

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way	529	Notable Séance with Eusapia	
L.S.A. Notices	530	Paladino	530
Karma and Reincarnation	530	School of Magnetism in Paris	537
Metaphysic and Spiritualism.—II.		Convinced after Nine Years	537
By H. Croft Miller	532	'Infestation'	538
A Transition—and Afterwards	533	Concerning the Sun	538
Soundness and Science	534	Thought Transference—or Con-	
Joy and Sorrows of Evolution.		jurung?	539
Address by Rev. J. Page Hopps	535	Spiritualism and the 'Catholic'	
L.S.A.—Drawing Room Meeting	536	Church	539

NOTES BY THE WAY.

We are sorry to have to suggest to the Editor of 'The Daily News' that one department of the paper requires watching. A few days ago, some wandering somnambulist was permitted to moan in large type over the publication of a very cheap edition of one of Matthew Arnold's refreshing and illuminating books; the 'head and front of the offence' being that now the poor ignorant working man might get hold of it. Only think of that!—corrupting this guileless creature, this tender Trade-unionist, with Matthew Arnold's Theism!

That was only childish and silly, but another writer ('J. M. '), or perhaps the same, in a review of a book by G. W. E. Russell, is simply disgusting. He refers to Spiritualism as 'that vile disease which poisons the minds of thousands,' and suggests stoning or hanging for 'some hypnotists'; and legal restriction for all.

This writer may have lost his head in his ignorance, and in his therefore ignorant swallowing of certain Old Bogie stories, but this does not excuse his highly indecent reference to Spiritualism. He admits that its adherents have enormously increased since Browning 'slew Mr. Sludge,' that our 'superstition has spread everywhere,' and that our 'victims are legion'; but the poor man does not seem to know that our 'victims,' since the death of 'Mr. Sludge,' have been chiefly in the ranks of the wise, the refined, and the self-respecting. But he probably did not reflect when he wrote, but simply picked up and flung the ordinary half-brick at a stranger. We expect that from the intellectual and ethical equivalent of the Black Country collier, but it is a scandal to see him pick up his brick and shy it from the office of 'The Daily News.'

A somewhat perturbed correspondent asks us to take in hand Dr. Andrew Wilson, who contributes to newspapers bits of 'Science' and crumbs of 'Health,' but occasionally makes excursions into our preserves, to fling stones at the birds. We are sorry, but doubt whether anything useful can be done. Besides, even Gilchrist Trust lecturers must have their relaxations; and we must not be too hard on a man who finds it pleasant to exchange his gown and his gravity for a cap and bells and a tickler; though he might spend his half holidays to much better advantage than in playing the fool with Spiritualism, of which he seems to know nothing. But his fooling is really very melancholy fooling, and so old—so very old. Fancy a man who advertises as a man of science having nothing better to say of levitations than that they suggest the emporium of a furni-

ture remover as the proper sphere of the operators from the unseen! As we say—it is so old—and so cheap.

Our correspondent who sends us Dr. Wilson's latest column of nonsense, encloses one of his serious Articles on 'Science and Health.' It is mainly about the injury done by drinking raw whiskey, the best way of artificially ageing it, and the results. The Doctor very evidently knows more about the distillery than the séance-room. We do not blame him. A man cannot know everything, but he ought to know what he knows, and to act accordingly.

Dealing with an Article in 'The Arena' on 'Buddhism as I have seen it,' Myra E. Withee replies quite smartly in 'Mind.' She very naturally turns the tables upon the Christian critic, and says:—

The writer lives in an American city of 163,000 inhabitants. There are here three hundred licensed saloons and twenty-eight public houses of ill repute, besides the many dens where vice reigns unknown to the public. It is found necessary to maintain many policemen and courts of justice. Yet in this city there are one hundred and thirty Christian churches, and it is considered a model of purity compared with other cities of its size, or larger. Were she to write an article and dwell upon the many crimes that occur daily in such a city—mentioning the offences committed by the clergy—and entitle such an article 'Christianity as I Have Seen It,' Christians might well object and declare that the article had not a proper title (for what had been described was not Christianity, but a lack of it), and that evil existed in spite of the churches wherein the pure gospel of Christ is preached.

As a matter of fact, a great deal of the immorality for which we blame, say, the Japanese, is traceable to Western 'civilisation.' 'Judging a religion by those who profess it, how did Christianity appear at the time of the Inquisition?' asks this keen lady; and 'what would be the verdict of a Buddhist who should visit Christendom and judge of Christianity by what he found in her cities, especially those that are, as many Christians declare, "blots upon the earth"?'

Might we not reasonably plead that the underlying suggestion of all this should be applied to Spiritualism? It is as unjust as it is stupid to make Spiritualism responsible for, or to make Spiritualism suffer for, the sins or follies of its wastrels.

SPIRITUAL PRAYERS

(From many shrines).

I beseech Thee, O Thou God of love, to draw my whole life into Thy service. Bind me to Thee by the sweet attractions of Thy love, and grant that nothing on earth may alienate my heart from Thee. Make me so thoroughly Thine that I may cleave to Thee forever,—in the hours of woe and the days of gladness, in weakness and strength, in health and sickness, in my labours and recreations, in my domestic affairs and social intercourses. Wherever I am, in whatever work engaged, may I serve none but Thee, may I follow none but Thee. As Thou hast taught me to worship no created object, to serve no idol, cast out from my heart that spiritual idolatry which draws away my love and energies from Thee, and devotes them to the pursuit of some favourite passion—that idolatry

which makes the soul bow down before avarice, fame, ambition, or some felicity of the world. Keep me from all sorts of idolatry, and teach me to acknowledge Thee as my only Master, the One True God. May I always remember that the sole aim of my life is to find Thee, and may all my thoughts and words and actions turn to Thy glory. May my whole life be pervaded by Thy holy spirit: may Thy love be the centre of all my actions. Gracious Lord, enable me, I beseech Thee, so thoroughly to devote myself to Thee that I may live and die amidst the joys of pious resignation. Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (*entrance from Regent-street*), on the evening of Thursday, November 20th, when

MR. EDWARD CARPENTER

Will give an Address on

'DREAM-WORLD' AND 'REAL-WORLD.'

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

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

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1903.

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

CLAIRVOYANCE.

Mr. Alfred Peters kindly gives illustrations of CLAIRVOYANCE to Members and Associates, on Friday afternoons, from three to four o'clock, at the rooms of the Alliance, 110, St. Martin's-lane, W.C. Admission fee, 1s. each. *No one admitted after three.*

DIAGNOSIS OF DISEASES.

Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council of the London Spiritualist Alliance, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., *every Thursday afternoon*, between the hours of 1 and 4. *Members and Associates* who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

MEETINGS FOR PSYCHIC DEVELOPMENT.

Meetings are held once a fortnight in the new rooms of the Alliance, at 110, St. Martin's-lane, W.C., for the encouragement, and direction, of the cultivation of private mediumship. The times appointed are from 4.30 to 5.30 p.m. on the same days as are announced for the Alliance addresses at St. James's Hall, as that arrangement, it is thought, will be the most likely to suit Members who live in the remoter suburbs. The proceedings are under the direction of Mr. Frederic Thurstan, who has devoted much time to a special study of the subject. Any *Member or Associate* of the Alliance earnestly desirous of self-development is welcome to attend, and more especially any promising psychic. There is no fee or subscription.

It is particularly requested that all visitors be in their places at least five minutes before the time fixed for the commencement of the proceedings.

KARMA AND REINCARNATION.

BY WM. EMMETTE COLEMAN.

Reading Miss Kislingbury's article in 'LIGHT,' of September 20th, I was a little surprised at the statement that there was a flaw in my remarks on 'Karma and Reincarnation,' due to my 'insufficient study' of Madame Blavatsky's writings, which 'are often very difficult to understand,' thereby ultimating in 'misrepresentations' on my part. I have been a close student of all of 'H. P. B.'s' writings since 1875; and, consequent upon my familiar acquaintance with the teachings of the sources whence she derived them—such as Hinduism, Buddhism, Spiritualism, Eliphas Lévi, Paracelsus, and others—I think that I understand her teachings as well as, if not better than, most of her followers. As her teachings were usually couched in plain, clear English, I have had no difficulty in understanding them.

The only difficulty of importance in her writings has been, and is, that of reconciling the innumerable contradictions on all points of moment—often radical contradictions—so characteristic of her writings. Inconsistency and variability were marked traits in her literary work. She was continually modifying, changing, the doctrines taught by her; and on no subject were more radical contradictions made by her than on reincarnation. In New York, in 1876, she declared that 'Reincarnation is absurd and unphilosophical, doing violence to the law of evolution . . . as unphilosophical as to fancy that the child after birth could re-enter its mother's womb' ('Spiritual Scientist,' Boston, April 6th, 1876); and in 'Isis Unveiled,' i., 351, she said reincarnation is not a rule in Nature. It is an exception in cases of abortion, of infants, and of congenital and incurable idiots. After Madame Blavatsky went to India there was published in 'The Theosophist,' October, 1881, a paper called 'Fragments of Occult Truth, No. I.' This has been published in 'Modern Panarion,' pp. 438 *et seq.*, as having been written by Madame Blavatsky; but in a letter of Koot Hoomi to Mr. A. O. Hume, the original of which was given to Dr. Richard Hodgson by Mr. Hume, and was lent to me by Dr. Hodgson, Koot Hoomi refers to the fact that Mr. Hume himself wrote the first 'Fragment of Occult Truth.' No matter by whom written, Madame Blavatsky published it in her magazine as if written by her. In this 'Fragment' is the first description of the Blavatskyan seven principles of man ever given to the world. In it No. 6 is the spiritual Ego, and No. 7 the Spirit; and we are told that if the spiritual Ego (6) has been material in its tendencies, then at death it clings to the lower elements; and the true spirit (7) severs itself from it and goes elsewhere, whilst the spiritual Ego (6) soon ceases to exist. But if No. 6's aspirations have been heavenwards, it will cling to the spirit (7), and with this pass to the world of effects, and there evolve out of itself by the spirit's aid a new Ego, to be reborn, after a brief period of freedom and enjoyment, in the next higher world of causes, an objective world similar to this present globe of ours, but higher in the spiritual scale ('Modern Panarion,' 440, 441). In 'Fragments of Occult Truth,' No. IV., published in 'The Theosophist,' October, 1882, was begun a series of papers, afterwards made a part of Mr. Sinnett's 'Esoteric Buddhism,' in which reincarnation is presented as a universal law of Nature, and in 'Key to Theosophy,' by 'H. P. B.,' p. 142, it is called 'this truth of truths.' In this scheme, regnant in Theosophy since October, 1882, every human being is doomed to thousands of incarnations in this and six other worlds, in seven rounds. This scheme was derived from the letters of Koot Hoomi and Mahatma M. or Morya to Mr. Sinnett.

Now, the 'Fragments of Occult Truth,' No. I., October, 1881, was 'personally revised' for publication by the two adepts, Koot Hoomi and Morya ('Hints on Esoteric Theosophy,' No. 1, p. 2). It, therefore, contains their doctrines aient the nature of the seven principles of man, and of the destiny of the seven after death, free from error or mistake. Yet the names and character of the seven in this 'Fragment' are in some points radically different from those given by the same two adepts to Mr. Sinnett for his 'Esoteric Buddhism,' and still more different from the later, modified

tables and lists of these seven, notably as regards 5, 6, and 7. In the first 'Fragment,' No. 6, if it clings to the lower elements, passes out of existence—No. 7 alone of the seven continuing in existence; but, if it be spiritual in tendency, No. 6, with No. 7, passes to the spirit realm, and the two evolve a new Ego, which, after a *short* time of enjoyment, is reincarnated, *not in this world* but in the next higher material world. There is *no reincarnation in this world*. Compare this with the teachings given the next year and to the present time. No. 5 is Manas, the Human Soul or Ego (that which reincarnates), 6 is Buddhi, the Spiritual Soul, and 7, Atma. No. 6 never clings to the lower principles and never goes out of existence, neither does No. 5, the Ego. In later teachings, a part of 5, the Lower Manas, by clinging to No. 4, may be dissevered and lost to the Ego; but No. 5, as a principle, cannot pass out of existence, as No. 6 was said to do in the first 'Fragment.' And instead of 6 and 7 passing a *brief* period of enjoyment and then being reborn in *another* material world, 5, 6, and 7 pass a *long* period of enjoyment, rarely less than 1,500 years, and then are reborn on this earth again. Remember Koot Hoomi and M. personally revised 'Fragment No. I,' thereby endorsing it as strictly correct; and remember that these same two all-wise Mahatmas are the authors of the later system of seven principles, the 1,500 years in Devachan, and the continuous reincarnation on earth!

Colonel Olcott admits that the contradiction between Madame Blavatsky's teachings on reincarnation in New York and in India cannot be satisfactorily explained, and his conclusion, he says, is that 'it must just be left a mystery' ('Theosophist,' August, 1902, p. 641).

Again, in Madame Blavatsky's 'Theosophical Glossary,' 202, Manas (the whole fifth principle in Man) is the Higher Ego. In 'Glossary,' 172, the three higher principles, 5, 6, and 7, are the Higher Ego; and in 'Transactions Blavatsky Lodge,' Part I, p. 52, 'H. P. B.' tells us the Higher Ego is the Higher Manas (not Manas complete, but the Higher Manas, or part of 5), illuminated by Buddhi, the 6th. Then, she declares in 'Secret Doctrine,' ii., 230, 231, that the Higher Self is Buddhi (6th) and the efflorescence of Manas (5th); but in 'Secret Doctrine,' ii., 110, the Higher Self is the 5th only. In her 'Key,' 175, the Higher Self is Atma (7th); in 'Lucifer,' August, 1890, 505, it is Buddhi (6th), while in 'Vahan,' March 1st, 1892, i., it is Atma-Buddhi (6th and 7th). These are a few examples of the multitude of contradictions concerning the seven principles of man found in theosophical literature. On this, as on all other points of doctrine, 'confusion worse confounded' prevails.

Since Madame Blavatsky's death attempts have been made to weld this chaotic mass, this wealth of contradiction, into some kind of consistent whole; and, to this end, manuals and other works by Mrs. Besant, C. W. Leadbeater, and A. P. Sinnett have been published—in all of which the teachings of Madame Blavatsky have been modified, changed, and supplemented with additional matter unknown to 'H. P. B.' and her alleged mahatmic teachings. As Madame Blavatsky was the duly accredited agent of the Mahatmas, it is not known under what authority the theosophical leaders have, since her death, made these changes in her writings and those of her Mahatmas.

Miss Kislingbury gives an outline of her understanding of the reincarnating Ego and the personality. Some things in it do not agree with Blavatskyan teachings, nor is it by any means a complete statement of the matter. She calls it a 'very different story' from the one I had deduced; but it is different on account of its incompleteness and omissions. The statements that I gave about the teachings of Theosophy were literally true in every particular, taken direct from its best literature. I gave some *verbatim* quotations, with exact references. Of course the illustrations of those teachings, and the conclusions therefrom deduced, were not taken from theosophical sources; but they are the legitimate, necessary, and logical sequence of those teachings; therefore, there are no 'misrepresentations' in my remarks.

I am well aware of the later teachings of Madame Blavatsky about the 'bridge' between the two divisions of Manas, the fifth principle, miscalled by her Antaskarâna and misapplied in meaning, changed since her death by Mrs. Besant and Mr. Mead into the correct form of spelling,

Antahkarana. This 'bridge' is not referred to in the 'Secret Doctrine,' and, unless I am in error, it first crops out in the secret instructions of Madame Blavatsky to the Esoteric Section, or Eastern School of Theosophy (E. S. T.). It is represented in the coloured plates I. and II., in 'Instructions,' Nos. I. and II.; and on pp. 96, 104-107, 'Instructions,' III., it is described under the incorrect designation Antaskarâna. In the copy of these 'Instructions,' printed in the third volume of the 'Secret Doctrine,' the coloured plates are omitted, but the description of Antahkarana is on pp. 511, 519-522. I think the first exoteric publication of the word was in an incidental reference thereto in 'The Voice of the Silence.' Miss Kislingbury says this 'bridge' is the gist of the matter; yet in the 'Key to Theosophy,' which has an elaborate explanation of the various Egos, the individuality and the personality, the process of reincarnation, &c., there is not a word about this very important 'bridge,' the 'gist of the whole matter.'

This 'bridge' and the division of Manas into the Higher and Lower, as explained by Miss Kislingbury, in no manner affect aught that I said in the article criticised by her, but fall into line exactly with what I stated. Miss Kislingbury says that which reincarnates is always the same Ego, which receives its meed of reward or punishment—this in contradiction to my statement that the Ego is punished for the misdeeds of its various personalities in successive incarnations, and that the personalities also are punished or rewarded. I quoted from Madame Blavatsky that the Ego is punished for the sins of the lower attributes, as a parent is responsible for the misdeeds of her children. I said that the aroma of each personality goes to Devachan with the Ego and is continuously reincarnated with it, thus being punished and rewarded continuously thereafter. This is a 'very different story' from the one narrated by Miss Kislingbury, who has it that the Ego (omitting all reference to the attendant higher personalities with it) is reincarnated, rewarded, and punished. But what I say is strictly in accordance with theosophic teaching. The Lower Manas, when it leaves Kâma, the fourth principle, and goes to Devachan, takes with it the efflorescence of the personality and unites this and itself with the Higher Manas, and the two Manases become one again—the Ego is unified again, but having attached to it all the higher personalities, so to speak, or what I have called the aroma of the personalities that have been parts of all preceding incarnations. (See Besant's 'Seven Principles of Man,' revised edition, pp. 38, 11.) In 'Key to Theosophy,' Madame Blavatsky teaches that the spiritual efflorescence of the personality attaches itself to the Ego, and with it goes to Devachan, and there the personality receives its due meed of reward, and that the Ego temporarily identifies itself with this ideation of its last personality and receives its Devachanic reward. Granting, then, that these teachings are true, all the illustrations I gave of the outworkings of this system of incarnations, rewards, and punishments, and the conclusions therefrom deduced by me, relative to the great injustice permeating the entire system, as I have said, necessarily and logically follow. I fail to find anywhere any flaw, weak link, misunderstanding, or misrepresentation, and I reaffirm the truth of the entire contents of my first article.

Miss Kislingbury did good work for common-sense Spiritualism in years ago, and it was with sorrow and pity that I saw her fall under the influence of Madame Blavatsky and renounce Spiritualism for Theosophy. I have ever regarded Miss Kislingbury as a good, conscientious woman—too good a woman to have been led away, as she was, into the delusions of Theosophy. It is possible that if she were aware of what Madame Blavatsky said about her in a certain letter, now in my possession, she might not be so zealous in championing her (Blavatsky's) vagaries.

San Francisco, Cal., U.S.A.

'RAJAN' informs us that, in the signature to his letter which appeared in our last week's issue, an important misprint occurred. He says that he described himself as 'President of the Psychological Society,' not Psychological. We regret the error, but cannot help asking 'What is Psychology?' We have never heard of it.

METAPHYSIC AND SPIRITUALISM.

By H. CROFT HILLER.

PART II.

Having identified soul, as causal agent, and rationally established the fact of soul-individuality, metaphysic fully grants that post-terrestrial souls may communicate with (suggest to) terrestrial souls, just as the latter 'telepathically,' or 'hypnotically' (two terms for essentially the same phenomenon) suggest to one another. The actual occurrence of suggestion by post-terrestrial to terrestrial souls is, of course, a matter of evidence. On the ground of my metaphysic, independently of the study of spiritualistic records, these records satisfy me that such inter-suggestion does occur as between post-terrestrial and terrestrial souls. I am as ready to defer to what appears to me to be honest and capable testimony in regard to such post-mundane communication as I am to defer to like testimony in regard, say, to control of kidney-secretion or heart-movement, or to the inducement of organic lesions (blisters, &c.) through ordinary hypnotic suggestion.

While affirming the foregoing, I may add that, with very few exceptions, the ostensible communications from the dead of which I have read are accountable as ordinary telepathic phenomena (inter-suggestion among living people), and it seems to me that a too lax discrimination between the few probable or possible cases of communication from the dead, and the multitudes of cases involving obvious inter-suggestion among the living, constitutes the great defect of popular Spiritualism, as tending to render it destructive of intellectual fibre. People who habituate themselves to attributing, indiscriminately, to the 'spirits' what really emanates from their own minds or the minds of others about them, would seem to be endangering that mental stamina which, according to my view, Spiritualism ought to set itself, primarily, to invigorate.

The spiritualistic implication seems to be that communications from the dead must necessarily transcend, in importance, communications from the living. To metaphysic, a post-terrestrial soul can communicate, in terms of the terrestrial universe, or mind, nothing more than such a soul could communicate in its mundane state. Again, to metaphysic, there can be no communication, in post-mundane terms, apprehensible to the mundane state. Thus, communication, in mundane terms, by a soul in a post-mundane state, can only have significance, as authority or illumination, such as attached to its communications while in the mundane state.

I will make a further avowal likely to provoke a superior smile on the part of the scientific empiricist. Holding, through my metaphysic, that the human body is merely an 'object of sense,' not essentially different from any other sensory actualisation of the universe, by the soul (empirically proved by the tolerably familiar facts of telepathic apparitions), I am quite ready to grant the possibility of such suggestion by a post-terrestrial soul as will involve what Professor Crookes has termed spirit-forms ('materialisations').

The full metaphysical credentials for the above propositions cannot, of course, be discussed here. In the fifth volume of 'Heresies' sufficient is advanced to render clear the point in question. In view of empirical 'decay' and 'corruption' of a corpse, that the integrity of the body should persist indefinitely after 'death' would seem incredible. However, metaphysic has to know more about 'decay' and 'corruption' than is within the philosophy of empiricism. Metaphysic unequivocally affirms that 'corruption' does not affect the integrity of the body as constituent of the universe, or God-mind, and that, given the requisite suggestive conditions, there is no limit to the possibility of the 'dead' body's terrestrial reappearance. But, when it terrestrially reappears, such a body, according to metaphysic, cannot be a 'living' body (that is, a body conditioned by the soul that once 'owned' it, as what I call 'medium'). Once the soul has left its body, the soul can only suggest that body, as 'apparition,' to terrestrial souls. As the post-terrestrial soul can suggest its body (and has done, actually, if we are

to believe the testimony of many people in our day, to say nothing of the testimony recorded in the sacred books of Christianity and in a mass of profane literature), so, also, it can possibly (and has done, actually, according to profane testimony) suggest the voice and thoughts which were once empirically manifested through that body.

I submit that Spiritualists will vastly advance their cult through studying the bearing on it of modern metaphysic. This will enable them to fight the 'scientific' scoffer with his own weapons, and to induce him to deal with Spiritualism by some other than his well-beloved methods of 'lying low,' or sneering and denouncing. On such conditions we may reasonably hope that the scientific scoffer will be gradually penetrated by the suspicion that the *onus probandi* rests with the pundits of empiricism, rather than with Spiritualists.

I am sanguine that Spiritualism, intellectualised, and consequently purified and validated, by metaphysic is destined to regenerate humanity. Because the spiritual element, which is at the root of all really human development, has been practically eliminated through what I may term the rank growth of empirical science and consequent supremacy of materialistic ideals, society, judged even by its ostensibly highest sections, is now at perhaps a more degraded stage of animalism than has been recorded by history of civilisation. In no earlier historical epoch of civilisation, I submit, has the spiritual element in humanity been so occluded by the sordid ideals of sensualism and utilitarianism as in our society. That the soul can possibly transcend the earth-moment would seem outside the purview of the ostensibly advanced civilisation of this epoch. The dead, brazen clang of the gong of materialism is its music. Stomach, pocket, and the power of the steam-roller are its divinities. I hate it, sicken at it, damn it. Still, I am no pessimist. I see a 'way out'—*via* metaphysic and Spiritualism. *Homunculus* will get the order to quit!

I submit that Spiritualism can now afford to adopt an aggressive attitude against the materialistic fallacy. But this is only possible through alliance with metaphysic. Materialism must be met on its own ground, by its own methods of proof. The facts of Spiritualism must coalesce with the theory of metaphysic, as the facts of ordinary empiricism coalesce with the theory of 'science.' The theory of metaphysic, supported by the facts of Spiritualism and cognate phenomena, is inherently stronger than the theory of 'science,' supported by the facts of ordinary empiricism. I contend that the whole body of materialistic science can no more affect the fundamental premises of metaphysic than a shower can affect a duck. Any materialistic scientist who thinks he can dispose of the fundamental promises advanced in 'Heresies,' as his own fundamental premises are disposed of in that work, should, on behalf of his cult, get to business.

The 'Lancet' congratulates itself on the fact that the fifth volume of 'Heresies' is 'more amusing than dangerous.' By 'dangerous' it would appear that the 'Lancet' means likely to disturb the established prestige, and set prejudices, of a particular branch of empiricism that fails to recognise that its orthodox 'cures' are effected essentially by the same means as those of the heterodox 'suggesters,' whom the 'Lancet' calls quacks. That my work is not 'dangerous' in this sense will be predicable when the 'Lancet' has traversed my metaphysical demonstrations, supported by the facts of very eminent members of the profession represented by the 'Lancet.'

This word 'dangerous,' as employed by the 'Lancet,' has a world of significance beyond the obvious. It implies, not that there is danger to truth in innovating views, but that there may be danger therein to vested interests. 'Science' is a vested interest, like 'property,' or a Taper and Tadpole appointment. The fact reveals itself so soon as science is confronted with anything that conflicts with its basical pretensions. Instead of subjecting the intrusive thing to judicial scrutiny, science shies stones at it, or tells the bobby to 'run it in.' 'Science' is infallible as the Pope; sacrosanct as a holy shrine; exclusive as 'society.' Still, metaphysic is bigger than 'science,' and human progress now depends on the precedence of Spiritualism and metaphysic over common empiricism and 'science.'

A TRANSITION—AND AFTERWARDS.

(Continued from page 521.)

THE SEANCE WITH MRS. MELLON.

Our séance with Mrs. Mellon took place in the drawing-room of my friend's house, on the evening after my return. The cabinet consisted of two curtains put up in a corner of the room, and the whole arrangements were in the hands of my friend, who is a 'past master' in regard to séances of this kind. I was only able to renew my acquaintanceship with Mrs. Mellon for a few minutes, before we went to the room above-mentioned, but, on entering it, I duly examined the cabinet before the sitting began. The circle was composed of six sitters, including my friend, and a member of his family, myself, the clairvoyante, and another of the family, and lastly, a personal friend who has sat frequently before with us at séances of this description. All the sitters were 'sensitives' except myself, and though Mrs. Mellon thought the circle might be too small, I was satisfied from previous sittings we had had with other mediums, that as regards conditions and harmony we could not be better.

Mrs. Mellon did not go under control the whole time of the séance, but was 'normal' throughout. She sat for some time outside the cabinet, but nothing special occurring she then went behind, and the gas was extinguished; sufficient light, however, was provided by a light-coloured lamp placed on the piano behind my back, and which was regulated by me, up or down, at the desire of the medium. After sitting for fifteen minutes, and after some music had been played and hymns sung, 'Geordie' appeared, clad in white, and greeted us in his broad Scotch accent, and then entered into an animated conversation with the circle, detailing some of his recent experiences at Mrs. Mellon's séances. Addressing me, he said, 'I know what you want, and I shall have something to say to you by-and-bye,' and then he went behind the curtain, after which it opened and Mrs. Mellon and 'Geordie' both appeared standing together. The light did not enable me to see the faces of either distinctly, but I clearly discerned Mrs. Mellon's dress and figure, and that of 'Geordie,' side by side. They both went behind again, and 'Cissy' appeared and repeatedly kissed her hand to us. I heard the sound of the kissing at the same moment as Mrs. Mellon was speaking to me as to altering the light at my back—the two sounds being simultaneous. 'Cissy' then 'de-materialised and re-materialised' twice in full view of the circle, but did not speak. After 'Cissy' left the front of the curtain and disappeared, 'Geordie' came again, and addressing me, said, 'M.' (our recently departed relative) 'is here and anxious to show herself, but I am not sure if she will be able. I want to know, however, from you, if she is able to come, will it not be too much for you; will you not be overcome, as she has been such a short time away?' I was able to reply firmly for myself and the rest, that if possible we would gladly see our lost friend again. 'Geordie' then retired, and in a few minutes the curtains opened and a female form clad in white came out. The clairvoyante, who sat next me, at once said, 'That is M.'—naming our recently translated relative. The face, to me, was not distinct, but what was my surprise when the form addressed me by a name which only she could use; spoke in low but clear accents a message full of consolation to me, and to all her friends present. The details cannot be given, but I mention three tests, (1) the use of the name twice repeated; (2) a repetition of the written request sent by her to me through Dr. S. in August last, and with which I had not yet complied. The request was again strongly emphasised. (The Editor of 'LIGHT' has been confidentially informed of its nature.) (3) She mentioned two members of the family not present, to whom she sent her love, and with whom she was a special favourite when in life. After saying that her power was weak and that she would manifest again, she bade us an affectionate adieu and retired.

Shortly afterwards another tall female figure emerged, whose voice was much stronger than the preceding and who gave her name as M. A. to one of the circle, and was recognised by him as his sister-in-law, who passed on a short time ago; and this figure entered into conversation with him for

a brief space. After she had also disappeared the figure of a small boy came out and was at once recognised by the clairvoyante as my son. He apologised to me for being so small on this occasion, as he said he was obliged to come as about the size in which he was when he passed on in 1889, as he had used up a lot of power in aiding his relative to manifest earlier in the evening. The voice was weak but very distinct and the tests of identity were overwhelming, particularly his reference to an incident which occurred at both of our séances with Mrs. Mellon in my house in 1890 and which she, being in trance on both occasions, could not have witnessed. He also informed me that he was the first to welcome our late relative on her passing over, and that she at once recognised him though he had grown. He sent his love to all his relatives not present, and then retired; after which 'Geordie' came out and said the power of materialisation was gone, but 'Cissy' would control the vocal organs of Mrs. Mellon, who would now emerge from the cabinet, which the medium did and replied in 'Cissy's' voice (with which I am quite familiar) to a number of questions put to her by members of the circle. Her answers were given in most clear and pertinent terms, and in the course of her conversation with me, she informed me that the power possessed by my late relative in demonstrating her continued existence was (owing to her protracted illness on earth) still very weak; but she was glad they had been able to bring her on this occasion. The séance then closed and we were able to congratulate Mrs. Mellon on having afforded us another demonstration of the reality of the spirit world.

Regarding the identity of those of the persons who appeared I have not the faintest doubt. As far as the likenesses of the faces were visible to me, they bore a resemblance to the persons the comparers represented themselves to be; but the light was not strong enough to enable them to be so clearly discerned as if the gas had been burning. But I had our clairvoyante beside me, who gave the name of each materialised form as it emerged, except in the case of M. A., who was unknown to her; while the internal evidence of identity in the messages given to me afforded the clearest evidence that I was holding communion with those who had gone from our circle to the other sphere. I have given the leading tests, but there were also many personal ones that cannot be given. None of the figures which were materialised on this occasion had power to come near the circle, but then they all, except 'Cissy,' had the power to speak, and to do so lovingly and intelligently. On this occasion, as I have said, Mrs. Mellon was normal throughout; while on the two occasions on which I sat with her in September, 1890, she was in trance throughout, and the only speaker was 'Geordie.' His face, however, was then clearly discernible, and at the first séance in 1890 'Cissy' took a ring off the finger of a friend on the other side of the circle (and who was again with us on the present occasion), and came and put it on mine, and I felt her little finger quite warm and human. 'Geordie' likewise, at both of these prior séances, shook hands with and allowed more than one of the circle to touch his cheek and beard. These are, shortly, the differences between 1890 and 1902.

I have given with all the care and succinctness possible, a narrative of these recent abnormal experiences, and in my judgment they demonstrate very clearly spirit return, supported by good and clear 'adminicles.' It is satisfactory to find that Mrs. Mellon's powers of materialisation have in no way diminished, but, on the contrary, in my judgment they have greatly improved, and I trust this gifted medium will carefully 'nourish' her psychic gifts, which on several occasions have afforded me and several of my relatives and friends clear evidence of spirit return and identity.

I have only to add that numerous persons now in the spirit world were mentioned by 'Geordie' as being present at our séance, but unable to manifest, and this I found, on inquiry of the clairvoyante, to be absolutely correct; as her 'inner vision,' which is very clear at present, enabled her to see them all behind the curtain. On arriving home the same evening, she saw 'Geordie' in her room, who came to congratulate her on the success of the séance, and informed her in particular how grateful our relative, who lately passed on, was at being able to appear on this occasion.

AN 'OLD CORRESPONDENT.'

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

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SOUNDNESS AND SCIENCE.

We print to-day a letter from 'a priest' of 'the Catholic Church' who deserves an answer. By 'the Catholic Church' we rather think he means the Protestant Established Church of this country, but we live in strange times, and it is difficult to keep pace with the industrious people who want to do our religious and educational work for us. 'Catholic,' however, is a good word spoiled or misused. It ought to mean charitable and inclusive, but it will live in history as a word annexed by the least charitable and the most denunciatory Institution that ever smote the body and tried to damn the soul. We are afraid it is now a hopelessly bankrupt word; but if England can take to it, legalise it in its 'Establishment,' and perhaps rescue it, we shall not much object. At any rate, the cry of 'No Popery' is no cherished cry of ours.

Mr. Nowers wants to know whether there is any professional medium who is also 'a sound Christian believer' and who also devoutly lives 'the sacramental life of the Catholic (Protestant!) Church.' We cannot say. He also wants to know whether there is any instance of such a person combining the two positions to the end of life: and again we cannot say. Perhaps our readers will help us to answer this question, the drift of which is pretty obvious.

Mr. Nowers evidently wants to suggest that Spiritualism is demoniacal, and that a medium is evilly influenced. But even if he could prove that no professional medium was ever also 'a sound Christian believer' and a good sacramentalist, his desired inference would not rightly be forthcoming. For one professional medium, there have been and are hundreds of unprofessional, and it is certain that many of these have been, especially as to Christ, what is, at all events, usually called 'orthodox.' And yet, even if all these were excluded from Mr. Nowers' description, his implied inference would not follow: for mediumship has never had fair play. It has been almost universally feared, denounced, or derided: and this would naturally suffice to keep out of it the kind of persons Mr. Nowers' test desiderates. The very next sentence to that containing his challenging question shows how the Church has worked against us. He sets up something he calls 'the faith once for all delivered to the saints' as a test. But that phrase is used by men of varying, ay! and of antagonistic, faiths. Men have cast out one another, fought one another, and damned one another, equally as standing up

for 'the faith once delivered to the saints.' But they have all combined against us. How unlikely, then, that their sound believers and sacramental adherents should be our mediums!

The blunt fact is that there never was such a faith. Certainly we should not know where to look for it now, and, even if we pitch upon Mr. Nowers' Church, we should only be whirled about by contending currents and eddies. If there ever was a 'faith once for all delivered to the saints' it has had nearly all the life knocked out of it by 'the saints' who seem never happy unless they are excommunicating a comrade or sending a heretic to Coventry or to Hell. We are very sorry to have to write like this, but it is absolutely inevitable because it is absolutely true.

Mr. Nowers tells us that he once looked into the subject, and came to the conclusion that the phenomena were not 'heavenly.' Why? Because the doctrines grounded on the phenomena had in them 'little that was Christian' and 'much that was anti-Christian,' or that treated Christianity as 'one religious speculation among many.' But that was Nemesis. If you first shut out 'sound' Christians from touching the subject or accepting mediumship, what can you expect? If 'Catholics,' whether Roman or Protestant, would welcome mediumship, it is quite likely that it would not be long before they got all they wanted—messages from the unseen abundantly confirming their 'faith once delivered to the saints.'

But what is there so very dreadful in the suggestion that Christianity is one religious speculation among many? For our own part, though, we should prefer to say—one religious unfolding among many. Buddhism was such an unfolding: so was Mohammedanism, though a turbid one: and 'still there's more to follow.' We suspect, however, that the cause of offence is found in what is called the 'anti-Christian' tone of our 'communications.' But that wants careful discrimination. What is 'anti-Christian' to one man may be very nourishing Christian truth to another. Besides, it is well worth considering whether it is right or profitable to give only a doctrinal significance to the word 'Christian.' Our own experience is that a vast number of messages which come, and of discourses given, 'under control,' are, in the very highest sense of the word, 'Christian,' fired with thought, aspiration and affection simply intensely Christlike, in their divinely human charity and goodness. Is it not tenable that even a 'saint' in heaven might think at least as much of likeness to Christ in pitifulness as of adhesion to even the 'soundest' metaphysical notion concerning him?

Mr. Nowers believes that 'the Holy Ghost was given to Christ's apostles, guiding them into all truth,' and that this same Holy Ghost has been working in the Catholic Church ever since. We hesitate. We would believe it if we could, but we simply cannot. We see no Church that has been 'guided into all truth.' We see only Churches fallible and stumbling, sometimes fired with holy zeal and sometimes firing the flames of most unholy hate: and to-day 'all the truth' seems more hopeless than ever: and to tell the honest truth, the most precious helps towards it do not come from the Church at all, but from the men and women the Church even now would silence if it could.

We observe that Mr. Nowers is still willing to join in investigating on the lines of the Psychical Society, but beyond having the necessary means and leisure, he stipulates for a 'combination of devout Christian belief' with scientific research. That is fatal. One might just as well say that an invitation to dinner will be accepted provided that the waiter has not red hair. But it is much more serious than that: it is hampering experiment with prejudice, and trying to bind science down to soundness in the faith—which never can be done.

THE JOYS AND SORROWS OF EVOLUTION.

ADDRESS BY THE REV. JOHN PAGE HOPPS.

On Thursday evening, the 23rd ult., in the Regent Saloon, St. James's Hall, the Rev. John Page Hopps delivered an address under the above title to the Members and Associates of the London Spiritualist Alliance. Mr. H. Withall, Treasurer of the Alliance, presided, and there was a large audience.

THE CHAIRMAN, in opening the proceedings, referred to Mr. Hopps as one of the pioneers of Spiritualism, having been connected with the movement from its earliest days when to be a Spiritualist was to court the jibes and sneers of one's neighbours. No doubt Mr. Hopps had endured a great deal then, but the opinion of the world was a matter of very little importance to him. When he saw his duty clear, he did it, without fear of consequences.

Mr. Hopps then addressed the meeting. Evolution (he said), simply stated, is a passing out from one grade of life to another. This process we rightly associate with Nature's ceaseless effort to increase and refine her gains. In that brief statement (he continued) they had the joy of evolution, because whatever else the term indicated it was rightly associated with the unceasing effort of Nature to increase and refine her gains. On the other hand, in considering the heavy price man was made to pay for this effort of Nature, they came to recognise the sorrows of the process.

Having thus struck the keynote of his discourse, Mr. Hopps referred to Walt Whitman, who looked with envy upon the animals—they were so placid and contented. They did not whine about their condition, or lament over their sins. 'They do not' (said the poet) 'make me sick by discussing their duty to God.' Yet one could hardly maintain that self-knowledge, remorse and aspiration were not worth the price we had to pay for them. We were differentiated from the beasts by this same self-knowledge, remorse, and aspiration.

Mr. Hopps then cited the testimony of that greatest of witnesses to the working of the principle of evolution on the spiritual side of man's nature—St. Paul. The apostle had referred to the consciousness of sin which came to him by living the higher life. But this was not Paul's misfortune—it was his triumph. Yet so keenly had he realised the tyranny of the lower nature that he had been impelled to exclaim, 'Oh wretched man that I am, who shall deliver me from this cadaver?' Nevertheless, he could say, 'I am crucified with Christ and the life I now live in the flesh I live by the faith of a son of God.' And he would have endured the sorrows of his spiritual evolution many times over for so great an uplifting. But Paul understood—and the great majority of us only suffer. As Shelley said:—

We look before and after,
And pine for what is not ;
Our sincerest laughter
With some pain is fraught ;
Our sweetest songs are those that tell of saddest
thought.

But this was inevitable if life was to be a march and not a lounge. Evolution involved longing, aspiration and discontent, but along with these there was always a price. 'Every experience adds a point of knowledge, and every emotion, painful or pleasant, is a deeper and more complex development of consciousness. It is consciousness that forms character—not necessarily good at first, but still character ; and it is this that makes man a living soul.'

Adverting to Solomon's dictum that 'he who increaseth knowledge increaseth sorrow,' the lecturer asked whether it was not also true that he who increaseth sorrow increaseth knowledge. It was not possible, he contended, that evolution could proceed in any other way without introducing miracle, which would simply make man a clever automaton. And did not the process help consciousness and character—could we really understand life without it? The pains of evolution, according to that keen evolutionist, St. Paul, were birth-pains and not the pains of death. All things to the apostle worked together for good. He saw the whole creation emerging from corruption into the glorious liberty of the children of God. The sorrows of evolution

were only the inevitable pains of 'creation' being born. 'God never has created the human race. He is creating it now. It is a process still going on.'

Clothes, cleanliness, and music were cited as illustrations of the price that had to be paid for progress, and their relationship to the evolutionary process was vividly worked out. Satan in the Garden of Eden, and Thomas Carlyle in Scotland, both saw the radical significance of clothes. Their bearing on evolution was immense, as Carlyle had shown in his great work, 'Sartor Resartus.' The apron of leaves in the story of Adam and Eve was the beginning of half the troubles of civilised man, and especially of civilised woman. In the world's anxiety about dress, the time spent on dress, the cost of dress, truly we had to pay dearly for the first emerging into modesty.

Mrs. Browning had told us that 'it takes a soul to move a body even to a cleaner sty.' But what a price we had to pay even for the ambition to be clean! There were millions of women whose whole life was one strenuous combat with dust and litter. The more we attained to cleanliness the more we multiplied causes of annoyance ; and the annoyance was cumulative.

Music in its turn was taken as exemplifying the pains of evolution. As the musical sense grew more refined the sensitiveness of the musician's nerves became intenser. He was tortured by discord, and the humbler forms of music which he had once enjoyed made him miserable. The price had to be paid, and the enlarged capacity for delight involved an increased capacity for disgust.

But mankind, perhaps, suffered most of all from the emotion of love, and the lecturer dealt with the crime, the pain and the sorrow that owed their origin to the divinest of emotions. The poetry of the world is almost entirely the musical expression of love, and yet, strange to say, the tragedies of the world, the most bloody, the most fiendish, are almost entirely the records of love's thwartings, agonies and crimes. Man had a heavy price to pay even for love. But it was worth it. So rich were its compensations that both the poet and the man in the street agreed that—

'Tis better to have loved and lost
Than never to have loved at all.

Rising, in conclusion, to the larger issues of his theme, Mr. Hopps said, referring to the upward march of humanity:—

'The advance brings with it understanding, and so we approach the sunshine and the joy. If the pain is increased the comprehension of it also increases, and we can actually imagine the time when that which now produces pain will be to the human race a source of interest and even a means of grace. We have occasionally met with struggling men and women, so gracious, so patient, and so good, that one could almost believe such a time had already commenced.' As to the goal of the great march, the Brotherhood of Man, the speaker said it was no idle dream—it was an inspiration from the soul of man and a pledge given by God ; but every inch of the way along which we groped, fought, or staggered towards the ideal was a *Via Dolorosa* where it was not an *Acelandami*—a field of blood.

Amongst the phases of the painful evolutionary process, Mr. Hopps cited effectively the breaking away from one's trusted faiths and creeds. Parting with the old errors and illusions was often like letting go the frail cords that held the soul to hope and peace. And passing to the last 'scene of all that ends this strange, eventful history' of human life, who could be sure that after death—itsself a process in evolution—the struggle would cease? Death was evolution into the unseen : it was not evolution into perfection : and, both for the best and the worst of us, there would be strange revealings and penances.

In conclusion, Mr. Hopps said that as the great son of God, Humanity, advanced to the higher planes of vision, he would see that it was not happiness that greatly counts, but education and discipline, experience and insight, the victory over self, and the willingness to die for another. Disdaining to ask only for happiness, man would learn to fight the good fight of faith, and so his sorrow would be turned into joy. (Applause.)

The Chairman having invited questions and comments, DR. WALLACE said that his difficulty in connection with the

subject of evolution was to harmonise the idea of the entry into existence of individuals with such a variety of diverse powers—physical, mental, and psychical—with the conception of sovereign justice. He wished cordially to thank Mr. Hopps for his able and epigrammatic address.

DR. BERKS HUTCHINSON said that as it seemed to him that evil was but undeveloped good; the idea of a personal devil was a fiction of the human mind. What did the lecturer think?

MR. HOPPS, in reply, said that as to Dr. Wallace's question he was quite unable to reply. He knew so very little, and made no special attempt to harmonise evolution and sovereign justice. He was an idealist and an optimist. As to Dr. Berks Hutchinson's remarks, he did not think the subject entered into his address. But he might say that his difficulty was to stop believing in devils. There were so many of them! Any evil being was to a certain extent a devilish being.

MR. E. W. WALLIS, in moving a vote of thanks, said they would all be the better for the very helpful and spiritual address to which they had just listened. One aspect of it which had struck him was this: That in looking at a picture or in looking at life, so much depended upon our point of view as to what we should find there. To-night their point of view had been different from that to which they were accustomed in Mr. Hopps' addresses. Still it had been a useful one, and had brought them into touch with the sorrowings and sufferings of the world. Man's upward march was also his martyrdom. One sentence in Mr. Hopps' address which had struck him was the statement that man's evolution was 'the way from darkness into light.' The world was still on the march, but it had attained some things—and we were thankful because, comparatively, we had reached some heights. We had subdued the beast, and come into touch with the angels. The very fact that we had become more sensitive, more spiritual, had intensified not only our sorrows but our sympathy. It was not all sorrow. We knew the glory of endurance, the love of doing, and if there were not these struggles we should undoubtedly make struggles, because we must be working and achieving. So we might rejoice in the fact that we *had* to struggle, rejoice in the fact that the overcoming is ours, and 'blessed is he that overcometh.' If the work were all done for us by miracle there would be no consciousness of achievement, no exulting in victory. He wished to thank Mr. Hopps, and he proposed with deepest sincerity a hearty vote of thanks for the very stimulating address they had received that evening.

MR. W. J. LUCKING seconded the resolution, at the same time testifying his high appreciation of the lecture.

MR. HOPPS having briefly replied, the meeting terminated.

LONDON SPIRITUALIST ALLIANCE, LTD.

DRAWING-ROOM MEETING.

On Friday afternoon, October 31st, at 3 p.m., a large number of the Members and Associates of the London Spiritualist Alliance assembled in the French Room, St. James's Hall, Piccadilly, for an informal 'Drawing-Room' conversational meeting, when a very pleasant and animated interchange of greetings, experiences, and ideas seemed to be greatly enjoyed by all, if one could judge from the 'hum' of many voices and the happy looking faces of the various groups of people which filled the room. This was the first 'drawing-room' meeting of the present season, and the large attendance, and the readiness with which the friends entered into the social spirit of the hour, clearly indicated that the popularity of these gatherings is not at all likely to decrease. Tea was served shortly after 4 p.m., and the company seemed loth to disperse when five o'clock arrived. A splendid opportunity is afforded by these meetings for members to become better acquainted with each other, to obtain advice, to prosecute inquiries, and to realise something of the sweet spirit of fraternity and brotherhood.

ABRAHAM LINCOLN said: 'God must have loved the plain people: He made so many of them.'

A NOTABLE SEANCE WITH EUSAPIA PALADINO.

The 'Revue des Etudes Psychiques' publishes an interesting account of a séance held with Eusapia Paladino, March 1st, 1902, in an apartment of No. 29, Rue Caffaro, Genoa. Those present were Dr. Henri Morselli (Professor of the University of Genoa), M. and Mme. Montaldo, M. Ernest Bozzano and Mme. Avellino (in whose house the séance was held), her two sons, and Dr. Venzano, who writes the account.

Dr. Venzano arranged the room and the cabinet for the medium. Mme. Paladino then allowed herself to be undressed completely and searched in a private room by the two ladies, who did not leave her until they had led her into the séance room.

Professor Morselli sat on her right at the table, M. Bozzano on her left, placing a hand and foot on the hands and feet of the medium. When the table began to move, Eusapia Paladino invited Dr. Morselli to place his free hand and arm on her knees to assure himself of her immobility. The table rose and remained suspended in the air. Whilst it was levitated, the right hand of the medium only, joined to the left hand of Professor Morselli, touched the surface of the table, the hands of the other sitters being all lifted up from it. Subsequently, when the table was again levitated, strong pressure to lower it was used by those present, with very small effect—it lowered a few inches only. When the pressure was taken off, the table resumed its former position in the air, and then descended quite gently.

The medium went into the cabinet, and was securely fastened by cords to the couch which Dr. Venzano had placed there. The light was lowered, but there remained sufficient to make it possible to read a printed journal. Under these circumstances first a female face appeared; then, the curtain being drawn aside, the head of a man, with big shoulders, enveloped in white drapery and with a thick beard, was discernible. This face remained for about a minute, bowing several times to the sitters.

The medium, still entranced, then called Professor Morselli, and complained that the fastenings on the wrists were too tight. The Professor loosened the fastenings with some difficulty, the knotting of the cord being complicated. The only fastenings left were those of the feet and round the waist.

The Professor then changed places with one of the other sitters to avoid the effect of the light of the lamp, which, standing between him and the cabinet, hindered his observation. A young female face, like the one previously seen, then appeared again outside the curtain, casting a shade on the wall, the shadow following the movements of the body, the materiality of which was thus attested. Another female figure also appeared with head enveloped, and the body swathed, like an Egyptian mummy. The form was near enough to the sitters for them to observe that the wrappings seemed much thicker than ordinary gauze. The figure bent forward and leaned an elbow on the piano; the arm was evidently only partly formed, the fore-arm being deficient; the drapery of the sleeve fell over the piano. The apparition lifted this partially-formed member several times, casting its shadow, which, like the shadow of a natural object, followed the movements of the arm.

This figure retired, and again the medium bogged to have the fastenings loosened. The Professor hastened into the cabinet, intending to free her at once from the two remaining fastenings, when to the surprise of all it was discovered that the medium had been re-attached to the iron bar of the couch, by several twists of the cord, fastened with knots, both more numerous and tighter than those made at the beginning of the séance. The Professor was obliged to give up the task of untying them; and one of the sitters attempted it, but only succeeded after long and patient efforts. All the fastenings were loosened at last except one cord round the waist, which still attached her to the couch.

A female figure then appeared holding a child. The woman seemed about forty; she had a white cap with white embroidery. The part of the body which was visible was also in white drapery. The child looked as if it might have been three years old. The head was bare, the hair short,

and the body seemed to be draped in fine linen, very white. The woman's gaze was turned affectionately towards the child, whose head was bent a little towards her. This apparition was seen for more than a minute. All rose and approached more closely to it, so that the least movements were visible. The child several times kissed the woman audibly.

As Eusapia continued to complain of discomfort, it was decided to go into the cabinet. It was then found that she still occupied the same position and looked tired and suffering; her breathing was oppressed and her pulse strong and excited. It was thereupon decided to close the séance. Eusapia was accordingly removed from the couch, and after resting on a chair for a short time, she was taken into an adjoining room, and her clothing was again examined.

'The medium,' says Dr. Venzano, 'submitted to a system of investigation as complete as could be desired. . . It is not possible in this case to suppose there could have been trickery on the part of Eusapia, and it is still less possible to have recourse to the old theory of hallucination. . . I do not know what further objections can be raised, except that of fraud on my part. To that I need not stop to reply. The distinguished persons who were present (among them the eminent Professor Henri Morselli) are sufficiently worthy of credence, and are all ready to confirm what my eyes and ears have attested. . . It is desirable that scientists, putting aside the common, but barren usage of negation, *a priori*, should determine to examine these facts, the study of which is destined to illuminate the field of science with a new and dazzling light.'

The above is only a summary of this interesting séance which inquirers would do well to read in full, as given in the September number of 'Revue des Etudes Psychiques.'

H. A. D.

THE SCHOOL OF MAGNETISM IN PARIS.

Professor Durville, who directs the above school of therapeutic massage and magnetism, begs me to inform English readers that the winter term of lectures and instruction generally, commences on Monday, November 3rd. This school, which has been founded some years, was authorised by the State in 1895 and classed among the big establishments of superior free education. It contains a clinic in which the poor are treated gratuitously twice a week, and which enables pupils to test their powers in healing and learn to carry out practically what they have learnt theoretically in the various courses of lectures and studies given by the different professors. The subjects related to the science of magnetic healing taught in the school are: Elementary Anatomy, Physiology, Theories and Methods on the application of both Massage and Magnetism, Pathology and Psycho-therapeutics. Lectures on the higher medical branches are given by those doctors who are on the board of directors of this school. The year of instruction is divided into the usual terms, at the end of which all pupils are required to pass an examination, and those who show sufficient knowledge and aptitude for their profession receive a diploma which qualifies them to practise as masseur or magnetiser or both, according to the success obtained in examination. Having followed up all lectures and attended the public examination at the end of the summer term, I have no hesitation in speaking most appreciatively of the work done and consider that earnest students in the science of therapeutic magnetism have every opportunity in Paris to become thoroughly efficient practitioners in their calling.

Doctors Encausse, Boucher, and Moutin are the three medical men who examine and support the Council, while a fully-experienced group of magnetisers and masseurs, headed by Professor Durville, look after the practical working side of the society.

We trust that time and means will enable the London Psycho-Therapeutic Society to progress in the future on these lines and carry out work which, while benefiting scientific thought, will also benefit the large proportion of persons who desire advice and healing on advanced psychical lines.

Inquiries in regard to the Ecole de Magnétisme may be addressed to M. Durville, 23, rue St. Merri, Paris.

J. STANNARD,

(Dip.) Hon. Professor 'Ecole de Magnétisme.'

CONVINCED AFTER NINE YEARS.

I am pleased to be able to inform you that at last, after some nine years' investigation of Spiritualism, I am convinced beyond the shadow of a doubt of the truth regarding the existence of the spirit after the death of the body. During my investigation I have had many remarkable evidences of an external 'force,' and many a case of identity; but from my hard reasoning they were not 'conclusive.' Happily my wife developed trance mediumship as well as clairvoyance and clairaudience, and it is through her that I have received the convincing proof of the continuation of life after death.

One evening, a short time ago, my wife was controlled by a doctor, who gave me his name as G., with full particulars as to his passing away, time, place, &c. He also told me where to go to verify his statements. I went next day to the address he gave me, and to my surprise I found that every detail was correct. My wife when controlled is thoroughly unconscious, and after the doctor allowed her to regain her normal condition, I thoroughly cross-questioned her as to whether she knew the doctor when he was on earth, and regarding other details, to all of which she replied in the negative. Even though she is my wife, I questioned her in such a manner that she would certainly have failed if she had had the slightest knowledge of the information given to me through her; but I was determined to have the truth, and I satisfied myself that she had not the slightest knowledge regarding the doctor.

A few days afterwards the doctor controlled my wife again, and, among other things, said: 'You are satisfied, after your severe cross-questioning of your wife, that she has not known me on earth; now I would suggest that as Dr. D., late assistant with Dr. A., has one of my photographs which I gave to him some time ago, you should call or write and ask him to lend it you, and I think he will. Keep it in your possession, do not let your wife see it, and at some convenient time place it amongst a number of others and ask your wife if she can tell you which portrait is mine.' Accordingly I wrote to Dr. D., and received his reply by return, stating that he had the photograph and would send it in a few days. When Dr. D.'s second letter arrived I received it from the postman and did not open it until I reached my place of business. I then gave the photo to a friend of mine to copy, with instructions not to allow it out of his possession, and we arranged to test my wife with regard to its recognition. My friend carefully carried out my instructions, and brought his own album of photographs (numbering somewhere about one hundred to one hundred and fifty) to my house. On his arrival there was another friend present, and we were, four of us, in the parlour. I asked my wife to retire, which she did, and having closed the door after her, we opened the album, withdrew one photograph and inserted in its place the portrait of Dr. G., closed the album, placed it upon the sideboard, and recalled my wife into the room. The photograph which had been withdrawn from the album had been placed in the pocket of my friend. My wife understood what she had to do, and taking up the album, she looked at a few of the photos hurriedly, paused with her finger on one of them, quickly glanced through the rest and then exclaimed: 'Here is Dr. G.; I thought perhaps you had two portraits of him, and that is the reason I went through the whole album before speaking.' It was certainly the photograph of Dr. G., and she had not the slightest hesitation in making her decision, the passing through the album not having occupied more than two minutes.

My wife assured me that one of my 'guides' was in the habit of appearing to her a little previous to my reaching home, and my friend and I decided to test him. One evening I left home, leaving my wife under the impression that I would return shortly, which, however, I did not intend to do. I met my friend, and after a time we both walked to my house. When we were about thirty yards from the door we proceeded very quietly until we reached the gateway, where we stood for about five seconds, and then my wife opened the door. My friend said to her, 'Are you just coming to get the fresh air, Mrs. Graham?' to which she replied, 'Oh no, "Toby" told me you were both at the

door, and asked me to open it.' ('Toby' is the 'guide' previously spoken of.)

A few days later I left home, my wife thinking that I was going to South Shore, but I actually went to my friend's shop, in the very opposite direction. When I arrived I said to my friend, 'We will have another test to-night.' We were both in the rear of the premises, and at 7.23 p.m. I said, 'Toby, go to my wife and tell her to come to Mr. O.'s shop. I wish her to do so.' We both waited anxiously until eight o'clock (at which hour my friend closes his shop), but my wife did not make her appearance. However, I accompanied my friend some hundred yards, when, to our astonishment, we met my wife coming towards the shop. We said to her, 'Where are you going?' She replied, 'Toby came and told me to come to Mr. O.'s shop, as I was wanted there.'

To me these tests are most convincing, and I can give the full details if desired; but probably this simple narrative of the bare facts will suffice to encourage others to investigate.

WILLIAM GRAHAM.

'INFESTATION.'

I do not know whether 'The Spiritual Brotherhood Church' will explain to your 'Interested' correspondent exactly what is meant by 'to cast out devils.' But, I for one of many students, can tell the inquirer what, indeed, Madame De Steiger's wise article on the Kabalah emphasises, that the existence of interfering infernals in human and other affairs is real and potent. The casting out of devils by the Great Master was as real as his healing of the sick. From Mary Magdalene he cast out seven devils; and that being so in the case of that noble and highly honoured woman, how much more do many of us require a casting out from dispositions so monstrously mixed in character as is the mass of human nature. Surely, every sensitive, trying hard to correct himself, must have felt over and over again how great is the peril of the moment when he knows there is progress towards better things. Then comes the temptation, determined to frustrate good intention, and wreck hope. And evidence of infernal influence is even more apparent in case of multitudes than it is observable in individuals. Bacon wrote significantly, 'Certain it is, and it is one of the profoundest of Nature's secrets, that the minds of men are more open to affections and impressions when many are gathered together than when they are alone.'

Also there was published about thirty years ago a book which the writer called 'Legion'; because, as he stated—though he did not approach his work, influenced by a bias towards Spiritualism, of which he said he knew nothing—the title was irresistibly suggested to him while he arranged and re-published accounts of horrors that he had from time to time collected from newspapers. While I read this book I verified the genuineness of its contents by referring to the newspapers.

I will, for the conclusion I am aiming at, cite just one case. Some labourers passing a cottage on their way home from work were noisy and excited by drink. They said that they were not drunk, nor could they say why they did what happened. They knocked at the door of the cottage. It was opened by an old woman, whom they ill-treated. They forced their way in, pulled out of his bed her bed-ridden husband, hurt him horribly, and ended in stuffing lime into his eyes. They asseverated that they did not know what made them do it! Occultists would say that their interiors being opened by alcohol and excitement, infernals entered in and obsessed them.

Reading that book I quite understood why the author called it 'Legion.'

But this I cannot understand, think of it as I may. In the extracts from Professor Bose's wonderful article, published in the October 'Review of Reviews,' he quotes with great veneration a Sanserit slokh: 'They who see but One in all the changing manifoldness of the Universe, unto them belongs Eternal Truth, unto none else, unto none else.'

And yet why, oh why! is the never ceasing conflict so apparent to human intelligence? Is it that we are humanly conscious and no more?

GILBERT ELLIOT.

Highfield, Nottingham, Kent.

CONCERNING THE SUN.

I fear I can hardly do justice, within the limits of a letter, to the two questions propounded (p. 516) by 'H. W. T.' I will, however, endeavour to make the answers untechnical and concise, even by the sacrifice of some degree of accuracy.

Those who have a claim to scientific knowledge, as well as an immense majority of common-sense people who have no such claim, have arrived at the certain conclusion that the sun is hot—and hotter than anything else we know of—simply, I apprehend, because all the available facts, experimental results, and calculations bearing on the subject, point clearly to this conclusion. As against this, there appears to be merely gratuitous surmise, without any attempt at verification by induction, experiment, or calculation.

Presuming that the inquirer begins with a clear understanding of the distinction between *quantity* of heat and *intensity* of heat (or temperature), with a knowledge of specific heats and of the quantitative relations between heat and other forms of energy, the study of the phenomena and laws of radiant heat will give him the first assurance that the temperature of the sun's photosphere must be very high. He will compare with each other, and with the solar heat, the heat radiations from sources at different temperatures: a vessel filled with boiling water for a temperature of 212 Fah.; an iron ball heated to redness just visible in the dark, for a temperature of 980°; a similar ball heated to redness visible in the daylight, for a temperature of 1,077°; a crucible of molten brass for a temperature of 1,831°; an incandescence lamp for a temperature of 2,500°; platinum at the point of fusion, for a temperature of 3,080°; and an arc lamp for a temperature of 10,832 Fah. He will render divergent rays parallel by means of a parabolic reflector; he will make them converge to a focus by reflection and by refraction. He will observe how rapidly the light and the actinism accompanying the heat rays increase with the temperature of the source. He will study the *quality* of the heat radiations from sources of different temperature. He will verify the important law that glass, and other media, are opaque or *athermanous* to heat radiated from a source at a comparatively low temperature, but are *diathermanous* to solar rays, or to heat radiated from a source at a high temperature. He may inflame phosphorus by condensing heat radiations with a lens of *ice*, show that they may pass without loss through an icy cold medium, and, in the words of John Tyndall, prove that 'a joint of meat might be roasted before a fire, the air around the joint being cold as ice.'

The investigator will at length begin to realise the fact that the analogy between the heat rays from his various sources and those proceeding from the sun becomes more and more complete as the temperature of the source is augmented. Thus, when at last the crater of the voltaic arc is used as the source, the radiant beams approximate very closely to those which proceed from the sun. The actinism of the latter, it is true, is considerably stronger; but the arc rays may conveniently be employed in photography. The effect of sunlight on growing vegetation is more powerful; but the radiation from the arc may, as Dr. W. Siemens experimentally proved, be utilised to raise healthy vegetation in places whence sunlight is excluded. Although from the point of view of scientific caution further verification is needed, the conclusion irresistibly forces itself upon the investigator that the solar heat is simply radiant heat; but that the temperature of its source is very much higher than that of the electric arc, in which platinum, formerly considered as infusible, melts like sealing-wax in a candle.

Carbon being the most infusible conductor at present available, and the highest temperature of the electric arc, given above, being that at which carbon volatilises, it seems a hopeless task to obtain in the laboratory radiant heat identical in quality with that proceeding from the solar orb. It can readily be proved, however, that Nature, in her astronomical realms, has ample means for the production of temperatures in comparison with which the maximum temperature of the electric arc becomes insignificant.

But that is, as Kipling says, 'another story' which must be reserved for another time. Leaving temperature out of the question, some notion of the stupendous resources of Nature may be obtained from the conclusion arrived at by the computation of Professor C. A. Young, that the heat emitted by the sun is equal to that which would be obtained by the perfect combustion of 16,436 billions (millions of millions) of tons of the best coal per second. According to the calculations of Dr. W. Siemens, a mass of the best coal equal in bulk to the earth would maintain the sun's heat for not more than thirty-six hours.

One of the verifications required in support of the conclusion arrived at by the student of radiant heat is supplied by spectrum analysis. By this it has been shown that iron, calcium, magnesium, chromium, nickel, cobalt, manganese and titanium, are present in the solar atmosphere *in a vaporised condition*.

I have little space (or patience) left to deal with the utterly gratuitous surmise that the heat of the sun may be due to electric currents. Such a suggestion could never have come from anyone acquainted with the science of Electricity. Its author does not even attempt to show how an electric circuit, traversed by a powerful current, could be produced or maintained at the temperature of melting platinum. This is the least thing he would be called upon to do. Is he even aware that, for the production of a current, two conductors are required, effectively insulated from each other by a gaseous, liquid, or solid dielectric? But, even if he could show that currents could be produced, generating the enormous heat energy above specified, he would not have advanced a single step towards an explanation of the origin of this solar energy; for, as every electrician knows, an electric current evolves, at the most, only as much energy as is put into it. The production of a current is analogous to the pumping of water from a lower to a higher level, the current being the flow from the higher to the lower level; and without efficient insulation, impracticable at very high temperatures, the pumping would be equivalent to the labour of the Danaids.

D. G. F.-G.

THOUGHT TRANSFERENCE—OR CONJURING ?

Under the heading of 'Thought Transference' your correspondent, 'C. A. M.,' gives an account of some entertainment by Mr. and Mrs. Baldwin at which, he says, 'the public were invited to write any question or questions they desired to have answered on a piece of paper, to place it in their pockets, and keep it there without communicating its contents to anyone, and then when they went to the hall their names were called out and their questions answered without the papers leaving their possession.'

Your correspondent states that such inquiries were answered each evening without a single failure by Mrs. Baldwin, who sat blindfolded with her back to the audience, and that the only way of accounting for the performance was by thought transference or telepathy.

I never was present at any of the entertainments given by Mr. and Mrs. Baldwin, and, therefore, cannot express an opinion as to the *modus operandi* in their particular case, but I would point out that their entertainments bear a close resemblance to those given by conjurers. The explanation of the mystery, in a conjurer's case, is as follows: The conjurer asks members of the audience to write their questions secretly, to sign their names at the bottom of the questions, and then to fold the pieces of paper on which the questions are written and place them in their pockets. To facilitate the writing he hands tablets round upon which to rest the pieces of paper during the writing of the questions, or the members of the audience, if they so wish, can retire into an adjoining room and write their questions on a table. The tablets are then collected by an assistant (who is a confederate), who then retires from the hall to the room where the table is. The tablets and table have false surfaces of leather or other thin material, which on being removed by the confederate disclose a layer of carbon paper resting on another of white paper, upon which the questions have been recorded, unknown to the inquirers. The confederate then proceeds to read the questions with their respective attached signatures, and to communicate them to the blindfolded medium by an electrical apparatus upon which the medium's foot rests, or by other mechanical means.

Your correspondent does not state whether the questions were written at the homes of the inquirers, or at the halls at the time the entertainments were given; in the former case the explanation would, of course, be a more difficult one.

W. W. B.

'PSYCHO-MAGNETISM.'

Mrs. J. Stannard asks us to state that she has arranged to co-operate with the well-known operator in Psycho-Magnetism, Miss A. K. Krisch, for the purpose of establishing an Evening Clinic, where, for a moderate fee, patients desiring diagnosis of ailment, consultation, and treatment will be received by Mrs. J. Stannard and Miss Krisch on Tuesday and Saturday evenings from 6 to 8 p.m., commencing Tuesday, November 11th. This Clinic it is hoped will meet the requirements of all engaged during the day as well as of those who for other reasons cannot have private attention. Mrs. Stannard and Miss Krisch will combine in their modes of treatment the best and most successful methods of the French and Teutonic systems in Psycho-Therapeutics.

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

Spiritualism and the 'Catholic' Church.

SIR,—Will you or some of your readers kindly answer the following questions, which I put some time ago in the 'Church Times,' and to which I have had no satisfactory reply:—

Is there any professional medium, known also as a sound Christian believer, and as devoutly leading the sacramental life of the Catholic Church? And is there any instance on record of one who combined the two positions to the end of life?

As a priest of that Church, I must judge Spiritualism by 'the faith once for all delivered to the saints,' not conversely. Broadly speaking, I accept the estimate of Spiritualism set forth in the articles on the subject in the 'Church Times,' at least as a provisional and partial explanation. But I must add a qualification. When some years ago I had occasion to give some attention to the subject, I found in the doctrine grounded on the supposed phenomena little that was Christian, much that was anti-Christian, or at any rate treated Christianity as one religious speculation among many, where none was certain. I cannot accept this as from above. And if there is, as I suspect there may be, something more than earthly (in a wide sense) underlying the phenomena, I certainly cannot deem it likely to be heavenly. But to take the matter at its best. Suppose, *e.g.*, that the disclosures of 'Hafed Prince of Persia' are genuine, and that they do not contradict the Gospel record nor well-established Church history. But what do they add to the conviction of one who believes that according to Christ's most true promise the Holy Ghost was given to His Apostles, guiding them into all the truth and working in the Catholic Church ever since?

So far, indeed, as the phenomena represent certain obscure workings of the human mind, unsuspected or possibly lately developed powers, I should be glad, had I the means, leisure, and other qualifications, to join in investigating them on the lines of the Psychological Society. But I should postulate the combination of devout Christian belief with exact scientific inquiry as necessary in order to come to any valid conclusion. Meanwhile, if you or any of your readers can furnish me with an answer to my question I shall be obliged.

J. E. L. NOWERS.

63, Coleridge-road, 'Crouch End, N.

'Astronomical Triumphs.'

SIR,—Your correspondent, 'H. W. T.,' says that a planet beyond Neptune has been calculated by astronomers. *T'wo* have been calculated. In the July number of 'Anubis,' published at 14, Arcadian-gardens, Wood Green, N., the substance of these discoveries, as well as other recent astronomical triumphs, are quoted.—Yours, &c.,

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

Miss Chapin, The Blind Clairvoyante.

SIR,—Perhaps your readers would be interested if you kindly allowed me to say something about my experiences with Miss Chapin, the blind clairvoyante. On September 19th I had the pleasure of being present at one of her evening circles, at which there were seventeen sitters, all of whom were addressed, and all of whom, with two exceptions, received tests.

Each sitter in turn simply says a few words, such as 'I am next,' and this is sufficient to put Miss Chapin *en rapport* with his or her conditions. I have been a Spiritualist for about twenty-five years, and have sat with some of the

most celebrated mediums, but I have not seen any who could more readily take on a fresh 'condition,' and enter more truly into the inner life of the sitter. What pleased me most was the entire absence of wavering, or catching at suggestions thrown out by stray remarks. The medium adhered to her own independent impression, and would not allow herself to be influenced by suggestions from anyone. If a name or appearance was suggested, other than that given by the medium, she would not waveringly say, 'Oh, well, perhaps it is what you say,' but, instead, she would invariably say words to the effect, 'That is not the impression I get,' or, 'That is not what I see; but just what I have told you. I may be wrong, of course, but that is what I do see, and not what you suggest.' Strangely enough (or rather, not at all strange), reflection on the part of the sitter, or further impressions or clairvoyance on the part of Miss Chapin, revealed unmistakable proof of her own accuracy.

One of the two ladies who did not recognise the descriptions given them was a Mrs. 'X.' (who never does recognise, though she would do so gladly if she could), but she was destined to receive at least one really good test at another time in a different way. Miss Whiteman, whom Miss Chapin speaks of as her 'sister,' conducts several developing classes for the unfoldment of mediumship, and of one of these classes I and three friends of mine are members. We are seven besides Miss Whiteman, who begins by placing us round the room and making a few passes over each one; while in the adjoining room Miss Chapin plays a soothing melody on the piano, and we remain restful and passive. The members of the class are asked to cultivate, from the beginning, the encouragement of independent (that is, independent from the external side of life) impressions, and to 'stick to what you see or think.' This in itself is worth much to a novice, but, more, the guides of the mediumistic are described by Miss Chapin, while through Miss Whiteman's instrumentality, beautifully clear raps corroborate, or give independent statements in regard to the sitters. On one of these occasions, after a friend of mine (who knows absolutely nothing of the subject except what she has learned during the last month or so) was psychometrizing an article handed her at the class, she saw the name 'Lily,' and Miss Chapin described a very young girl of extraordinary beauty standing by Mrs. 'X.' and said that this girl had a close relative on earth still, to whom her death was as great a grief now as at the first, and, moreover, that when her (the spirit's) body was lying waiting to be coffined, someone in the room said: 'She is much too beautiful to be put into the ground.' 'Well,' said Mrs. 'X.', 'I am going to-morrow to lunch with the relatives of the spirit I think you mean, and though they do not know anything of Spiritualism, they will at least tell me if these things are true.'

It turned out that the grandmother of the child-spirit was in the room and it was she who uttered the words quoted by the spirit in regard to her body being too beautiful to be buried, and the poor mother is as bereaved and un comforted to-day as on the day of the sad funeral, but, on hearing of the communication, seemed most anxious to join the circle. The same spirit, though unrecognised at the time, was described to Mrs. 'X.' some time ago, at the Cavendish Rooms, by Mr. Peters, who said, 'She holds lilies-of-the-valley, and I also see the name Elizabeth.' The girl's name was Elizabeth, but she was called *Lilie*, and all the numerous wreaths at her funeral were of lilies-of-the-valley.

I have also had the pleasure of knowing both Miss Whiteman and Miss Chapin, but more especially Miss Chapin, in private recently, and the reason I am venturing to write to you is that I think they need only to be more generally known, privately and publicly, to be appreciated as real acquisitions to our cause.

I have not had any personal experience in regard to Miss Chapin's medical clairvoyance, or her platform test work, but I have been told a good deal about both. It seems that on the platform, as Miss Chapin cannot see the audience and cannot, therefore, point out the person for whom the description is given, she asks if anyone recognises it, and she is never misled. I have never heard her lecture, which she is well accustomed to do; I am informed, but, judging from her style of addressing her circle and explaining even the most abstruse points, as well as her refinement of expression in dealing with matters of great delicacy, I think we should be much the gainers if Miss Chapin were invited to take one of our representative platforms, as she has already been on minor ones near the Metropolis.

FANNY E. SAMUEL.

National Fund of Benevolence.

SIR,—Will you kindly permit me, on behalf of my committee, to acknowledge with hearty thanks the following subscriptions to the National Fund of Benevolence, received during October, and to draw attention to the good example set by the members of the Junior Spiritualists' Club in donating the proceeds of one of their meetings to this fund?

I am very pleased to have a longer list of contributors to send for this month, and trust to be favoured by continued generous support of the readers of 'LIGHT.' Donations and subscriptions will be thankfully received and acknowledged, on behalf of the committee, by

Yours faithfully,
(Mrs.) M. H. WALKER,
Hon. Financial Secretary.

62, Station-road, Church End,
Finchley, London, N.

Amounts subscribed: Mrs. A. A. Squire (two months), 4s.; Mrs. W. Appleyard, £1; Mr. W. Appleyard, H. M. M., 3s.; E. M. H., 2s. 3d.; Mr. F. Trethway (for Plymouth Society), for Mr. Ware, 3s.; Mr. W. B. Barr, N. H., 5s.; Mr. E. Dawson Rogers, £1 1s.; E. M. (London) for Mr. Ware, 2s. 6d.; W. S. (Manchester), for Mr. Ware, Mr. H. Withall, £1; W. S. (Leeds), for Mr. Ware, 2s.; W. (Derby), 10s.; Junior Spiritualists' Club (collected meeting held by Miss Porter), per Mr. H. Hawkins, Miss E. L. Boswell Stone, 5s. Total, £7 2s. 9d.

SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N. —On Sunday next, at 7 p.m., Mr. G. Tayler Gwinn will give an address.—PHILIP GREAYER.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard gave a trance address on 'Spiritual Duty,' a good audience. At the after-circle satisfactory clairvoyance was given. Meetings every Sunday, at 7 p.m., sharp. Same follows.—R. M.

CAVERSHAM ROOMS, 31, CAVERSHAM-ROAD, N.W.—On Sunday last, at 11 a.m., an interesting meeting was held. At 3 p.m. six more children joined the Lyceum, and at 7 p.m. Mr. Bishop gave an elevating address, followed with remarkable tests by Mrs. Bishop.—E. A.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE.—On Sunday last a thought-provoking address was given by Mrs. Roberts on 'What is Spiritualism?' followed by some very convincing clairvoyance by Mrs. Bumstead; Mr. G. W. Lear ably presiding. On Sunday next, speaker Mr. D. J. Davis.—W. H. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL, S.E.—On Sunday last, useful and instructive work was done at the morning public circle. At the evening service, Mr. W. E. Long gave an interesting address upon 'All Saints and All Souls—including All Sinners.' On Sunday next, at 11 a.m., public circle, and at 6.30 p.m. an address will be given by Mr. W. E. Long.—J. C.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last our old friend, Mr. Walter Howell, received a hearty welcome. His discourse in the morning on 'A Spiritual View of Life' was an intellectual feast, and the sequel in the evening, entitled 'From Dust to Divinity,' was highly appreciated by a large audience.—G. F. D., Secretary.

WOLVERHAMPTON.—The friends of the Church of Spiritual Science were again greatly encouraged by good attendances at their services on Sunday last, Mr. J. W. Leeder, of Nottingham, giving fine addresses, followed by clairvoyance. Mr. G. H. Bibbings will be with us on Sunday next, and will open our new room on Monday evening, when we hope to have good audiences to greet him.—A.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—On Sunday evening last, members and friends gave their varied experiences, which were very interesting. After the service the members' annual meeting took place and the following officers were elected for the ensuing year: Mr. Chaplin, president; Mr. Burton, vice-president; Mr. Harrell, treasurer; Mr. Hodgins, secretary, to whom all communications should be addressed at 67, Percy-road, Shepherd's Bush, W.

SOUTH TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. George Cole dealt with the ancient Persian religion, and particularly with its fundamental inquiry as to 'What is good and what is evil?' By imagining evil to be positive, the necessary corollary was the doctrine of the total depravity of man; but by taking the Zoroastrian and the Spiritualist attitude, that evil is negative, our true attitude towards our weaker brethren would be one of pity and sympathy. On Sunday next, Mr. Fielder will be our speaker.—W. F. L.

FINSBURY PARK.—19, STROUD GREEN-ROAD (OPPOSITE FINSBURY PARK RAILWAY STATION).—On Sunday last public spiritual services were re-commenced here, Mr. Jones conducting. Interesting, instructive, and encouraging addresses were given by Messrs. Emms, Hewitt, Souter, and Brooks; clairvoyance by 'Claribelle,' and a trance address by Mrs. Jones. Thinking men and women of this district are cordially invited to attend these meetings on Sundays at 11 a.m. and 7 p.m.; and a class for spiritual instruction on Wednesdays, at 8 p.m.—T. B.