

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

A good worker in San Francisco says:—'There is a work which must for ever remain undone unless the liberal Church does it. The great un-churched element can never again be enticed into the folds of an orthodox Church. Nothing but a People's Church, under whatever name, can ever save them to the reverent heart and humble mind.' There is immense truth in this, and it applies to the great towns and cities of England, as well as to San Francisco. But we would enlarge that statement, and read *conventional* for 'orthodox.' We would go further still, and say that 'there is a work which must remain undone unless (the enlightened Spiritualist) does it.' There is no louder call to-day than that which summons the Spiritualist to the field of religious teaching.

Far away in Iowa, in a little town which probably not one in ten thousand educated Englishmen ever heard of, a new church was lately opened. The dedication sermon was preached by Mary A. Safford: and the following novel and very beautiful 'Responsive Service' was read:—

**MINISTER:** Let us dedicate this church to the free and reverent search of that Truth which in all ages entering into holy souls maketh them friends of God.

**PEOPLE:** To the Truth of this present life, and its knowledge and service, we would dedicate this church.

**MINISTER:** Let us dedicate this church to the promotion of Righteousness; for what doth the Lord require of us but to do justly, love mercy, and walk humbly with our God?

**PEOPLE:** To the Righteousness that giveth the beauty of a holy life, whose attainment is joy, and whose end is peace and salvation, we would dedicate this church.

**MINISTER:** Let us dedicate this church to the study of the religion of Jesus, to the practice of love to God and love to man.

**PEOPLE:** To the religion of Love, to the message which we have heard from the beginning, that we should love one another, we would dedicate this church.

**MINISTER:** Let us dedicate this church to high thinking, pure living, and noble doing.

**PEOPLE:** To whatsoever things are true and honest, just and pure, we would dedicate this church.

**MINISTER:** Let us dedicate this church to all efforts aiming to make this a better and happier community in which to live.

**PEOPLE:** To the decrease of the ignorance and misery, vice and crime, in our midst, we would dedicate this church.

**MINISTER:** Let us dedicate this church to the teaching and practice of social justice as between men, women, and children.

**PEOPLE:** To the doing unto others as we would be done by we would dedicate this church.

**ALL:** Thus do we dedicate this church to human needs and to humane works, to the open fellowship of the Spirit, to the Holy Communion of doing good; and thus to the worship of God, whose fatherly goodness and love enfold all of our lives.

**MINISTER:** Here may our worship be free and truthful; here may the memory of Jesus and of all heroic lives inspire our thoughts and fill us with their spirit.

**PEOPLE:** To this church may every one be welcome. Here let no man be a stranger. Here may the fathers and mothers, the youth and children, love to come. Here may the unfortunate find help, the sorrowing comfort, and the aged peace and strength.

**ALL:** Thus may this church ever be to all who enter here a true religious home, where faith, hope, and love abide. Peace be within its walls! Joy to us and to our children here!

**CHOIR:**—

'Glory to God in the highest,  
And on earth peace, good will among men!  
All the ends of the earth shall worship Thee,  
And glorify Thy holy name! Amen!'

This is the purest Spiritualism. When, in this mighty London, shall we follow the example of the little town of Perry?

We have more than once referred to the price we may have to pay for our Spiritualism. Hypnotism has already shown us what a part of that price will be. Already an actual murderer has been set free, and his hypnotiser has been condemned. We fully recognise the existence of the problem, and admit that, if the all-seeing God were the judge, all would be well; but we confess to very considerable anxiety when we think of the possible plea of 'hypnotised' in a court of law. For good or evil, however, we are launched upon the deep and stormy waters, indicated by the question, 'Is personality' (and responsibility) lost in the hypnotic state?' Already a vast number of scientific men, of varying degrees of celebrity and authority, hold that 'the Ego' is an illusion—that man is dual, or, perhaps, a trinity, and that personality itself may be subjected to the gravest possible breaks of continuity, rising to higher states of subliminal consciousness, or falling into sheer automatism.

'Suggestion,' we all know, in the wholesomest daily life; and submission to another's will may only be a sign of purest love; but, as one has well put it, is it possible that one shall be so 'doomed to obey' that an honest man may be turned into a criminal? We are glad to think that there are still doubts as to this. But, however that may turn out, we look with dismay upon the admission of the judge and jury upon the scene, and with sympathetic eyes, as believers in the extreme potency of hypnotism.

We have received—from an unknown well-wisher, no doubt—a pamphlet entitled 'Is Spiritualism of God?' by G. Sutton. In itself, it is utterly unworthy of even the slightest notice, but, as a window, looking through which we can see the view, it is useful. And the view amounts to this, that a vast multitude of well-intentioned people honestly believe we are having 'dealings with the devil.' It is a pitiable delusion, but we must very steadily look at it, however unpleasant the task may be.

The writer of this pamphlet is perfectly explicit. He certifies all Christians that his object is to warn them

'against the damnable, fascinating, deluding, and apparently truthful teaching of Spiritualism.' That, be it noted, is at the bottom of this wild antipathy to it. Over and over again this is affirmed, that Spiritualism is of the devil because, in the main, it does not echo orthodoxy. Here we have the secret of this otherwise mysterious denunciation of Spiritualism. When this writer says, 'Spiritualism destroys the Christian's faith,' he means—as millions mean—that its rational, just, and humane teachings are opposed to a certain old-world scheme of dogmas.

The reality of our facts is admitted; but again it is 'the devil!' 'The devil, through Spiritualism, demonstrates these signs and wonders in a most marked manner, performing miraculous healing, impersonation of departed friends, foretelling the future,' &c. ; but 'it is certainly the spirits of devils working miracles.' Now we are not, and never could be, either angry or irritated by such violent nonsense. The only result of it is to deepen our pity for such ranters, and to confirm us in our faith by revealing the ignorance and passion which oppose it. When the discriminating, the temperate, the seekers after truth, hesitate or deny, we are constrained to reflect, to take care, to make sure of our ground, but when we take note of the fact that so much of the active opposition to us is represented by persons like the writer of this tract, we are only deepened in the conviction that we have passed on, far ahead.

It is not quite as true as it was, but it is still too true that the perspective of the pulpit is wrong. Its foreground and background, its small and great, its centre of interest and chiaroscuro, have been and are very faulty. Too many of its 'sins' are arbitrary or exaggerated; too many of its 'virtues' are artificial or unnatural. It has lacked keen human interest, truthfulness, simplicity, and, therefore, has lost power; and yet it is fond of reproving 'the untruthful Press.' A satirical American newspaper thus administers its bitters:—

A preacher came to a newspaper man in this way: 'You editors dare not tell the truth. If you did, you could not live; your newspaper would be a failure.' The editor replied: 'You are right; and the minister who will at all times and under all circumstances tell the whole truth about his members, alive or dead, will not occupy his pulpit more than one Sunday, and then he will find it necessary to leave town in a hurry. The press and the pulpit go hand in hand with whitewash brushes and pleasant words, magnifying little virtues into big ones. The pulpit, the pen, and the gravestone are the great saint-making triumvirate.'

We should be a good deal happier all round if serious-minded people who believe in their Bible would be more ready to obey its injunction to entertain strangers, and more disposed to pay attention to the suggestion that, by doing so, some have entertained angels unawares. We do not refer just now to strangers and angels in person, but to strange ideas. Tens of thousands of people who think of Spiritualism, for instance, as almost an unclean thing might bless their lives by entertaining that stranger, which might indeed prove to be an 'angel' to them. Anyway, the world needs to remember Joubert's wise saying: 'We should always keep a corner of our heads open and free, that we may make room for the opinions of our friends. Let us have heart and head hospitality.'

IN spite of all the hard and wonderful work done in it, this world which we see is but a shadow. It is the unseen in it which is the truth and which does not pass away.—DEAN CHURCH.

IF men were to be fools, it were better that they were fools in little matters than in great; dulness, turned up with temerity, is a livery all the worse for the facings; and the most tremendous of all things is a magnanimous dunce.—SYDNEY SMITH.

## A POPULAR MISCONCEPTION OF THE RELATION BETWEEN SCIENCE AND SPIRITUALISM.

FULL REPORT OF AN ADDRESS DELIVERED BY MR. THOMAS SHORTER AT THE GENERAL CONFERENCE OF SPIRITUALISTS HELD AT PORTMAN ROOMS, LONDON, ON MAY 13TH, 1895.

For one who is not a member of any scientific body, whose name is never likely to appear in a scientific journal, who cannot even claim to be an independent worker in any branch of physics, but who thankfully accepts the crumbs of science that fall from rich men's tables, it may seem very like presumption and conceit to speak of science in any relation, and were I indeed to pose as a teacher or as a critic of science, I should be fairly open to the imputation; but in truth my task is a much humbler one. I have this evening to address you on 'A Popular Misconception of the Relation between Science and Spiritualism,' and that rather from the point of view of Spiritualism than of science; and it may surely be permitted, even to a humble proselyte of the gate, to do what he can to clear away misapprehension in the common interests of both.

Spiritualists are sometimes charged with not paying proper respect to science, with not sufficiently deferring to her authority. I think their fault lies rather in the opposite direction—that they court the attention of men of science with an assiduity, and pay a deference to their opinion, almost amounting to superstition. I say 'men of science' advisedly. It is necessary to discriminate between scientists and science. Science is knowledge; not, indeed, a mere miscellaneous collection of unassorted facts, but knowledge classified, reduced to order, method, relation, and proportion. From her verdict there is no appeal. Her decision is final. With 'men of science' it is otherwise. Like ordinary men, they are liable to err. Experience has shown that they are not infallible. Their judgment is sometimes hasty, defective, and erroneous, and has to be corrected. They have not always a commission from Science to speak in her name and with her authority.

Again, no man, however great his ability and untiring his research, can know all of everything. He can, indeed, be acquainted with little more than the circumference of the circle of the sciences. In order that the labours of men of science should be as fruitful as possible it has been found necessary to apply to it that principle of the division of labour so productive in the industrial arts. Hence the scientist applies himself to some particular department, or at best to a very limited number of these, and becomes an authority therein in proportion to his knowledge and research. When, therefore, we are told, as we sometimes are, in general terms that science is opposed to Spiritualism, we have a right to ask our informant to be more definite and precise, to tell us what science he refers to, and where and how the opposition comes in. Is it, for example, the oldest of sciences? Astronomy gives us truer, larger, nobler conceptions of the universe, of the order, harmony, and beauty that reign throughout. It deals with magnitudes, distances, velocities; but what has all this to do with the subject of our inquiry? Do the stars in their courses fight against Spiritualism? Is there any relation between the revolution of the planets and revolving tables; between the transit of Venus and the transit of Mrs. Guppy? Unless better advised, I think this witness must be dismissed, as having no evidence to offer relevant to the issue before us. Or shall we take one of the younger sciences? Geology tells us of the structure of our globe, of the tenants that have preceded us in its occupation. It deals with many deeply interesting and important problems: the laws of evolution and natural selection, the antiquity and

descent of man, the early legends and traditions of our race; but what has the testimony of the rocks to do with the testimony of witnesses before the Committee of the Dialectical Society and elsewhere? What have trilobite, mastodon, and pterodactyl to do with spirit photographs or with any other phase of the phenomena alleged to be spiritual manifestations? Or again, shall we take one of the most useful of the sciences? Chemistry tells us of the nature and constituent elements of bodies, of the various kinds of atoms of which they are composed, of their groupings, affinities, repulsions, and transmutations, and the application of this knowledge to arts and manufactures. But what has the laboratory to do with the séance-room? What have furnaces, crucibles, and retorts to do with psychical research? Some of the conclusions of chemistry indeed, such as the indestructibility of matter and the conservation of energy, would conduct us far on the road to Spiritualism; but this would open out another field of thought foreign to the immediate purpose of our inquiry. There are other branches of science which may be thought to have a more direct bearing on the question in hand; the physicist deals with matter in its mechanical relations, its molecules, masses, and movements; but what has this to do with spirit, which has been defined to be non-molecular substance? What light does it throw on the movements of ponderable bodies witnessed in the séance-room? Acoustics deals with the laws and properties of sound, and might naturally be thought to explain those detonations or rappings heard at séances. But has it done so? It tells us that sound, whatever its kind or quality, is produced by the impact of one material body on another, as in musical instruments, whether wind or stringed instruments or those of percussion. Here we have the passive body in which the sounds are produced, but where is the moving body to produce them by its impact? Two factors are stated to be necessary, and of one of these—the most important, the active agent—science gives no account. Take another illustration, the last with which I shall trouble you. Biology might be thought greatly to help our investigation. It deals with the laws and phenomena of life in organised material bodies—their growth, sustentation, maturity, and decay from birth to death. But there it stops: it can go no farther. It hath this extent, no more. Of the essential man and the spiritual corporeity in which he is invested, of his environment in the new world of which at death he becomes a citizen, it knows nothing. Where its knowledge stops that of Spiritualism begins. To whatever sciences we turn, their converging testimony is the same. Concerning spirit, its higher laws and potencies, they are silent, the oracle is dumb or has to confess its own limitation. But silence does not imply hostility. There is no contradiction, nothing here with which science is not familiar, as in strict harmony and analogy with what is already known. Nature is divided into several kingdoms separate from each other by discrete degrees, rising tier above tier—the mineral, vegetable, animal, human. It is a hierarchy of powers, mechanical, chemical, electrical, vital, and the law of these laws is that the higher transcends and dominates the lower. The chemical law by which the human body would be disintegrated is checked and held in suspension for seventy or eighty years by the higher laws of life. We rise in an ascending scale from gross to finer, from ponderable to imponderable, from visible to invisible, from matter to spirit. The farther we get from gross matter to the finer and subtler elements, the more potent they become. The water wears away the rock; the lightning rives the solid oak. The powers of spirit hold in subordination and control all that is beneath. There are two guiding principles which should always be clearly borne in mind. One is that knowledge is the

measure and limit of authority, and the other is that knowledge of one kind does not necessarily imply knowledge, and consequently authority, in another totally different, and is no guarantee of the soundness of opinion concerning it. These are commonplaces which we apply in science and in the ordinary affairs of life, but which in special instances are sometimes overlooked. If you want information on a question of astronomy, such as the existence of volcanoes in the moon, or the rate at which Sirius is receding from the earth, or the inhabitation of Mars, you do not go to the botanist, but to the astronomer. If you desire to know about some curious plant or rare exotic, you go, not to the astronomer, but to the botanist. You do not go to your lawyer about your health, or to your physician on a question of jurisprudence. If puzzled with a knotty problem of theology you do not seek the advice of your stockbroker, and if you are fortunate enough to have a little capital for which you desire safe and profitable investment (not an easy matter), you do not, if you are wise, consult the parish clergyman or the minister of Little Bethel. Why, then, go humbly, cap in hand, to the physical scientist for his judgment of Spiritualism, of which he is in no way specially qualified to judge? It is rather for him to come to us. If he has not the leisure or inclination for its thorough investigation, the Spiritualists are the men of science in relation to Spiritualism, just as the botanists are in relation to botany, or the astronomers in reference to astronomy. There is no conceit in this. It is the plain, simple, obvious common-sense of the matter. I gladly admit that scientific training specially qualifies for that close, careful, patient observation so important in experimental investigation of Spiritualism, as of many of the physical sciences, and we should cordially welcome the co-operation of men of science on this account if there were no other. Every kind of intellectual pursuit is favourable to some particular quality of mind useful in this inquiry. Our personal observation and experience can make us acquainted with only a fraction of the great body of evidence concerning it. All beyond falls into the rank of testimony; and here, not the scientist but the barrister or the judge, accustomed to impartially weigh and consider conflicting evidence and determine its value, is the most competent. Again, the experienced physician is better acquainted than either with the subtle relations of mind and body, of the psyche with the brain and nervous system in health and disease, so essential to a just and correct appreciation of spiritual philosophy. But after all, what is there in the ordinary phenomena of the subject we are considering which requires that minute and subtle observation which can only be expected of the scientific expert, or which lies beyond the power of the ordinary, average man in the possession of his normal senses and faculties? Surely any ordinary observer with good sight and hearing can tell, for instance, whether a table in the room is in movement or at rest, whether audible raps are produced or not, whether these movements and sounds are made independently of muscular pressure or mechanical appliance, and if they are directed by intelligence, as a code of signals in response to questions, or conveying an independent communication. He is capable of drawing the simple, plain, obvious inference which these facts naturally suggest. It needs no man of science direct from Jermyn-street to sit in judgment. They do not know everything down in Albemarle-street, and we have had lamentable instances of men in the foremost rank of science who have instructed and delighted us with their observations and experiments on magnetic currents and reverberating flames who have yet shown themselves very ordinary politicians and theologians, and who, when they have condescended to speak of Spiritualism, have done so with a plentiful lack of knowledge, with an arrogance, and sometimes an offensive rudeness,

quite unworthy of their scientific reputation. It may be thought that I am unduly severe on men of science because, as a rule, they are adverse to the claims of Spiritualism—that the grapes are out of reach, and therefore I declare them to be sour; but, as a matter of fact, that is not so. Those who have made no special study of the subject I leave out of the reckoning, as their opinion is of no particular value; but of those who have thoroughly and systematically investigated it, the majority have at least satisfied themselves of the genuineness of the facts they witnessed, and a considerable proportion of them have given in their adhesion to spiritual agency as the only adequate explanation. I highly honour and respect the men of science who have had the courage of their convictions, and who, after investigation, have told what they found to be the truth, even at the cost of being branded as heretics by their scientific brethren of the more orthodox persuasion; but after all, what have scientific Spiritualists, with all their good will, and under the most favourable conditions, been able to tell us that we did not know before? I gladly acknowledge the great services they have rendered to our cause. They have given us the *prestige* of their high and honoured names, and have secured for Spiritualism a favourable consideration in many quarters where it might not otherwise have so readily gained access. They have verified phenomena which non-scientific Spiritualists had previously known. They have instituted delicate tests and experiments, placing the genuineness of the phenomena beyond reasonable doubt. They have told us that the power at séances is mainly drawn from the sitters, and especially from the medium, a fact of which these were already conscious from their own experience. But what new knowledge has been given us? If there is any I should be happy to be informed of it. I do not say this out of any disrespect to scientific Spiritualists or in disparagement of their labours, but only in support of my contention that men of science have no special competence for dealing with this subject, and their methods in physical investigation may even prejudice them in the wholly different methods which sometimes have to be employed in psychical research. They are apt to forget that spiritual things have to be spiritually discerned, that Clairvoyance, clairaudience, and psychometry are more delicate and efficient instruments of such investigation than the most ingenious appliances known to science. No, the keys of the invisible realm are not held by any pope or church either of theology or science; the spirit world is not a close corporation or a pocket borough. It is not the property of a small body of the elect, of a chosen people, or an intellectual aristocracy. The spiritual movement is a broad, catholic, Gentile, democratic dispensation. Its knowledge is open to all and is co-extensive with humanity.

Let it not be inferred from anything I have said that I would for a moment disparage the just claims of science to our consideration and regard. It is because I am conscious of the great services she has rendered to the world and is capable of rendering that I should not care to withdraw any large number of scientific men from those pursuits which their aptitude and life-long training have specially qualified them to pursue with such advantage, to investigations of another kind which lie beyond their special province. The services they have rendered to mankind can hardly be over-estimated. They have dispelled the darkness of ignorance and the mists of error, and banished the barbarities of superstition. They have extended our knowledge of and dominion over Nature. They have harnessed steam and other elemental forces to the service of humanity. They have put a girdle of communication round the earth. With the quick, delicate pencil of light they have painted with marvellous fidelity the face of Nature and of man. They have indefinitely multiplied our

resources and productive powers, and contributed to the comfort and enjoyment of life. They have—

Soared on the wings of Science wide and far,  
Measured the sun and weighed the distant star,  
Pierced the dark caves of ocean and of night,  
And brought uncounted wonders into light.

No, I would not dethrone Science from the high place of honour she has won. All honour be to her. But while we render unto Cæsar the things that are Cæsar's, let us also honour Spiritualism, and render to her that which is her due. She has opened up to us a new world, a spiritual cosmos hitherto unexplored. She has solved for us many of those deep problems dear to the common heart of humanity. She has established indubitably the continuity of life and the communion of spirits. She has brought light to many a darkened soul sitting in the valley of the shadow of death, and the conviction of assured knowledge to many a doubting mind, comfort to many a bereaved and sorrowing heart, and to many a home that had been left desolate.

I would not say of Science:—

Let old Timotheus yield the prize;

but, considering the mutual claims of both Science and Spiritualism to our regard and reverence, I would add with the poet:—

Let both divide the crown;  
This raised a mortal to the skies,  
That drew an angel down.

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#### MR. JOHN SLATER—TEST MEDIUM.

We have received the following interesting communication from Mr. J. J. Morse:—

The numerous readers of 'LIGHT' will be pleased to learn that Mr. John Slater, of San Francisco, U.S.A., is now on a brief visit to this country, and is at the present time making a short stay in London. Mr. Slater is, without doubt, the most wonderful test medium, psychometrist, and psychic that the United States or any other country possesses at the present time—a statement which was heartily endorsed by the large audience at the Cavendish Rooms on Sunday evening last, when Mr. Slater favoured us with some evidences of his remarkable gifts at the close of my address. I have been acquainted with our visitor for some ten years, and have had frequent opportunities of observing his mediumship, and in every instance it has been wonderful—to put it mildly. I have prevailed upon our friend to be with me at Cavendish Rooms again on Sunday evening next, and further opportunity will be provided, at my house, on Monday, the 17th inst., for those who wish to see more of a phase of mediumship as rare as it is remarkable; while I am not without hope that the London Spiritualist Alliance may be able to induce Mr. Slater to appear before a large audience at least once during his stay. As he is here mainly for a vacation, and is not anxious to do professional work, I have been able to induce him to see only a few clients, but should any who read this desire to consult him in private or attend the public gathering on Monday, if they will communicate with me I shall be happy to furnish them with all the information requisite, as I have undertaken, at Mr. Slater's request, to relieve him of all business arrangements. Mr. Slater's record, as a man and a medium, is all that can be desired; while his delineations, descriptions—tests, in a word—are positive, direct, and convincing—names in full, dates, incidents, and personal particulars being given without any hesitancy whatever. Let us do what is possible to utilise our visitor while here. Our cause needs facts, first, last, and always. With my thanks in advance for inserting this little note, I am, faithfully yours,

Florence House, 26, Osnaburgh-street, J. J. MORSE.  
Euston-road, London, N.W.

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EVERY duty, even the least duty, involves the whole principle of obedience. The commonest life may be full of perfection. The duties of home are a discipline for the ministries of Heaven.  
—H. E. MANNING.

## SOME RECENT MATERIALISATIONS.

BY EDINA.

No. III.

## SEANCE WITH MRS. DAVIDSON.

Having learned from a friend who takes a deep interest in psychology that he had had a good séance with this medium in her house in South Shields about two years ago, we made arrangements in October last for Mrs. Davidson to come to this city and give a series of four sittings to the Edinburgh circle. The first of these took place in my own house, and, with a view to making the conditions as favourable as possible, the medium stayed with us for three days. During the time which preceded the séance I had good opportunities of observing her, and formed an excellent opinion of her intelligence and *bona fides*. I was also satisfied by the communications she addressed to us, even in her normal state, that she was quite *en rapport* not only with her controls but also with more than one spiritual personage on the other side who has been in frequent communication with us by automatic writing and otherwise; particularly my mother-in-law and son F., from both of whom communications were got through this medium when sitting in ordinary conversation; and these messages clearly denoted identity and personality of the communicators.

The séance lasted from seven to nine p.m., and the cabinet was simply a curtain put up in the corner of the room. The circle consisted of my entire family with two exceptions; a close friend (whom for the purposes of this article I shall designate as Mr. C.); his daughter, who is a good psychic; and two military officers largely interested in psychic phenomena. In all there were twelve sitters besides the medium. I took my place at the side of the curtain next the fireplace, while Mr. C. and his daughter were placed at the other side, the remaining members of the circle filling up the space between us. The gas was turned off, but light was supplied by a red lamp which rested on the piano, which was placed behind the circle. After some music the medium, who had been sitting in front of the curtain, went inside, and speedily became controlled. A marked peculiarity of her trance condition was that throughout the whole séance her breathing was heavy and 'shuddering.' This sound continued all through the séance, and as I was within touch of the curtain and less than three feet distant from the medium, I could have heard every movement she made. In a short time the curtain began to be agitated from within, and the control, a little girl, who was designated as 'Sally,' entered into communication with us, telling the circle that as it was the medium's first visit to Scotland 'we were not to expect too much'; but that they would do what they could. Several forms in succession thereafter appeared at the opening of the curtain, but they were all more or less shadowy, and did not seem to be able to 'build up' so solidly as Mrs. Mellon's 'ghosts.' All were clad in voluminous drapery which they waved about somewhat in the style of a 'skirt dance.' The control then asked us to sing vigorously for a short time. We complied, and very soon thereafter there appeared close to me a little 'filmy' grey figure, clad in drapery, who, our clairvoyant daughter informed us, was our boy F. We called more than once to this form to come closer to us, but it seemed afraid to leave the shelter of the curtain, and waved its arms to and fro. All of a sudden I saw it dart forward, and before I could discern more my fingers were gently kissed by a little pair of lips; and the figure then quickly drew back and disappeared. Almost simultaneously a tall but very filmy figure, which was quite visible at the same instant as the small form, came suddenly out in front of the curtain, and gently stroked my right arm from the shoulder downwards three times, and then also became lost to view. Our clairvoyant informed me at the moment that this was her aunt (my sister-in-law, 'Jane T.'). These were all the demonstrations which occurred at our side of the curtain. In the middle of the circle, however, I saw another spectral form, covered with drapery, go forward and embrace the daughter of Mr. C., before referred to, and also go close to Mr. C. himself. Both were quite satisfied with the identity of this personage, who was stated to be Mr. C.'s wife; and the gentleman who sat in close proximity to me stated that he saw the hair of this form shining in the rays proceeding from the red lamp, but was unable to see any face.

The next materialisation was the best of the series, the face, and particularly the eyes, being recognised by Mr. C. and his

daughter as Robert C., who was the son of a near neighbour and who passed over quite lately owing to an attack of influenza. Both cried out, 'Is that you, Robert?' and the figure nodded acquiescence. One or two additional forms then appeared, but could not be recognised, they were so spectral, and at last the control said that no more would come, but as a final effort she would throw open the curtains and disclose the entranced medium, along with her spirit form, side by side. She did so, and those in the middle of the circle informed us that they saw the two forms as indicated, but the materialised control was on the whole very 'filmy' and indistinct. Before the séance closed the control announced that if the same circle would sit again much better results could be got, and in particular that F. (our boy) would come, and that he would have on him at next séance a particular suit of clothes of which he was very proud when in earth life. This communication, coming from a source whence, humanly speaking, there was no mundane knowledge of our child's clothing, appeared to me very striking and satisfactory. The séance then closed, and on lighting the gas the medium was found slowly coming out of trance, and in a very 'limp' and exhausted condition. I am satisfied that, owing to the continued and peculiar sounds which came from behind the curtain all through the séance and which I have already tried to describe, she was in deep trance during the whole of these abnormal appearances.

We were unable to obtain another séance with this medium before she left for the South, and consequently had no opportunity of testing whether the spirits could, or could not, carry out their promise to give us better results. From all I could learn of the proceedings at the remaining three séances (at which I was not present), the phenomena were much the same,—a general filmy and evanescent condition characterising the whole appearances.

Summing up this séance, I can only say that at its close we had got no "forrarder" in our quest for a real and 'palpable' demonstration of a materialised form. True, to myself there had come some tangible evidence in this, that my hands were kissed by a little filmy figure, and my arm stroked thrice by a tall one, while Mr. C. and his daughter had seen Mrs. C. and the youth Robert C.; but faces were not recognisable by me, and even with the statements of the control as to the boy's clothes and the information given by our clairvoyant of the identity of the personages emerging from 'within the veil,' we could not hold identity as clearly proved. All the same, the medium's perfect *bona fides*, and the strange unearthly series of 'waving forms' emerging from the curtain, justify me in holding that it was a genuine materialisation séance as far as it went.

I shall next deal, in conclusion, with the very remarkable and convincing series of séances we recently had in Edinburgh with that rare and most powerful medium, Mrs. Titford, of London, who at my urgent request kindly visited the Scottish metropolis for the purpose of giving us a demonstration of her marvellous gifts. Here, I have such a mass of material to deal with that the only difficulty is condensation, and a careful marshalling of the leading events.

(To be continued.)

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OUR FEELINGS.—Every person's feelings have a front door and a side door by which they may be entered. The front door is on the street. Some keep it always open, some keep it latched, some locked, some bolted with a chain that will let you peep in but not get in, and some nail it up, so that nothing can pass its threshold. This front door leads into a passage which opens into an ante-room, and this into the interior apartments. The side door opens at once into the secret chamber. There is almost always one key to the side door. This is carried for years hidden in a mother's bosom. Fathers, brothers, sisters, and friends, often, but by no means so universally, have duplicates of it. The wedding-ring conveys a right to one; alas, if none is given with it! Be very careful to whom you trust one of these keys of the side door.—O. W. HOLMES.

OFFICE OF 'LIGHT,' 2, DUKE STREET, ADELPHI.  
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SATURDAY, JUNE 15th, 1895.

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

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## Light.

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### PRAYERS TO THE DEAD.

We lately considered the subject of prayers *for* the dead: but there is a subject of far deeper interest and of far greater importance—that of prayers *to* the dead. In concluding our study of the former subject we glanced at a consideration which, in some minds, might act as a bar to prayers for the dead. 'Why,' it may be asked, 'should we pray for those who are now so much above us, for those who have reached the Haven and found the Light?' But all may not have reached the Haven and found the Light, and it seems only reasonable that, where we think help may be needed, help should be asked.

But then comes the crucial question, 'From whom should we ask that help?' The reply will at once spring to the lips of nine out of ten religious persons, 'From God alone!' and we have no particular wish to blame those who say it: we do not even wish to dispute it. All we say is that no Spiritualist can regard that as a closed question: and this will increasingly happen, that, as we realise the presence of the angels, we shall be more and more disposed to speak to them and ask their help. Now, wherein does 'ask their help' differ from prayer? In reality, not at all, especially if we distinguish, as we ought to do, between prayer and worship. By 'worship' we mean, or ought to mean, the giving of one's self to the Highest—the offering up of the human to the divine—the surrender of the child to the Father: but, by 'prayer,' if we once escape from hard and fixed conventional meanings, we may stop far short of that. Prayer, in reality, is only asking. We use the word in common life, when we only mean urging. It seems quite immaterial whether we say 'I beg of you not to do it' or 'I pray you refrain from that.'

But the vital point is whether contact and communion between the seen and the unseen are possible: and here we are quite content to shelve our opinions as Spiritualists, and take our stand with the vast majority of our fellow-Christians, as sober-minded readers of the Bible. And here we know not where to begin, as assuredly we should not know where to end, if we attempted any exhaustive examination of the records on this subject. The fact is we do not quote texts, we put in the whole Book as evidence, and submit that the presence and power of angels are affirmed from beginning to end. That saturates the Old Testament and pervades the New; and, to get away from the inferences we draw from it, one is driven to the arbitrary assertion that what was a fact for 1,500 years (during which the Bible was written or compiled), came to an end on 'the closing of the Canon of Holy Scripture.' We do not pause to discuss that: we only state it. Let those believe it who can.

What, then, does the Bible say? It says that, from the oldest times to the time of the first Christians, the angels of God were busy amongst men. They are continually engaged in doing His will. They are His unceasing messengers. The great Milton only stated the bare fact, if the Bible is to be believed, when he said:—

Millions of spiritual creatures walk the earth  
Unseen, both when we wake and when we sleep.

That was even a less vigorous and comprehensive saying than the splendid cry of the Hebrew poet:—

The angel of the Lord encampeth round about them that revere Him, and delivereth them;

and the emphatic word 'encampeth' is not a bit too strong a word for the original Hebrew. It is a brief but brilliant picture of a deliverer come to rescue a beleaguered soul: and that is not what some 'fanatical Spiritualist' fancies, but what is said by one who contributed to the choicest part of the Bible, the Psalms. Is not the inference obvious? If God's angel or angels come and encamp around us, why should we not hail them, speak to them, help them if we can?

The testimony of the Old Testament is the testimony of the New. The Master himself said that there is joy in the presence of the angels of God over but one sinner that repenteth. How close, then, must be their attendance! how anxious their scrutiny! how ready to help! And if so, how unnatural, how ungrateful, how wasteful it seems to be—to close our lips, to shut up our hearts, as though it were somehow wrong to welcome or entreat our dearest friends! What a wonderful parable that was concerning the rich man and Lazarus! Judged by the standard of the world, Lazarus was a lonely, miserable outcast: but what says the story? 'And it came to pass that the beggar died, and that he was carried away by the angels into Abraham's bosom.' Why, then, the angels may have been always there, seeing, not without pity, the poor play run its course, but not greatly grieved, because they saw the end;—a lovely New Testament instance of the Old Testament saying; 'The angel of the Lord encampeth round about them that revere Him, and delivereth them.' What, then? If the poor forlorn Lazarus had known of his angel-friends, or had only longed for them, would it have been such a wrong thing if, between the hours of his spurning, and while 'the dogs licked his sores,' he had said: 'Merciful angels, who may be near me, you see my sorrows, my helplessness, and my bitter need; come and comfort me! Tell me this will soon end, and end in the light of day, and blest emancipation from the body of this death! Wait, wait, wait, and take me home at last!'

Now surely we have a right to say that what happened in the days of David and of Jesus happens now. Surely the Heavenly Father has not withdrawn His encamping hosts. Surely Lazarus may still hope for the comforting of angel-hands. It is for those who deny it to say what has happened to make it otherwise—what has happened to withdraw the helping Heavens from earth. And if, failing such an explanation, we fall back upon the glorious old faith of psalmist, seer, and Christ, we may, with confidence, press on to the true 'communion of saints,' and ask for the help of angels while we tabernacle still with men.

TALKS WITH TIEN.—Several questions have come to hand. They will be submitted to Tien in the order in which they reach us; and the replies will be given in 'LIGHT' in due course.

CONFERENCE EXPENSES FUND.—The following contributions have been received per Mr. J. Allen:—Mr. R. Wortley, £1 1s.; the Stratford Society of Spiritualists, £1 1s.; Mr. Bevan Harris, 2s. 6d.; Mr. Holmes, 1s.; and Mr. Pritchard, 1s.

EVERY emotion of love is but a luxury of sentiment, unless some one is better loved . . . for there are no ghosts so terrible as the spectres of good and holy impulses that sought to move the soul, but had their grave when they were born.—J. H. THORNE.

## THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

'GENERAL LORRISON' AND MRS. '!'

*(Continued from page 272.)*

Although dealing professedly with 'mysteries,' I dislike being mystified myself. It does not come into the bargain.

But General Lorrison has mystified me with his wonderful medium. I have never seen her, do not know her name, and have only his word for it that she exists. The General fully believes in her actuality as a being clothed in genuine flesh; but if, let us say, his friend, Mr. Sinnett, were to assure me that Mrs. '!' is a mere thought-body, a creature of General Lorrison's picturesque imagination unconsciously exercised, I could not disprove his assertion. I shall make an effort to track her down, however, because a woman who by simply sitting still and saying nothing can cause your best Sunday hat to be filled with new laid eggs for breakfast, at a cost of nothing the baker's dozen, is worth knowing, and in the long run would be as profitable as a golden goose.

In the general sense of the expression I do not exaggerate when I say that the General's house is filled with articles which he affirms have been brought to him in the twinkling of an eye from all parts of the world by spirit agency. I started making a catalogue of them, but got tired, and did not finish it. Examples there are in great variety of the potter's, the weaver's, the wood carver's, and the metal worker's art from all parts of the globe, west from America, south from Australia, the Cape, and Spain, east from Syria, India, and China. There are vases quaint and rare, painted plates, draperies of fine texture and colouring, carved and scented boxes, baskets of woven grass or knotted string, things of beaten brass or moulded bronze, fans, rosaries, trinkets, charms, and I know not what. Enough, in fact, to form the nucleus of a small museum, and they still are coming without sign of break in the generous supply.

'Every one of these things,' said the General, 'has been brought to us through closed doors and windows, dematerialised and rematerialised, without a sign of damage or change in the process. Moreover, you have not seen the half of what we have received. At the medium's house are an equal number, all that comes being divided between us in fair proportion.'

'Amazing! And where do the spirits obtain all these treasures?'

'Oh, that is simple enough. There are circles in several different parts of the world who are sitting in association and simultaneously with us, and all that you have seen are presents from different members of those circles. The spirits are the carriers.'

'I gather that these other circles were formed and sit by arrangement with you for the purpose of experiment?'

'Not at all,' said the General, with a smile. 'Here again our spirit friends have arranged everything. They have found circles sitting in different countries, got into association with the spirits superintending those circles, and settled the business among themselves. As a matter of fact, except in the case of one circle only, we have had no communication by post or any other ordinary channel with the sitters abroad, and do not know even the real names of most. But innumerable messages, verbal and written, as well as many presents, pass between us, and a great sympathetic good fellowship has been established, though we have never seen each other's faces, and very likely never shall on this side of the grave.'

'Then you have no direct evidence, I take it, of the actual existence of these circles?'

'No direct evidence, except in one instance which I shall tell you of, but the very strongest circumstantial evidence, and we have no reason to doubt, and every reason to accept, our guides' statements on the subject. These things that we have here, you suggest, need not necessarily be presents; they may be trifles picked up in some unconsidered corners and conveyed to us without any other givers than the spirits themselves. Well, some such suggestion as that I have already ventured myself; and the answer was that articles purloined, or not coming as free gifts from the persons to whom they belonged, would probably bring with them undesirable influences, and harm might thus come to the recipients. But be that as it may, believing that I understand the character and purpose of those who commune with us, I accept the explanation that these presents come from flesh-and-blood investigators like ourselves, interested in us as we are in them, and when my return presents disappear from view, I assume that they have gone to the quarters I intend them for.'

'Without being too curious, may I ask where these associate circles are located?'

'Certainly. You shall know as much as I know at present. The American circle is held in Brooklyn; the Australian at Melbourne. Then there is a third in Spain; a fourth in India; another in Syria, and yet another in China.'

'Native sitters in the latter cases?'

'All natives, I understand. We have been given some very interesting details of the sittings in Syria and China, where they are very old and very experienced Spiritualists, and on some points advanced to a degree that it would put us to the blush to acknowledge. There is a good deal for us to learn from these Syrians and Chinamen in matters occult.'

'Very well. I think I understand. Now let me hear something about your own circle, and particularly your own medium, with whose help these wonderful things are done.'

'There is a medium, of course, at both ends of the several lines. The medium at Brooklyn has remarkable power, and, different from the usual run of mediums, is not only a very cultured, but, I understand, a very rich man. Our own circle is composed of three members only—the medium, her husband, and myself. We are known to the group as the "Trinity Circle." We sit with great regularity and punctuality, and under no circumstances whatever is a fourth person admitted to the séances.'

'I accept the hint. Not even the representative of "LIGHT," you would say?'

'Not even the representative of "LIGHT"—yet,' replied the General firmly. 'It is by adhering to these and other simple conditions imposed by our friends on the other side that we assist in the great results attained, and hope to forward the yet greater things to come. Moreover, as I have already intimated, the medium's name must not come out, as she and her husband are subject to persecution from a malignant and powerful quarter. But I will give you something of her story, in part drawn from my personal experience, and in part from what I have been told by her friends. She is thirty-three years old. Her parents were Spiritualists, so that her development as a psychic was fostered and furthered by careful, understanding treatment. When quite a child she by accident swallowed a crooked pin, which got fixed in her interior, and remained there, giving her great pain, and causing much sickness and bringing up of blood. The spirits said that unless this pin was removed she would die; and they undertook the operation. She was put under control, and stretched on the floor; and in a few minutes began to retch. A clot of blood was thrown up, and in the midst of it was found the crooked pin. This incident was told me by Archd eacon C., who was a witness of it, and has been corroborated by others who were present. Quite recently,

too, she has been the subject of another equally wonderful cure. She became seriously ill, her digestive apparatus absolutely refused to work, and she could eat nothing at all. An arrangement was made for her to go under control; and we were told that it would be necessary for her to remain in this condition twenty-four hours, and that during this period the affected part would be entirely replaced by new material. For four and twenty hours she was as if bereft of life, but exactly at the end of that time she came to herself, said she felt quite well and asked for something to eat and drink, having taken nothing each day except a spoonful of brandy in a tumbler of water for fourteen days previously. This occurred more than a year ago, and to the present time the medium has enjoyed good health. She is a medium through whom almost all known manifestations have occurred. Materialisations of spirits are frequent. She has been raised up above fourteen or fifteen sitters and carried round the room, her boots touching the tops of the heads of the people, in sufficient light to see her. The freedom of the controls is marvellous. I have heard two of them engaged in rapid conversation in the direct voice, and the medium talking at the same time. Very fine lights, gradually contracting and getting brighter, are seen at our sittings, and we are told that whilst they appear there is no evil influence, but that the power used for them would be employed for getting rid of such influence. We have frequently had the medium from Brooklyn come, and, through our medium, have long conversations with us. But the most striking phenomena are the cases of the moving of objects from a distance, and the taking them to pieces and putting them together again to do it. This seems to be the special business of the controlling spirits, and over a thousand articles have been transported in this way in connection with our circle during the past year alone. Of eggs we have a dozen or more at a time.'

'You astonish me, General. Do you get many dozens of eggs?'

'I get as many eggs as we need in this house regularly each week. We have not bought a single egg for several months past. My cook has got so accustomed to find her week's supply in the dining-room on Monday morning that if she missed them any morning she would think something had gone wrong. I put my hat up in a corner of the room before the séance begins, and always find from one to two dozen fine eggs in it at the close. They are a present from the Brooklyn medium and come from his own henhouse. He usually, I understand, goes to the henhouse and gets them himself in readiness for their translation. One night I complained to the control that three of the eggs were stale. He laughed, and said that came of trying to do more than one knew how. The fact was that, being unwell, our Brooklyn friend did not get the eggs himself as usual, but left it to the control, and that personage took just what he came first upon, and brought me three nest eggs with the others. Why could he not distinguish a bad from a good egg, you say? I don't know. He did not explain.'

'Did it ever occur to you to ascertain whether the fertility of these eggs was impaired or destroyed by their precipitation? Would they yield chickens all the same if duly sat upon?'

'That is a curious point; but I haven't the least doubt that they would be as fertile as any other eggs. As bearing upon the question, by the way, and interesting in itself, is the fact that if there is an interval of time, as must frequently happen between the sittings of the two circles, things brought from the one are kept in a dematerialised condition in the medium's room till the other is held. It does not seem necessary that they should be rematerialised instantly.'

'Now, I wonder if an egg kept in the dematerialised state for a week or two would go bad whilst waiting?'

'Ah, there you puzzle me. As giving an idea of the extent to which this thing is done, it may interest you to have a page or two of my diary, taken at random. Listen then.'

January 6th, 1895.—Articles brought: Large box, two plaster figures, twelve eggs.

January 13th.—Medium sitting quite quiet. Spirits drove hooks in wall at corner, attached circular cane, and hung leather curtains to it so as to form a sort of cabinet; all without any noise. Medium went into cabinet and was entranced. Lights came out. Fourteen eggs brought; also a curious specimen of rock, which we were told was a kind that was in the country in the neighbourhood of the Syrian circle.

'I should tell you, by the way, about those curtains. They were a present from our Brooklyn friend, who, learning that our medium wanted something satisfactory with which to darken the séance-room, had them made specially, with leather on one side and a beautiful soft material on the other—very costly and very heavy, as well as handsome articles, I can assure you. These curtains were plumped down one night at the end of the room while we were sitting, and were about the heaviest and most cumbersome articles transmitted to us by spirit agency. But to resume my reading.'

January 20th.—Fourteen eggs, two spoons, two quires of notepaper, and a diamond stud pin, a present to the medium's husband from Brooklyn.

27th.—No sitting.

February 3rd.—China bowl, china dish, and twenty eggs. Eggs were getting scarce then here.

10th.—Twenty eggs were brought.

17th.—Fourteen eggs.

24th.—Fourteen eggs, work basket, and a screen from China.

And so on, week after week. On March 17th I have down a china vase and bamboo table (there it is, up in the corner), and on April 21st, only a few days since, there were received two vases, and a pair of Chinese shoes from China, a Roman Catholic rosary from Spain, and fourteen eggs from America.'

'You say you have had letters from this Brooklyn medium?'

'A letter, and his portrait too. The portrait came in this way. One evening my attention was attracted by a snap like the report of a percussion cap, at the end of the room. I inquired what had occurred, and was told when we had lighted the candle I should see. When we had a light I could not for the moment see anything broken or removed, but on glancing upwards I found that my own portrait was gone from its frame and in its place was another, a caricature in pen and ink. We were told that my photograph had been taken to America and the caricature was that of the Brooklyn medium. The glass was not broken or the back of the frame in any way disturbed. And now I come to the piece of direct evidence that I mentioned. On the night of December 29th last, a letter was deposited on the table. It was a long and most interesting epistle from our friend at Brooklyn. I was told to copy it, and to tear off a bit from the corner of the original in order to identify it, which I did. It then disappeared and we were told had gone back to America. Ten days afterwards it came to me by post with American stamps on it and the New York postmark and date, showing that it had been posted there after the night of the séance. Moreover, it had the initials of the medium's husband upon it, and was undoubtedly the same letter that had disappeared from our séance-room after I had marked it for identification, as the piece I had torn off fitted.'

'That would seem to be a very good test.'

'Yes, if needed; and although we neither seek nor desire tests, our friends are always giving them. I will

mention one or two. One night there came to us a splendid pine-apple, not cut, but freshly broken off, with the juice oozing out at the severed stem. This had come from America, where our friend the medium, a few minutes before, had gone into his hothouse and gathered the fruit on purpose to send it to us. I don't think such a fine pine could have been got in this town, even in the season; and just then it would have cost a long price. Having lived in a country where these things grow, I knew that it takes a very few hours for the tops to wither, and the leaves of this were perfectly fresh and erect, though by the morning they were withered and drooping. On another night P., the leader of our circle, said to me, "You are a believer in matter passing through matter, are you not?" "I know it." "Well, you don't mind another proof, do you? Grasp the medium's hand." I did so; felt something touching me ever so lightly, and found our clasped hands had passed through the back of a chair that had been noiselessly brought up to the table. "Now," said P., "I will give you another proof. Take her hand again." I obeyed, the light was turned down and up again, and on my wrist was this curtain ring. Try all I would, I could not get it off. See for yourself; it will not pass over the hand. There was a good deal of fun and chaff over my new bracelet and the comment it would excite at my club and elsewhere as I went about; but in the end it was, without my being conscious of the fact, removed in the same way as it was put on. Yet another case. On one occasion the medium came to the circle in a heavy, close-fitting, velvet dress, and the controlling spirit objected on the ground that it hindered his work. Saying he would soon dispose of it, he bade me take both her wrists firmly in my hands, which I did, and the light was turned out. After some rustling, but no perceptible movement of the wrists, the spirit spoke freely, and said, "Now, that is all right." "What is it?" I asked, and the reply was, "I have just taken off the velvet dress and put on her tea gown." We lighted up, and there lay the velvet dress over the back of a chair, and the medium was wearing a loose-fitting gown which had, I was told, been brought from a bedroom upstairs.

'Well, General, you have regaled me on wonders and to spare. How will it end?'

'I don't know, but as I have told you, we are promised much greater things to come.'

'With such uncontrovertible pieces of evidence in your hands you might boldly tackle your scientific brethren on the subject.'

'Why should I? What benefit would it be to me if the whole of the Fellows of the Royal Society became believers in the facts of Spiritualism? It might, in some few instances, be a benefit and a comfort to them but in others it would produce discomfort, as it would prove there was in existence in Nature something with which they were not in the least acquainted. Some thirty-five years ago, when I had proved the fact of the possibility, under certain laws, of spirit-intercourse, I was anxious to proselytise, but I soon found that prejudice, preconceived theories or opinions, religious dogma, and an inability to comprehend the value of facts, rendered my endeavours futile, except in a few instances. Why should I go about blowing a trumpet, and shouting that which I know and have proved? I should probably be pelted and abused by the ignorant and self-sufficient, and should do more harm than good. During the few remaining years of my earth-life, it is my object to obtain retirement and repose, to learn more and more the laws which govern the next state of existence, and to give as much information as I can to those who are willing to receive. I have no wish to endeavour to enlighten those who are firmly convinced that they know everything.'

(To be continued.)

## THE 'USES' OF SPIRITUALISM.

No doubt there are people whose interest in the 'unseen' is not lively enough to help them beyond a notion that the phenomenal facts of Spiritualism have only confusing or 'unsettling' tendencies. They are constantly asking, 'What is the use of them all? What do they accomplish? What do they teach?' And, although these demands are regularly satisfied in very direct and explicit fashion by the citation of what, in every other connection, would be considered overwhelming personal testimony to utility, achievement, and teaching, the answers, seemingly, either fall on listless ears, or the inquirers unconsciously imitate the somewhat shifty example of Pilate. On the other hand there is the steadily growing army of those who have the courage of their convictions, and who confess that Spiritualism, through its solemn, phenomenal revelations, has been to them the one refuge from all the world's more or less submerged philosophies and creeds. We are reminded of this through reading a series of extremely interesting articles which have appeared in a new French periodical, published at 20, Avenue Trudaine, Paris, entitled 'La Revue Immortaliste,' whose pages are devoted to the study of the question of man's immortality. The articles referred to are by Mons. Armand Charpentier, the well-known novelist, and have for subject the last days of his father, a distinguished retired officer of the French army, who died last year. He was evidently a man of great constitutional tenderness, yet of unsullied justice, and he exercised a most happy influence on all under his command. He seems to have been one of those rare specimens of the race who consider that the most recalcitrant human soul is really worth saving from further deterioration, and who actively strive to embody their principles in the daily work of their lives. An excellent illustration of results is given by his son in the following reminiscence:—

'I was about eleven years old, at school, and we were one day having our usual promenade in the vicinity, when I was suddenly tapped on the shoulder, and, looking round, recognised an old soldier of my father's. He had become a civilian, but had formerly been one of the worst and most undisciplined men in the ranks. He was now apparently comfortably situated, with a cigarette in his mouth and a gun slung over his shoulder. "Really, my boy, I am delighted to see you again, for, you know, your father was a first-class sort. Ah, you might tell him that I shall never forget him. He punished me often, but I never robbed him, and then he was, at least, just and not malicious. When he chucked me into prison, he couldn't help it, but the others—ah! the others! If I only had them here! Look here, youngster, you are too young yet to understand these things, but, without your father, instead of being as I am, I should have been breaking stones at Biribi. Well, one does not forget that sort of thing."

The ex-soldier, who had been joyously talking to the boy like an old friend, became grave as he uttered these words in a voice shaken by emotion, and the recipient of this beautiful testimonial from a fellow creature has, in his turn, left the following testimonial to Spiritualism, in gratitude for what it did for him:—

'Delivered by Spiritualism from the painful doubt which, for a long time, weighed on my mind in regard to the existence of God, and the immortality of the soul; enlightened by the study of this doctrine, and the numerous facts of which I have been a witness, in regard to the invisible presence in our midst of the spirits of our relatives and friends come at our appeal, I declare that I believe in God, in His goodness and justice; that I also believe in the immortality of the soul or spirit which is disengaged from our material body after material death.'

### RECEIVED.

- \* 'The Idler,' for June. (London: Chatto and Windus, Piccadilly, W. 6d.)
- \* 'The Windsor Magazine,' for June. (London: Ward, Lock, and Bowden. 6d.)
- \* 'The Arena,' for June. (London agents: Gay and Bird, Chandos-street, W.C. 2s. 6d.)
- \* 'Saint and Devil.' By JOHN MARK. (London: W. Reeves, 185, Fleet-street, E.C. 1s.)
- \* 'Los Espiritus.' M. OTERO ACEVEDO. Edicion Unica. Tomo II. (Madrid: Revista Psicologicas, 'La Irradiacion.' Hita 6 Baja. 5 pesetas.)

## A HINT TO INQUIRERS.

People ask me sometimes how an assurance is to be obtained that those who have passed away still exist. This is a very difficult question to answer. If you suggest public séances they reply: 'Oh, the Society for Psychical Research have long proved that all séance phenomena can be reproduced by a conjurer specially retained on the establishment. Besides, granting the fact that a table moves without cheating, it is still a great leap to assume that this is done by the spirits of mortals who have passed away.'

The only real answer is 'Devote your whole life to the quest, practice private occultism if you can, and assuredly you will by and by learn much if you are thoroughly in earnest.'

But this is asking too much of modern frivolity. The next best suggestion is 'Go to a good trance medium'; but then the inquirers at once want to know where such a person is to be found.

A letter from a lady that I have just received seems to furnish some sort of answer to this question. I subjoin some of the facts that she adduces, as I think they are well worth consideration.

ALIF.

On the first occasion in which I experienced Mrs. Z——'s extraordinary gift she saw the following vision in a crystal globe:—

Mrs. Z—— said she perceived a large wedding, and she saw me among the guests. She then described the bride so exactly that I at once recognised a very young girl I knew. As this girl was about eighteen, and hardly introduced into society, I thought Mrs. Z—— must have mistaken her for one of her elder sisters. However, this girl was married, to the surprise of everyone, and I was present at the wedding, about six months later.

Some time after this I took a young friend of mine, a Polish count, to see Mrs. Z——. She described his home in Poland, saying it was a long two-storied building, and that there were two windows on one side of the door and eight windows on the other side, and that the entrance was approached by a high flight of steps. All this was correct. She then portrayed the face of a young man very minutely, saying, among other things, that he had one eye larger than the other and that he had a short red beard, and also that he seemed an enemy. The young Pole admitted that this was the case, and that the man she had so minutely portrayed was a relative with whom he might soon have a lawsuit about property.

On another occasion, Mrs. Z—— told me, on looking into her crystal, that she saw a man about forty, but who looked younger, walking across a green meadow, and that she thought that in some way it would be to my advantage. Very shortly afterwards a gentleman, an utter stranger to me, but exactly answering her description, rented a country property of mine on terms very advantageous to me—a piece of luck I had never expected.

One of Mrs. Z——'s most curious and, to me, inexplicable visions, was the following. She first described a country house, one I knew in Scotland. She then characterised the guests who were in it. Firstly, she saw a lively pretty girl; next, an elderly gentleman with a cheerful red countenance; after that a fair youth with very sloping shoulders, yellow hair, and blue eyes; following this a man almost as dark as a foreigner. I knew that these three men were all admirers of this young lady, but I did not know until afterwards that they were all assembled in that particular country house. Mrs. Z—— then saw the wedding of the dark man and the pretty girl. She saw also that the fair youth had engaged himself to another lady, and that the engagement would be broken off. Six weeks later every word of this came to pass; when she saw all this it seemed to me not at all likely to happen.

No names on this nor on any other occasion were mentioned, and none of these people were known to Mrs. Z——, and yet she delineated their appearance most accurately.

The above are my personal experiences, and I could bring witnesses to support my statements.

Mrs. Z—— is also a good trance medium and clairvoyante. Should any of your readers like to see her, the Editor of 'LIGHT' will kindly give an introduction to Mrs. Z——, that is, to any people who are *bonâ fide* inquirers into Spiritualism.

THE generous who is always just, and the just who is always generous, may, unannounced, approach the throne of Heaven.—LAVATER.

AN old Saxon forester has lately published his secret for the treatment of hydrophobia—or, rather, for its prevention after the bite:—'Take immediately warm vinegar or tepid water, wash the wound clean therewith, and then dry it; then pour upon the wound a few drops of hydrochloric acid.' It is said that he has successfully practised this treatment—a very painful one—for fifty years.

## LETTERS TO THE EDITOR.

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

Mrs. Besant's Facts.

SIR,—If Mrs. Besant could induce a Mahatma to appear on the platform of St. James's Hall there would be amongst the audience a certain number of persons who would believe in the existence of Mahatmas *at the time*, but twenty-four hours later doubts would arise in their minds, and in forty-eight hours these doubts would grow into denials, and they would resort to the idea that they had been hoaxed and that Mahatmas were non-existent.

It is impossible to satisfy minds that run in certain grooves. Mrs. Besant's arguments were well conceived and set forth, particularly the one in connection with evolution, but men's minds are not all constituted alike, and what may appear reasonable to one is ridiculous to another.

One would infer from the concluding paragraph of 'Bidston's' letter that Mrs. Besant had been false to sincerity and truth. Deceived she may have been, but no one can doubt her sincerity and truthfulness.

R. C., F.T.S.

Materialisation Séances—A 'Necessary Caution.'

SIR,—Dr. Hutchinson's letter on p. 274, June 8th, proves his mature acquaintance with spirit séances, whereas that from William Baldwyn, in your previous issue, is manifestly the 'errata' of an ignorant man. This correspondent came to one of our sittings at my invitation. (1) He was never at a materialisation séance before. (2) He is not a Spiritualist with experience of any kind. (3) His eyesight is defective, for he is a wearer of spectacles. (4) He is a very young man; his mind will ripen in due time, there is no doubt, but it has not done so yet. I appeal to him not to accept Dr. Hutchinson's invitation to go with him to another sitting with the spirits and medium he so grossly maligns, for the medium has resolved to no more admit any unfledged investigator who is so unfortunate as to have impaired eyesight—and sees darkly through glass. Dr. Hutchinson will be cordially welcomed, and so would any number of other gentlemen 'of riper years' he would bring with him. If I may anticipate, the result would be the triumph of our band of spirits, and the vindication of the medium and myself. I have never been fooled a second time by anybody, for I am gifted with a good memory, and I have had the privilege of attending no less than thirty of these sittings for materialisations.

May I add that a young niece of mine, the only child of a gentleman of position and culture, has come to me materialised each time that I sat there? Last month (May 5th) I was in a crowded meeting to hear Miss MacCreadie give her splendid clairvoyant descriptions of spirits standing beside some of the sitters. The following day I went to a photographer's to be photographed, and (lo and behold!) there stood my dear niece by my side, sufficiently materialised. I beg to present the Editor with a copy of this beautiful photographic portrait of a spirit, cabinet size.

THE LEADER OF THE CIRCLE.

P.S.—I am sending the address to Dr. Hutchinson.

SIR,—I read with interest the letter headed as above from Mr. Baldwyn, and feel it is my duty, as an earnest searcher after truth, to say that I recognise by his description the séance referred to, and to add my testimony to his in warning people against this farce. I attended this séance twice, not being at all satisfied with my first visit, and noticed several things on my second visit that satisfied me that the 'manifestations' were trickery. I noticed that when the first form appeared the shoes of the 'spirit' creaked; the second form appeared with the shoes removed, when I discerned that the feet were covered with socks that tallied with those of the medium. No tests were granted, and no one but female friends of the medium were allowed next to the curtains forming the cabinet. Again, I distinctly noticed that the female spirits all had beards under the chin, corresponding exactly with that worn by the medium. The drapery used to disguise the face failed to disguise this from my eyes. At the first sitting I had a suspicion on these points, and, therefore, paid special attention at the second séance to clear up my doubts. I noticed that any suggestions of tests were at once refused, or the conversation turned to the point that the conditions would not be favourable. Complaints

were made that singers seemed scarce lately at the séances ; therefore, I could only suppose that a noise was requisite to prevent the movements in the cabinet being heard by the sitters. Again, the medium told me that he went into a trance state and knew nothing of what went on during that state, but at the second sitting he lost his temper and evidently forgot that statement, as he seemed quite familiar with all that had been said and done by us during the séance.

Had I not felt sure, previously, of the truth of Spiritualistic teachings I should have left London with the greatest loathing of what I consider a blasphemous farce, and should not have paid further attention to the subject. Fortunately, I have been able to see many things that are undoubtedly genuine, and therefore, am not damped by finding one case of fraud.

Now, is it not time that a systematic effort should be made for the exposure of such cases as the above, and is it not the duty of every Spiritualist to help to stamp out these pests that bring the truth into disrepute, and are doing the cause so great harm ?

Aston, Birmingham.

W. TYLAR.

P.S.—All the 'spirits' that appeared in the faint light given during a portion of the séance had the good sense to only just poke the head from the cabinet, and no cajoling would bring the form further forward. As I had a rather hard punch on the top of the head with a musical instrument, I could only infer it was the spirits' way of remonstrating with me for my audacity in doubting their identity and proposing test conditions.

SIR,—I have read Mr. Baldwin's letter with pleasure, as the public ought to be cautioned against attending these very unsatisfactory séances. I went there five times, and can speak from experience. In the first place, none but the medium's friends are allowed to sit next to the cabinet. The sitting takes place in total darkness, except a faint glimmer of light for about thirty seconds, on purpose to show the so-called spirit between the cabinet curtains, which no one could distinguish on account of it being draped all over the head. To my request to see the medium and spirit at the same time, the answer was that there was not power enough. On my first visit a 'spirit' appeared who called herself my wife. On my request for her to tell me her Christian name I got no answer, although she had previously given me my surname. I may say that the medium knew my name, and that my wife had lately passed over. The medium takes particular care to have a pair of soft slippers on, and no coat. I offered him the sum of one guinea and his expenses if he would give me a séance at my own house. Of course an excuse was made. I also noticed that the voice of the spirit that spoke for the others was always like the medium's ; any other voices were always in a whisper. I wrote to this medium to give me even one name and address of any person he had convinced of spirit materialisation, but, of course, I did not get it. This medium will not submit to any test. I should like the experience of others who have visited him.

1, High-street, Peckham.

R. E. LANE.

#### Charity Never Faileth.

SIR,—I quite agree with 'Mysticus' in the letter in 'LIGHT' of May 25th, in which he objects to Mr. Page Hopps' definition of Jesus Christ as a 'supreme medium,' and considers it quite inadequate ; at the same time the definition which he substitutes for it I confess I do not understand. I am satisfied with the definition of the Apostle Peter, 'Thou art the Christ, the Son of the Living God.'

It is not, however, on this part of Mr. Page Hopps' address that I venture to comment. In your leading article of May 25th you speak of Spiritualists as 'people who strongly urge the vital point of brotherly love,' and you very properly insist upon the 'widest and most respectful charity.' Are these consistent with Mr. Page Hopps' allusion to the Sacrament of the Lord's Supper, which has been for more than 1,800 years a corner-stone of faith to millions of devout souls ? The last sad evening on earth of Him whom they love and adore, and the touching farewell words which He addressed to His friends have been to all a reality so keen and intense as to be premonitory of our new knowledge of spiritual intercourse. When they kneel at that table they feel as near clairvoyance and clairaudience as I should formerly have thought possible while in the flesh, and my beloved spirit says that, received in faith, the bread and wine give holiness and refresh the soul. Mr. Page Hopps seems

to draw a sort of contrast between 'spirit' and what he calls 'comparatively child's play,' as if anyone could doubt that the Sacrament was other than the 'outward and visible sign of an inward and spiritual grace.'

I would even put the matter in a stronger light. I should be sorry to hurt Mr. Page Hopps' feelings, but we will suppose for a moment that he has lost a precious member of his family. The last words of the beloved one were, 'Dear husband (or father), we Spiritualists know that this is no parting. Promise me to be in your private room every Sunday at seven o'clock. I will meet you there to counsel, bless and comfort you. Do this in remembrance of me.' The bereaved one joyfully promises, and finds in keeping the appointment his best comfort and happiness. In a weak moment he confides to a worldly friend his habit and its reason. The friend replies with a suppressed smile, half pity, half contempt. 'Dear Hopps, this is unhealthy superstition. Mix more in the world, enter into politics, or commerce—something *real* instead of what is "comparatively child's play." I do not know what Mr. Page Hopps would feel about his friend's counsel, but I should call it most unsympathetic and even unfeeling. One word more. If we Spiritualists are the 'leaven which is to leaven the whole lump' let there be no talk of separation from Christians or their churches or services. Let every individual Spiritualist be the leaven in the dough in his own circle ; let every man outside say, 'See how these Spiritualists love us all and one another.' Let there be no discord or petty divisions, but let the banner over all be the Banner of Love. So shall the blessed influence of Spiritualism spread over the earth, for 'charity never faileth.'

F.L.D.

#### Belief of the Ancient Hebrews in a Life After Death.

SIR,—In reference to your editorial of June 1st—'Christ or Moses'—I should like to point out that the Revised Version of the Bible throws great light upon the belief of the ancient Hebrews in a life after death. In the Authorised Version the Hebrew word *Sheol* is mistranslated 'hell' or 'the grave.' In the Revised Version it appears, untranslated, in the body of the text, or is so given in the margin. Also, where the Hebrew word *Rephaim* occurs, although translated as before, 'dead' or 'deceased,' the marginal reading is—'or the shades, Heb. Rephaim.'

This is a distinct gain, as it enables even 'the unlearned' to understand the matter. It is evident that a people who believed in an underground world inhabited by shades could not have been ignorant of any life after death, as some maintain, however crude their ideas on this subject may have been.

This belief in *Sheol* and the shades certainly seems inconsistent with not a few texts which speak of death as an utter end of man, and especially with the account of the creation of man and the symbolic resurrection in the Valley of Dry Bones, where there is no mention made of, and no room left for, any separate independent soul or spirit ; and one cannot quite see how they harmonised the two things, although it is easy to see how this was done later on.

4, Wellington-avenue,

Ashley-road, Bristol.

RICHARD PHILLIPS.

#### Cheating Mediums.

SIR,—I crave your indulgence for a short criticism of Mr. Harte's last letter. If he will kindly look at the correspondence he will find that I merely *repeated his own words*. Why he should object to my doing so it remains for *him* to say. It was *necessary* to show how entirely he contradicted himself, and this could only be done by placing his assertions side by side, *verbatim*. (See 'LIGHT,' May 25th.)

He now says, 'I do *not* oppose, *at least unconditionally*' (this is surely rather vague), 'a committee such as Mrs. Boucher proposes. What I object to is the acceptance of the verdict by any such committee as proof of the trustworthiness, or otherwise, of a medium !' And he goes on to say that a 'diploma in this case would mean a presumption of honesty' ! Whereas, in my letter of March 23rd (where I advocated the test committee), I distinctly said, 'If signs of genuine mediumship were found, a certificate might be given, although, of course, the committee would in no way be responsible for after fraud' ! What *does* Mr. Harte mean then by saying that such a certificate would be a 'presumption of honesty' ? It would no more be so than in the case of a medical man or lawyer, and it is a misstatement to assert that I ever even suggested such an absurdity.

Mr. Harte then says, 'If Mrs. Boucher and the section of Spiritualists (*a small one, I think*) who agree with her, choose to appoint a committee, let them do so, &c.' If Mr. Harte will consult 'LIGHT' for April 27th, he will find a paragraph headed 'Fraudulent Mediums,' which runs thus: 'The Lake Brady Spiritualist Association, after hearing so long the mutterings of the distant thunder of the gathering storm of disapproval of Spiritualists allowing fraudulent mediums to exist among them, takes the lead in having, at the last meeting of their official board, authorised their president to appoint a committee to examine all mediums who apply for a place at their camp next season. All true mediums will rejoice with us that this forward step has been taken, and frauds need not apply. The committee will give a fair trial, and to each justice will be done.'

In the interest of every true medium, I would again 'echo' Mr. Harte's words, 'for goodness sake let the committee be appointed,' and let us have an end of those wretched frauds which are making Spiritualism a byword and a reproach, instead of being—as it might well be, were it not for its false friends—one of the most intensely interesting and important sciences which has ever occupied the attention of a thoughtful and intelligent public.

ELIZA SUTLEY BOUCHER.

[This correspondence must now be considered as closed.—  
ED. 'LIGHT.']

#### Sick and Benefit and Pension Funds.

SIR,—As you are aware, an effort is being made to obtain sufficient funds to render regular assistance to Mr. W. Wallace and Mrs. Robert Cogman.

Up to the present the total amount received for Mr. W. Wallace is £6 1s. 6d. Weekly subscriptions promised by various friends, 4s. 6d. per week.

Total amount received for Mrs. Cogman, £3 15s. 6d. Promised weekly subscriptions, 4s. per week.

I should like to urge upon your readers, especially old friends of either Mr. Wallace or Mrs. Cogman, the necessity for further weekly subscriptions or donations. Remittances have been sent and the amount in hand will soon be absorbed, unless increased through the generosity of sympathisers with this effort. It is hoped that sufficient will be subscribed to enable Mrs. Cogman to receive, at least, 6s. weekly, and Mr. W. Wallace, 12s. weekly. Kindly allow me also to acknowledge subscriptions to O.P.S. Sick and Benefit Fund since April: Mrs. Coleman, 3s., M.B., 4s., Mr. J. M. Coble (annual subscription), 3s. 6d., Mr. T. Everitt, 4s., Mr. R. Filton, 10s., Mrs. Horrocks, 10s. The Stratford Society through their treasurer have sent a donation of 10s. to Pension Funds, and promise the same annually. It is to be hoped this good example will be widely followed. Mr. Everitt sends subscription with good wishes.

164, Broughton-road, (MRS.) M. H. WALLIS,  
Pendleton, Manchester. Hon. Sec.,  
O.P.S. Sick and Benefit and Pension Funds.

#### SOCIETY WORK.

CARDIFF, ST. JOHN'S HALL.—On Sunday last, Mr. E. Adams gave an address upon 'Spiritualism: Its Relation to Science and Religion.' Speaker next Sunday, Mr. S. Longville.—E.A.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday last we had a good meeting, when the chief speaker was 'Tim,' Mr. Long's Irish guide, who gave an interesting address on 'Individual Responsibility,' contrasting it with the doctrine of 'Substitution.' Sunday next, spirit circle, at 6.30 p.m.—CHAS. M. PAYNE, Hon. Sec.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—On Sunday last Mr. Seymour Read delivered an interesting lecture on 'Man, a Compound Being;' a good discussion followed. On Sunday next Mr. Bradley will give a trance address. We have to acknowledge with thanks a donation towards organ fund from Mr. Read, U.S.A.—W. MARSH.

PECKHAM SOCIETY OF SPIRITUALISTS, CHEPSTOW HALL.—On Sunday last we had the pleasure to welcome our president, Mr. J. H. Butcher, after his long and painful illness. His guides gave an eloquent address, which was highly appreciated by a large and attentive audience. Next Sunday, at 7 p.m., Mr. Hardingham will take our platform. On Tuesday, at 8.15, open circle.—W. G. BUTCHER, Assistant Hon. Sec.

111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last, before a large and attentive audience, Mrs. Treadwell's guides gave an eloquent discourse upon 'The Gospel and the Power thereof upon Man,' and an impromptu poem, subject given by the audience. On Sunday next, at 7 p.m., Mr. Bradley; Tuesday, at 8 p.m., séance, Mrs. Mason; Saturday, at 8 p.m., spirit circle. Inquirers invited. June 23rd, Mr. Boddington, on 'Organisation.'—J.H.B., Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday next several speakers will occupy our platform, and on Friday Mr.

Vango will give psychometry. Mr. Stanley gave an excellent discourse on Sunday last to a fair audience, his remarks being highly appreciated. Stratford and local friends will please remember that our annual outing to Epping Forrest will take place on the last Saturday in August. Further particulars later.—THOMAS MACCALLUM, Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL.—An interesting discourse was given on Sunday last by Mr. R. Beel, of Camberwell, on the subject 'My Conception of God.' Much food for thought was afforded and the audience seemed greatly pleased with the able manner in which the subject was treated. On Sunday next, Mr. Challis will occupy our platform. On Sunday, 23rd inst., Mr. W. E. Long and Mrs. V. Bliss will conduct a floral service in the above rooms to commemorate the passing into the higher life of the infant son of our worthy president.—N.B. 23rd inst., and not 16th as announced last week.—J.B.

FINSBURY PARK.—Open-air work was commenced on Sunday, 2nd inst., and good audiences assembled to hear addresses by Messrs. Brenchley, Brooks, Emms, Jones, and Rodger. Each Sunday, at 11.15 a.m., under the shade of the trees. Friends in sympathy are invited to support the speakers. Literature for distribution is much needed. Please address to care of Mr. Rodger, 107, Caledonian-road, King's Cross. The annual outing to Epping Forest will take place on Sunday, June 23rd. Friends will meet at tea at 4.30 p.m. at Rigg's Retreat, High Beech. A unity spiritual service will be held under the shade of old oaks near by at six o'clock. Frequent trains all day.—T. B.

DAWN OF DAY SPIRITUAL SOCIETY (NO. 1 BRANCH), 132, ST. JOHN'S-HILL, CLAPHAM JUNCTION.—On Thursday, 7th inst., in the place of Mrs. C. Spring, Mrs. Ashton Bingham acted as medium. One test is worthy of note. A perfect stranger called, saying he had consulted Mrs. Bliss, the medium, and should like to hear something more in connection with what she had told him. The medium, on holding the same article which Mrs. Bliss had held, commenced on the same subject and went into the details of the work connected with engineering, and with an engine on the railway, and other particulars. The gentleman said everything was correct, and expressed himself as perfectly satisfied.—A. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Good attendances are the rule when our platform is occupied by Mr. J. J. Morse, and last Sunday was no exception. The subject, 'The Night of Death,' was the occasion for a splendid oratorical effort, embodying teachings of great importance, and was highly appreciated. At the conclusion of the address a great surprise was in store for the audience. By permission, Mr. Morse introduced Mr. John Slater, just arrived from San Francisco, who proceeded to give some psychometric and clairvoyant readings. Mr. Slater was remarkably correct, and we anticipate a crowded audience next Sunday, June 16th, when, after a short address by Mr. J. J. Morse's inspirers on 'The Dawn of Immortality,' Mr. Slater will have a longer time at his disposal, and will give some psychometric and clairvoyant delineations. Mr. Slater is, without a doubt, one of the most remarkable mediums who have ever stood before an audience. Last Sunday he gave the surnames as well as Christian names of spirit people, being correct in all particulars.—L.H.

LONDON DISTRICT COUNCIL.—Stratford and Clarendon-road have joined the London District Council. There are now only two other societies in London, mustering more than twenty members, which have not joined us. When these two have affiliated (and I am still awaiting their report) we can fairly claim to have the representative wisdom of London to guide our action. It will then be a matter for the societies, through their delegates, to decide whether the London District Council shall in turn affiliate with the National Federation of Spiritualists. We are trying to arrange with the Metropolitan Railway to allow our Marylebone friends to travel from Baker-street to Holborn on the July 1st excursion, and the East London friends from Aldgate to Holborn; Forest Hill from Lordship-lane; and Peckham friends from Peckham Rye, if sufficient numbers can be guaranteed. Full particulars will be advertised as soon as possible. Tickets may be had from any secretary of an affiliated society. Will secretaries try and find out the possible numbers who will travel from their districts, and forward particulars by the 22nd inst.? I wish to get the guarantee of 100 as soon as I can. The London, Chatham and Dover Railway will then place a special train at our disposal.—H. BODDINGTON, Hon. Sec.

#### TO CORRESPONDENTS.

- 'QUESTOR VITÆ' AND 'I. O.'—Too late for this week.  
W. P. B.—Greatly obliged. Hope to have it for review.  
W. R. T.—Thanks; shall appear as soon as we can afford the space.  
J. K.—Your letter shall have attention; but you should have written on one side of the paper only.  
W. B. B.—No, Mr. Page Hopps is not in London. He left for Switzerland directly after the Conference, and is there still; and will in all probability not return till the end of the present month.