

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe

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

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### NOTES BY THE WAY.

Mr. T. S. Henry, of Sydney, Australia, has published a shilling booklet entitled "Further Light upon the Mysteries of Spookland." It may be had in London of Gordon and Gotch. It is entirely concerned with the recent adventures of Mrs. Mellon, whose seizure, by Mr. Henry, during a séance, was only lately reported in this country. Very minute descriptions of various séances leading up to the fatal one are given, and no one can blame Mr. Henry for his growing suspicion that something which looked like fraud was at work. But, notwithstanding a half disclaimer, we think he began with a strong prejudice against Spiritualism, and attended more than one in a sharply-antagonistic spirit. He admits that he is and always has been "strongly averse" to it. How far this coloured his scrutiny or provoked or helped any element of fraud we are not prepared to say. It is enough for us that in this sharp booklet we have a keen man's attempt to explain away materialisations. This we welcome as a useful service. We want exposures where there is evil-doing to expose; we want to have educated eyes and instructed judgments in the presence of manifestations, whether real or sham; and we want to be put intelligently on our guard.

What do the Bristol magistrates hope to do by their conviction of an "Astrologer"? There is, we know, some musty old paternal-government law on the subject, and perhaps the magistrates had to enforce it; but what a ridiculous thing it is for the State to step in and make it a crime to supply the demand for a "nativity" or a "fortune"! The whole thing may be silly enough, but what on earth has the State to do with it?

These rationalists are very clever. Here is a writer in the Unitarian "Christian Register" who accounts for the resurrection of Jesus Christ in the following way. The body of Jesus was removed on the night of its burial, by Joseph of Arimathea, who feared that some indignity would be shown to it after the Sabbath. So he drugged the wine which he, of course, gave to the soldiers who kept guard over the sepulchre in his garden; and then, during the night, rolled away the stone and took the body to a secret tomb. But the angels? Oh, yes: "The light of the lanterns playing on the eyes of the sleepers may have suggested the dream that a shining one had descended from heaven"!

Mr. Haweis' article in "The Humanitarian" rather surprises us. It is on "Madness of Madness." He seems to be appalled at "the alarming increase of lunacy," but he mercifully adds "according to the latest statistics." We look suspiciously on those statistics. Perhaps we are more searching in our inquiries: perhaps we keep

better count; perhaps we keep "cases" longer on our books, and so add to the count; perhaps we are less patient, and so include persons as mad who used to be tenderly borne with. Even Mr. Haweis shows this unlovely side of it. He cites no worse cases than "the wandering, shabby-genteel female, with a grievance"; the "doubtful females" who follow the clergy, weeping, in the streets, or beg in the vestry for spiritual consolation and half-a-crown; the eldest daughter who fancies everyone is conspiring against her, and the brother who grows morose and thinks he is being watched, &c. And then he says, "The danger of giving too much power over lunatics is only a degree less serious than the inconvenience of leaving them at large and unrestrained." The "inconvenience"! Mr. Haweis asks the Lunacy Commissioners "to lay their heads together with leading counsel," and do something. We are surprised at Mr. Haweis. His complaint and suggestion are slightly more dangerous than the cases he cites as giving "inconvenience."

Julius Althaus, writing in the same number of "The Humanitarian," on the prevalence of nervous diseases, gives the following summary of his conclusions:—

1. The rate at which diseases of the nervous system prove fatal to the population of this country is a steady one, and subject to a definite law, to which there are not any or only apparent exceptions. This rate does not appear to vary perceptibly from time to time, and amounts to about twelve per cent. of the entire mortality from all causes.

2. Diseases of the nervous system occupy the fourth rank amongst the maladies destructive of human life, being only surpassed in fatality by zymotic, tubercular, and respiratory diseases.

3. Nervous diseases are not, as is commonly asserted, more frequent, but, on the contrary, less numerous in large towns than in the country, and it is probable that their occurrence is powerfully influenced by race.

4. Sex has a considerable influence on the productions of nervous diseases; for although in this country the population of females exceeds that of males, the deaths of males from nervous affections preponderate constantly over those of females, the male death-rate being 12.94 and the female 11.62 per cent.

5. Age has even a more powerful influence on the production of nervous diseases than sex; for these maladies attain an immense maximum in the first year of life, owing to the great prevalence of infantile convulsions. They are much less frequent in youth and middle age, and attain a second maximum in old age—that is after seventy—owing to the prevalence of apoplexy and paralysis; but the second maximum amounts to only about the tenth part of the first maximum attained during infant life.

It is certainly an arresting statement that men, after all, are "the weaker sex"—as to nervous diseases.

Mr. Richard Le Gallienne may occasionally be taken seriously, and we are inclined to think that he may end by being really and permanently serious. His lecture on "The greatness of man" had much good thinking in it. It ran something like this:—Science, which defines life as a product of solar energy falling upon certain carbon compounds, and which thinks that suffices, only shows its hopeless inability to account for man. From its oracles we turn

away with a mouthful of sounding words. It is true that Science has helped to clear our minds of cant, and has compelled us to think in an orderly way; but it has done this at man's expense, by bullying him out of his hope of immortality, and stripping him of his spiritual significance. But if man has to see himself forsaken by his old trusts and hopes—by the Eternities and Immensities of the universe—he must find these in his own heart—in the deep, inward, spiritual self. Science must not be allowed to rob man of himself: and, indeed, it has adduced nothing against his spiritual significance. The long winter of materialistic Science seems to be breaking up, and the old ideals are seen trooping back with something more than their old beauty in the new spiritual spring that seems to be moving in the hearts of men. After all its talk, Science has done little more than correct the misprints of religion. Essentially, the old spiritualistic and poetic theories of life are seen not merely to satisfy the cravings of man's nature, but to be mostly in harmony with certain strange and moving facts in its constitution, which the materialists unscientifically ignore. It was important, and has been helpful, to insist that man is an animal, but it is still more important to insist that he is a spirit as well. He is, so to say, an animal by accident, a spirit by birthright. And, however homely his duties may occasionally seem, his life has a transfiguring significance, its smallest acts flash with divine meanings, its briefest moments are rich with the pathos of eternity, and its humblest duties mighty with the responsibilities of a God.

#### 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.*

(Continued from p. 64.)

Here let me narrate an experience that came under my own observation which, though not strictly evidential of the operation of a discarnate mind, yet receives its simplest explanation on that hypothesis, if we admit that phantasms of the dead are not due to chance hallucination. I was staying at a friend's house in the country, which, for convenience of reference, I will call Hawthorne Manor, and found my hostess—the wife of a lawyer holding a responsible official position, and herself a matronly lady of great acumen and common-sense, the centre of a circle of religious and charitable activity—had accidentally discovered that her hand was occasionally impressed by some power she could not control; long messages, the purport of which were at the time unknown to her, were thus written. The curious feature of this automatic writing was that it came on her suddenly; when writing up some household accounts she fell into a dreamy or semi-trance like state, and then felt the fingers of another hand—belonging apparently to an invisible person seated *opposite* to her—laid on her right hand, and a sudden vigorous scribbling ensued; but the writing was all upside down, each line beginning at her right hand side of the page, and could only be read by turning the page round. Mrs. — assured me, and I have no reason to doubt her word, that it was quite impossible for her to write a single word correctly in this way in her normal state, and anyone who will make the attempt will find how difficult this is to execute, especially in the clear and characteristic caligraphy, quite different from her own, of these automatic communications. No serious attention was given to this abnormal writing until a message came containing certain specific statements, wholly outside the knowledge of herself or husband, and which they subsequently discovered to be perfectly true incidents in the life of the deceased relative who asserted he was present and

guiding the lady's hand. Other communications followed, which also were verified. Then another evening the hand wrote:—

“I want you to believe your friends live still and can think of you. . . . On opening the eyes of my spiritual body I found myself unaltered, no terror, only a strange feeling at first, then peace, a comforted heart, love, companionship, teaching. I am [here giving his full name], and have written this, but your brother [giving the name] is here and wants to speak to you.”

Mrs. — had recently lost a dearly loved brother, and after an interval the hand again wrote:—

“I am here [giving her brother's name] and want to tell you about my awakening into spirit life. I was at first dimly conscious of figures moving in the room and round the bed. Then the door was closed and all was still. I then first perceived that I was not lying on the bed, but floating in the air a little above it. I saw in the dim light the body stretched out straight and with the face covered. My first idea was that I might re-enter it, but all desire to do this soon left me—the tie was broken. I stood upon the floor, and looked round the room where I had been so ill and been so helpless, and where I could once more move without restraint. The room was not empty. Close to me was my father's father [giving the name correctly]. He had been with me all through. There were others whom I love now, even if I did not know much of them then. I passed out of the room, through the next, where my mother and [I omit the name] were, I tried to speak to them. My voice was plain to myself, and even loud, yet they took no notice of all I could say. I walked through the college rooms; much blackness but some light. Then I went out under the free heavens. I will write more another sitting—power too weak now. Good night.” [His signature follows.]

At another sitting, a night or two later, the same name was written, and the thread of the preceding narrative was abruptly taken up without any preface:—

“I saw the earth lying dark and cold under the stars in the first beginning of the wintry sunrise. It was the landscape I knew so well, and had looked at so often. Suddenly sight was born to me; my eyes became open. I saw the spiritual world dawn upon the actual like the blossoming of a flower. For this I have no words. Nothing I could say would make any of you comprehend the wonder of that revelation, but it will be yours in time. I was drawn as if by affinity to the world which is now mine. But I am not fettered there. I am much drawn to earth, but by no unhappy chain. I am drawn to those I love; to the places much endeared.”

On another occasion a communication was given which certainly seems an additional link in the chain of identity. In this instance the communicating intelligence was unknown to Mrs. —. The circumstances, written down at the time, were as follows:—A cousin of my hostess, an officer in the Engineers, named B., was paying a visit to Hawthorne Manor. I was not present, but the facts were sent to me; some, indeed, came under my own knowledge. B. had a friend, a brother officer, R., who died after B. left Chatham, and to whose rooms he frequently went to play on R.'s piano, both being musical: of this Mrs. — assured me she knew absolutely nothing. At the sitting in question, much to B.'s amazement, for he was quite ignorant of Spiritualism, the Christian name and surname of R. were unexpectedly given, followed by the question, addressed to B., “Have you kept up your music?” Then came some private matter, when suddenly the unseen visitant interjected the question, “What was done with the books?” “What books?” was asked. “Lent to me,” was the reply. “Who lent you the books?” The reply came at once, “A—,” giving the name of another brother officer, of whose existence Mrs. — was also wholly unaware. “Shall I write to ask A— if he has them?” B. asked; “Yes,” was the reply. All present assert on their word of honour they knew of no such loan, nor was the officer named in any of their thoughts, nor had Mrs. — ever heard A—'s name mentioned. A— was written to, and the question about the books incidentally asked, but in a reply that came some time after no

notice was taken of the question. Two months later, however, B. accidentally met his friend A— when, in the course of conversation on other matters, A— suddenly exclaimed: “That *was* a rum thing you asked me about in your letter; I mean about R. and the books. I *did* lend him some books, but I don’t know what became of them after his death.”

An objector might urge that it is conceivable B. might once have seen some books belonging to A— in R.’s room, and afterwards forgotten the fact, and that this latent memory had telepathically (and unconsciously to all concerned) impressed Mrs. —, but obviously the explanation that best covers the facts in this and the other cases here cited is the “spirit-theory.”

The insistence of the demand for some explanation of these phenomena which we find within us, is only a special case of that “continuous pressure of the causal instinct” which characterises our reason; and it is because of the difficulty of finding any adequate explanation of them in known causes, that science distrusts the existence of the phenomena themselves. The reasoning faculty, in rejecting every known cause as inadequate, satisfies its unrest by rejecting the *occurrences* as improbable or unproved. In truth, there is, strictly speaking, *no* scientific explanation of the higher phenomena of Spiritualism. Secondary causes, with which science deals, are only antecedents or previous states of a phenomenon, and have more remote antecedents or previous states, which, in turn, need to be accounted for, and so on in an endless chain; thus to the scientific materialist God necessarily becomes an infinite *et-cetera*. With an ultimate or true cause, which is something self-moved or self-determined, science cannot grapple, and, therefore, with real causes science has nothing to do. For example, a real cause, though of limited range, we find in ourselves, in our personality; and such a cause, perhaps of wider range, we find in the personality that lies behind the phenomena we have been discussing. The operation of unseen personalities—who in some unknown manner can affect us, and also affect material things around us, just as our own personality can affect the grey matter of our brain, and through it things outside ourselves—this, though a real, is not a scientific explanation, and from *its own* point of view science is justified in attempting to evade it. The popular hesitation in accepting an unseen intelligence as a cause, arises from a preconceived theory as to its impossibility, or a fear of being laughed at as unscientific and superstitious in adopting it.

Now when, in the course of any scientific inquiry, we find that in order to retain some preconceived theory or dogma (such, for example, as the geocentric theory involved in the Ptolemaic system), it is necessary to invent a multitude of extravagant hypotheses, in which at last we become hopelessly entangled, owing to accumulating variations of the particular group of phenomena, it is apparent that the theory itself, however widely believed in, is most probably erroneous. It is, therefore, important to observe that as well-attested Spiritualistic phenomena accumulate in number and variety a succession of fresh, and more or less absurd, hypotheses have to be invented in order to avoid impugning the dogma of our modern Sadducees, that personality cannot exist without a visible body. The conclusion indicated is that the dogma itself, with whatever weight of scientific authority it may at present be supported, is probably erroneous, even from the purely scientific point of view.

It is, and probably will be, impossible to obtain a *logical* demonstration of the existence of an invisible order of beings, but “formal logical sequence,” as Dr. Newman says in his “Grammar of Assent,” “is not, in fact, the method by which we are enabled to become certain of what is concrete. . . . The real and necessary method . . . is

the cumulation of probabilities, independent of each other, arising out of the nature and circumstances of the particular case which is under review,” and so the truth of the spirit hypothesis, and of spirit-identity, like the truth of religion or of common matters, is to be judged in this way, that is, by the *whole evidence* taken together. When this is done the phenomena appear to fall into two groups, with an indefinite line of demarcation between them. In one group, the cause appears to be the operation of hidden powers that lie wrapped up in our present human personality, and which the peculiar organisation of the medium renders manifest; in the other group the cause appears to be the operation of probably the same powers, exerted, however, by unseen personalities, and in this group we may place the above cases. The probable explanation of these is, therefore, in my opinion, much in favour of the belief, or a slight modification of the belief, commonly held by Spiritualists.

#### ANIMAL LIFE IN THE SPIRITUAL WORLD.

It has been stated in the correspondence columns of “LIGHT” that it is an interesting speculation to lovers of animals as to whether these exist in the “other world.”

There are several widely different theories current respecting the relationship between man and the lower creation, and among these, that which would doubtless find least favour with the Western world has, in the writer’s estimation, the germ of a greater truth hidden within it than that Western world would believe.

Shakespeare, in his “Merchant of Venice,” makes an allusion to the theory referred to, in the trial scene, where Gratiano, speaking to the embittered, revenge-seeking Shylock, says:—

Thou almost mak’st me waver in my faith,  
To hold opinion with Pythagoras,  
That souls of animals infuse themselves  
Into the trunks of men; thy currish spirit  
Governed a wolf, who, hanged for human slaughter,  
Even from the gallows did his fell soul fleet,  
And, whilst thou lay’st in thine unhallowed dam,  
Infused itself in thee; for thy desires  
Are wolfish, bloody, starved, and ravenous.

This is almost identical with the Oriental teaching of the transmigration of souls. We are informed that the true Buddhist will slay no living creature, lest he should dispossess some human soul of its temporary dwelling.

It may be safely asserted that in all widespread and popular teachings—though these, at least in the eyes of the cultured European, may seem childish and absurd—there is some origin in fact, some germ of truth, without which those teachings could not have obtained their hold on the popular mind. It often occurs, however, that this germ of truth becomes almost lost in a mass of subsequently-acquired misinterpretations and corruptions.

It is assumed, then, that in the teaching referred to there is a substratum of reality, and the relation next following may, perhaps, be used as a spade with which to clear away the surrounding shale, so that the unadulterated doctrine may at once be brought to view. A medium of undoubted veracity and culture informed one with whom the writer is intimately related that, being once in the clairvoyant state, her guide conducted her to the verge of a precipice in the spiritual world and bade her look down. Doing so, she saw, in a murky atmosphere, spirits who appeared to have the faces of dogs. When these saw her, they made a sound as of barking, and it was given her to know that they were the spirits of persons she had known in the earth-life. On asking why they appeared thus, she was informed that in the Hells and Heavens a spirit is in the form of his own mind; that is, he is the manifestation of his own ruling love. The spiritual principle which is the

soul of a dog, had dominated these men in their earth-life, and its brand—that of the murderer of purity within themselves—was impressed (we trust not indelibly) on their foreheads. Moreover, as Swedenborg so ably and fully has evidenced, not only do the countenances, but also the surroundings, of spirits exactly correspond to their state, being, indeed, derived therefrom. The murky gloom was the reflex of the darkened minds of those who, through impurity, had estranged themselves from the Great Eternal Fount of Purity whom we frail mortals, dimly comprehending as a Perfect Man, call God. They appeared as at the bottom of a cliff; for low indeed are they who leave untrodden the Mounts of Holy Exaltation to wander in the miasmatic swamps of gluttonous desire.

The generally accepted theory in the Western world to-day concerning the relation between Man and the lower creation is that of evolution—one which would be quite correct if it did not put “the cart before the horse.” The evolutionist holds that there has been, and is, a gradual ascent of life from the protoplasmic or lowest life-cell through all the varieties of vegetable and animal life culminating in Man. The real fact of the case is that all the subordinate creation exists only from and through Man, as an effect from a cause. The Universe is the manifesting of the Unit. The macrocosm is the expression of the microcosm—the microcosm is Man. There are but two realities—God and Humanity. The sole end of creation is Man.

The Phenomenal Universe, both in the spiritual and natural worlds, is the effect of all that is within Man, the expression or exteriorisation of his thoughts and affections.

For a clearer exposition of the laws governing the realm of spirit than the writer can give, the reader is referred to Swedenborg’s illuminated, if voluminous, works. He relates many instances of appearances of animals which he had seen in the spiritual world, and lucidly explains of what they are the type and symbol.

The universe is a universe of symbols. The true man is in the *likeness* of God; so is every man in the likeness of his own god.

The blue sky of summer, from which beams the life-giving sun, fitly shadows forth that heaven wherein the Sun of Life hath His inmost chamber, from whence He showers His love on the world beneath. And in the night-time of the soul, when it has turned itself from the Sun of Righteousness, so that it no longer sees Him, Faith, the substitute for Perception, like a moon reflects her borrowed light, and the guiding stars of celestial truths appear in the darkened skies.

In the human mind, as in a fair garden, are planted the trees of Paradise. There, too, is the Serpent, the embodiment of insidious poisonous craft, and all the creatures of the world are gathered together. Adam, the Perfect Man, names them; they are under his control. But when he has listened to temptation and hidden himself from his God, how different is his condition!

By symbols the Word is written, and the world made. The stone is not the appearance of the stone, but that spiritual principle which is its cause, its soul. The statue is the embodiment of the sculptor’s ideal; the novel the formulation of the author’s thoughts; the house, the ship, the engine, all are the expression of their originator’s design. And so with animals and all things in the natural and spiritual worlds.

In the Hells are noxious weeds and morass plants, all manner of unclean reptiles, birds, and beasts of prey, living and appearing as projections from the distorted minds of the erstwhile lost.

In the Heavens, where an angel walks in meditation, beautiful birds, the expression of his thoughts, spring into soaring life before him. Trees appear and blossom from flowers of wisdom into fruits of love. The lambs skip

through the ever-verdant meadows; in the distance rise up the higher mounts of Zion—distant only because the angel is distant from the state of soul they represent.

Lost in praise and prayer, the angel gazes towards them, the divine afflatus fills him, and with the wings of love he speeds up the hills of God, beholding in ecstatic joy, far, far above the summit, the roseate refulgence of the Awful Glory.

JNO. W. BARRACLOUGH.

### MADAME BLAVATSKY AND HER SPOOKS.

The lime-light is being turned on the Theosophical serpentine dance. The works of Mr. Garrett and Mons. Solovyoff are opportune and most valuable. The eccentricities of Mr. W. Q. Judge and his red pencils are startling. But it seems to me that we may be losing sight of the cardinal point, whilst we are debating whether Madame Blavatsky really confessed to Mons. Solovyoff that the Mahatmas were non-existent, and that her “past” was more like that of the “Second Mrs. Tanqueray” than that of St. Theresa.

Theosophy, in its latest development, is Spiritualism—the lowest form of Spiritualism, a Spiritualism unchecked by reason, and unmodified by experience. The members of the society, if they are mediumistic, get messages from spooks, and each is received as a message from a Mahatma, and judged infallible. Mr. W. Q. Judge claims to have received these messages. He declares that Mrs. Besant and Mr. Chakravarti have flooded the society with these documents. Mr. Sinnett (*Theosophist*, September, 1893) announces that now Madame Blavatsky is dead he is allowed to reveal the fact that he has had several letters from the Mahatmas forwarded to him without the knowledge of Madame Blavatsky at all.

The following experience of an enthusiastic Theosophist may throw some light here. “R. S.” writes a letter to Madame Wachtmeister, published in that lady’s “Reminiscences”—

I was at a great distance from H. P. B. Madame Blavatsky died before I ever met her. I was accepted as a pupil;—no rules were laid down, no plan formulated. I continued my daily routine, and at night, after I fell into a deep sleep, the new life began. On waking in the morning . . . I would vividly remember that I had gone, as it were, to H. P. B. I had been received in rooms that I had described to those who lived with her, described even to the worn places and holes in the carpet.

From this astral H. P. B., “R. S.” derived mighty truths. She was taught “the methods of motion, of vibration, of the formation of the world from the first nucleolus of spirit-moulding matter.” She learnt that “motion was consciousness,” and so on:—

A few days after Madame Blavatsky died, H. P. B. awoke me at midnight. She held my eyes with her leonine gaze. Then she grew thinner, taller, her shape became masculine. Slowly then her features changed, until a man of height and rugged powers stood before me.

It must be borne in mind that these Mahatmas are the same as the Dhyani Chohans, and that the Dhyani Chohans, though they live in Tibet, created the universe, according to Theosophic teaching, and rule it. It would be sacrilege to criticise a message from so mighty a being; hence the spooks have a very free hand. Mr. Judge’s spook brands Colonel Olcott as a poisoner, and accuses Mrs. Besant of witchcraft and black magic. The Indian spooks in return accuse him of forgery, and Theosophy is becoming a boiling cauldron of the Witches’ Sabbath.

And Madame Blavatsky herself was a prey to those spooks. Instead of controlling them, as she boasted, they controlled her. If we may trust Mons. Solovyoff as a witness, she wrote confessions, as she declared, unconsciously.

“What a disaster!” she said to him after one of these revelations, “Again, again that beast, that devil, that black wizard, the Master’s enemy and mine, has taken possession of me. He rendered me unconscious, and took possession of my body. He talked with my tongue, it seems, and I know nothing of it.”

But is Mons. Solovyoff a witness that we can trust? According to his own account he was believed by Madame Blavatsky to be a confederate; and by Madame Jelihovsky also, as it seems. For a long time he competed with the “subordinate tool Babajee” and the “crawling” Mohini as a witness for the existence of the Mahatmas. He sent to the *Psychical Research*

Society a statement that Mahatma Morya had come to his bedside and talked to him, and been palpable even after a candle was lit. He vouched for an appearance of the astral form of Madame Blavatsky in a "black sacque," which was also proof against candle light. He posed as a sensitive, recording not very pleasant experiences, as others have done after contact with Madame Blavatsky :—

I almost constantly perceive breathings around me, and the presence of someone to such a degree that it is growing loathsome.

He recorded gravely in the Russian newspaper, the *Rebus*, that a letter in his presence, received by the post, was delivered to "Miss X." with an interpolated genuine Mahatma message :—

The circumstances under which the phenomenon took place, and the small details which I observed, do not admit of the least doubt as to its genuineness and reality. There can be no question of deceit or trickery.

He boasted that he had "convinced Richet of the reality of the phenomena" which proceeded from Madame Blavatsky. He stigmatised as "asses" all who paid any attention to the revelations of Madame Coulomb anent the Russian lady. Moreover, he posed as a sincere friend of "this most unhappy and remarkable woman," and she seems to have really liked him better than anybody else. When she was "sick unto death, past all hope," she summoned him to her death-bed, as it seemed, to mingle his tears with hers.

How, then, has Mons. Solovyoff become the bitterest foe of "this most unhappy and remarkable woman"? At the Old Bailey there is an expedient by which an accused person pleads guilty to a minor offence to evade conviction on the graver indictment. He now says that he was a spy, a false advocate, a treacherous friend, entirely in the interests of religion. He wished to save the orthodox Church by exposing this "thief of souls." He recants his evidence, and tries to explain it away. The Mahatma writing in "Miss X.'s" letter was a juggle, Madame Blavatsky's black sacque impalpable, the advent of Mahatma Morya, a dream; but in his new version of the last two incidents, he has to suppress an important detail, the lighting of a candle, which gave to him convincing evidence at the time that the forms were fully materialised. Bound closely up with the last phenomenon, there is also the magical panorama of railway scenes which Morya presented to his astonished gaze. This could not be an effect of memory, for he did not see the real scenes until the next day. The breathings and hauntings he has not explained, but these are the most important points of all. Was this a real experience or only the pious fraud of a crusader? The minor plea instead of evading the graver charge seems rather to confirm it. He was either a psychic, a dupe, or a confederate, and he takes some pains to disprove the first two counts. Was the Psychical Research Society quite wise and even quite fair in giving a sort of Vatican Imprimatur to the testimony of this doubtful witness, who assails the character of certain leading Theosophists who have hitherto been looked on as deceived, not deceivers? Dr. Hartmann is a "liar," "cunning and vindictive." Colonel Olcott, according to Madame Blavatsky, helped her in bogus phenomena, "both over there and here."

Don't you remember him at Elberfeld? And the "psychists" have acquitted him. There's an investigation for you! Ah, little father, it is worth laughing at. It is indeed.

Mr. Sinnett, too, has, it seems to me, just cause of complaint. He is described as a good "editor" in the same page that gives the list of confederates mixed up in the manufacture of Koot Hoomi's letters. Editor of what? The only topic is the Koot Hoomi documents.

But bad as is Mons. Solovyoff as a witness, I think we may believe him when he records Madame Blavatsky's statements about her spooks; she calls them "shells." I say this because his main thesis is that she was simply a cheat and a *Traviata*. She says that at times she did not know what she did, and once even married a gentleman whilst she was the sport of spooks. Others give similar testimony. I have been told that on more than one occasion she confessed that the Mahatmas were moonshine, and then recanted her confession the next day. I hear, too, that she was afraid of these spooks, and that hauntings similar to those described by Mons. Solovyoff were experienced by folks after an introduction to her. These culminated, in three cases, in attempted strangulation.

I will quote here a passage from my new book ("Madame Blavatsky and Her Theosophy," p. 226) :—

In the "Graphic" (American) of November 13th, 1874, Madame Blavatsky published "six statements" about her early life, which six statements in the "Banner of Light," February 17th, 1877, she flatly contradicted: "I was not born in 1834; Ekaterinoslav cannot claim the illustrious honour of being my birth-place. Mons. Blavatsky was not seventy-three when he capped the climax of my terrestrial felicity," and so on. Was there an element of madness in the Russian lady?

I think the spook theory fits in better. She was a writing medium, much under control. Hence the amazing contradictions in the various gospels which from time to time she gave forth. She failed to see that her "Master" (whom she really believed in, I think) was a gang of spirits all pressing divergent views upon her. From Olcott, I show in my book, she got the idea of an "Order" of Brothers performing all the miracles attributed to the spirits of the dead. From Mr. Felt she learnt all about the elementals, which she professed to control. From Dyananda Sarasvati she learnt that of old there were Mahatmas in India. All this I make plain. And at times better spirits mastered the spooks. Even Solovyoff admits that occasionally she spoke like an inspired prophet.

ARTHUR LILLIE.

#### THE FIRE TEST.

Mr. Max L. Lane, writing in the "Progressive Thinker," gives the following narratives of experiences with Mrs. Isa Kaynor at Milwaukee, Wisconsin. We shall be glad to know whether any readers of "LIGHT" are able to obtain similar phenomena under proper test conditions :—"The feature of the evening was the 'fire test,' during which Mrs. Kaynor handled with impunity a very hot cylinder, direct from over the flame of a kerosene lamp; also passing paper, bank bills, silk and lace handkerchiefs through the flame without burning them, although one of the gentlemen of the committee chosen by the audience was well blistered for daring to handle the same glass cylinder which Mrs. Kaynor had held to her face for over one and a-half minute by the watch, while it was on the burning lamp. A boy of eleven placed his hand confidently in Mrs. Kaynor's, and, thus protected, she pressed his hand tightly against the hot cylinder for over half a minute, the boy experiencing but a pleasant sensation of warmth. After experiments with the cylinder she took it off and proceeded to pass her fingers slowly through the flame, then the hand, and finally the whole arm up to the elbow. Before beginning operations Mrs. Kaynor had insisted on being washed in the presence of the audience by some of the committee, who thoroughly soaped hands and arms, and demonstrated that chemicals were not used to protect her. Paper, and also silk, which Mrs. Kaynor had slowly held in the flame, and passed through it without injury, were burned upon being tried similarly by others, when Mrs. Kaynor motioned them to do so."

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.; and the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, S.E.

PSYCHIC PHOTOGRAPHY.—Without expressing an opinion of my own, I should like to touch upon the so-called psychic or ghost photography, conducted in the presence of Spiritualistic mediums. When one learns, by the way, that Professor Crookes, F.R.S., and Dr. Alfred Russel Wallace have investigated the subject, believe in it, and possess collections of spirit photos, one is almost tempted to think that there must be "something in it." The best-known experiment in ghost photography was conducted by Mr. Traill Taylor in the presence of the well-known medium, Mr. David Duguid—a truly reassuring name, at any rate. Mr. Taylor not only used his own unopened packages of dry plates and conducted the developing himself, but he set a watch upon his own camera in the guise of a duplicate one of the same focus. And yet ghosts appeared—spirits of departed friends, all nicely draped.—"Strand Magazine."

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### DREAMS.

We promised to return to Mr. Greenwood's very thoughtful book on "Imagination in Dreams and their Study," and specially reserved for a concluding article some reflections suggested by the theory that dreams can be accounted for on the supposition that the mental self is, in sleep, in a condition of disorder. Mr. Greenwood is very disinclined to accept this. There are dreams, indeed, which indicate disorder, and which the theory of disorder will serve to account for, if not to explain. But "the disorder theory does not suffice." There are plenty of dreams which even suggest the reverse, as we shall presently see. The really interesting and instructive dreams lie beyond the region of mere confusion. One is tempted to think that the dreams which disorder may account for are only half-born dreams, dreams spoilt in the making—what Hosea said of Ephraim, "a cake not turned." The achieved dream is apt to be immensely orderly, strong, brilliant. Of such dreams one might say that the "disorder" theory might be reasonably reversed, the imagination and the memory being then abnormally powerful.

But we may here make a concession. It is just possible that, in dreams, what we call the Imagination is in a condition of separate exhilaration and special freedom. But what is the Imagination? We are too apt to associate it with moonshine and illusion. What if it is the spirit-self on its creative side? Awake, it has to trot in harness; in sleep it may get a foretaste of what will come with the true awakening by-and-bye. On this point, by a side glance, Mr. Greenwood is rather strong. Here are some of his reflections, all based on personal experience:—

Imagination is never so liberal as when it is relieved from the surveillance of its yoke-fellow qualities. . . . Imagination does attain in sleep a freedom which not only enables it to work with enormously increased pictorial effect, but develops "creative" resources which the utmost urging cannot bring it to reveal in waking day. . . . What if the performances of Imagination when it is most untrammelled are merely extravagant? It is extravagance of power—evidence of potentiality, rather, which is more to the purpose for the student of dreams; and this it is even when the extravagance is altogether unmeaning. Power is power, in or out of harness, disciplined or undisciplined; and whatever testifies to great latent capability in any quality of the human mind cannot be ridiculous.

But we go further, in company still with Mr. Greenwood. Instances abound which prove that Imagination in dreams, so far from being disorderly and unmeaning, may be abnormally orderly and significant. "Its possibilities," as Mr. Greenwood says, "include what is now called

miraculous power." We here reach a higher grade, where the dream, passing beyond the stage of disorder, or the stage of brilliancy, becomes prophetic or spiritually responsive. It is here that dreams give the profoundest material for thought. For now see what happens. This Imagination, shaking off its fetters, not only of bodily corruption and disorder, but of mental and volitional restraint, plunges into an altogether new region where earthly wisdom and science are unable to follow. Said we not truly that Imagination is, or belongs to, the spirit-self on its creative side? In this matter we are entirely at one with Mr. Greenwood, who speaks of "dreams which are called supernatural, for want of a word more accurately expressive." He says: "Dreams which have all the character of prophecy and revelation do undoubtedly occur." Then Imagination "speaks and acts as if endowed with independent powers of reflection and reasoning—powers which it brings to bear, instructively, on those other gifts of reflection and reasoning that belong to the work-a-day machinery of mind."

Or shall we take refuge in the thought—now silently making its way—that the self is dual? Shall we picture to ourselves a self for every-day use, the engine-driver or stoker of the dirty noisy train; and a self for the deeper and higher interests and hours? What if that more secret self is like the manager who times the engine-driver and the train, and plans the business for future years? It often looks like it. Even apart from dreams, there are moments of ecstasy, moods of prophecy, hours of inspiration, when the poor drudge who does the daily work is shaken into a kind of oblivion, while the master proclaims, "Thus saith the Lord!" We are disposed to think that one of the very highest uses of Spiritualism will be, not the revelation of a spirit-world to the man, but the revelation of the man to himself.

There is one consoling thought which has an element of novelty as well as of consolation in it. Mr. Greenwood could hardly miss recalling that pregnant saying of Dryden's:—

Great wits are, sure, to madness near allied,

(which, by the way, he renders: "Genius is to madness near allied.") That points to a common experience—or to an experience which many modern confessions have made common—that our fine wits, our brilliant writers, musicians, inventors, seem to be "possessed"; so much so that they even apportion their work, and say: So much I did, or finished; but so much "came." A kind of madness, says Dryden. Well, but what then of madness pure and simple? Mr. Greenwood keenly says: "Insanity is robbed of half its terrors by the extremely probable supposition that the state of madness is a state of constant dreaming; and, wherever insanity appears, it certainly seems that the mental faculties have fallen apart from each other, and that Imagination takes full possession in unbridled strength." A "consoling thought" we called it. Truly; but it has its word of warning. At present we are in this world of physical limitations and instruments, and it is certain that these ought to be respected. Here and there, hints and instances will come of wider regions and vaster powers. Let us accept them gratefully, and use them well; but spurn not nor ill-use these homely powers.

And yet, to fall back upon our main line of thought, what a delightful suggestion of budding powers we may find in this subject of dreams in their higher ranges! Said Shelley:—

How wonderful is Death!—  
Death and his brother Sleep

We have seen what the one can do—how it can liberate the creative faculties and even push us on to see things to come. What a suggestion as to the full liberation of both Imagination and Mind by kindly Death!

## THE MYSTERIES OF MEDIUMSHIP.

MR. DAVID ANDERSON.

BY OUR SPECIAL REPRESENTATIVE.

(Continued from p. 68.)

The scene of my séance with David Anderson was something more than a stone-throw from both the Thames and Duke-street. It was a light séance, just as you might say a light luncheon, in the middle of the day, during an hour snatched with difficulty from business. The principal gentleman of the party was Mr. B., or, let me be exact, and say that he desired me to describe him as Mr. B., because, as he himself might have put it, he was "Boss of the show"—professing the wish to conceal his identity from too curious eyes; but as this would obviously necessitate my calling the leading lady, indeed the only lady who was present, Miss X., and thus, perhaps, confuse her with the Miss X. who has achieved some fame in subjects of the "Borderland," I will reverse the letters, and call Mr. B. Mr. X., and Miss X. Miss B. And now let us plunge *in medias res*, which here, of course, means let us consider the things which relate to the medium. The control announced his presence in grave and measured tones, and told us he was Jacobs.

"Jacobs," said Mr. X., with easy familiarity, throwing a leg over the arm of his chair as a preliminary to operations, "we place ourselves entirely in your hands." If he had said, "Jacobs, you have delivered *yourself* entirely into *my* hands," he would have been quite as near the mark. "Jacobs, tell us all about it," said Mr. X.

Jacobs accepted the invitation with what seemed like a little trepidation. He entered into a long account of the work of himself and his brother controls, and assured us that they did good for the good's sake, and were quite content with the knowledge that they were useful as their sole reward. They not only served in matters of health, alleviating suffering and occasionally effecting cures, but they also helped in business and similar matters. Some, said Jacobs, might think this sort of thing was beneath the dignity of "spirits," but nothing that was serviceable could be so considered. True religion did not take people out of the world, but fitted them for the world, and enabled them to contend against the world's evils and to fight the battle of life well and nobly—with more to the same purpose; but Mr. X. rather impatiently cut him short with a request to be practical now and tell us if he could see the sitters in the room, and further if he was conscious of the presence of any beings besides those who had "got bodies on." Jacobs responded with the information that so far as those in the room who had got bodies on went, he could see all, but could get into closer contact "with some than with others"; whilst of the disembodied he could see a considerable number. He proceeded to describe two old gentlemen with flowing robes, and one with a big cross hanging by his side and hands extended as if in the act of blessing, whose endeavour was to inspire Mr. X. to noble work and to, as far as possible, extend his sympathies. Mr. X. seemed to think that his sympathies would scarcely bear much further extension; and he could not recognise the old gentlemen, though he asked several searching questions concerning them.

The next description of Jacobs was a noteworthy one. He saw, he said, standing by Miss B.'s side, a spirit of the name of Cuthbert.

Miss B. was on the alert in a moment. "Go on," she said.

Jacobs went on. The gentleman was about sixty years of age, thin, wore dark clothes. He had a roll of papers in his hand, which looked like copies of letters. Cuthbert

was his surname, not his Christian name. "He seems to have been in very close *rapport* with you," said Jacobs.

Miss B. smiled. "Tell me some more. It is very good, so far."

Thus encouraged, Jacobs proceeded, and gave some further details, to which Miss B. assented. "Now we get the picture of a large vinery. It is warm and bright, might be America for climate."

"Sure they are vines?"

"Well, they are growing that way—upwards, and then hanging over, but there are no grapes. They fill nearly all the space at the top under the glass."

"Under the glass? Look again."

"Yes, under the glass. There is no doubt of that."

"Do you often get the name, Mr. Jacobs?"

"Not very often. In this case easily."

"Oh. Have you any idea how long ago this Cuthbert lived?"

"It seems to be a very short time since he passed over. We have nothing to connect time with here, but his appearance would seem to clearly indicate that."

"Most awfully one-sided idea about time on your side, haven't you?" queried Mr. X.

Jacobs's reply was dignified. "Speaking from the spiritual side pure and simple, we should have difficulties in measuring time, or even distance; but by putting ourselves for the time being on your plane we are able to some extent to measure both."

"You wouldn't be two or three thousand years out, would you?"

"There is, of course, quite the possibility that we might be entirely wrong."

Mr. X. now related to Jacobs some personal incidents bearing on this point, which, perhaps, I had better not repeat; indeed, I was listening with much interest to Miss B.'s explanation of the Cuthbert matter, and only caught occasional remarks from Mr. X., such as, "Do you think after I was dead I would go spooking round, telling people to be good? There are plenty enough here to do that"; or "Don't you worry about *him*, Mr. Jacobs. I know he's a brother, but there are so many living brothers in want of sympathy and advice that I can't bother about spooks, especially one that comes and tells lies. That's not the way to gain sympathy."

Miss B. whispered to me that this case of Cuthbert and the grape vines was as striking an instance of thought-transference as had come within her experience. Some years ago she wrote a story, put it aside, forgot it; and last Sunday, rummaging in her desk, came across the manuscript, read it, and had wondered once or twice since whether the time had not come to publish it, but it was entirely out of her mind during the séance. Cuthbert was the name she had given to the principal character of the story; the description of him was fairly accurate, and the scene was a hop field in Kent with overhanging hop binds, and not a glass-house in America with overhanging grape vines. Now this was really interesting. A dozen questions leaped into my mind, one of which was whether Jacobs, if he could do a thing like this, was sure of his own identity and might not after all be an *alter ego* of the medium, acting unconsciously to his everyday self. But Mr. X. was monopolising Jacobs, and I decided to wait and watch.

"Now, look here," he was saying with some impatience "look here, Mr. Jacobs, you people mix up with what you say a tremendous lot of flapdoodle that is no better than a third-rate sermon. Why do you do it?"

"There is nothing pleases us better than your very candid criticisms," responded Jacobs, meekly. "We have heard the same sort of thing in a much less kindly spirit than yours. We look beneath the surface, and see the good feeling that underlies the expression." But Jacobs

did not explain or apologise for the "flapdoodle," and Mr. X., shrugging his shoulders, turned to another subject.

"There is at the present moment a haunted house, with a ghost that is disturbing the peace of mind of a good many people in it. This young lady has been in the house, and in the room where the ghost shows himself. Now, if you could bring us into contact with the gentleman, that would be something practical."

Jacobs said it would be a tough job, but if Miss B. would help him, he would try. So Miss B. came forward, dropped on one knee before him, and touching the medium's hand, with a significant smile to me, commenced operations.

"You take a railway journey of five hours," she said, with slow and deliberate speech, concentrating her mind upon the series of pictures she conjured up, "and get out at a quiet little country station. Leaving the station, you turn to the left, down a quiet lane, with high, tangled hedgerows, and in the fields on each side reapers are reaping the corn. At the end of the lane you come to a long straggling village."

"Not so fast," whispered Jacobs, nervously; his forehead wrinkled with concentrated attention. "Yes, now—I am there. I see a little low house, with a small garden in front, and ivy on it."

"Yes, but you must go on past that, right along the lane."

"Ah, the house you mean has a round gate-way like this," indicating the outline with a wave of the hand.

"No, there is a barn with just such a gate as that, but the haunted house is further on. You go in at the left hand side of the lane, and up a carriage-drive neatly gravelled."

"We have got into a place where the walls are white-washed."

"Yes, now you are right."

"A long, low house, two storeys high, with a large porch in the middle?"

"Yes, yes. Go in at the front-door, up the wide old-fashioned stairs just opposite. At the top there is a nursery gate, and then a corridor, shaped like the letter L. The room at the top of the stairs with its door at the point where the lines of the L join is the haunted room."

"Yes, we are there."

"The ghost has been seen going into that room from all parts of the landing. I have spent a night in the room, and have sat up all night on the landing, and heard plenty of raps, but I never saw the ghost. Can you get at it?"

"The face comes up before us of an old gentleman about eighty years of age, ill-dressed, haggard, with a very short grey beard, not shaved."

"Good. The evidence of the witnesses is that this old gentleman wants shaving."

"It seems he is always putting his hand on his beard, this way."

"Ah, that is the ghost."

"On his head is a smoking-cap, a round cap."

"Yes, you have found him. Now see if you can learn what he wants. Ask him what he is making such a noise about."

"He says something, but the difficulty is to get quite near so as to hear."

"Try."

"Yes. We hear him say something about a box that is lost, with jewellery and a razor in it." (Here the medium put his hand to his ear in a listening attitude, and paused a moment, with fixed eyes.) "'Come in about a fortnight, and I will try and let you see—let you see.' That is all he gives. You are to go in a fortnight, and you will see."

"You cannot get the name of the man or his profession?"

"It looks as if he had been a doctor, from his appearance. We would advise you to try the experiment, and we will try to get further details for you later on, now that we are in *rappor*t with him. Now cease. This work has tired the medium unduly."

But Mr. X. had been chafing over his enforced quietude during this ghost-hunting performance, and he now broke into a string of rapid questions, which, with the answers thereto, were interesting enough, but as they were of a very personal character I cannot repeat them.

On a subsequent occasion, in answer to my questions, Jacobs said that, while it was quite possible for the thought of a person to be projected into outward visibility, yet in the case of Cuthbert he believed that the spirit described was a distinct and separate personality from Miss B. He stood beside her in the relation of one separate from her, but in her company.

"There was no conversation," continued Jacobs, "between the spirit and ourselves; his name appeared to our vision. By a process of will a spirit can cause his name or a message he wishes delivered to appear, and this message can be read by him for whom it is intended. The description of Cuthbert and his name were so seen by us, and given accordingly."

I gave Jacobs Miss B.'s version of her story, and asked him how the discrepancies in his description were to be accounted for. "How came you to see, or to fancy you saw, vines instead of hops, and glass, when in the written story there was no glass, but open air?"

"This question, of course," was the reply, "assumes that the personage described was identical with the character in the lady's story, which we are not prepared to admit. It is quite possible that the leading characters were impressed upon her mind, and worked by her in detail into the narrative. The discrepancy can be fully accounted for in so far as she has given a faithful interpretation of the thought and scenery presented to her. In other words the impression is given of a hot country and of vines growing. Miss B.'s own thought has substituted the hops for the vines as seen by us, the scenery of the vines and the glass-house were the creation of the spirit, so as to lead up to his identification, and to make it easier for him to be identified. We believe this lady is conscious of the source from which she receives many of the ideas entering into her writings."

"Do you still insist that this was a spirit you saw, in spite of Miss B.'s explanation? Is it not possible that you may have been mistaken in supposing a projection from her mind to be a separate and distinct personality?"

"It is possible we may be wrong, but not at all probable. A lapidary is not likely to mistake paste for a precious stone, and we, from our experience, can as readily discriminate between the thought-creation of an individual and a separate spirit entity."

"Now, I don't want to hurt your feelings, but I cannot refrain from the question, If this was a projection from the lady's mind, and was mistaken by you for a spirit like yourself, may you not possibly be under a misapprehension also as to your own identity, and may you not perchance be a side of the medium's own personality not presented to the world except in his trance state, a clairvoying other-self of his, not known to him on this plane?"

Jacobs would not hear of it. "Man," he exclaimed, "has been declared to be wonderfully made, but undoubtedly our medium must be a strange compound if the more than one hundred who have claimed separate and distinct personalities are, after all, but other sides of the one individuality. Those who are acquainted with the medium through the many years that we have worked side by side with him as our instrument will be able to distinguish completely the difference between us and the

medium. Our thoughts and habits at times run in diametrically opposite directions to his. We have a distinct and clear recollection of the life we lived while on earth; and the fact that we and many others have told, through him, our life history places our separate individualities beyond all doubt."

"Coming to the other incident, that of the haunted house, I want you to tell me—Did you actually go to the locality, actually see the house, actually encounter the veritable spirit haunting the place, and receive an actual message from him? If so, can you make clear to me how you were able to do this only by the aid of Miss B.'s vivid imagination in picturing in her own mind the route and the scene? If you merely followed her imagination how could you give her a message coming direct from the ghost?"

"That we actually went to the house, actually saw the ghost and received a message from him, we firmly maintain. That it was necessary for Miss B., or someone who had been there, to be brought into contact with us so as to establish a path by which we might travel, we admit; not by her imagination, but by the fact that she had already been in connection with the house; and on the magnetic line thus laid down connecting the house with the lady we travelled, saw the ghost, and received his message."

#### SAUL'S VISIT TO THE WOMAN OF ENDOR.

The Central Hall of the People's League, at High-street, Peckham, an institution to which we have previously had occasion to refer, was, on Sunday morning last, the scene of an animated debate between Mr. R. J. Lees, the president of the League, and the gentleman who is known as "Antipas." It had been originally arranged that the discussion should be supported by the Rev. S. Burnes and Dr. Edward Haughton (representing Orthodoxy and Christadelphianism respectively), in addition to the two firstnamed speakers, but as neither of those gentlemen attended, the controversy was narrowed down to a trial of the issues between Spiritualism and that form of Biblical exegesis represented by "Antipas."

The debate turned upon the question whether Saul died for his transgression in consulting the woman of Endor. By previous arrangement, Mr. Lees had promised to base his argument upon a paper which he contributed to "LIGHT" some year ago entitled "Saul's Visit to the Woman of Endor," and which has since been published in pamphlet form. A copy of this brochure was sent to each of the expected debaters, in order to allow them an opportunity of studying Mr. Lees' position before discussing the question with him. For the benefit of those of our readers who have not perused the article in question, we may briefly summarise its arguments here, a course we may the more readily adopt inasmuch as the address delivered by Mr. Lees was, for the most part, a recapitulation of this paper.

The essay under notice commences by referring to the fact that the visit of Saul to the woman of Endor has been made the text for innumerable warnings, on the part of the more unenlightened Biblical students, against participation in Spiritualistic séances, from the supposition that such séances are shown, by the fate which befel the King, to be in opposition to the Divine law. The passage of Scripture on which this supposition is based appears in the first book of Chronicles x. 13, 14, which is as follows:—

So Saul died for his transgressions which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord; therefore he slew him, and turned the kingdom unto David the son of Jesse.

Against the assertions in this passage, Mr. Lees cites the Book of Samuel, where it is distinctly set forth that Saul's loss of his kingdom, his discomfiture at the hands of his enemies, and his subsequent death were due to his disobedience in not utterly destroying the Amalekites, as he was commanded to do by Jehovah. The statement in Chronicles that he "inquired not of the Lord," is totally at variance with the Book of Samuel, in which it is stated that "when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by

Urim, nor by the prophets." Having thus established the contradictory nature of the records, Mr. Lees suggests an explanation of the divergencies by an appeal to Bagster's "Teachers' Bible"—a book in no way published in the interests of Spiritualism. The "Teachers' Bible" remarks:—

"The narrative (of Chronicles) runs parallel with that of the preceding historical books, especially that of Samuel and Kings; but, whereas the earlier history was written from a prophetic interest, this (Chronicles) was written from a priestly." (Bible Helps, p. 28.)

Here lay the kernel of the whole question. The inquiry from God was originally in the hands of the priesthood, but when the prophets came they superseded the priests in this particular, thereby lessening the authority of the latter. This was too much for the officers of the Sanctuary to endure in silence, and consequently they were moved to vindicate their office by a persecution of the prophets. Samuel had no interest in maintaining the priestly authority; hence when he was "called up," we do not find him breathing any denunciation for Saul's visit to the woman. Mr. Lees holds that a careful following up of the chain of events from another—and generally unheeded—point of view, reveals the fact that Saul's visit to the woman had more of a divine appointment about it than the commission of a forbidden sin.

Someone (says Mr. Lees) will tell us that Moses commanded all such as this woman of Endor, together with diviners, necromancers, and soothsayers, to be put to death as an abomination to the Lord. It is, however, a singular thing that the Bible records a number of cases where divination and kindred practices appear to have been not only tolerated, but patronised and supported by Jehovah. Thus when Joseph's brethren left Egypt for the second time with corn, Joseph (having given orders that his own cup should be concealed in Benjamin's sack) commands his steward to follow them, in these words:—"Up, follow after the men and . . . say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh and whereby, indeed, he divineth?" Again, there was the case of Daniel, who, having given proof of his occult powers, was "made master of the magicians, astrologers, Chaldeans, and soothsayers." (Dan. v. 11.) The very practices which Moses denounced and made punishable by death, became the legitimate practice of the prophets who came after him. Several instances are recorded where the Lord specially used heathen necromancers. The best known instance is that of Balaam, the Moabitish necromancer. Other examples are seen in the case of the Philistine magicians (1 Sam. vi. 1-9) and Necho, King of Egypt (2 Chron. xxxv. 21). Putting the matter wholly on Bible grounds, Mr. Lees contended that Samuel did appear to Saul and conversed with him, and that the case of Samuel is corroborated by the reappearance of Moses and Elias on the Mount of Transfiguration. These two cases were all the evidence needed to establish the truth of communication between the living and the so-called dead; but these two cases have been supplemented by thousands of others occurring in all ages, in every nation, and authenticated equally with any other known fact.

Such was the argument to which "Antipas," who is a ready and vigorous speaker, well versed in dialectics, and with a pleasant vein of jocularly, rose to reply. He commenced by complimenting Mr. Lees on the honesty of his convictions and the ability with which he set them forth. There was, however (said "Antipas"), an insuperable objection to the theory that Samuel ever appeared to Saul in the dwelling of the woman of Endor. Such a phenomenon he ("Antipas") would demonstrate to be impossible. The Bible distinctly stated, first, that Samuel was dead, and secondly, that he was buried at Ramah, a place some fifty miles from Endor. Yet Mr. Lees strove to show that he was in the cave at Endor! The only explanation of this he could offer would be that there were two Samuels. If Mr. Lees' contention was correct, and it was the original Samuel who appeared at Endor, then he must have been raised from the dead and conveyed by some means from his sepulchre to the place of meeting. The fact was that the whole of the occurrences at the woman's cave were the production of her own necromantic apparatus. He strongly deprecated Mr. Lees' attempt to identify either Joseph or Samuel with magical practices. Joseph's reference to "the cup by which he divineth" was simply an allusion to the fact that it was customary for the chief officers of ancient Oriental potentates to test the monarch's wine before serving it to him. The divining which Joseph practised with his cup was, therefore, merely the

trying of the King's wine. As for the case of Daniel, "Antipas" denied that the mystic arts associated with this prophet had anything in common with the practices of his contemporary diviners, necromancers, and soothsayers. His powers were from God, and had nothing to do with ghosts or magnetism. That he was made master of magicians and necromancers simply implied a recognition of his superiority over them by virtue of the divine nature of his gifts. As to any possibility of communion with the dead, the Bible from beginning to end affirmed that death was an absolute cessation of life—that the dead had no life and no consciousness. He rallied Mr. Lees upon the fact that Samuel is described as appearing to a woman as "an old man covered with a mantle." It would seem that Mr. Lees believed in the immortality of garments, that a man's clothes also rose from the dead. Truly, Mr. Lees possessed an amount of credulity which he ("Antipas") did not envy him. As to the appearance of Moses and Elias on the mount, he denied that those departed worthies were actually present on that occasion. It was simply a subjective vision.

It will be seen from the above that "Antipas" is a humorist, whose arguments are eminently calculated to lighten the gravity of a debate of this kind. Mr. Lees' rejoinders to his assertion, as quoted above, were very much of the kind that would occur to a thinking man whose acquaintance with spiritual verities is supplemented by a modicum of common-sense. He made an effective point by retaliating upon "Antipas" that gentleman's interpretation of the term "divining" in regard to the testing of wine. If it meant this in the case of Joseph, it was open to him to contend that it had the same meaning in the other cases, a veritable *reductio ad absurdum*.

We were pleased to notice that the amenities of debate were observed all through, and that the opponents were on terms of mutual respect and friendliness. It will be noticed that Mr. Lees confined himself strictly to the Biblical view of matters, which, although it somewhat circumscribed the area of his reasoning, enabled him to meet "Antipas" on his own ground. As a study in comparative eschatology the discussion was interesting and suggestive. We are promised another debate shortly, on "The Problem of Life After Death," between the same speakers, when Mr. Lees will take a broader ground and base his position on the entire science and philosophy of modern Spiritualism. Such a discussion should have something of the interest attaching to a contest between the bow and arrow and catapult of the Middle Ages and the Maxim gun and the torpedo of to-day.

D. G.

#### 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 next*, when Miss MacCreadie has kindly consented to give some clairvoyant and psychometric delineations.

#### HYPNOTISM AT THE ROYAL AQUARIUM.

We mentioned the fact in our last issue that on Monday afternoon, the 4th inst., at the Royal Aquarium, Professor Morrit threw a man named Alfred Wootton into a hypnotic trance, with the intention of leaving him in that condition until the following Saturday, of course under proper surveillance. The experiment was quite successful, and Wootton was awakened at half-past ten on Saturday night, in the presence of a large company, including a number of medical men. The time occupied in restoring him to consciousness was twenty-five seconds. On being awakened he at first struggled a great deal, as if terrified by the surroundings, but was speedily himself again, and, although naturally very weak, seemed none the worse for his prolonged rest. On being interrogated, he said he could only recollect having had his dinner about a hour ago, the five and a-half days during which he had been asleep being entirely a blank.

As a further experiment Professor Morrit sent another man, named Henry Eames, to sleep on Monday afternoon last—to be awakened, if all goes well, on Thursday next, after ten days' unconsciousness.

PESSIMISM, SCIENCE, AND GOD: or *Spiritual Solutions of Pressing Problems. A Message for The Day. Twelve Meditations.* By John Page Hopps. A full reprint of the Articles in "LIGHT." Tastefully bound. London publishers: Williams and Norgate. Post free from Mr. Page Hopps (216, South Norwood-hill, London), for One Shilling.

#### 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.]

##### Photographing Hypnotised Persons.

SIR,—Regarding the paragraph on page 50 of "LIGHT," permit me to say that I am afraid someone is hoaxing a Turin Spiritualist paper about the photographing of hypnotised persons. It is these exhibitions of credulity which help to bring Spiritualism into disrepute with outsiders. I have some experience in hypnotism, having lectured and written on the subject and practised for nearly a quarter of a century, and I am not ignorant of photography. In all my limited experience, I have found that any object or person can be photographed in light or darkness according to the length of time-exposure. I have seen mediums in trance and out of it, and mesmeric sensitives photographed, and "they came out" as completely on the plates as any other natural objects presented to the camera. It is known that the camera can photograph *forms* not seen by the human eye, but this new revelation (!) points out that certain forms seen by us cannot be photographed. I am afraid the writer of the information to "a Turin Spiritualist paper" has been hypnotised himself.

I am much obliged for your sensible remarks on hypnotism. Of late there is a tendency to write a lot of unmitigated rubbish on the subject. It was pleasant and refreshing to read your crisp remarks on "The Dangers and Uses of Hypnotism," in your leader, "The New Witchcraft." I am afraid hypnotism is the name of the new devil, invented as a primary excuse for the ills which some do, who have not the honesty to acknowledge that they have been led captive by their own vanity and love of sensuous, if not worse, gratification.

Glenbeg, Rothesay.

JAMES COATES.

##### The Theosophists and Mr. W. Q. Judge.

SIR,—I am sorry that Mr. Edge should so much resent the vote passed by the Annual Convention at Adyar against Mr. W. Q. Judge, though I can well understand how irritating it must be, after working so hard to prove that the whole destiny and life of the Theosophical Society are bound up in the person of Mr. W. Q. Judge, to find a convention of the whole Society refusing to accept the idea with such crushing unanimity. Mr. Edge has, however, in his letter of February 4th, left the safe paths of generalisations in which his chief delights, to ask certain definite questions which can be definitely replied to.

He asks with refreshing *naiveté*, "Why should I not prefer to believe the publishers and printers of these letters guilty, sooner than Mr. Judge, my tried and honoured teacher?" Why, indeed! But the standpoint of, as I believe, the majority of this Society is not that of preference, but of truth and justice. We are not satisfied with believing what we prefer, as Mr. Edge appears to be, but what is true, and certainly the shuffling policy of Mr. Judge does not inspire general confidence.

Mr. Edge then proceeds to quote Mr. Judge to the effect "that up to this day he has not received copies of the alleged forgeries." But Mrs. Besant sent to Mr. Judge in New York, before he came to England for the judicial inquiry, an exact copy of the whole statement she was going to make before the Judicial Committee, including a copy of every document she was going to use and of every argument she was going to employ. This most unusual course she took because she was determined not to take even the advantages the law allows the accuser in such a case. It is, therefore, mere quibbling for Mr. Judge to say that up to date he has received no copies of the alleged forgeries; nor is it straightforward to say that "he entreated daily to be shown copies of these letters, but his demands were continually ignored," when, as a matter of fact, he did not confine his demand to copies only, but required *that the originals should be entirely handed over to him*.

Mr. Edge wants to know "Why Colonel Olcott still persisted in calling the committee from the ends of the earth only to decide that they could not sit?" and he seems to imply that because they thus accepted Mr. Judge's demurrer they laid themselves open to the accusation of being participators in the famous plot which Mr. Judge, in emulation of Dr. Oates, of famous memory, is busily engaged in tracking out. If, however, this conclusion of the committee was prejudicial to Mr. Judge's interests, why did he refuse a court of honour which Mr. H. Burrows offered to him immediately after the committee had risen? He refused,

although he had, to quote Mr. Mead, just stated to the committee his willingness to proceed. As Mr. Edge tells us, he denies emphatically that he is guilty of the charges brought against him, but he is by his actions equally emphatic in declining to meet them. Such being the case, is it not rather fatuous for Mr. Edge to say that "he looks forward to the day when these poor dupes shall have finally succeeded in kicking themselves out of the Society"? On the contrary, I can assure my friend that we have no intention of leaving this Society as dupes, but shall remain to sift the question to the very bottom, in order that we may know fully and most completely the truth or falsity of these things. And this we shall do in spite of every effort of Mr. W. Q. Judge and his friends to the contrary.

THOS. WILLIAMS, F.T.S.

[Our Theosophical friends must stop here. Their difficulties should be settled in their own journals. ED. "LIGHT."]

"Is Spiritualism a Religion?"

SIR,—I trust before the correspondence closes on the above subject, the majority will strive to come to a definite understanding, as to whether Spiritualism is a religion or not. It is high time a decision should be arrived at; up to the present the discussion of the subject has largely been a quibble of words, and has only received an off-sided treatment. The question is whether Spiritualism is a religion, and not whether we should or should not like Spiritualism to be recognised as a religion. It will only be by a free discussion of the subject, *pro* and *con*, that a reasonable conclusion can be arrived at. I consider this controversy a most important one, from the fact that, if we consider Spiritualism only a philosophy, some of our views will certainly have to undergo a great change, to some a very unpleasant change. For the purpose of making my position perfectly clear, I here give my definitions of religion and a religion:—

1.—Religion is that principle that links us to the Divine; inherent in all conscious life, and understood by some as the Divine consciousness in man.

2.—A religion is any system or agency that assists the development of man's religious nature.

I do not claim that these definitions are infallible, but I think it must be admitted that they are the generally accepted ones. If they are correct, is there any need to ask "Is Spiritualism a Religion?" In conclusion, quoting the statement in my first letter, "Whatever assists the development of the love principle in man is a religion."

Cardiff.

GEORGE SADLER.

Records of Cure.

SIR,—Will you kindly insert the following in your valuable paper for the benefit of those who are sufferers from nervous exhaustion? Some time ago I began to be weak, and the weakness increased until I became unable to digest, to sleep, or to move about; also suffering great pain in the head and right leg, which compelled me repeatedly to be absent from my business, so that I had to take to my bed through prostration, my relatives expecting that I should never be well again.

After taking various medicines, which had no effect whatever, I was advised to try Professor Omerin, who some years ago cured my mother of a serious complaint in the right arm and thumb, a case which many doctors had failed to cure.

Professor Omerin, after examining me, assured me that he could cure me, and after attending me for a short time I was perfectly well, and am very pleased to say that I am now able to perform my duties with energy and can bear a deal of fatigue without the least sign of feeling tired, and can only say once more that I consider the result of the treatment perfectly marvellous.

7, Hazlitt-road,

A. E. DAVIS.

West Kensington Park, W.

SIR,—For the benefit of those who suffer, I shall be glad if you would kindly allow me to state that I have received such great benefit from Dr. Mack that I think it only right it should be known.

I went to him, suffering terribly from my nerves, and had been ill six or eight months from over anxiety, work, and insomnia. At last I became so weak and my sight was so impaired that I could not see to work properly, although I used a stronger pair of spectacles. Fearing that I was quite losing my sight, I determined to try Dr. Mack's treatment, and I am surprised at the wonderful cure he has made in so short a time. For five weeks before going to him I had not slept more than two nights.

At the second treatment I had a good night's rest, and have not been troubled with insomnia since. I have gone to him sometimes with my head aching terribly and my nerves all unstrung, and have come away perfectly soothed, and my head cool and free from pain. It was not, as some of your readers may think, a case of "faith-healing" on my part, for I did not go feeling at all sure that he was going to cure me; but I have proved it a fact. I may say that I was advised to go to Dr. Mack by Miss MacCreadie, a very good clairvoyante, about six months before I did. What surprises me, too, is that I am so much stronger and have more vitality than I have had for the last seven years, for, owing to a long illness, I have always suffered from weakness and never been able to walk any great distance without being thoroughly exhausted, and with hardly enough strength left to do anything the day following. Now I can walk three or four miles without feeling the least fatigue, a pleasure I never expected to enjoy again. Dr. Mack is now treating me for my lung, which has been very weak for more than a year. On Monday I went to him, having had incessant pain in it for three days (owing to a cold), and he took the pain quite away.

To those who, like myself, have a horror of the hypnotist, I may say that Dr. Mack does not exercise that power; and he is wonderfully patient and kind.

223, Goldhawk-road, W.

S. ROWE.

February 5th, 1895.

The Cyprian Priestess.

SIR,—I have been waiting with some interest for the announcement made by Madame de Steiger in the last issue of "LIGHT," to the effect that the alleged spirit photograph of a "Cyprian Priestess" has been recognised as identical with the photograph of a picture entitled "Night," by a German artist.

As you remarked in a former issue, "Plainly there is a mystery yet to be unravelled." Without in the least doubting the good faith of either Mr. Glendinning or Mr. Robertson, both of whom I firmly believe to be honest and earnest advocates of our philosophy, there is matter here, I think, for investigation and frank explanation. I should like Mr. Glendinning to say whether or not, at the time he published "The Veil Lifted," and before the letter of W. A. Anderson appeared in "LIGHT" of August 11th, 1894, Mr. Duguid had made him aware that others had through his mediumship, some years before, obtained the same portrait several times.

When the previous correspondence on this matter took place, I was disappointed that Mr. Duguid did not say something on the matter, and so help with any explanation or suggestion he might have to a solution of the matter. I hope it is not requiring too much of him to ask that he should do so now.

Kirkcaldy.

DAVID ROBERTSON.

February 10th, 1895.

SIR,—The readers of "LIGHT" are certainly much indebted to Madame de Steiger for having been at the trouble to draw attention to the exact resemblance between the "Cyprian Priestess" and the photo of the German painter's picture "Night." But at the same time this discovery of hers is a matter of extreme embarrassment, and unsettles our convictions so that we know not where we stand nor what to believe.

That being so, Mr. Duguid would confer a further obligation on us all if he would kindly use his endeavours to clear the matter up.

Roseangle, Dundee.

HENRY BLACK.

February 11th, 1895.

PHOTOGRAPHING THE DEAD (?).—If the records of the photography of the dead are not cheerful, they abound in interesting detail and even comic incident. About five years ago a well-known Oxford-street photographer was sent for to photograph a woman in her coffin. When the picture was developed, one finger was found to be out of focus. "Now," argued the photographer, "if the body had slipped, the whole would be out of focus; therefore I conclude that only the finger moved." He drove back in a cab with a doctor, and it was then found that the woman was not really dead, but merely in a sort of a trance. This is a fact.—"Strand Magazine."

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.

## SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible, and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

**BARROW - IN - FURNESS, PSYCHOLOGICAL HALL, DALKEITH-STREET.**—Medium: Mr. W. Procter, 19, Buccleuch-street; Secretary: Mr. W. Hewetson, 2, Crellin-street.

245, KENTISH TOWN-ROAD, N.W.—Sunday next, at 7 p.m., open meeting; Thursday, at 8 p.m., séance, Mrs. Mason; February 24th, Mr. H. Towns.—J. H. B., Hon. Sec.

45, MARKHAM-SQUARE, KING'S-ROAD, CHELSEA, S.W.—Sunday, at 7 p.m., public séance; Monday, at 8 p.m., clairvoyance; Tuesday and Thursday, at 3.30, developing circles. A hearty welcome given to all desirous of spiritual truth.—W.M. GEO. COOTE.

218, JUBILEE-STREET, MILE END.—Mr. Walker's guides gave a most interesting address on Sunday on "What shall be the Future of Spiritualism?" which was highly appreciated by a large audience. On Sunday next, February 17th, clairvoyance will be given by Miss Marsh.—W. MARSH.

**SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.**—On Sunday evening last Mr. Long gave a short address on "The Positions in Spirit Life of the Murderer and the Murdered." Mrs. Coleman's guide, "Sunbeam," gave some good clairvoyance. Sunday next, spirit circle, at 6.30 p.m.; leader, Mr. Long.—CHAS. M. PAYNE, Hon. Sec.

111, CLARENDON-ROAD, NOTTING HILL, W.—At our service on Sunday last Mr. H. Towns's controls gave some remarkably accurate delineations of character with very successful clairvoyance, all being recognised. Mr. J. H. Brooks kindly gave his services at the organ. Sunday, at 7 p.m., Mr. G. Davy; Tuesday, at 8 p.m., séance, Mrs. Mason; Saturday, at 8 p.m., open circle; February 24th, Mr. J. H. Bangs.—J. H. B., Hon. Sec.

**SHEFFIELD PSYCHOLOGICAL INSTITUTE.**—Our next annual grand conversazione and ball will be held in the Cutlers' Hall, on Monday, March 11th, 1895. The splendid suite of rooms engaged for this occasion includes ball-room, drawing-room, lecture-room, &c. The doors will be open at seven o'clock. Entertainments 7.30 p.m. until 2 a.m. Dancing, 9 p.m. until 2 a.m. Tickets, 2s. each, to be had at the door on the night.—W. HARDY.

**ATHENÆUM HALL, 73, TOTTENHAM COURT-ROAD.**—On Thursday, February 21st, at 8 o'clock, Mr. A. F. Tindall, A.T.C.L., President of the London Occult Society, will deliver a lecture on "Liberty and the County Council," especially addressed to Spiritualists and those who suffer from coercive laws affecting social liberty. Admission free, by tickets only; but all mentioning this paper will be admitted without a ticket.—F. W. READ, Hon. Sec.

**CARDIFF.**—Mr. H. G. Allen gave an able address on Sunday upon "True Religion," setting up the standard that a true religion should be "a revelation of God and a revelation of man's origin and destiny." He passed in review the principal religious systems, showing how they all, more or less, fell short of the standard, and claiming that Spiritualism alone fulfilled its requirements, abundantly meeting the needs of man's mental and spiritual faculties alike.—E. A.

**GLASGOW ASSOCIATION OF SPIRITUALISTS.**—In the morning of Sunday last the committee submitted to the members the constitution and rules that had been prepared. In the evening Mr. Sharpe delivered an address, in which he pointed out the consolations of Spiritualism, and showed its incentive power in the business of life. Mrs. Waddington gave some interesting reminiscences of Spiritual phenomena which took place in her native village in 1854, thirty years before she heard of Spiritualism. A number of clairvoyant descriptions were given by Mrs. Waddington, most of which were recognised.—T. H., Hon. Sec.

**CAVENDISH ROOMS, 51, MORTIMER-STREET, W.**—We had an interesting evening on Sunday with Miss MacCreadie's control, "Sunshine," who gave eighteen clairvoyant descriptions, nine of which were recognised. "Sunshine" was much concerned about the descriptions that were not fully recognised, but it was thought that the unfavourable condition of the weather quite accounted for these apparent failures, and "Sunshine" is to be congratulated on the ability she showed in counteracting the adverse influences. Next Sunday, February 17th, at 7 p.m., Mr. J. J. Morse, trance address, "Man's Rights, Here and Hereafter."—L. H.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday last Mr. Dale, in his usual practical, common-sense manner, drew some very instructive parallels between our entry into the next world and our entry into this; showing plainly that our career in the future state depends entirely on our environments here, and the use we make of our surroundings. The address was a strong appeal to all to use their common-sense, and become as little children, learning thoroughly in this stage lest we have to go to school in the next to learn the lessons neglected here. On

Sunday next, at 7 o'clock, Mr. C. Payne will address the meeting; Sunday, February 24th, Mr. W. E. Long. On each occasion we hope to see a good attendance.—J. B., Secretary.

132, ST. JOHN'S HILL, CLAPHAM JUNCTION, S.W.—The Dawn of Day Society, No. 1 Branch, was opened on Thursday, February 7th, with a séance and a conversazione, which was fairly well attended. At the séance in the afternoon, Mrs. Charles Spring's guides gave every satisfaction, closing an instructive address with thanks to the president, Mrs. Ashton Bingham, who will conduct the meetings on Thursdays from 7 to 10 p.m., giving clairvoyance and palmistry. Mrs. Charles Spring will hold a séance on the first Thursday in March, from 4 o'clock to 6, and from 8 o'clock to 10. The president begs support for the medium on this occasion, who is in great need and has rendered the cause great service for many years. Application for rules for the society to be made to the secretary, Mrs. Rorke, 7, St. John Evangelist-road.

**CARDIFF.**—On Wednesday, February 6th, "A Spiritualists' Mutual Improvement Class" was formed, in which the following gentlemen enrolled themselves as members: Messrs. E. Adams, Mark, Williams, Hollyhead, Allen, Help, Vann, Gedding, Bright, Burrell, Miles, and Sadler. The officers of the class were appointed, and a few rules were decided upon. On the 13th Mr. Williams (the president) opened the class by giving a paper on "Spiritualism: Can it become a Universal Religion?" February 20th, Mr. H. G. Allen on "The Weaknesses of Spiritualism"; February 27th, Mr. E. Adams (by desire) on "The Duties of a Chairman." Those wishing to join the class are invited to send in their names to GEORGE SADLER, Hon. Sec., 14, St. John's-square.

**CHEPSTOW HALL, HIGH-STREET, PECKHAM, S.E.**—It was pleasing to the members to meet our old friend Mrs. Bliss on Sunday. The hall was well filled, and would doubtless have been crowded but for the severity of the weather. The conditions were congenial to the medium, and the address, though simple in language, was a clear elucidation of the work in spirit life and an exhortation to a life of good conduct here. A solo was rendered by Mr. Jones, of Cardiff, and a reading by Mr. Butcher, after which Mrs. Bliss gave some psychometric readings and clairvoyance, which were greatly appreciated. On Tuesday, 26th inst., will be held a social evening. Members of societies and friends are most cordially invited. Admission free. Collection. Sunday next, at 7 p.m., address.—J. H. BUTCHER, Sec. *pro tem.*; J. T. AUDY, President.

**STRATFORD SOCIETY OF SPIRITUALISTS.**—Mr. Wortley will occupy our platform next Sunday. Friday for inquirers and musical practice. At our open meeting on Sunday night we had an unexpected treat. Dr. Reynolds took the chair and opened the meeting by describing his experience with materialised spirits. Mr. Gozzet's band played a fine overture, and Mrs. Robertson rendered a solo "Never Again," which was highly appreciated, her sweet voice being well heard all over the hall. Our old friends Mr. Savage and Mr. Denis gave us a few remarks which were most telling. We heartily welcomed them and hope they will visit us often. Mrs. Besant gave us an amusing and instructive lecture on her experience. Mrs. E. H. Britten will lecture on March 14th. Tickets, 2s., 1s., and 6d. each, can be had of any member of our committee, and of me, at 23, Keogh-road, Stratford. "LIGHT" can be had at our hall every week.—THOS. MACCALLUM, Hon. Sec.

**MORSE'S LIBRARY, 26, OSNABURGH-STREET, REGENT'S PARK, N.W.**—On Friday evening, February 8th, owing to the severe weather, only a small audience assembled to hear Miss Rowan Vincent's excellent address on "Practical Spiritualism." Those who did attend were amply rewarded by the interesting manner in which the subject was dealt with. Miss Vincent urged the necessity of putting Spiritualism to a practical use. She considered it a religion in the true meaning of that word, "a binding together," not a set orthodox form. An interesting discussion followed the address, and the meeting closed with a vote of thanks to Miss Vincent. Prospective arrangements: February 15th, Mr. J. J. Morse, "Evil and Earth-bound Spirits"; February 22nd, Mrs. Bliss, clairvoyance; March 1st, Miss Florence Morse, "Spiritualism as I see It." And on March 29th, a grand conversazione at the Cavendish Rooms to commemorate the forty-seventh anniversary of modern Spiritualism. Tickets, 2s.; library subscribers, 1s. 6d.—LIBRARIAN.

## RECEIVED.

- "Arena" for February. (London Agents: Gay and Bird, 5, Chandos-street, W.C. 2s. 6d.)  
 "Magnetismus und Hypnotismus." By G. W. GESSMANN. (Leipzig: A. Hartleben. Price 3 marks.)  
 "Traité Expérimental de Magnétisme." By H. DURVILLE. Vol. I. "Physique Magnétique." (Paris: Librairie du Magnétisme, 23, Rue St. Merri. Price 3fr.)

AGENTS FOR "LIGHT."—We shall be grateful if our friends will kindly supply us with the names and addresses of any news-vendors or others, whether in London or the country, who either keep "LIGHT" for sale, or are willing to do so.