

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe

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

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NOTES BY THE WAY.

At Dowdeswell's Gallery, 160, New Bond-street, may be seen Schmalz' fine picture, "The Resurrection Morn." The interest centres in the two angels at the entrance to the sepulchre. The artist has very wisely discarded the old gross use of wings, and suggests motion by the splendid radiances and flashing aureoles which form a lovely background to these beautiful figures. But why only "background"? Why did not the artist treat the spirit-light as radiating all round and about these spiritual beings? As it is, the flashing splendour seems to proceed only from that part of them which is farthest from the onlooker—a strange defect. The effect would have been immensely heightened if these glorious beings had been seen *within* the pulsing light. On the other hand, we delight in these angel forms as suggesting intensely real beings, in whose presence the earthly creatures look crude and dull. It is a highly spiritual picture.—poetic, exquisite, strong.

"Dr. Carolus: Physician" (Liverpool: The Psychic Press Publishing Company) is a queer book. The writer imagines a visit to a great Psychic settlement, with, in the end, strong leanings to its ideas and (very questionable) practices. A bit of imaginative work which again shows what is in the air. An appendix, describing the settlement's religion and its institutions, is decidedly novel and rather instructive; but certain ideas concerning marriage are a kind of danger signal.

"The Divine Problem of Man is A Living Soul; being an Explanation of what Man is" (The Roxburghe Press) is the title of a new book by Viscountess de Panama. The book is a fine specimen of printing and binding. It could be easily read in two hours. Beyond that, we find it difficult to say anything, except that the work is a rather bewildering blend of light and shadow, great thoughts and little delusions. It reads, moreover, like the first work of an amateur.

What the writer seems to wish to say is that mankind has somehow sunk into the animalism of a "five-sense mind," contrary to the Creator's will; this, apparently, being the real "Fall of Man"; and that the true resurrection is to be the resurrection of the entombed Christ in us; but, in the course of her argument, we are introduced to many odd notions, such as that "up to the time of Jesus none had risen," and that the ideal state to be worked for is a state of freedom from sin, sickness, and death—upon this earth. But the book is difficult to follow, and sometimes the sentences are not very clearly constructed. But here and there we get gleams of perfectly pure light, as when the writer suggests that the true Christ is within—the uprising of the spirit, in God's name, to its spiritual life.

"A Clear Case of Supernatural," by Reginald Lucas (London: Simpkin and Marshall), is a smart story; but we rather think it is a bit of pure fiction written, to quote a phrase on page 4, because "the spooks are in fashion now." It all turns upon the "hero" of the story, a blazing unbeliever, getting, by automatic writing, a warning which saved him from ruin. The little book is very cleverly produced in every way. Very occasionally, however, there is just an indication of defective taste and accuracy. Here is a rather bad case. Madeline had sung a lovely song, written by a poet who was present, and then had been compelled to sing a wretched music-hall ditty. Upon which Mr. Lucas says: "This was the Madeline who had sung him his song; but even now the notes of the *other atrocity* were ringing in his ears." There was no "other atrocity," of course.

People sometimes ask: "What, then, is the use of your belief in spirits?" It is a strange question in such a world of partings as this. "We see no evidence" we can quite understand; but "What is the use of it?" passes comprehension. Here, however, is an indication of one of its uses. At the funeral of a staunch Spiritualist in America, Mr. J. W. Fletcher said of his friend:—

He was, as you all know, an earnest and devout Spiritualist. Amidst the work and worry of life he found time to look into the Beyond, and to solve the mystery of that silence which shrouds us all when the spirit takes its upward flight. And through the intimations he received from time to time he began to recognise that world and those who dwell therein as actual realities.

The heaven of the Christian became to him the abiding place of those who had lived on earth, blessed by higher impulses, nobler aspirations, and diviner purposes. Thus every day became holy, every deed sanctified by the presence of the unseen, and every thought even a possible reflection from higher powers. We may not all agree in our peculiar interpretations of religion, may differ as to predestination, vicarious atonement and the law of progress after death, but we are all touched by the same affections, moved by the same sympathies, and at times like this turn our minds most earnestly toward any source that can dispel the shadows and cast even a ray of light over our pathway.

Such was the religion of our friend, which sustained him on earth, and made his passage from this to the other life as smooth and placid as a summer sea. His dear wife—the companion of many years—and his two children, will fully understand that they have not *lost* a husband and father; that he has gone to the brighter country, there to make a home for them, and, while they wait for the call to join him, he will be able by frequent visitations and constant communion to strengthen them in the performance of life's unfulfilled duties. You, his neighbours, friends, and associates must not feel that he is out of sight or sound; the same busy life that held him in the past holds him still, and when you are assembled together your old companion and friend will be in your midst; he has simply dropped the mortal for the immortal, the physical for the spiritual, the earthly for the heavenly; and what you will, ere long, consign to earth, over which the snow now lies like a mantle of peace, is only the house in which he lived—loved and dear because of his association with it. And when at last that happy day shall come, and your work is finished, the last word is spoken, the last song is sung, the last tear is shed, you will find him waiting upon those eternal shores, radiant with the joy of heaven, bidding you all

welcome to that home not made with hands, whose light and joy and glory are one with God Himself.

As we have said, we can understand doubt and even disbelief; but, at the worst, everyone might say: Would to God we could believe it to be true!

We are extremely sorry to hear that the Bishop of London (Dr. Temple) has withdrawn the licence of the Rev. A. E. Briggs, a London curate, on the ground that he has recommended praying for the dead. It is pitiable. We commend to the poor Bishop the following pregnant paragraphs from the "Spectator":—

There appear to be only two conceivable reasons for the condemnation of prayers for the dead; first, that their destiny is fixed absolutely and irrevocably at the time of death, and the other, that human prayer cannot affect the divine purpose at all. The last reason would dispose as effectually of the reasonableness of prayers for the living as it would for that of prayers for the dead. But that is directly contrary to the teaching of Christ, unless each is to pray for himself alone, which would imply . . . that men ought to be regarded as a collection of units without any true community of nature; whereas precisely the same reasons which render it right to pray for one's self, render it right to pray for others. As for the assumption that man's future destiny is irrevocably fixed at the moment of death, the only pretence for such a view rests upon a most irrational interpretation of Scripture for which there is no excuse. . . . That the English Church has so greatly disused, and in practice, at least, discouraged prayers for the dead, must be regarded rather as a reaction against the mechanical views of purgatory which were so prevalent at the time of the Reformation, than as implying either any acquiescence in a Calvinistic teaching which the English Church steadily resisted, or in a fatalism which strikes at the root of Christianity itself.

"SHE PROPOSES"—A PSYCHICAL STORY.*

We do not care for stories—of which there are just now far too many—written simply to excite the nerves of the reader, and which, professing to set forth occult theories and phenomena, in reality only reveal the absolute ignorance of the writer on the very questions which he pretends to illustrate. But "She Proposes" is a little book of quite another sort. The author modestly withholds his name—probably because this is his first literary effort—and simply announces himself as "An Old Officer." An old officer he may be, and no doubt is; but it is also sufficiently evident that he is an old Spiritualist, and in speaking of psychical matters knows full well what he is talking about. From the introduction we infer that in its main features, if not in its details, the story is founded on fact, and that its principal characters were friends of the author. It is a strange story enough, having for its central figure a gentle-natured but reserved old man who is regarded by his neighbours as a "crank." He leads a double life—not indeed of the Jekyll and Hyde kind, but such a life as one may conceive a man living whose retiring nature would lead him to yield a possibly too literal obedience to the command, "Let not thy left hand know what thy right doeth." To outward appearance he is simply a gentleman of moderate means living in a quiet villa at Clifton, content with the society of his motherless daughter, and occupying much of his time in a daily round of kindly ministrations among the poor of the neighbouring town—sometimes alone and sometimes accompanied by the girl—varied by visits to a mysterious "office," regarding the whereabouts of which and the real nature of the business which takes him there, nobody, not even his beloved Ruth, has the remotest notion. He dies rather suddenly, leaving his daughter, as she herself supposes, entirely unprovided for. Only by accident does her lover, Paul Burton, discover the strange secret attached to the life of the father of his *fiancée*—a discovery which at once removes the cloud of anxiety as to the future. For the nature of this secret we must refer our readers to the book itself. An incident in the love story of the young couple gives its title to the book. Throughout the narrative of the home life at Clifton, and the romantic episodes of Paul's early career, runs a current of Spiritualistic thought and teaching. The girl herself is a powerful medium and a vehicle for communications from both

her father and mother. There are many people by whom psychical truths are most easily absorbed when conveyed in the form of fiction; and in the hands of such persons this book may be placed with advantage.

THE EVIDENCE FOR SPIRIT IDENTITY.

BY PROFESSOR W. F. BARRETT, F.R.S.E., &c.

Addition to Address recently delivered in St. James's Hall before the London Spiritualist Alliance.

That phase of mediumship where the hand or voice of the medium is controlled by some abnormal agency, giving rise to automatic writing or trance communications, is often so intermixed with the medium's own personality that discrimination of how far these phenomena are due to an intelligence external to the medium is far more difficult than in the case of the physical phenomena. I have, therefore, dwelt chiefly upon the latter, as these belong essentially to the region of experiment with which as a physicist I am more familiar, and their investigation is of primary importance from a scientific point of view.* But to those convinced of the genuineness of the phenomena we have been discussing the messages received by automatic writing or trance speaking are of far higher interest and value. The question at issue here is not so much the genuineness as the *authenticity* of the messages; that is to say, do they proceed from the persons who assert they are controlling the medium or is their source some hidden tract of the medium's own consciousness? In either case they are of profound interest to the psychologist, but that which constitutes their chief value from the point of view of the Spiritualist is the evidence they afford of the survival of the soul after death. If the *identity* of the intelligence which communicates through the medium with a person who has once lived on earth can be established, even in a single instance, all other questions sink into comparative insignificance. True, the difficulty of arriving at conclusive evidence of identity is very great, and here, especially, we need to be most careful in distinguishing between facts and our inferences from the facts.† Those, however, who will take the trouble critically to examine the ample records of the communications made through the mediumship of Mrs. Piper, which have been published in Vol. VI. of the "Proceedings of the Society for Psychical Research," and also the forthcoming and still more striking recent evidence, will find, in spite of Mr. Hodgson's valuable critique, that it needs a great deal of ingenuity and a great many hypotheses to get rid of the inference that we are here, in several instances, actually in touch with the veritable persons who assert they have, and whom we know to have, once lived on earth. This inference is, of course, a matter of individual judgment, in which no doubt each person's mental bias will come into play, be he as judicial as he will.

Let me briefly narrate the circumstances of one of the evidential cases on behalf of spirit-identity which was obtained through the mediumship of our friend, the late Mr. Stainton Moses. And I am glad of this opportunity of saying how heartily I join in Mr. Myers' noble tribute to the worth of our departed friend. No one who knew him

* I have not referred to "spirit photography"—that is, the revelation afforded by a photographic plate of the presence of otherwise invisible beings—because I regret that I have not had an opportunity of making a careful examination of the foreign evidence, nor of that recently obtained in England, which certainly appears to be of a remarkable character, and of far greater weight than that which I investigated some years ago, and which then led me to the same opinion Mrs. Sidgwick independently arrived at, *viz.*, that the evidence was inconclusive.

† Lawyers know how hard it is to establish a legal proof of the identity of a claimant in any disputed case; the difficulty is ten thousandfold greater when the claimant is invisible, when "personation" seems to be a common practice, when telepathy is admitted, and when the evidence is of a fitful and fragmentary character. An instructive illustration of the uncertainties of "spirit identity" is given in some experiences detailed in "LIGHT" for May 6th, 1881, *et seq.*; the writer was a personal friend of mine, and I can vouch for the accuracy of his statements. In a truer and deeper sense knowledge of one another is not a matter of *external* evidence, but of personal communion incommunicable to another.

* "She Proposes—A Tale of Self-Denial." By AN OLD OFFICER. (London: E. W. Allen, Ave Maria-lane, E.C. 3s.)

even slightly could for a moment doubt "his sanity or his sincerity, his veracity or his honour," and those who knew him better could understand the esteem and affection which his colleagues at University College School and his intimate friends always felt for him. A future generation, if not the present, will be deeply grateful to Mr. Myers for the publication in the "Proceedings" of the S.P.R. of fuller details of those wonderful psychical experiences which for so many years Mr. Moses enjoyed; I know nothing more impressive, in their astounding implications, than these records.

The case referred to is as follows:—In August, 1874, Mr. Moses was staying with a friend, a medical man, in the Isle of Wight, and at one of the "sittings" which they had together a communication was received with singular impetuosity purporting to be from a spirit who gave the name Abraham Florentine, and stated that he had been engaged in the U.S. war of 1812, but only lately had entered into the spiritual world, having died at Brooklyn, U.S.A., on August 5th, 1874, at the age of eighty-three years, one month, and seventeen days. None present knew of such a person, but Mr. Moses published the particulars as above stated in a London newspaper—the journal which preceded "LIGHT"—for December 11th, 1874, asking at the same time American journals to copy, so that, if possible, the statements made might be verified or disproved. In course of time an American lawyer, a "claim-agent," who had been auditing the claims of soldiers in New York, saw the paragraph, and wrote to an American newspaper to say that he had come across the name A. Florentine, and that a full record of the person who made the claim could be obtained from the U.S. Adjutant-General's office. Accordingly the headquarters of the U.S. army was applied to, and an official reply was received, stating that a private named Abraham Florentine had served in the American war in the early part of the century. Ultimately the widow of Abraham Florentine was found to be alive. Dr. Crowell, a Brooklyn physician, by means of a directory, discovered her address in Brooklyn, and saw and questioned the widow. She stated that her husband had fought in the war of 1812, that he was a rather impetuous man, and had died in Brooklyn on August 5th, 1874, and that his eighty-third birthday was on the previous June 8th. He was therefore eighty-three years, one month, twenty-seven days old when he died, the only discrepancy being seventeen for twenty-seven days, a mistake that might easily have arisen in recording the message made through Mr. Moses when entranced in the Isle of Wight. The full details of this case will shortly be republished in the next "Proceedings" of the S.P.R.

What are we to say to this evidence? The newspaper files remain to attest the facts, which seem to be absolutely irrefragable.* The only surmise that can be made is that Mr. Moses had seen some notice of the man's death and career in an American newspaper, and either had forgotten the fact or had purposely deceived his friends. But then, this could only have been one of many similar cases of forgetfulness or deception, and before we can assume this we have to prove that Mr. Moses *did* obtain the required information by means of newspapers or other mundane channels of information. And no one as yet has been able to do this, or to find a particle of evidence on behalf of the wearisome and motiveless deception which must, in this event, habitually have characterised a man of spotless integrity and honour.

But why should we think it so extravagant to entertain the simplest explanation that occasionally a channel opens from the unseen world to ours, and that some who have

* This case forcibly illustrates the value of a journal, such as "LIGHT," specially devoted to the publication of a class of news that would not find an entrance, or at best a grudging, contemptuous entrance, into ordinary newspapers. The evidential importance of the case of "A. Florentine" would be considerably diminished if only a private memorandum of the séance had been made, whereas the prior publication in a newspaper is accessible and incontrovertible evidence.

entered that world are able to make their continued existence known to us? Why *some*, we cannot tell. And why so paltry a manifestation? But is anything paltry that manifests life! In the dumb agony which seizes the soul when some loved one is taken from us, in the awful sense of separation which paralyses us as we gaze upon the lifeless form, there comes the unutterable yearning for some voice, some sign from beyond; and if, in answer to our imploring cry for an assurance that our faith is not in vain, that our dear one is living still, a smile were to overspread the features of the dead, or its lips to move, or even its finger to be lifted, should we deem *any* action a paltry thing that assures us death has not yet ended life, and still more that death will not end all!

Though it be

"Only a signal shown and a voice from out of the darkness,"

it is not paltry! Only the dead in spirit care not for the faintest, the rudest sign that assures us, who are "slow of heart to believe in all that the prophets have spoken," that the soul lives freed from the flesh, that the individual mind and memory remain, though the clothing of the body and brain be gone. And it is just this natural human longing that renders a dispassionate consideration of the facts, a calm and critical weighing of the evidence, so difficult and yet so imperative. This is now being done with a care that grows by experience, and with an honesty that none can dispute. At present I cannot say that there exists much psychical evidence of scientific value for human identity many years after death; the evidence begins to grow in abundance and weight as we approach a limited period after death, and when we come to within a few hours of death, and still more to the moment of death, the evidence becomes of such volume and so conclusive that, in my opinion, doubt ceases any longer to be possible.

I allude here to the evidence derived from apparitions of, or telepathic impacts from, the dying and the dead. One of the most cautious and philosophical among our distinguished men of science in England, the late Dr. R. Angus Smith, F.R.S., wrote to me, not long before his death, that he was not aware of any law of nature, except the most obvious, that was sustained by so much and such respectable evidence as the fact of apparitions about the time of death.* In a subsequent interview I learnt from him that this opinion was arrived at only after long and careful investigation of the evidence attainable at that time. Since then the Society for Psychical Research has obtained a mass of additional and confirmatory evidence, which is incorporated in the two bulky volumes on "Phantasms," published by the Society.

But the weightiest evidence on behalf of the veridical, or truth-telling character, of apparitions at the moment of death is that afforded by the laborious investigation begun by Mr. Edmund Gurney, and continued by Professor and Mrs. Henry Sidgwick. By the aid of friends Mr. Gurney questioned 6,000 adults, and Professor and Mrs. Sidgwick 17,000 adults as to their experience of any sensory hallucinations.

* As the whole letter may be of future, if not of present interest, I give it here in full:—

MANCHESTER,
October 18th, 1876.

MY DEAR PROFESSOR BARRETT,—I see you are deep in that fascinating study, the action of mind freed from the organism. It surprises me much that any man is found to think it of little importance, and that any man is found who thinks his own opinion so important that he cares for no evidence. I have not been able to find a book which contains all the laws of nature needed to sustain the world, but some men are easily satisfied.

It is difficult to obtain such proofs as men demand for free mind. Visions are innumerable, and under circumstances that seem to render the sight of the absent, especially about the time of death, a reality. I am not aware of any law of nature (except the most obvious, such as are seen by common observers) which is sustained by so many assertions so well attested, as far as respectability of evidence goes. The indications we have point out to some mighty truth more decidedly than even the aberrations of Uranus to the newest of the great planets. If we could prove the action of mind at a distance by constant experiment it would be a discovery that would make all other discoveries seem trifles.—Yours sincerely,
R. ANGUS SMITH.

nation in their waking state. A careful analysis and discussion of those cases have led Professor and Mrs. Sidgwick, and the committee appointed with them, to the definite, though cautiously-expressed, conclusion that:—

“Between deaths and apparitions of the dying person a connection exists which is not due to chance alone. This we hold to be a proved fact. The discussion of its full implications cannot be attempted in this paper, nor, perhaps, exhausted in this age.”*

(To be continued.)

MR. THOMAS SHORTER ON PROFESSIONAL MEDIUMSHIP.

On Monday evening, 28th ult., Mr. T. Shorter addressed the members and friends of the London Spiritualist Alliance, at 2, Duke-street, Adelphi, taking for his subject, “The Lessons to be Drawn from the Alleged Exposure of Mediums.”

After a few preliminary remarks by the President of the Alliance (Mr. E. Dawson Rogers), who occupied the chair, Mr. Shorter said:—

Friends,—We have recently been painfully exercised, as Spiritualists, over the alleged exposures of mediums in Paris and elsewhere. Into the particular circumstances and personal questions involved, I do not propose to enter. They have probably already been sufficiently discussed, and it is likely that no further light of any importance concerning these exposures will be given.

The subject of exposures (continued the lecturer) was not one of recent origin or temporary interest. Almost every year one or more of such exposures had taken place. The subject was, therefore, one that imperatively demanded the attention of Spiritualists, and it behoved them to consider what was their duty under such circumstances, and what course it was most advisable for them to take. They would doubtless have noticed that these exposures invariably occurred in connection with what were called “physical manifestations,” and almost always in conjunction with that phase of phenomena known as materialisation. This (said the speaker) was no new question to him. The subject of physical manifestations and of professional mediumship, to which it was so closely allied, he had brought on many previous occasions before the attention of his fellow Spiritualists. That he should recur to the subject was due to the fact that experience had only tended to deepen and confirm his conclusions on the matter. He had spoken of the materialisation of spirit forms as the particular phase of the subject with which these exposures were frequently associated. Let them consider what that phase implied and the magnitude of the claims involved. In the midst of a company of people assembled for investigation a form appeared, claiming to be a spirit temporarily incarnated. It was there in flesh and blood, with all the organs and faculties proper to a human being. This form emanated from the unknown, but it was visible, palpable, audible, and manifested the reality of its presence in a variety of ways. Let them consider how such a phenomenon would strike the ordinary intelligent, but uninitiated, observer; it would appear to such an one so antecedently improbable, so divergent from all human experience, so contrary to all the laws of nature, as to be incredible. Nothing short of the most complete investigation could render it credible or probable to him. Now, were the conditions of an ordinary séance for physical manifestations, such as would carry conviction to this class of mind? Here the lecturer briefly but graphically sketched an average public séance for materialisations, the general features of which will doubtless be too familiar to most of our readers to need recapitulation here.

The lecturer laid stress upon the fact that at such a séance the only qualification required for admission was that of money payment. The result was a circle composed of the most heterogeneous elements—persons of every variety of mind and character, fit and unfit, and all animated by different motives: And what of the spirit side of the séance? There, like had attracted like. Spirits, often vain, ignorant, frivolous and foolish, assembled there; some evil-disposed, some knowing no more of the possibility of communication between the two worlds than the most unenlightened investigators of this side; some, it might be, who honestly believed that all such inter-

course was Divinely interdicted and were, therefore, with a fanatical zeal, willing to tempt the medium to a course of action for which he would be censured, and thus bring Spiritualism into disrepute. All these conflicting elements, seething, fermenting, and bubbling, were thrown into the cauldron of the spirit-circle. Was it to be wondered at that such scenes occasionally ended in confusion and catastrophe?

The lecturer then delineated the circumstances of a “form manifestation,” its emergence from the cabinet where the medium was supposed to be sitting, and its perambulation of the room, exhibiting itself, as well as is possible in the obscurity of the séance chamber. An inquirer of the type he had referred to would see in such a display much to excite his curiosity and speculation; but he would hardly be convinced of the reality of the phenomenon, and would doubtless attribute it to some cause beyond his observation. There was the darkness, total or partial, a ready and convenient veil for sinister practices; there was the medium, a professional person, presumably versed in the art and craft of what was called mediumship. It might be (so the inquirer would, perhaps, reason) that the medium possessed some occult or abnormal power which enabled him to produce such manifestations. That an actual spirit-being from the unseen world had so far transcended the apparent laws of nature as to present itself in the flesh for the entertainment of the circle and the pecuniary profit of the medium—such a proposition would seem to the inquirer absurd and improbable. Of course it might be urged that test conditions could be enforced. But experience had shown that while test conditions implied, they did not preclude, suspicion. The most ingenious fastenings and tyings-up were utterly futile and illusory in some cases where psychical power was present; the medium might be, by supernormal agency, released from the most elaborate bonds and fetters that could be devised.

Dealing with the sequels of an “exposure” the speaker referred to the charges and countercharges and the general storm of recriminations that rose up from the two parties interested, viz., the friends and defenders and the enemies and assailers of the medium. One side loudly maintained that the medium was a fraud and imposter; and that the exposure was a benefit to, or discredited (as the case might be), the cause of Spiritualism. The other party as lustily asserted that the exposure was an outrage on the medium, and the apparently incriminating circumstances were due to a variety of causes. It might be, for example, that the fact of the spirit-form being seized and turning out to be the medium, was due to the sudden coalescence between the material substance of the spirit and the medium from whose organism such substance was drawn. A favourite argument of the champions of the accused medium was that the medium had been known on many previous occasions to have elicited genuine phenomena under absolute test conditions. Such an assertion would evoke the inquiry, “If the medium is genuine, what reason had he for the commission of fraud?” Here was the kernel of the whole question, and it might be answered thus: Let them assume that the medium has entered upon the exercise of his gifts as a profession. From some cause—it might be ill-health, an inharmonious circle, bodily fatigue—his powers have become temporarily inoperative. He is sitting in a séance, the sitters at which are anxiously awaiting the abnormal incidents associated with such assemblies; but there are no manifestations and the party breaks up, the sitters disappointed (in some instances, perhaps, clamouring for the return of their money), and the medium dispirited and chagrined. He has, perhaps, a wife and family dependent upon him; he is, haply, in desperate financial straits. How vividly, then, is presented to his mind the fact that his phenomena have a commercial value! Then comes the temptation: Why not simulate the manifestations? It would get over the difficulty just for the present. His power would doubtless soon return, and the little artifices by which its absence was bridged over would satisfy the public, and no harm would be done. This was no fancy picture; the lecturer spoke from actual experience of such cases. After all, professional mediums were but human. Why should we expect them to be more impeccable than others engaged in a trade—than the manufacturer who mixed shoddy with his cloth, or the grocer who added chicory to the coffee he sold as pure? But how were such things to be prevented or abated in Spiritualism? Many things had been suggested. In the lecturer’s opinion, the only efficient remedy was to remove the temptation and the facility for fraud associated with commercial Spiritualism and professional mediumship. He knew

* Report on Census of Hallucinations, “Proceedings S.P.R.,” Vol. X., p. 394.

that such a suggestion would evoke all kinds of indignant remonstrances. He would be told that "the labourer is worthy of his hire," that "he who serves at the altar should live by the altar," that we paid lawyers and doctors for their services, and so forth. He had, however, no intention of casting a slur on the great body of professional mediums, whom he believed to be generally honest, earnest, and reputable. The question was not a personal one, but one of principle. Was it right and proper and advisable that mediumship should be made a profession? To this question he claimed to utter an emphatic negative. He did not say that the exercise of professional mediumship under proper conditions, and with due regard to rest and recuperation, was inimical to the interests of Spiritualism, but the temptation was always to overstep these limits—and for séances to be protracted and frequent. At the same time, the acceptance of money payments for the services of the medium tended to limit his power to select suitable sitters and exclude the undesirable. The constant drain thus made upon his vitality sometimes prompted a resort to stimulants with, frequently, deplorable results. He thought that under all the circumstances, in the interests alike of mediums, Spiritualists, and inquirers, and in the interests of the cause they all desired to uphold, the conditions which rendered these temptations and dangers possible should be prevented or, at all events, reduced to a minimum. He did not see any more effective plan than that which he had already indicated. In the early days of Spiritualism, when he had first become acquainted with it, the professional medium was unknown. Yet the phenomena were prolific and remarkable, and the exercise of mediumship was comparatively common. Nor was there any difficulty then in obtaining for inquirers facilities for investigation amongst the many earnest votaries of the subject, who were willing to open their doors to all those who came with proper credentials and a genuine desire to ascertain the truth.

It is high time (said the lecturer, in conclusion) that we should set our house in order, cleanse the temple from its pollution, that the mysteries may no longer be profaned; it is time that we should "drive out the money-changers"; and I call upon all who hear me, and upon Spiritualists at large, to do what in them lies to raise the moral standard of Spiritualism, to place it higher in the public estimation, to make it more respected and more worthy of respect, to place it, not only above reproach, but, as far as may be, even above suspicion. (Applause.)

An interesting discussion followed, embracing many topics growing out of the main theme; but these subsidiary subjects we are compelled in the interests of space to omit. Remarks were offered by the President, Miss Mack Wall, and Mr. Andrew Glendinning, and the general tendency of the opinions expressed was that it was impossible, even if it were politic, to abolish professional mediumship. The President (in allusion to a remark of Mr. Glendinning, who spoke of witnessing form manifestations in the light) made a suggestion to the effect that the element of possible fraud in purely physical manifestations might be eliminated if mediums, before admitting those unacquainted with the subject, could be induced to develop a sufficiently high grade of mediumship to allow of phenomena to take place in a sufficiently lighted room. He also affirmed that it was a simple matter to tie a medium in such a manner as to preclude the faintest possibility of deception. Mr. Glendinning gave some extremely interesting reminiscences of his own experiences in physical manifestations, as bearing upon the subject; and after some further remarks from Mr. Shorter, the proceedings closed, with the usual vote of thanks to the lecturer.

RECEIVED.

- "The Idler" for January. (London: Chatto and Windus. 6d.)
- "The Coming Day" for February. (London: Williams and Norgate. 3d.)
- "The Windsor Magazine" for February. (London: Ward, Lock, & Bowden, Salisbury-square, E.C. 6d.)
- "Mollie Fancher, the Brooklyn Enigma. An authentic statement of facts in the Life of Mary J. Fancher, the Psychological Marvel of the Nineteenth Century." By the HON. ABRAM H. DAILEY. (For sale by Miss Mollie Fancher, 160, Gates Avenue, Brooklyn, New York, U.S.A. 6s.)

SUBSCRIBERS, in arrears with their subscriptions to "LIGHT," are respectfully requested to remit.

MRS. CORA L. V. RICHMOND.

Such] of our readers as have something more than a merely passing interest in the origin and growth of what is generally spoken of as "Modern Spiritualism," will be gratified to learn that the National Spiritualists' Association of the United States have just published a very handsome volume, recording "The Life Work of Mrs. Cora L. V. Richmond," compiled and edited by Mr. Harrison B. Barrett. To do full justice to such a subject, and to convey to the reader a really adequate conception of Mrs. Richmond's unparalleled services to the cause to which her whole life has been devoted, would, in the very nature of things, be impossible, but to Mr. Barrett the attempt has clearly been a labour of love, and it is not too much to say that he has come within an easily measurable distance of the realisation of his ideal; and, moreover, while adhering to well attested facts, has succeeded in producing a book as fascinating as any novel. Admittedly, facts are oftentimes stranger than fiction; and many of the facts in Mrs. Richmond's career are so, beyond dispute. Her very first experience in mediumship is a case in point. Born in 1840, Cora was only eleven years old when, in 1851—three years after the "Rochester Knockings," of which, however, nothing was known in the neighbourhood—she was seated in an arbour in the garden, whither she had gone with a slate to prepare a lesson for school. As she supposed, she fell asleep, and on her return to consciousness found the slate covered with writing not her own. Perplexed, she hurried to her mother, who found that the slate bore a message to herself, commencing "My Dear Sister," and signed with the name of a deceased sister who had passed away in early childhood, and of whom Cora could therefore have known nothing. The mother was frightened, and for the time put the slate away; but a few days later Cora was seated at the feet of her mother, sewing, when again sleep overcame her. Observing a trembling motion of the right hand, the mother remembered the slate; and having placed slate and pencil before the child, Cora began to write, this time before the very eyes of her mother, message after message being given, signed by different members of the family who had departed to spirit-life, all of whom united in saying, "We are not dead." Soon after this Cora was controlled by various spirits, chiefly for healing and speaking. Remarkable cures were effected; and her utterances while entranced were not less surprising, coming as they did from the lips of a mere child. Every Sunday as her development progressed meetings were held at her father's house for such friends and neighbours as chose to come to listen to communications which professed to come from the other side of life. Interest grew apace, and very soon she took the public platform before large and excited audiences. At one place which she visited "The Influence of the Aryan Philosophy upon the Philosophy of Modern Times" was given to her as the subject for discourse. She was then but fifteen years of age! But she gave an eloquent lecture, replete with logic and erudition, which savans of mature years confessed that they themselves did not possess. In fact, no question came amiss to her controls; chemistry, physics, metaphysics, geology, history, religion, &c., all were ably discussed with perfect ease and in scholarly and dignified language. Soon after Abner Lane invented the gyroscope, and while it was yet only known to a few scientific men, he placed this philosophic toy in her hand, and she at once gave a clear description of the instrument and of the laws which were illustrated by its motion. At another time she discussed learnedly and philosophically the question, "What is the Difference between Absolute Momentum and Continuous Force?" And so this gifted lady has gone on, from that time to the present, labouring incessantly for the confusion of the worldly-wise, the demonstration of a spirit-side of life, and the advancement of the best interests of the race; for, of course, the larger proportions of her addresses have dealt with Spiritualism in its various phases. But we cordially recommend our friends to read the book for themselves; for we have not been able so much as to hint at a title of the multitudinous topics of absorbing interest which are included in its 760 pages. Mrs. Richmond has paid several visits to this country, and she must have hosts of admirers here to whom this record of her "Life Work"—which includes her visits to Great Britain—will be specially welcome. As our readers may know, she is now, and has been for nineteen years past, pastor of "The First Society of Spiritualists" in Chicago. We are somewhat tempted to break the commandment which forbids us to covet our neighbours' possessions.

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EDITOR E. DAWSON ROGERS,
Assisted by a Staff of able Contributors.

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PRICE TWOPENCE WEEKLY.

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A SERVICEABLE BRIDGE.

Once more has Mr. Myers, with admirable frankness, delivered his soul, and on his own ground, before the Psychical Research Society. His late Address, "On the progression from Subliminal Phenomena to Phenomena claiming to be obtained under spirit-control," will long be remembered by the majority of those who heard it. We say "the majority," because there was evidently a minority it only puzzled—or sent to sleep. At one time, the President himself distinctly nodded, and several ladies who, during the first twenty minutes, took frequent notes, during the last forty only gazed with bewildered anxiety, or shut their eyes as though they hoped they might find help by looking within. And yet the Address was anything but dull. It was only deep, and rapid, and technical—and subtle, even far beyond the average psychical researcher.

Summing up quite frankly, we should say that Mr. Myers' rather heavy-looking subject could be elucidated in a very simple sentence. The subject seems to ask: What is the distance between Subliminal Phenomena and Spiritual Phenomena, and how long will it take to go from one to the other? Our answer is: About ten minutes, and a penny bus fare, from Victoria-street to Charing Cross—or, to be more precise, from Westminster Town Hall to 2, Duke-street, Adelphi. It was rather obvious that the President had heard enough to see that; for, at the close of the proceedings, he intimated, very good-naturedly but very firmly, that the Society was by no means committed to Mr. Myers' "speculations"—which, indeed, we can readily believe.

Mr. Myers certainly succeeded in constructing an excellent bridge from his side to ours—or, to stand by our illustration, he contrived to get to the door a big omnibus, and generously paid all our fares to Duke-street. The drift of the Address was to show how, in accord with well-known laws of human life, all the "Phenomena, claiming to be obtained under spirit-control," could be accounted for. That is to say, we no longer need doubt them because they are unthinkable or impossible. That certainly is a great step. For instance: it is said that, under spirit-control, scents have been produced from the head of a medium, or that lights have been shown. Quite likely, says Mr. Myers: the human body contains all the elements from which a large variety of scents might be extracted, or from which lights might be produced. But this is somewhat anticipating.

Mr. Myers led us deftly on by a survey of certain groups of faculties. The lowest is the purely physical, with its well-known phenomena of nutrition and expenditure. The food taken is accounted for in work and in

various forms of waste. Beyond that, we arrive at the mental faculties, where again we come upon nutrition and expenditure in a new form, and on a perfectly simple and understandable scale. But, beyond that, lies the subliminal self, in connection with which many things happen not patent to the senses, and beyond the region of consciousness. It is here that the forces of the body may be grasped and used in an entirely different and intenser way, by emotion, by suggestion, by we know not what. This is the region of hypnotism, stigmatisation, and possibly of spirit-control. But whatever happens in this region of mediumship happens as manifestations of human faculty. Even though under spirit-control, what is done is done from the medium or from spectators, after all. The unseen people probably know better how to deal with the human organism than the earthly tenant of it. A spirit reverses our order. We regard the body as the unity of stability; but, to spirits, the spirit is the stable thing, and the body is (what it really is) an ever-changing time-vesture; and it may not be difficult for them to use this variable organism in ways that seem impossible to us. Hence, many phenomena that seem petty may be so understood as to be free from every trace of degradation. If it is all we need to prove an active force or intelligence at work, it suffices, whether a pen-wiper is moved or a beautiful picture is painted.

And so, step by step, Mr. Myers illustrated, accounted for, and justified all that we contend for. It is true that he did this as speculation and tentatively, but no one who heard him could be in any doubt as to his own position and opinion: and no one who heard his closing words could fail to deeply feel the immense spiritual force of his reference to the communion, the inter-communion, between the unseen and the seen; and the influence of pre-natal suggestion for advancing, by psychical means, the human race. We make enormous efforts from without, to educate, to discipline, to drill, to punish, to reward: what if, after all, the kingdom is within us?—if the race is being advanced by the hidden paths of heredity and of guidance from the unseen? It is not at present demonstrable, but its probability is deepened by every contribution of science in relation to the mystic but dominant realm of spirit, or whatever else it may be called.

LONDON SPIRITUALIST ALLIANCE.

A meeting of members and friends of the London Spiritualist Alliance will be held at 2, Duke-street, Adelphi, at seven o'clock on the evening of Monday, the 18th inst., when Miss MacCreadie has kindly consented to give some clairvoyant and psychometric delineations.

THE "Sun" of Monday last devoted half a column to the description of what the writer designated a "curious religious service at Cavendish Rooms." The story is told in a spirit of perfect fairness, and we notice the fact simply to congratulate the "Sun" on its superiority in this respect to some of its contemporaries.

THE COMING CONFERENCE.—Contributions are respectfully invited towards the expenses of the Conference of Spiritualists to be held in London in May next. They may be forwarded to any member of the Finance Committee, which consists of Mr. Thomas Everitt, Lilian Villa, Holder's-hill, Hendon, N.W. (Chairman); Mrs. Everitt; Mrs. Russell Davies, 44, Anerley-road, Upper Norwood, S.E.; Miss Rowan Vincent, 31, Gower-place, W.C.; Mrs. Bliss, 23, Devonshire-road, Forest Hill, S.E.; Rev. J. Page Hopps, Oak Tree House, South Norwood Hill, S.E.; Mr. W. E. Long, 35, Station-road, Camberwell, S.E.; Mr. A. J. Sutton, 12, Upper Woburn-place, W.C.; or the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, S.E.

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THE MYSTERIES OF MEDIUMSHIP.

MR. DAVID ANDERSON.

BY OUR SPECIAL REPRESENTATIVE.

(Continued from p. 56.)

"So much for Thomas Muir. Now as to the Indian. Does he war-whoop, as Mrs. Everitt's Indian did at first, until he was able to express his sentiments in more civilised fashion?"

"Oh, no. 'Three Bulls' does not whoop. This is the sort of thing in which he excels. At a séance he made with pencil a rough drawing of a ship, and showed to one of the sitters a man falling from the mast and being killed, at the same time writing a series of letters on the paper, which at first could not be made out, but were shortly found to be the name of the victim of the accident, Archibald Sims, written backwards. Both name and incident were quite correct. My Indian has done a great deal in that way, and he gives satisfaction to inquirers. 'Three Bulls' is also a strong magnetiser, and treats by means of passes."

"Let me see, Mr. Hull is next on the list?"

"Richard Hull was a talker—a wise spiritual teacher—a great, brave, earnest character," as one of my friends describes him—who has left some time for a higher sphere, and never comes now. He was a prominent anti-slavery advocate. He used to give us graphic pictures of the men who toiled with him in that noble cause, Lloyd Garrison, Theodore Parker, Wendell Philips, and the rest, and of the notable scenes associated with the campaign, so vivid that those who heard him felt themselves in touch with a living actor in those stirring times. Next we have Carl. He it is who warns of coming danger, who gives help at time of difficulty, who plays in this and similar ways a most useful, and, indeed, an invaluable part. As an example, he told me once to go and see a gentleman in Glasgow to whom he had a communication to make. I called, went under control, and was subsequently told that this gentleman was on the point of starting for England in connection with some machinery at an exhibition there, and that Carl had foreseen that certain danger from one of the machines threatened him, and had advised him how to avoid it. The correctness of the information in this case was acknowledged; and the possibility of the danger pointed out was fully recognised. Mr. Andrew Drummond, of the Glasgow Spiritualists' Association, tells how, when out walking with me near Armagh, we lost our road, and wandered mile after mile, stumbling into ditches and despairing of finding the way, until, when we were covered with mud and worn out with fatigue, he said, 'I wish Carl would come and help us out.' Carl at once controlled me, took my friend's arm, and led him a long way back by a circuitous route into the main road. That little circumstance is trifling in itself, but it leads up to another which I must tell you about, though it does not concern Carl. After the incident related we found our way to my uncle's house, where we were taking a fortnight's holiday, and went to bed. I was very soon sound asleep; but not so Mr. Drummond, who was worrying about affairs at home, and who mentally asked the unseen friends to control me and tell him how things were going on in Glasgow. In a few minutes, he says, his grandfather—John Drummond, the Scottish draught-player and author—controlled me, and, speaking in his usual Scotch dialect, told him that not only was business going wrong and needing his immediate personal attention, but that his brother Tom was exceedingly ill, would not live over the Thursday (that being Tuesday morning), and was very anxious to see him. From Connelly and Jacobs he also got some surprising private

messages. On rising he told me what had occurred, and started at once for Glasgow, where he found everything exactly as stated, and never left his brother's bedside till he passed away on the day predicted."

"That is a very striking case, indeed."

"Yes, and I have not finished yet. This Tom Drummond was a Plymouth Brother, with a very strong feeling against Spiritualism, and had a positive hatred of me as one of its exponents. Andrew, at the bedside, asked him to come back and tell his experience of death, and his last words were, 'I will never come back. Leave your Spiritualism. Anderson has led you and the whole household astray. To be absent from the body is to be present with the Lord.' On my return from Ireland, Anderson had a sitting with me at the house of a Unitarian minister. I was controlled, lying flat on my back, coughing, and deathly pale. It was Tom, who said he had learned a lesson since he left the body. 'You and the medium loved me,' he went on, 'and I see the colour of your earnest words around me now. I spoke to you both in hatred, thinking you wrong, but my error has been shown me. I have not seen Jesus yet, as I expected, but I have found that God is love, and that love is far more powerful than hatred.'"

"We shall forget Connelly. Can you tell me anything of him?"

"Not a great deal. He was a shoemaker in earth life, and is a rough sort of a diamond. I call to mind, however, that it was with him that probably the only instance of physical manifestation in connection with my mediumship occurred. In the early days he once told the sitters that he would show himself to them, and did so, all seeing him plainly whilst I was seated among them at the table. But I have not quite finished with Jacobs yet. He has the skill of a master in diagnosing diseases and prescribing for them. Many persons, whose names I could give, gratefully acknowledge that their lives have been probably saved by his assistance. My wife suffered so severely from heart disease (before we were married) that she was given up by the doctors, and expected to live but a very short time. Jacobs cured her, and we both of us firmly believe that to him is due the fact of her being alive and well at the present moment. Jacobs is very judicious, and I have often known him to clear the room of sitters in order to tell one person of private matters which that person might not like others to know. Not every controlling spirit is so considerate. Dr. Colvin writes his prescriptions and in one case some friends, to whom a prescription was given, on getting it made up were warned that it was poison and very dangerous to take. They were afraid to use it; but the same night Jacobs took me to their house, told them he knew of their doubts, and said that they were to have no fear, as the medicine contained the right proportion of ingredients and would effect its object, which it did."

"Does Jacobs give his sole attention to curative work?"

"Not quite. He takes pretty well everything that comes. For instance, only a few days since a Glasgow minister sent a man to me who had lost a valuable ring. The sitting was a failure; we could get nothing. Then the man came again, with a handful of grass from the district where the loss had occurred, thinking it might be a connecting link. Jacobs took the case in hand, told the man to go to a particular point, measure a certain number of steps in a certain direction, and look in a certain spot, where he would find the ring embedded in the soil. The man has just written me to say that he followed these instructions and found the ring."

"So far," went on Mr. Anderson, "I have told you things which not only are matters of hearsay so far as I am concerned, but of which I cannot even offer personal proof; for that, if required, I must refer you to those from whose lips I have gleaned the incidents you have heard narrated."

But here is a story, which I am surprised I did not think of earlier, that need not be unsupported by direct testimony. A London gentleman was in Glasgow not so long since, and sought a sitting with me. I had never been in his place of business, of course, but he tells me that I—or Jacobs, or whoever it might be—described it to him in very exact detail. I informed him that there was great danger from the large cooking stove in the basement, and that it required immediate attention to save the building from destruction. ‘You’re a little behindhand there,’ he said, ‘for, suspecting danger, before I left home I had the thing thoroughly overhauled, and had the ceiling overhead lined with iron plates. There is no possibility now of mishap; and what you see is the danger that undoubtedly existed before the alterations were effected.’ ‘Not at all, was the reply, ‘the peril exists at the present moment, and unless immediate steps are taken be assured the place will be burnt down.’ Perhaps you will complete the story, Mr. G——?”

“With pleasure,” said our mutual friend; “so far you have told it exactly as it occurred. Impressed, in spite of my own conviction that all was safe and sound, I wrote at once to my son, telling him what had been stated, and instructing him to make a careful examination. Prompt and startling was the reply. A very brief inspection sufficed to show that the rafters above the iron plates were smouldering and ready at any moment to burst into a blaze. A spark had risen and found its way between the edges of two of the plates where they did not closely fit together; and the iron shield, instead of being a protection, fostered the insidious foe and concealed its advances from observation. ‘I and the workmen,’ concluded the letter, ‘have been hard at it all night, and all further danger is averted.’”

“Our critics are always asking why our communications from the other side are not of a more practical character, but this should surely satisfy the most exacting.”

“Yes, my guides are nothing if not practical,” said Mr. Anderson. “One other little incident, now, is a contrast to the last, and I must really have done with talking of myself. At one of my sittings recently, Carl told a gentleman present that his daughter was there, and was very anxious to know if So-and-so was yet married. The father could not for the life of him think who So-and-so was, but the mother, after a moment’s thought, was able to tell. The girl, who had but a short time before passed over, had been reading with great interest a serial story in one of the magazines, of which So-and-so was the heroine! Funny thing, that?”

“The story points an obvious moral,” I said.

(To be continued.)

THE COMING CONFERENCE.

We take it for granted that every one of our readers has eagerly read the programme of subjects arranged for our Conference next May. A thoroughly representative Committee is responsible for it, and we feel sure that a very general spirit of approval will endorse it. There is something for everybody—for those who believe that our main duty is to preach the Gospel of our Faith and Hope; for those who are interested in the scientific side of our inquiries; for the lovers of the young; for those who are impressed with the practical uses of Spiritualism as giving guidance; for the propagandists, the workers, and the inquirers.

We hope our friends in every part of the country will take note of the dates, from May 12th to 15th inclusive. Come to London on purpose; or, if only business and pleasure can bring you, include our meetings among the London engagements.

THE GARDEN BEAUTIFUL.

The Gardener paused awhile in the midst of his labour and surveyed the work of his hand. Fair was it to see, and praised of men, but the Gardener’s heart was heavy and sorrowful, for this, his Garden, fell far short of the Garden of his dreams and his ideal, that he had striven after and laboured for, in pain and weariness of spirit, until now he was old and the time was near at hand.

Absorbed by the thoughts that filled his soul, he lost touch awhile, as it seemed, with his surroundings, and, recollecting himself by an effort, was struck with a sudden wonder at the change that met his eye. Substance and form were there as before, the Garden was his own and was the same, but filled with a glory not of earth or of time. By some magic touch the scene had been transformed into a picture of such surpassing loveliness that no tongue could describe the perfection of its beauty. The Gardener wept for the joy of it, and knew it for his own.

Then he saw that there stood by his side a Shining One, who smiled on him with great sweetness and said, “Brother, knowest thou this place?”

And the Gardener cried with rapture, ‘Yes, I know. It is mine; all mine. Every petal, every leaf, every graceful shape and dainty hue I recognise and know. It is the garden of my dream and my desire. Fashioned not with hand, or labour, or any pain; but mine, nevertheless, by right as its creator, and perfect in all perfectness.’

He that shone smiled with greater sweetness, and said, “Look and think, and answer not till thou hast well considered. Is all perfect?”

The Gardener looked long, and his soul grew great as he gazed, until it seemed to his expanding sight that here a touch and there a little change, an altered order here and there, would make what was good more good, so that no further improvement could be possible; and he found his thoughts were potent to create, for that which seemed to him desirable was effected immediately according to his desire. He answered tremulously, “Yes, all is perfect now.”

“Look again,” commanded the Shining One, “look well, and say if there is naught else that thou wouldst have.”

The Gardener looked long and earnestly, and as he gazed there rose in him the desire that these his children, the tender leaves, and opening buds, and glowing flowers, should speak and respond articulate to the swelling joy of his heart; and forthwith there filled the perfumed air a chorus of such sweet sound, from tree and flower, from fountain and from brook, as he had never heard before, that thrilled each fibre of his inmost being to responsive harmony. And as he listened trembling, urged by him that stood shining by his side, there welled from the depths of his soul a great longing to understand, and then, without words, the wondrous song of joy and thanksgiving that swelled upon the trembling air became clear to him, and every opening petal was a book on which he read the mystery of life, and all that was and was to be.

Then the Shining One said, “Yet again consider and answer; is all possibility exhausted that there is none higher to imagine?”

But he said, “It is enough. Ask no more, for I faint, and fail.”

Then the Shining One grew most gloriously bright, so that the Gardener could not look upon him for the brightness with which he shone, and he said, “Brother, know that in thy upward journey to the Infinite there is no height thou canst climb but a higher lies before thee to achieve. Ever shalt thou rise to loftier levels, ever attain

more intimate knowledge of the perfect All : ever find that still before thee is an infinite ascent. Be satisfied to labour in thy Garden with love and trust, doing what thy hand finds to do, with unfaltering assurance that, so thou work fearlessly and with pure heart, thou shalt, in the good time that faileth not, obtain thy heart's desire. Know, also, that if the Garden of thine Ideal fades to the eye of sense, it is a living reality which thou shalt inherit when thy work on earth is done, and that nothing of thy labour and loving care is lost, not one aspiration spent, or high endeavour exercised, in vain. For whilst thou toilest here, amid disappointment and seeming failure and pain of heart, the Garden Beautiful of thy thoughts flourishes in a land beyond thy mortal sight, giving pleasure to all who walk within its bowers and bless thee for its brightness and beauty, and the sweet incense of love and peace that breathes about it, and who wait to welcome thee into thine own."

The Gardener raised his head, and lo! the vision and the Shining One were gone, and he looked once more upon the Garden of his daily toil and care, and with cheerful and thanksgiving heart he applied anew to the task that was his lot, with ever, as he laboured, a sense of that gracious presence by his side and the picture sweet and beautiful before his seeing eyes, until the time came, and he entered into the joy.

H.

"STORIES OF THE SUPERNATURAL."

The "Weekly Scotsman," continuing its "Stories of the Supernatural," recalls the following from "Jane Eyre":—

This book is said to be largely reminiscences of her own life, and possibly the following incident may have been founded upon fact. Admirers of her writings will remember the conflicting emotions of Jane Eyre when, on the verge of accepting St. John Rivers as a husband, the voice of her old lover, Edward Rochester, suddenly broke the midnight silence:—

"Jane! Jane! Jane!"

The voice did not seem in the room, we are told; "nor in the house, nor in the garden; it did not come out of the air, nor from under the earth, nor from overhead. It spoke in pain and woe, wildly, eerily, urgently.

"I am coming!" Jane cried. "Wait for me! Oh, I will come!" I flew to the door and looked into the passage; it was dark. I ran out into the garden; it was void. "Where are you?" I exclaimed. . . . The wind sighed low in the firs; all was moorland loneliness and midnight hush."

In a later chapter, when fate has drawn Rochester and Jane Eyre together again, we learn the mysterious source from which the words proceeded. Rochester is recounting a strange experience he had had:—

"I was in my room and sitting by the window, which was open; it soothed me to feel the balmy night air; though I could see no stars, and only a vague luminous haze, I knew the presence of a moon. I longed for thee, Janet! Oh, I longed for thee both with soul and flesh! I asked of God, at once in anguish and humility, if I had not been long enough desolate, afflicted, tormented; and might not soon taste bliss and peace once more. . . . My heart's wishes broke involuntarily from my lips in the words "Jane! Jane! Jane!"

"Did you speak these words aloud?"

"I did, Jane. If any listener had heard me, he would have thought me mad; I pronounced them with such frantic energy."

"And it was last Monday night, somewhere near midnight?"

"Yes; but the time is of no consequence; what followed is the strangest point. You will think me superstitious—nevertheless, this is true—true, at least, is it that I heard what I now relate. As I exclaimed "Jane! Jane! Jane!" a voice—I cannot tell whence the voice came, but I know whose voice it was—replied, "I am coming. Wait for me"; and a moment after, went whispering on the wind, the words, "Where are you?" . . . Cooler and fresher at the moment the gale seemed to visit my brow; I could have deemed that in some wild, lone scene I and Jane were meeting. In spirit, I believe we must have met. You no doubt were at that hour in unconscious sleep, Jane; perhaps your soul wandered from its cell to comfort

mine, for those were your accents; as certain as I live they were yours!"

"Reader," continues Jane's narrative, "it was on Monday night—near midnight—that I, too, had received the mysterious summons; those were the very words by which I replied to it. I listened to Mr. Rochester's narrative, but made no disclosure in return. The coincidence struck me as too awful and inexplicable to be communicated or discussed."

MRS. WILLIAMS OF NEW YORK.

In justice to Mrs. Williams we give the following report from the "New York Recorder" of the 21st ult., of what appears to have been a successful séance under good test conditions. We have received other reports, all to the same effect:—

Mrs. M. E. Williams, the medium whose alleged fiasco in Europe has stirred the Spiritualistic world to its depths, disheartening her friends and provoking the scoffs of unbelievers, fully redeemed her reputation last week, in the eyes at least of the thirty disinterested spectators present at the test séance given at 232, West 46th-street.

All the spectators were reputable and well-known citizens. Few were professed believers in Spiritualism. Many were open sceptics. Their presence was requested by card. They were asked to form themselves into a committee to sit in judgment on Mrs. Williams, and settle the doubts that had arisen as to her mediumship.

The cards of invitation were eagerly accepted, even by those who expected, and possibly hoped, to see a failure. As to the writer, he went there with a thoroughly unbiassed mind. He neither accepted nor rejected. In Spiritualistic matters he was merely an agnostic. Before the evening was over his no-faith had received a severe shock.

Mrs. Williams began by placing herself in the hands of a committee of ladies, headed by Mrs. H. J. Newton and the Countess Norraikow. They made a thorough search of the room in which the séance was to take place. Then they withdrew with her to another room. Here she disrobed in their presence, and submitted to a minute personal investigation to demonstrate that she had not concealed about her any of the masks, wigs, &c., which it was charged she had used abroad.

While in the hands of these ladies the writer was invited to make another examination of the room. This was done so carefully that even the carpets were lifted and the wall sounded. Everything was as it should be. Then the audience were seated. Mrs. Williams reappeared. In a short speech she referred mildly to the newspaper and other reports that had sought to discredit her. Her guides, she said, had forbidden her to take any active steps in the matter, but they had promised to aid her to vindicate her pretensions.

The first tests were personal. Names and incidents in the past lives of members of the audience came trippingly from her lips. As to the writer, she showed an uncanny knowledge of certain of his antecedents that sent a shiver down his back and prepared him for what was to come.

At last she cried: "That power has gone from me."

Then she sat on a chair placed against the wall. The curtains were drawn round her and the lights lowered. To ward off any suspicion of collusion in what followed, it might be said right here that the only door leading to the room was completely blocked by the chairs of the investigating committee. No one could have either come in or gone out without detection.

First, the sound of voices was heard. Then forms began to appear. Out they came, male and female, young and old, short and tall, fat and thin. Some had nothing on save a sheet, some were in full evening dress. They called to friends in the audience, who went up and spoke to them, and returned apparently satisfied that they had seen and conversed with the spirits of the loved and lost. The weird show reached its culmination when Little Brighteyes, a child hardly a quarter the size of the medium, came out in a good light and seated herself in a small rocking chair. Like a little baby she rocked herself and crooned to the music. Suddenly, in full view of the audience, she slipped from the chair, and instead of returning to the cabinet grew smaller and smaller, till nothing was left but a trembling spot of white on the carpet. This finally went out. The writer confesses that the chill in his back now took on an icy tinge. But being hemmed in, he had to stay and pretend

he liked it. Fresh spots on the carpet now began to appear. In face of the steady stare of thirty pairs of eyes, these grew larger and higher, swaying from side to side like columns of white vapour, till they finally took definite shape as men or women. In one instance two friends vanished through the carpet as a gentleman was speaking to them. He stooped over them, astonished, as they grew less and less, their voices growing weaker and weaker, till, with a faint sigh, they were gone.

The séance broke up at a late hour, leaving the faithful satisfied and the sceptical mystified. The following document was drawn up and signed by all present :—

“We cheerfully affix our signatures in testimony of the genuineness of the manifestations occurring at the above séance, which was given under such test conditions as seemed to preclude the possibility of deception.

“Mrs. L. Nichols, W. Pilkington, John F. Clarke, Mrs. J. Franklin Clarke, Mrs. John Anderson, Ella Norraikow, J. M’Lean, John W. Free, M. E. Free, E. P. Bloche, Thomas S. Smith, Henry J. Newton, Charles P. Cocks, Mrs. Jenny Potter, Mrs. K. Stern, Olivia F. Shepard, F. W. Regas, Cromwell G. Macy, Jr., Melville C. Smith, Lester A. Chittenden, John J. Jennings, John Hazelrigg.”

*DEBATE UPON SPIRITUALISM AT CARDIFF.

An animated debate took place at the Colonial Hall, Cardiff, on Tuesday and Wednesday, January 29th and 30th, between Mr. E. W. Wallis, of Manchester, and the Rev. W. T. Lee, of Plymouth, large and respectable audiences being present on both nights. Councillor Morgan Morgan presided, and representatives of both sides occupied the platform.

The question for discussion was : “Are the Phenomena of Spiritualism the production of disembodied spirit agency ?”

Opening the debate in the affirmative, MR. WALLIS admirably stated his case. At the outset, he said that he was not going to claim that *all* the phenomena were so produced, since *some might* occasionally be due to thought-transference or other powers possessed by man while in the body ; but, granting this, and that fraudulent simulations were sometimes practised, there still remained an important residuum which, he affirmed, could not be satisfactorily explained, except on the theory of the Spiritualist, and, quoting a mass of well-attested facts of this class from the Dialectical Society’s Report, Crookes, Varley, Wallace, and others, he built up an exceedingly strong case.

MR. LEE, who is a practised debater, fluent of speech, adept at pathos, humour, and sarcasm by turns, was apparently unprepared for these admissions of Mr. Wallis, and was, moreover, somewhat disappointing, since he had little of respectable argument to advance. He characterised the test cases presented by Mr. Wallis as “a number of stories,” demanding more and newer evidence. While admitting that the phenomena occur, and that “experiment is the highest test of truth,” he still affirmed that they were all explainable by the exercise of powers possessed by man while still in the body, viz. : simulation by conjuring and imposture, thought-transference, and self-hypnotism. He sought to belittle the testimony of honourable authorities quoted by Mr. Wallis (such as, that Zöllner was insane, and that the “Katie King” exposed in America was identical with the “Katie” so long and minutely investigated by Professor Crookes in London, whose medium had never been to America, &c.) ; he professed to have investigated Spiritualism himself, and to have received none but deceiving messages ; he made exaggerated references to the apparent omnipresence of spirits, stating that one spirit would frequently be found communicating at ten or twelve different places at one and the same time ; he stated that Spiritualism, both in America and this country, was not growing, but had very considerably declined, and wound up his first speech by asserting that all the genuine phenomena could be explained by thought-transference and self-hypnotism, although offering no positive evidence in support thereof, finishing by warning the audience to have nothing to do with it, and declaring that it was “an insult to his reason and an outrage to his fatherly feelings” to ask him to believe that his dear dead children could be brought back to witness the sorrows of earth-life !

MR. WALLIS very ably dealt with all these points, and argued that if man lived at all after physical death, the power of thought-transference still existed between man embodied and man disembodied, the incident of death in no way abating his mental

and spiritual powers ; he supplied a further mass of new testimony to phenomena establishing the identity of spirit-people, and claimed that a true theory must cover all the facts. Mr. Lee had “three strings to his bow,” but these did not fit all the facts, while his (Mr. Wallis’s) one string did. It was the positive evidence, such as he had presented, that must weigh, and which no amount of negative testimony such as Mr. Lee had put forward could shake.

MR. LEE, in his subsequent speeches, failed to adduce anything in the nature of positive evidence to disprove Mr. Wallis’s affirmation, and made no real effort to touch the facts which established spirit identity, or to show how his theory of self-hypnotism could be made to fit such facts. He had recourse to mere assertions, denunciations, and sarcastic and quasi-humorous references, which merely served to tickle his following in the audience.

MR. WALLIS sustained his contention with calm dignity, and with manifest confidence in the impregnability of the facts ; he was lucid, and at times eloquent ; kept the main question well in view, and, so far as Mr. Lee’s tactics permitted, avoided side issues. His closing speech was a masterly summary of the positions taken up. He claimed that the facts were subjects for examination and experiment rather than for debate ; that they were no more *super-natural* than any other observed phenomena of nature ; that there was no barrier to their investigation, and that it was illogical in the extreme to deny the positive testimony of living witnesses, and yet profess to accept ancient records of similar phenomena which had little or nothing to vouch for their occurrence. He quoted testimonies to the high tone of many of the communications, and to the beauty of the philosophy, concluding with an eloquent plea for careful and painstaking investigation.

The audience behaved admirably, and the interest in the subject has been much stimulated by the debate. We trust much good and permanent benefit to the cause here will result.—E. A.

THE DURWESTON MYSTERY.

The recently reported “hauntings” in the village of Durweston, Dorsetshire, of which we published some account in last week’s “LIGHT,” have given rise to a lively correspondence in the “Western Gazette.” An anonymous writer over the signature of “Rector,” said that, having interviewed Mrs. Cross and examined the slate, he had “no hesitation in pronouncing the whole thing a fraud,” but admitted that he had not discovered “the exact method” by which the rapping was managed. Thereupon Mr. Henry C. Godwin replies :—

“As I was witness on one occasion to the ‘mysterious rappings,’ I feel myself in a position to give an opinion, and to state positively that in the sounds produced—so far as my own sight and hearing are concerned—there was no trickery whatever on the part of the orphan children, or any other person in the cottage at the time. I was not present when the writing on the slate took place, but whatever your correspondent’s theory may be in regard to it I can only say that both Mr. Anderson (the rector of this parish) and Mrs. Best would be willing, if necessary, to take oath that the writing was not done by any person in the room. Mrs. Best and Mrs. Cross, in whose charge the orphan children were placed, are well known in this village as persons whose testimony can be relied upon. The accounts they have given have been most straightforward and candid throughout—and both being well known to me, I think it only just and fair to add that I do not for one moment imagine they would be parties to a ‘fraud’ such as ‘Rector’ so readily and unjustifiably imputes to them.”

The Rev. W. M. Anderson, the Rector of Durweston, also writes to the same effect.

TO CORRESPONDENTS.

COMMUNICATIONS from A.L., G.S., E.B., S.R., A.E.D., and others are unavoidably left over till next week.

BACK NUMBERS OF “LIGHT,” for some years past, can be supplied for 2½d. each, post free.

THE CONDUCT OF CIRCLES.—We have printed, in a convenient form, suitable for enclosure in letters or for distribution at public meetings, “M.A. (Oxon.’s)” “Advice to Inquirers, for the Conduct of Circles.” We shall be pleased to supply copies *free* to all friends who will undertake to make good use of them. The only charge will be for postage—25, ½d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d., &c.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

"The Cyprian Priestess."

SIR,—With regard to a correspondence last autumn in your columns regarding the "Cyprian Priestess," which may perhaps be remembered by your readers, I beg to say that the photograph of the German artist's work, "Night," was taken up to London and seen by the gentleman who requested to do so. The exact resemblance between it and the spirit-photograph of the "Cyprian Priestess" was recognised.

London-street, Edinburgh. ISABEL DE STEIGER, F.T.S.

Is Spiritualism a Religion?

SIR,—Some of your correspondents are asking whether Spiritualism is a religion or not, while others are asserting vehemently that it is, or that it isn't, and all this Babel of words is caused by the disputants using the same terms in altogether different senses. Let us define them a little, and see whether we are not helped towards a clearer apprehension of the real issues involved in the question.

First comes the tremendous word "Philosophy," which means simply the collection, or confusion, of notions that a man (or a group of men) has, or means to have, about the whole of the conditions and issues of life; and since it is absolutely impossible for any poor little human creature spinning furiously for so short a time on its round ball of earth to understand anything accurately about those conditions and issues, it sometimes finds it better to leave its Father in Heaven to manage His own business in His own way; and then, even the fretting philosopher becomes happy and humble in the beautiful home provided for him between green earth and blue sky, and possesses the child's inheritance of peace, which *passes understanding*.

Then follows the ignobly-used word, "Science," and science means again simply the amount of knowledge that a man (or a group of men) can get by thinking on, or handling, or discussing any particular object, or class of objects, presented to his bodily or mental vision.

And, lastly, comes the term which has gathered all your eagles together. A Religion is the affection which binds a man (or a group of men) to any object, or class of objects, presented to his bodily, mental, or imaginative vision.

I think these definitions would be generally accepted as accurate by those who strive to hit the mark in their speaking, though some of them would doubtless object to my depreciation of what they are pleased to talk about as *Divine philosophy*—but Olympus is very wide, and includes even Sarah Bernhardt.

Let us now apply to "Spiritualism" the definitions we have arrived at, for I often find the "Philosophy of Spiritualism," the "Science of Spiritualism," and the "Religion of Spiritualism" spoken of in "LIGHT," and it is well to examine its claims to each of these titles.

And here let me remind your readers that Spiritualism in philosophy still means what it meant long ages before the Rochester knockings, or the Northumberland bangings were ever heard of. It means the view of life taken by the people who find the origin and end of all things in God, as opposed to the view taken by those who find the origin of them in mud, and their end in ashes. But it has nothing at all to do with the alleged evidence of our continued existence after death, which is what we all understand by phenomenal Spiritualism. In point of fact, the use of an ancient philosophical term to describe certain abnormal phenomena is an abuse of language which has led to much confused thinking. The knockings and the materialisations are wonderful enough, goodness knows! but nobody pretends that they furnish a key to all the great riddles of existence. Therefore, phenomenal Spiritualism is not a philosophy. Is it a science? Yes, certainly, and one of the most important and probably the most fruitful of sciences. Is it a religion? Yes, certainly, if you set your heart and hopes upon it, as many do, just as others set their hearts and hopes upon much worse things—money-making, for instance, or the dissidence of dissent; only it is not Religion; that is the deep sympathy growing up in our hearts, which links us with the hope and faith of all men, with the kindly life of mother earth, and which reveals to us at last the "Love that moves the sun and the other stars."

J. A. CAMPBELL.

The Theosophists and Mr. W. Q. Judge.

SIR,—In your issue for February 2nd I notice an article on the Adyar Convention by Mr. Thomas Williams, who, I see, is not ashamed to publish before the world the fact that, although a long-standing student of Theosophy, he has nevertheless fallen a victim to the latest plot to destroy the Theosophical Society, and become a tool of the plotters—whoever they are. What stronger proof could we have that Mr. Judge is a teacher of truth than that he has met the fate of Socrates, Jesus, Paracelsus, Bruno, Blavatsky, and so many other of the world's devoted and martyred teachers, being betrayed by some of his disciples into the hands of his enemies? You, sir, as a Spiritualist, should be able to sympathise with one who has fallen a victim to the ruthless and unprincipled tactics followed by outraged materialism and bigotry, to discredit and destroy a power that menaces their very existence; and you should know that, though *proof* of guilt is always wanting in these cases, innuendo and slander are so abundant and strong as to "deceive, if it were possible, the very elect."

When Madame Blavatsky was alive an attempt was made to destroy the Society by getting up against her a charge of deception. The principal tools in this case were the Coulobes, who forged letters in her handwriting, and constructed machinery in her apartments. Many so-called students of Occultism then found that their boasted faith was mere credulity, and their vaunted knowledge mere ignorance; they were disconcerted and they left the Society, but the Society was not the loser. We have now a similar attempt against the strongest member in the Society, Mr. Judge, and an examination of the various statements and documents now before the public will bear out the view that the charges are as baseless and the conspiracy as venomous as in Madame Blavatsky's case. No shred of *proof* can we obtain as to Mr. Judge's guilt from his accusers; yet we are asked to assume him guilty until he is proved innocent. Alleged fac-similes of alleged letters, said to have been written or annotated by him, have been published; but they may be the most utter forgeries for aught I know. Why should I not prefer to believe the publishers and collectors of these letters guilty, sooner than Mr. Judge, my tried and honoured teacher? Yet we find members of the Theosophical Society, so-called students of Occultism, fleeing like a lot of frightened hares at the first breath of suspicion, and clamouring to dethrone a man whose writings and work have been their beacon for years past.

In a circular, about to be issued, Mr. Judge affirms that he has not received to this day copies of the letters he is alleged to have forged or annotated. When in England, last July, he entreated daily to be shown copies of these alleged letters, but his demands were continually ignored, and all he ever obtained was a momentary glimpse as he was packing his trunk for America. Yet he is expected to make a full and detailed answer to the charges brought against him in connection with these letters! Alas, what tactics are these? Surely not those of honest truth-seekers.

Much is made of the fact that Mr. Judge raised a "demurrer" when the committee sat to try him in July. Mr. Judge sent out a circular long before this, stating that he should raise the objection that the committee had no right to sit because such sitting would jeopardise the neutrality of the Society. What I want to know, then, is this: Why did Colonel Olcott still persist in calling that committee from the ends of the earth, only to decide that they could not sit? Are these, again, the tactics of judges or of plotters?

To sum up: Mr. Judge declares that he is still ignorant of many details of the charges against him, that the prosecution has been conducted in a shifty and underhand manner, that fresh insinuations and charges are made every day; that he has denied most emphatically that he is guilty of any fraudulent act whatever, and that he will not, and cannot, answer more precisely until all the various charges and insinuations have been fully made and laid before him.

A more disgraceful scene than this mean, venomous, and protracted assault on the most devoted, sincere, and hard-working member of our Society by the Judases, Brutuses, and Piggotts of that same Society I never expected to see; and earnestly do I look forward to the day when these poor dupes (to put it generously) shall have finally succeeded in kicking themselves out of the Society, leaving their still firm and steadfast brethren to render to Mr. Judge that meed of trust and honour which he so well deserves, after their contemptible and squalid abuse.

6, St. Edmund's-terrace,
Regent's Park, N.W.

H. T. EDGE.

February 4th 1895.

SOCIETY WORK.

132, ST. JOHN'S HILL, CLAPHAM JUNCTION, S.W.—On Thursday, February 14th, at 7 o'clock, Mrs. Ashton Bingham; February 21st, Mr. May; February 28th, Mrs. Ashton Bingham.—A. B.

218, JUBILEE-STREET, MILE END.—Mr. Dale gave an interesting address on Sunday, which was highly appreciated by a large audience. On Sunday next, February 10th, Mr. Walker will give a trance address.—W. MARSH.

45, MARKHAM-SQUARE, KING'S-ROAD, CHELSEA, S.W.—Sunday, at 7 p.m., public séance, Mr. Coote; Monday, at 8 p.m., clairvoyance; Tuesday and Thursday, at 3.30 p.m., developing circles; Saturday, at 8 p.m., public circle. All friends heartily welcome.—WILLIAM GEORGE COOTE.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—On Sunday morning Mr. Crawford read several extracts from Fowler's "Self-Instructor," which led to a pleasant conversation. In the evening Mr. Robertson gave a graphic description of an interesting period in the history of Spiritualism, the period in which occurred the great outburst of phenomena in Scotland in the year 1830, nearly twenty years before the Rochester knockings in America.—T. H.

111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last we had a good meeting, and Mrs. Mason's inspirers gave us some remarkably accurate psychometrical readings from articles handed up from the audience, and also some very excellent tests in clairvoyance, which were admitted by the strangers to be correct. Sunday, at 7 p.m., séance, Mr. Towns; Tuesday, at 8 p.m., Mrs. Mason; Saturday, at 8 p.m., spirit circle; February 17th, Mr. G. Davy.—J. H. B., Hon. Sec.

CHEPSTOW HALL, HIGH-STREET, PECKHAM.—On Tuesday Mr. Edwards gave an inspirational address on the "Law of Consequences" to an audience principally composed of members. The conditions were good and some interesting clairvoyance was given to most of them, followed by magnetic healing to several who attended for that purpose. On Tuesday next, at 8 p.m., Miss MacCreadie, the famous clairvoyante, will take the platform; and magnetic healing by Mr. Edwards.—S. S.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—Mr. Long occupied the platform on Sunday, and delivered an address on "The 'Witch' of Endor." The speaker clearly showed from the Bible narrative that persons who reproach Spiritualists as followers of this woman miss their intended mark, as her noble example of the virtue of returning good for evil made the association with this nameless individual an honour not to be despised. Sunday next, spirit circle, at 6.30 p.m.—CHARLES M. PAYNE, Hon. Sec.

LIVERPOOL.—On Sunday last, Mrs. E. H. Britten delivered the first of a course of lectures (to be given monthly) to a large audience in Daulby Hall. The title of the lecture was "The Origin of the First Spiritual Telegraph between Spirits and Mortals," and Mrs. Britten received quite an ovation at the close, decided satisfaction being expressed at the resumption by Mrs. Britten of platform work. Next Sunday Mr. J. J. Morse will be the speaker, and, as is always the case, will be heartily welcome in Liverpool.—COR.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday Mr. Bertram gave a reading in the absence of Mr. Robson, who was prevented from occupying our platform through ill-health. The appeal made by this society on his behalf realised 7s. 1½d.; many thanks to those friends who contributed. On Sunday, at 7 p.m., Mr. Dale will give an address. Tuesday, February 12th, soirée and refreshments, at 8 p.m. Tickets can be had of the secretary, 6d. each. We hope to see many friends from South London and other parts. Thursday, at 8 p.m., Mrs. Weede-meyer, clairvoyance, &c.—J. B., Secretary.

BRIGHTON.—The "Brighton Guardian" of Wednesday, January 30th, notices an able lecture given at the Athenæum Hall on the previous evening, by Mr. W. E. Long, on "Death and Resurrection." This notice should be the means of drawing the attention of Spiritualists in Brighton and neighbourhood to the next meeting, which is fixed for Tuesday, February 26th, at the Athenæum Hall, when the chair will be taken by the Rev. Frank Ballard, at 8 p.m. Spiritualism is on the rise in Brighton, entirely due to the disinterested labours of Mrs. Walter Acton, and it is hoped that a centre of spiritual activity will be permanently established as the result of the present series of pioneer lectures.

MORSE'S LIBRARY, 26, OSNABURGH-STREET, REGENT'S PARK, N.W.—On Friday evening, February 1st, the proceedings took the form of "An Evening with the Strolling Player," which Mr. Morse very considerably gave for the benefit of Mrs. Wilson, wife of the late Professor Wilson, who we understand is in straightened circumstances. For over an hour and a-half the control interested and entertained the numerous company by his wit and versatility. The spacious rooms were filled to their utmost capacity. The collection, which amounted to the satisfactory sum of £2 2s., was handed to Mrs. Wilson.—The prospective arrangements are as follows: Friday, February 13th, a social evening given to subscribers and friends, admission by invitation card only; February 15th, Mr. J. J. Morse; and on March 29th, a grand conversazione will be given at the

Cavendish Rooms, to celebrate the "forty-seventh anniversary of Modern Spiritualism." Tickets, 2s. each, Library subscribers, 1s. 6d., to be obtained at the above address.—LIBRARIAN.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. J. Veitch delivered an able and interesting address on "Spiritualism: Its Work, Place, and Power." The recent severe weather doubtless prevented many friends from attending. Mr. Veitch, who is one of our most able speakers, is always much appreciated, and when he generously visits us again we hope that all will avail themselves of the opportunity of hearing this outspoken and earnest exponent of the truths of Spiritualism. Previous to the address, Mr. Veitch pleased us by his reading of Geo. R. Sims's poem, "The Road to Heaven." Next Sunday evening, February 10th, at 7 o'clock, clairvoyance, by "Sunshine." Miss MacCreadie's spirit-guide.—L. H.

STRATFORD SOCIETY OF SPIRITUALISTS.—Several speakers will occupy our platform on Sunday next; every Friday for inquirers. On Friday, 15th inst., a lantern lecture for Spiritualists and inquirers will be given by Mr. J. Allen. Mr. Butcher's guides gave a lecture on Sunday on "Here and Hereafter." There was a grand audience, and we sadly want a larger hall. Mrs. E. H. Britten's lecture at Stratford Town Hall will be given on March 14th. Tickets, reserved seats, 2s., 1s., and 6d. each, can be had at 23, Keogh-road, Stratford, E., or from any member of our committee. The proceeds will be devoted to the benefit of our building fund, so friends are earnestly invited to come and help us to fill our Town Hall, which holds about 1,500.—THOS. MCCALLUM, Hon. Sec.

NEWPORT, MON. (85, WILLIAM-STREET).—On Sunday last Mr. Wayland's guides gave an interesting address; subject, "Spiritualism the Pathway of Truth." The room was crowded, many strangers being present. After the address some successful clairvoyance was given by Miss Alice Wayland. Of ten descriptions eight were immediately recognised, five by entire strangers. At the close of the service the regular attendants held a special meeting, when the existing society was reconstituted under the name of "The Monmouthshire Psychological Society." Mr. S. F. Wayland, the president of the old society, was unanimously elected president; Mr. F. Burrell and Mr. Walter Meacock, vice-presidents; Messrs. Percy Wayland and Stanley A. Meacock, honorary secretaries; with Messrs. Dowle, Jones, and Kelly, Mrs. Burrell, Mrs. Meacock, Mrs. Parry, the Misses Marsh, Roberts, and Wayland as a committee. Great interest is being shown in Spiritualism in this town, and we hope to be in possession of a more central and commodious room in a week or so.—STANLEY A. MEACOCK, Joint Secretary.

CHEPSTOW HALL, HIGH-STREET, PECKHAM, S.E.—The usual meeting was held on Sunday, Mr. Audy occupying the platform, and gave a short address on "Spiritual Experiences," after which a circle was formed, about sixteen being present, with very satisfactory results, several evidences of mediumship being obtained. Mr. Edwards having resigned his connection with the society, we wish it to be understood that the society is still carrying on its work, in the hope that, with the appointment of another hon. sec., we shall be supported and encouraged by all those kind friends who have an interest in our welfare. There is a wide field here and very few workers, so that good opportunities are offered for any help that may be kindly volunteered. Mrs. Bliss will be with us next Sunday, when we hope many friends will attend to give her a gracious welcome. It is with feelings of deep gratitude that I beg to acknowledge the donation of £1 from the Stratford Society towards defraying our liability in regard to Miss Marryat's lecture. May I here venture to make an appeal to other societies who are in a position to help? Another effort or two in imitation of Stratford will float our little bark again into the smooth waters of prosperity and peace.—J. A. BUTCHER, Hon. Sec., *pro tem.*

A GRUESOME EXPERIMENT.—On Friday evening, February 1st, at the Royal Aquarium, Professor Morrith threw a man named Henry Nolan into a condition of hypnotic trance, which it was intended should last for eight days, but which had to be abandoned at half-past ten on Saturday night, because the doctors watching the case expressed the opinion that Nolan was not physically strong enough to undergo the ordeal, and, acting on their advice, Professor Morrith immediately awakened the unconscious man. On Monday morning Professor Morrith obtained a new subject, and at three o'clock in the afternoon the experiment was re-commenced in the presence of a number of spectators. The man, whose name is Alfred Wootton, is thirty-five years old, and by trade a kilnman, employed at stained glass works. He is a Londoner, living in Titchfield-street. He climbed readily into a coffin-shaped glass case, where he will lie until half-past ten on Saturday night, when he will be awakened. The hypnotiser, holding him by the forehead and chin, gazed steadily into his eyes until they became rigid. He then made a few downward passes from above the eyes along the side of the face, from time to time examining the pupils, and within about a minute asked Dr. Forbes Winslow to examine the man, claiming that he was now thoroughly unconscious. Dr. Winslow, assisted by Dr. J. Cornwell Round, made a careful examination, and stated that there was not the least doubt as to his complete insensibility. Medical and Press watchers will constantly observe the progress of the experiment.