halted, 'all the others that came after, knowing not why, did the like.' Students of Dante know well how purposeful are all his details. By this vivid description he evidently suggests the blended lives and actions of discarnate spirits, bound together by similarities and affinities, with an intimacy closer and stronger than any associations we find on earth. In Mrs. Underwood's interesting and valuable record of her remarkable spirit writings we find the following, given by some of her spirit friends: 'Spirit life is life of the individual brought into harmony with those of the same sympathies.' Anyone who has experience in spirit messages knows how this idea of bands and groups of souls united by moral, intellectual, and spiritual affinities, pervades these communications.

Again the purgatorial discipline assigned in the 'Divine Comedy' to the avaricious and the prodigal is very significant. Both alike are compelled to turn their backs

towards Heaven. Those who have centred their thoughts on things of sense, whether as misers or as spendthrifts, have alike rendered themselves unfit to discern the things of the spirit.

How entirely do the messages from beyond endorse this verdict! which is also suggested by Browning in his 'Easterday':—

'Thou art shut
Out of the Heaven of Spirit; glut
Thy sense upon the world: 'tis thine
For ever—take it.'

The capacity for looking at any other world than that of earth, for delighting in any other interests than those of sense, may be so atrophied as to be inoperative in the future state. And although Browning's 'for ever' is wholly inapplicable to souls who 'for their exit are purifying themselves,' yet until this dormant capacity has been renewed through the discipline of privation, their gaze is perforce rivetted to earth, and may not rejoice in the glad light of Heaven. As soon as the instinctive desire to rise is felt within, the soul recovers her right posture and passes out of the circle of purgation into a higher condition.

The poet's description of the spirit bodies of the souls in purgatory reminds us of the results of modern experiment. He describes how the 'circumambient air' becomes impregnated with the influence of some spirit and thus takes form and becomes its organ of communication. Colonel de Rochas has recorded how zones of circumambient air round a sensitive have become susceptible, so that any action performed within these zones, such as pricking the water in a glass with a pin, has been felt by the sensitive whose sensibility is thus exteriorised. These zones were visible to a clairvoyant present when the experiment was performed.

Telepathy also is recognised in the 'Divine Comedy,' as the mode by which spirits communicate. In Canto IX. of the 'Paradiso' we read that Dante requests Beatrice to 'give proof that I can cast reflection upon thee of what I think.' And again, in Canto XXIX. Beatrice claims to have seen his thought, 'where every *where* and every *when* is focussed.' Mrs. Underwood's communicators state that this is the mode by which spirits converse. 'Spirit language does not correspond with your vague ideas. . . Spirit language means only thought.'

Furthermore we find that Dante divined in some degree the clue to the perplexing problem of spiritual locality and spacial distance. We can only briefly refer to his idea that angelic beings are present *effectually* wherever they are capable of functioning, although not *locally present* in the ordinary sense of the words; also to the passage in the 'Paradiso' where he intimates that, in the highest spiritual state, there is no 'near and far.'

Dante's spirit was free, and no man-made system could bind it, or any soul, whose desire is continually ascending in the aspiration,

'Give me the wings of grace to speed my flight,
Mine eyes are ever turned to greet thy light.'

'THE WORLD'S RELIGION SERIES.'—We have received the first two numbers of a series of six little books by William Loftus Hare, published by C. W. Daniel, of Amen Corner, E.C. These are entitled 'Religion' and 'Hindoo Religion,' and are to be followed by others on 'Greek Religion,' 'Babylonian and Zoroastrian Religions,' 'The Religion of the Jews,' and 'Christianity.' Although small in size, and published at sixpence each, the two we have seen are rich in matter, and closely packed with brief but clear elucidations of the concepts underlying religion in general, and the particular form under consideration. The object of the series will be to show 'how the different concrete systems of religion diverge from or blend with (as the case may be) universal religion taken as a whole.' Religion, in fact, is treated as Man's gradually accumulating concepts of Realities through experience, leading finally to 'a conscious union with the Divine Life,' when 'faith is lost in sight.'

MR. A. V. PETERS IN PARIS.

The excellent medium, Mr. A. V. Peters, has been doing some very good work in Paris. My husband and myself were fortunate enough to assist at a series of séances, during which many striking tests were given, and which brought conviction and comfort to many a sore heart.

Among the many excellent clairvoyant descriptions that were given, we think that one, at least, ought to be published in full, and I therefore send you the following account of phenomena occurring at Mr. Peters' last sitting in Paris, which was held at the home of Mme. Noeggerath, 22, Rue Milton:—

A lady present handed a pocket-book to the medium, and he was immediately impressed with a sense of the presence of a spirit, who was at once recognised by the lady as her husband, though no physical description was given. Strangely enough, the medium did not see the spirit, but felt his influence so strongly as to be in some way controlled by him; though conscious, he felt obliged to make the movements the spirit impressed on him. The spirit, he said, used to carry a pocket-book in his right-hand side pocket. He was a business man—had something to do with a factory or with furniture. Very methodical, but very quick. Very busy, acted rapidly. When he looked for something in his pocket-book, he ran hurriedly through the papers. When he had to reflect over something during business, he would stand still a minute, upright, putting his two hands on his forehead; then, rapidly making up his mind, he would give his orders—this should be done, that should be done, &c. The medium made the movements, and the lady exclaimed, 'Oh, yes, that is he! Whatever he did, he would do well.'

He was very artistic, continued the medium. He would do like this—and the medium lifted up the curtains, draping them, saying, 'No, that will not do!' Then, arranging them differently, 'Ah, that is right.' Was very clever with his hands—and he had fine hands, and used to be a little proud of them. He would not allow them to be the least stained; as soon as he saw a little spot on any of his fingers, he went to wash them. 'Oh, yes,' exclaimed the lady, 'he was continually washing his hands!' 'He had a piece of pumice stone on his dressing-table,' continued the medium, 'and he would always carefully clean his nails before going to work.'

He was very fond of a certain ring, though he only wore it when he was away from business; during working hours he used to put it into a little pocket in the right-hand side of his coat. There was also a cravat pin he specially cared for; but he did not wear that either always. He had three other pins. He was very difficult with his cravats; he had a good many, and when he put them away he always carefully arranged them. Once he had cut his left forefinger. The lady would certainly remember that. (And she did.) Another time, when coming home one winter's night, he had fallen and hurt his left leg on the tibia. He also had a scar on the head. When he was at home he liked to turn up his trousers (the medium showed how), and then, leaning back in a chair, he would stretch out his legs and even put his feet on some other chair.

One of his workmen was described (the one he preferred, a tall dark man, stooping a little) who was still living.

'That must be Victor,' said the lady.

Then the medium heard the name 'Georges.'

The lady: 'Georges is our youngest son, his favourite.'

'Jean' was heard afterwards.

The lady: 'That is one of his own names.'

The medium looked through the pocket-book: 'I cannot find it,' said he. And he explained that the spirit had been in the habit of carrying always a 50-franc note in his pocket-book in case he should need it.

'Oh,' said the lady, 'it has been lying there for three years. I just took it out before coming to the séance.'

The spirit then told her to give this 50-franc note from him to a certain poor man, a man who was in great need; she knew who it was and she must find him.

Yes, she knew who he meant; it was an old friend of his, but she had not seen him for a long time, and she thought he was dead. If he was still living, he was indeed likely to be very poor. She would certainly try to find him.

The spirit also gave another message. He told his wife that she had been quite right in doing what she had done, with regard to some business matter. She understood and was pleased.

Other tests were given. He had suffered in his head and chest before dying, and he felt very thirsty. ('Pulmonary congestion caused his death,' said the lady.) His hands had become so thin that his rings would not keep on his fingers. After his death they had crossed his hands on his chest, and the day before the burial, the last evening, his wife, being alone, had put some flowers on his chest, between his hands. She alone knew this.

He had not believed in the after-life, and at first, after his death, he had been very surprised to find himself still living. He was happy now.

The lady, whose name, we have now been told, is Mme. A. Hart, affirmed that every one of these details was absolutely correct. During the whole manifestation she was deeply moved, and did not cease exclaiming, 'Yes, yes, that is exact! That is just he!' &c. She afterwards told Mme. Noeggerath that not only was everything that was said quite correct, but she had been greatly struck by all the movements of the medium, even some that he did not explain and of which he probably was unconscious. Everything meant something to her. Her husband had had an upholsterers' factory (*manufacture d'étoffes d'ameublement*).

Several other excellent descriptions and many striking tests were given during this successful séance to other sitters, especially to a young man, M. Hapet. His late father was physically and morally described with marvellous accuracy. Among many other interesting details the spirit made the medium caress the young man in his own particular way, and told him to persevere, in spite of failures, with something he had undertaken; he would succeed at last. M. Hapet, greatly moved, knew what this meant, and assured us that this particular caress on the back of his hand was so characteristic of his father that he felt as if he had really been caressed by him.

The medium also said that his father, when he was near him or others he loved, used to touch them continually: he could not help doing so.

'Yes, yes,' exclaimed M. Hapet, 'it was quite a mania with him!'

This spirit was accompanied by two others: a man whose name was 'Charles.'

'That is my father's brother,' said M. Hapet.

'And a lady with fair hair and light eyes, and who seems to be about eighty years old.'

'That must be his mother; she died at seventy-eight.'

At last the medium saw the name 'Louis' across M. Hapet's chest.

'That is my name.'

And now I must add that, with the exception of my husband and myself, Mr. Peters did not know beforehand who would be at the séance; he had never seen nor heard of Mme. Hart and M. Hapet before, nor had we; and even Mme. Noeggerath scarcely knew the former, as this lady had been sent to her quite recently by some other Spiritualist.

ELLEN S. LETORT.

23, Rue du Bac, Paris.

I certify that the above account is exact.

CHARLES LETORT.

December 17th, 1904.

23, Rue du Bac, Paris.

PUTNEY.—A Member of the London Spiritualist Alliance, residing in Putney, is endeavouring to form a private developing circle, and would be glad to hear from other Members or Associates living in the locality who would care to join. Letters should be addressed to 'K. S.,' Office of 'LIGHT,' 110, St. Martin's-lane, W.C.

'TALKS WITH A SPIRIT CONTROL.'

The Council of the London Spiritualist Alliance decided, at its last meeting, that in addition to the free classes for psychical culture, so ably conducted by Mr. Frederic Thurstan, Members and Associates should have the privilege of attending, without payment, the séances held by Mrs. M. H. Wallis for conversation with her spirit control.

This decision will doubtless be highly appreciated by those who have already had the opportunity of attending these interesting meetings, as well as by many who have not yet done so. The reports which have from time to time been published in 'LIGHT,' though necessarily brief, will have given those not present a good general idea of the subjects discussed, and of the instructive way in which they are always treated by Mrs. Wallis' control, imparting to these séances a high educational value.

We hope that many of our friends who have not yet done so, will avail themselves of this opportunity—usually remarkably convincing—of direct converse with an intelligent, large-hearted, sympathetic inhabitant of the spirit world, who speaks from experience, and limits himself to the assertion of what he knows to be fact; while those who have already made acquaintance with him will look forward to meeting him again as a personal friend, endeared to them by his inexhaustible patience and unflagging good humour.

These gatherings will in future be held on Friday afternoons, commencing on the 13th inst., at 3 p.m. prompt. Visitors should come prepared with written questions of general interest upon the many aspects of Spiritualism in relation to mediumship and life here and hereafter. Members and Associates may introduce non-members on payment of one shilling each.

TRANSITION OF MR. RICHARD FITTON.

On Friday, December 23rd, 1904, Mr. Richard Fitton, who was in his seventy-seventh year, passed to spirit life, from his home at 44, Walnut-street, Hightown, Manchester, after a trying illness, the immediate cause of his decease being heart weakness caused by the strain of coughing. Mr. Fitton was one of the first and also one of the most earnest and faithful Spiritualists in Manchester, and during his forty years of devoted service to the cause he ever exerted his influence on the side of educational and religious Spiritualism. He was one of the founders of the 'Two Worlds,' and a director of the publishing company of that name from the first, and attended the board meeting on November 8th last. He took an active interest in all progressive and humanitarian movements: was a trustee of the Cheetham Hill Wesleyan day and Sunday schools for many years, and was one of the founders of the Cheetham Hill Co-operative Society. For an unbroken term of forty years he served the firm of Gottschalk and Co., and retired, through failing health, with honour. Several of the Manchester newspapers made kindly and appreciative references to him, and to the funeral service, which was ably conducted by Mr. W. Phillips, Editor of the 'Two Worlds,' at the Cheetham Hill Wesleyan Cemetery, in presence of many sympathetic friends. There were a number of wreaths, including one from his co-directors of the 'Two Worlds'; and many letters of condolence were also received by Mrs. and Miss Fitton. Earth is the poorer for his passing, but the spirit world is enriched by his entrance there. A memorial service was held on Sunday last at the Manchester Central Society, which was attended by many of Mr. Fitton's old friends, who very much appreciated the address given by Mr. W. Phillips, the resident speaker for that society.

'HORLICK'S MAGAZINE,' for December is as readable as usual, with its attractive blend of mystic meaning and literary mode of presentation. Mr. A. E. Waite gives a study of the Grail story, 'The Conte del Graal,' which he traces to its various legendary and mystic sources, and connects with the search for a 'Lost Word' which runs through many of the ancient transcendental systems, and with the mystic teaching of which the old books of chivalry formed a part. Mr. David Gow contributes a pretty 'December Idyll,' and another poem is 'Rose and Robin,' by Richard Belsize. 'Janet's Journal in Two Hemispheres' is an amusing sketch of 'clerical ambidexterity,' by Dr. Maurice Davies; and the solid article of the month is 'The Transformations of the Brotherhood,' by 'An Old Student,' who follows out the blending process between the Hermetists, the Rosicrucians, and the Masonic Orders, with an allusion to the Martinists and other branches of 'mystic methodical philosophy.'

EXORCISM AND HYPNOTISM.

An article by C. Boismorand, in the 'Revue du Monde Invisible' for December, places some of the means taken by priests for the exorcism of 'demons' in a rather interesting light. The object of the article is to show that it is not by hypnotism or suggestion that the cure is effected, because the subject does not become more and more amenable to the will of the exorciser. But the nature of the possible similarity to hypnotism is perhaps imperfectly grasped; the influence exerted by the exorciser is not that of a hypnotist on his subject (as the author shows), but should be compared rather with the contest between the will of the operator and that of another hypnotist who has already established his ascendancy. If it were absolutely true that a subject only obeys the one who has had him under control, then there would be (humanly) no hope for the obsessed, because the malign spirit-hypnotist would be able to resist the will of the exorcist.

From the article referred to we gather that the ritual for exorcism is far from being disused in the Roman Church, and that it has the effect of throwing the patient into a trance, during which the obsessing spirit is in full control and speaks and acts through the organism of the patient. Sometimes it is in this way that the nature of the obsession is first discovered. A young woman who had suffered from a baffling 'nervous' trouble was taken by her mother to the priest, who suspected a case of obsession and, without stating what he was about to do, began some Latin prayers used in exorcism. He was soon addressed, apparently by the girl, who asked him what he wanted and what he was doing. He found that she had completely lost consciousness, and that it was the obsessing spirit that spoke. In another case the reading of the prayers was punctuated by questions, insults, and defiant remarks from the obsessing entity, who presently proceeded to action, tore up vestments and books, and scattered the beads of a rosary. The idea involved in the process seems to be that of bringing the evil control and the exorcist face to face, and then it is a contest of will, in which the strongest prevails, while the patient is the helpless object of the strife.

A TRIBUTE TO DR. HELEN DENSMORE.

I wish to say just a word concerning a very gifted and noble woman numbered among my valued friends for many years. I was not surprised or startled to read the recent announcement of the transition of Dr. Helen Densmore, as I had received the most persistent intimation of her approaching change several days before it actually occurred. I knew this brilliant woman a number of years, and have often conversed earnestly with her in New York, in England, and in California on the topics nearest to her heart. It was therefore not very strange that she should knowingly or unwittingly convey to me those tidings of her condition, or, if she did not individually reach me telepathically, a spirit friend near to both of us certainly did. Now that she has passed on, her interest in spiritual philosophy is, if possible, intensified, and she is still ardently devoted to the cause of Florence Maybrick. It is her express wish that all her friends should do their utmost to circulate Mrs. Maybrick's book, which is a faithful record of her sad and thrilling experiences. Though English justice is proverbial, it certainly grievously miscarried in the case of this entirely innocent and greatly wronged American woman.

Several years ago, I had a clairvoyant vision of Mrs. Maybrick's release from prison, and her immediate reception by Drs. Emmet and Helen Densmore, both of whom acted with celestial graciousness to this good woman who deserves the very best that faithful friends can bestow upon her. Let no one waste eulogies on Mrs. Densmore, whose kindly deeds have been beyond number and above praise, and whose contributions to ennobling literature rank her as one of the leading women of her times.

By purchasing, at this holiday time, Mrs. Maybrick's story, a tribute will be paid to our arisen friend such as her philanthropic spirit will most delight in.

As one who knew Dr. Helen Densmore well enough to feel it a high privilege to help to carry out her benevolent desires, and moreover as one who has never doubted Mrs. Maybrick's innocence, I wish to add my title of testimony and throw in my quota of influence to show in a practical and worthy manner how we can honour at the time of her transition, a noble woman, by rendering heartfelt sympathy to her much tried friend. We all love and honour Dr. Emmet Densmore, and he knows his beloved wife is his companion still.

W. J. COLVILLE.

'SUPERSTITIONS.'

To a paper on 'Superstitious Practices among the Southern Slavs,' dealing with the 'Strava,' a kind of 'evil eye,' and its counter-charms, the editor of 'Die Uebersinnliche Welt' appends the following note:—

'The word "superstition" has at all times been greatly misused. Whenever a doctrine, a rite, a religion, or a creed, did not fit into the system, it was straightway spoken of as "superstition" and condemned as such. Science has also been prone to run in the beaten track. Whenever any phenomenon arose which could not be investigated by the approved method, its acceptance as fact was denounced as superstition. Mesmer, Gassner, and Hansen were "charlatans," who speculated on the "superstition" of the simple. The history of civilisation teems with "superstitious" beliefs and usages. Miracles, the idea of a universal creative Intelligence, and finally to-day the view of the spiritual and personal appearance of Christ, have all been called "superstition"! But now the hated science of Occultism has undertaken, for purposes of research, to enter the territory marked off by the notice-board "Superstition." On that ground Occultists may make discoveries of value, and bring to light forces which again may lead to further advances in knowledge. A good part of the phenomena decrised as "superstitions" may be shown to be facts, and restored to their place among realities. The Occultist will, therefore, have to be very cautious in dealing with the word "superstition," and take pains to extract the kernel of truth from the stories of phenomena, customs, and usages which have been branded with this designation. He will also take care not to dismiss actual facts as mere "superstitions" on account of external peculiarities, or the unpleasant nature of the subject.'

GOOD PROOFS OF IDENTITY.

The 'Revue Spirite' for December gives the sequel to a case previously reported, in which a deceased priest, named 'L. B.,' had given (by raps on the wall) sufficiently 'precise details about himself to enable his identity to be established from the public registers. The same spirit has now given further proofs of identity; his portrait was automatically sketched by a drawing medium, and at the same time a clairvoyante saw his form and recognised it as the subject of the sketch.

To complete the chain of identity it was necessary to prove that the portrait and the form seen were really those of the Abbé L. B., who was entirely unknown, during life, to the medium and members of the circle. This was presently accomplished through a recent acquaintance to whom the lady of the house mentioned the circumstances; and on the photograph of the priest being obtained, it was found that it undoubtedly represented the person seen and sketched, but at an earlier period of life, having probably been taken when he left the seminary. Here, then, we have the same person described by three forms of mediumship—raps, automatic sketching, and clairvoyance.

MR. J. J. MORSE.—The ss. *Winifredian*, by which Mr., Mrs., and Miss Morse travelled to Boston, arrived safely at that port on December 26th last.

'MIND' (New York) for December is a good number of a thought-compelling magazine. Besides seasonable articles, there is a study of the results of the World's Fair at St. Louis, by W. J. Colville, entitled 'Individual Liberty and Spiritual Co-operation'; an article on 'The Human Race as an Organism,' by Rev. L. C. Baker, showing how the infusion of this idea into Christian teaching would 'immensely widen the field of its endeavour.' The principle of unity of interest between the dead and the living ought to be recognised as 'a fundamental principle of Christianity which must be restored to its proper place before it can win its way to the conquest of the world, or continue to hold sway even over the regions already won.' The editors, Charles Brodie Patterson and John Milton Scott, have encouraging articles, 'To Each His Own' and 'Idealising the Actual.' The first tells us that 'Patience and an all-encompassing love are the staff and scrip we need for life's journey. None can defraud nor malign us nor injure us.' The other tells us to 'look not upon but into the things that are,' and beneath the commonplace we shall find the Beautiful, if only we have beauty within ourselves.

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.

'The Art of being Kind.'

SIR,—I have been so much impressed with the words of a New Year's card I have received that I would like to see them published in some more permanent form, and as I know of no more suitable or appreciative organ, I trust you will find a place for them in the pages of 'LIGHT.'

The following are the words referred to:—

'Many gods,
Many creeds,
Many paths
That wind and wind;
While just the art of being kind,
Is all this sad world needs.'

Newcastle-on-Tyne.

JNO. MOULD.

Dr. Wallace's Address on 'Jesus of Nazareth.'

SIR,—I have read your report of Dr. Wallace's address on 'Jesus of Nazareth and Modern Scientific Investigation'—stated to be from 'the spiritualistic standpoint.' I am sorry that Dr. Wallace was not, before delivering his address, acquainted with the teaching of that most wonderful book 'The Perfect Way,' written by the late Dr. Anna Kingsford and Edward Maitland, for I am bound to assume that, had he been so, he could not have treated his subject as he did. In 1890, Edward Maitland, in a letter published in your paper, wrote as follows:—

'I rarely see any question raised which, for those who are spiritually intelligent, has not been adequately treated in "The Perfect Way" ' (p. 494).

And in a subsequent letter he wrote:—

'That I specified "The Perfect Way" as a book especially valuable for the genuine student of things spiritual was because . . . it represents the actual experiences, perceptions and recollections of its own writers, concerning orders of beings and spheres of activity, at once including and transcending those familiar to Spiritualists' (p. 507).

'The Perfect Way' is all that its writers claimed for it.

Those who understand 'The Perfect Way' deny that Dr. Wallace's standpoint represents 'the spiritualistic standpoint,' and I need only refer to his definition of 'Inspiration,' and to his failure to understand the meaning of certain theological terms as applied to Jesus (p. 596), and the 'virgin birth' or 'immaculate conception' of Jesus (p. 607), in support of this. The fact is, there is an interpretation that can be put upon the Bible narrative of the life of Jesus—an interpretation that the Bible itself demands—that Dr. Wallace is either unacquainted with or has ignored, and this is that interpretation which, being *mystical and interior*, is alone truly spiritual.

While not denying an historical element in the Gospels, 'The Perfect Way' teaches that persons, places, times, and events are introduced to teach and denote principles, processes, and states that are purely spiritual. The Gospel mysteries are not fathomed by phenomenal Spiritualism. The same may be said of the dogmas of the Catholic Church. It is true that the Church through its materialisation of things spiritual does not now understand the Bible nor its own dogmas any more than do agnostics and avowed materialists, but there is still left 'a remnant in Israel.' The following portion of an illumination received by the late Dr. Anna Kingsford, and published in 'The Life of Anna Kingsford' (Vol. I., p. 203), will explain more fully what I mean:—

'The Church knows not the source of its dogmas. We marvel also at the blindness of the hearers, who indeed hear, but who have not eyes to see. We speak in vain—ye discern not spiritual things. Ye are so materialised that ye perceive only the material. The Spirit comes and goes; ye hear the sound of its voice, but ye cannot tell whither it goeth nor whence it cometh. All that is true is spiritual. No dogma of the Church is true that seems to bear a physical meaning. For matter shall cease, and all that is of it, but the Word of the Lord shall remain for ever. And how shall it remain except it be purely spiritual; since, when matter ceases, it would then be no longer comprehensible? I tell you again, and of a truth—no dogma is real that is not spiritual. If it be true, and yet seem to you to have a material signification, know that you have not solved it. It is a mystery; seek its interpretation. That which is true is for Spirit alone.'

Canon Gore, referred to by Dr. Wallace, is a good case in point; but the writers of 'The Perfect Way' knew things that are not known either by Dr. Wallace or by such priests of

religion as Canon Gore, and it is for this reason that I have written to again draw the attention of the readers of your paper to a book which satisfactorily explains the very difficulties that have been found or suggested by Dr. Wallace, and many other difficulties that are continually being raised by those whose letters appear from time to time in your paper. 'The Perfect Way' does give a satisfactory explanation 'from the spiritual standpoint'—and the only satisfactory explanation that I know—of the intent and meaning of the Bible and of the dogmas of the Catholic Church. It should be in the hands of every student of the mysteries.

SAMUEL HOPGOOD HART.

SIR,—May an interested reader of Dr. A. Wallace's recent lecture on 'Jesus of Nazareth' ask a few questions about it? (1) Dr. Wallace cites, with apparent approval, a dictum of Harnack to the effect that the author of John's Gospel 'himself drew up the discourses' it attributes to Jesus. Is this certain, or even very likely, considering that, as the lecturer admits, inspirational speaking and writing are facts, and that Jesus, according to John, promised that, after his departure, the Comforter would bring to the Apostles' recollection all the words he had addressed to them? Why, therefore, should not John have written these discourses under control? (2) As regards Dr. Wallace's depreciation of the Fourth Gospel, as compared with the Synoptics, is he aware that Matthew Arnold, a critic, if any, remarkable surely for literary sagacity, took exactly the opposite view, arguing it in detail through a long course of articles? Then, coming to Part II. of the lecture, (3) Is it certain that Jesus has not metaphorically realised the prophecy—or that he will not do so some day—that he should sit on David's throne? Is there not a 'true' Israel as well as a literal one,—viz.: the whole body of true Christians; and does not Jesus reign over their hearts? (4) When, in conversing with the woman of Samaria, Jesus said to her: 'Go, call your husband,' &c., is it not natural to suppose, not that his recognitive power was in fault, but that he was drawing out the woman's confidence? Considering that in her opinion he showed he knew 'all' the facts of her life, is not the explanation here suggested the more reasonable one? (5) Then as to the promise that the twelve Apostles should sit on the Bench as Judges of Israel, are we quite sure that that promise has not been—or at any rate that it will not some day be—fulfilled in the spirit world? (6) I feel sure that I have noticed, and could refer the lecturer to, an account of literal walking on the water by a modern medium in a 'LIGHT' of some years ago. (7) As to the possibility of 'mountains' being moved through 'faith,' was not the speaker referring to the overcoming of difficulties—to such victories as are attributed to 'faith' in Hebrew xi.? As Matthew Arnold insisted in his comments on the method adopted by Bauer in dealing with John, we must remember that language is 'fluid,' and must refrain from applying to Eastern writings the 'vigour and rigour' that Western logic applies to scientific statements. (8) Then, in regard to the 'Transfiguration,' do we not get a likelier notion of that séance, and one fitting the record better, if, instead of regarding the three principal figures as appearing in 'materialised' bodies, we regard them as wearing only their dazzling spiritual bodies, visible, however, to the three clairvoyant observers?

Sutton Coldfield.

E. D. GIRDLESTONE.

'The Life and Discourses of Jesus.'

SIR,—Mention has been made in your columns of alleged discrepancies between my book, 'The Life and Discourses of Jesus,' and the interesting work entitled, 'The Gospel of the Holy Twelve.' May I be permitted to make a remark or two in explanation of what are supposed to be discrepancies? It seemed to me a very curious coincidence that, at one and the same time, two books should be issued of so similar a nature, both described by their authors as having been inspirationally transcribed, and both authors asserting that their contents were derived from Tibetan sources. It would appear to many persons as if these two writers were working in collusion; but, as a matter of fact, my 'Life and Discourses of Jesus' was first written in 1902, in the city of Palermo, Sicily, and at a time when I had never so much as heard of the esteemed author of the 'Gospel of the Holy Twelve,' and that exceedingly interesting book reached my hands only after the whole manuscript of my book had been returned to me from a friend in Switzerland who had kindly type-written the whole work for me. For awhile I could not myself fully understand the true significance of this coincidence. At first I was dumbfounded, for the work of my friend bears such undoubted indications of its spiritual derivation; and yet its diction and matter were so extremely different from the work which I simultaneously brought out. In many respects I find, on close scrutiny, some

very remarkable parallels, and only in a few very minor points are there any divergences from the perfect agreement of the two works. One of these points of divergence has been already noted by my esteemed friend in his letter to 'LIGHT,' namely, the redundant condemnation of the use of animal food. This, as far as I have seen, is the only actual instance of disagreement between the two books. And I am inclined to account for it on the two following grounds: First, I think that my friend has written a faithful transcript of the Word conveyed spiritually to his brain-consciousness; but, in the course of transcription his message was coloured by the strong predisposition of his mental stratum, through which inspirational and spiritual communications must pass before they can be recorded by hand on paper. Our brother is a very convinced and pronounced believer in the sanctity of animals and the abnormality of the use of animal food. This to him acts as a powerful force in his mentality, and it colours all his pronouncements. This child-like love of animals and tenderness towards them has served to create a flow of thought-force that impresses itself on all that he thinks and writes. Then, secondly, I regard his views on this subject as being derived from partial and somewhat erroneous ideas concerning the use of animal food. So far as my own experience and knowledge have taught me, I hold and teach that for any person to recover his normal life conditions, which will enable him to attain to the Kingdom of Heaven and correspondence with the celestial worlds—gods, angels, and spirits, beyond the astral or world planes of environment—he must, for the time being, until the hour of attainment, partake of no food but the simplest vegetable diet, and that in such spare quantity as sufficient just to keep soul and body together, and *no more*. 'This kind cometh not but by prayer and fasting.' Then, when the hour of attainment has come, the 'Day of Pentecost,' he is once more free to eat flesh, drink wine, and live as an ordinary mortal. He is immune from evil, evil having been eliminated from his soul and body. Overlooking this principle, that a *fasting diet* is only a means to a great end, which, once accomplished, ceases to be a necessity, excepting at certain seasons, when, even in the 'perfect,' it is a desirable and sometimes a necessary recourse, my friend has taken permanent abstinence from flesh diet as a law of God.

Finally, I would further add that it is surely a sweeping assertion to make, that, because in two works of a similar character there are differences in style, in diction, and even in dogma, therefore these differences are discrepancies which lend doubt and suspicion to both works. There are *differences* between the synoptical and Johannine Gospels, amounting almost to 'discrepancies,' but you, sir, would be the last to throw doubt on the authenticity of those gospels on that account. Similarly, scientists have written simultaneously on the same subject, their writings being very dissimilar, and even susceptible of criticism, on the ground of apparent discrepancies. But are they, therefore, to be pronounced altogether fallacious?

H. E. SAMPSON,

Author of 'The Life and Discourses of Jesus.'

Turks Islands, W.I.

'The Eyes of Mediums.'

SIR,—I can give most emphatic testimony in corroboration of the purport of the interesting letter of Dr. Maxwell, in 'LIGHT' of December 24th, and were it convenient for me to enter into details of my experience I should do so with pleasure. But this I may say; I have known as intimately as possible the medium of whose eyes I speak, and that for years. The first thing that attracted me to that medium was her eyes. I saw in them these spots on the iris, and as I looked into these spots with a normal, though intensified, vision, a world of new creations seemed to arise as out of the infinite depth. Some of these spots are always in evidence; others come more fully into evidence when the power of seership is upon the medium. She is a healer, a seer, a clairaudient, and 'a physical medium' in a general sense. I may add, though it is hardly relevant, that in the pupil of her eyes I have seen very strange and beautiful things, and all so clearly defined. The first thing I saw there was a certain sign which I did not understand, as I was then without any knowledge of occult or mystic matters. But as I was very anxious to know the meaning of that very clearly-defined sign, I inquired at the office of 'LIGHT' for information, and was referred to Mr. Edward Maitland as the one who could tell me. When I told him what I had seen he was greatly surprised, and told me, with some excitement, that it was the most sacred sign, and that I must not make it known to the people. And I have not made it known.

I should have been willing to assist Dr. Maxwell in his careful examination of the spots on the iris, but I cannot do so

just now, and am, moreover, unable to enter into any correspondence on the subject.

JAMES L. MACBETH BAIN.

SIR,—I remember once hearing that orange streaks in an iris were signs of affectionateness. Personally I have known a man with some psychic power who had the iris of one of his eyes divided diagonally into one-half greyish blue and the other half brown.

E. D. GIRDLESTONE.

Sutton Coldfield.

National Union Fund of Benevolence.

SIR,—Kindly permit me to acknowledge, on behalf of my committee, the following contributions to the Fund of Benevolence, received during December, and to cordially thank all the subscribers.

In July last I sent in my resignation as secretary to the Fund of Benevolence, but, at the unanimous request of the Council of the Spiritualists' National Union that I should continue in that office for some time longer, I agreed to hold over my resignation until the end of the year (1904), but intimated that it must come into effect on December 31st.

I desire to thank most heartily all who have sent subscriptions and donations since I have been secretary to the Fund, and to earnestly appeal for a continuance of their practical interest for the future. All communications and contributions during January should be sent to Mr. Hanson G. Hey, 68, Crown-street, Halifax, (the secretary of the Spiritualists' National Union) and announcement will be made in due course in regard to my successor, for whom I bespeak the same support and consideration which has been extended to me during my term of office. And I wish also to cordially thank you, sir, for your uniform kindness in inserting in your valuable paper 'LIGHT' the monthly letters of acknowledgment.

Faithfully yours,

(Mrs.) M. H. WALLIS.

Amounts received from:—Miss Mack Wall, 10s.; Mr. H. Withall, £1 1s.; J. B. S., 10s. 6d.; Mr. G. Heppleston, 10s.; A. E. H., 10s.; Mrs. Entwistle, 5s.; Anonymous, per Mr. H. Withall, £10; Mr. W. Lucking, 10s.; Mr. E. Dawson Rogers, £1 1s.; Mrs. T. Russell (Bradford), subscription book, £1 1s.; Mr. Parker (Y. U. Auxiliary Fund), 5s.; Mr. J. Robertson, 10s.; Mr. R. George, £1; Mrs. Baxter (per 'Two Worlds'), 2s. 6d.; Miss Hodge, 10s. 6d.; H. M. M., 4s.; Mr. W. Walker, 5s.; Mr. Robert Fields, 1s. 6d.; Mr. H. Bloodworth, 2s. 6d.; and Mr. Andrew Jackson Davis, 3s. (per 'Two Worlds'); J. M. C., 6s.; Mr. W. Sink (Natal), 10s.; Mrs. Kate Taylor-Robinson (from a 'Draw' for picture given by her for the benefit of the fund, winning number 369, Mrs. Frost), 20s.; Mrs. M. H. Wallis (subscription book), 2s. 6d. Total, £21.

A Word Wanted.

SIR,—It is the word 'guide' that is, to a certain extent, misleading; another is wanted which, unfortunately, I am unable to supply. These spiritual beings are only 'guides' in the sense that they are appointed to guide and protect, as far as possible, their charges. They no more interfere with the freewill of the individual than the earthly parent who sends his little son to play, bidding him not to go near the water. But the child goes, and falls in. But few of us do what our angels impress, or try to impress, upon us. It is those who go the way, consciously or unconsciously, of the true ones who guide, who become the shining lights of the world, without at all becoming will-less automatons. Will some spirit or mortal suggest a more suitable term—not a double word?

H. W. THATCHER.

'THE SAINT AND THE OUTLAW, and other Stories' (Theosophical Publishing Society), is a collection of the beautiful fancies woven by Michael Wood, which have formed such a charming feature of the 'Theosophical Review.' To those who already know these tales, they need no further recommendation. To those who do not read the 'Theosophical Review' we may say that they are a blend of the richest vein of Celtic fancy, with pure spirituality, unhampered by any formal creed, but rather casting off all limitations as belonging only to our life as 'tumultuous shadows.' Each of these tales has its lesson, whether we are brought by the Little People to the 'Dream Garden' or follow 'The Teller of Drolls,' by the 'Way of the Herb-Gatherer,' to 'the Land of Marvellous Night,' and the 'Garden of Souls made One.' For here we may learn that 'there is indeed but one shadow, one substance, and one Shadow-Maker, Source of all that is woven before the Veil.'

SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns at the usual rates.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—The morning public circle was well attended. At the evening service Mr. Brierley gave an excellent address upon 'The Old and the New.' On Sunday, January 15th, at 6.30 p.m., Mr. John Lobb will deliver an address.—J. C.

BALHAM.—4, STATION-PARADE.—On Sunday morning last there was instruction and discussion on 'Faithism.' The evening discourse was on 'Oahspe: Its Origin and Revelations.' Clairvoyant descriptions followed. On Sunday next, at 11 a.m. and 7 p.m., Faithist Teachings. Spiritual clairvoyance every Sunday evening.—W. E.

BRIGHTON.—COMPTON HALL, 17, COMPTON AVENUE.—On Sunday last Compton Hall was opened by Mrs. Russell-Davies, who gave a very appropriate address, which was followed by answers to questions. As no other speaker is booked for January 8th she has kindly consented to again occupy our platform. Mrs. M. H. Wallis on the 15th.—A. C.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis, under control, spoke on 'The New Thought and the New Spirit of Spiritualism.' This subject was delightfully treated and gave much pleasure to his hearers. On Sunday next Miss MacCreadie will give clairvoyant descriptions. Doors open at 6.30 p.m.; early attendance is requested owing to limited seating accommodation.—S. J. W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a good circle was held, and in the evening Miss Violet Burton gave an excellent trance address. Nurse Graham was at the after-circle, which was very successful. Tuesday, at 2.15 p.m., ladies' circle. Thursday, at 8 p.m., public circle. Sunday, at 11.15 a.m., circle; at 7 p.m., Miss Porter. January 12th, social gathering; all welcome.

FULHAM.—COLVEY HALL, 25, FEENHURST-ROAD, S.W.—On Sunday evening last some of our members gave interesting ten-minute addresses, those taking part being Mr. Frost, the President, and Messrs. Cullum, Moore, Rogers, and Picton. On Sunday next, at 7 p.m., clairvoyance and psychometry, by Mrs. Atkins. On Wednesday, the 11th inst., at 8 p.m., clairvoyance by Mrs. Roberts, of Leicester.—W. T.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday evening last Messrs. Brooks, Hewitt, Baxter, and Jones spoke about the work done during the past year, and spirit friends, through the instrumentality of Mrs. Jones, gave us encouraging and sympathetic messages. These meetings being held for individual unfoldment, classes will be held as soon as arrangements are made for the study of cranial psychology, astrology, &c.—A. W. J.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday morning last a very helpful circle was held. In the evening Mr. Smyth's presidential address dealt lucidly with the building up of religions, Spiritualism in particular, and the good work of our own society. Mr. Imison, vice-president, gave the members a few questions to ask themselves. On Sunday next, at 11 a.m., open circle; at 7 p.m., Miss Porter. On Monday next, at 8 p.m., Faithist discussion.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last a very large audience assembled at the inaugural service at the above hall, many friends being content to stand. After a few seasonable words from our president, Mr. Robert King delivered an instructive address on 'Death and After,' which was warmly applauded. Mrs. Dysart kindly sang 'The Better Land,' and the Rev. F. O. Matthews once more proved his remarkable powers as a clairvoyant, every description being recognised. On Sunday next, at 7 p.m., Mr. Ronald Brailey, address and clairvoyance.—H. A. G.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. Boddington gave a thoughtful address to a large audience.—H. V.

CATFORD.—24, MEDUNA-ROAD.—On Sunday last Mr. Millard delivered a fine trance address on 'Friendly Visits,' and Mrs. Bagan gave good clairvoyant descriptions at the after-circle.—H. S.

FOREST HILL.—99, DEVONSHIRE-ROAD.—On Sunday last a homely circle was formed by a few friends, and some excellent clairvoyant and psychometric tests were given by Mrs. Turpenny.—T.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last the president, Mr. T. C. Dawson, gave an interesting and very instructive discourse on 'Jeanne d'Arc, the Maid of Orleans.'—N. T.