

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

A correspondent sends us the following account of a dream:—

On either Sunday or Monday of last week, the week ending November 11th, I had a somewhat curious dream. I heard a woman's knock, the well-known double knock, and then went to the hall door of the house in which my dream scene lay,—for, however, there was no scene, other than the door and what lay beyond,—I opened it and looked out. There was a girl standing by me holding my hand. Nothing was visible outside but an ill-defined road next to the house; all beyond was darkness. I then, as it seems to me, awoke. I at once recognised some of the meaning of the dream, for that double knock had in the years gone by always heralded the death of some one of my late wife's relatives. During the day I told my daughter, saying, "We shall, I fear, soon have had news from X," where my wife's sister lay dangerously ill. But the presence of the girl puzzled me, as I had no consciousness of her identity, except that she was not one of my own family, or one with whom I was in any rapport. On Thursday, however, the mystery was solved. A letter did come telling of the—(to me) unexpected death of my late wife's nephew, who was betrothed to the daughter of the invalid at X. There was the girl.

This dream has in it one element which is of some interest, that is, the recognition of a certain law governing the premonition—the double-knock. This at once relegated the anticipated fulfilment to a somewhat narrow circle of choice, within which circle the event actually occurred. This may, possibly, throw a little light on the belief in omens. An individual, or group of individuals, gets to recognise the presentation of some event as the usual forerunner of another event, and that being known to the intelligences in the Unseen, these latter use the production of the event as an announcement of what may be expected to occur. Where this method has been adopted by a large number of people we get the general form of an omen, becoming at last deeply ingrained in the national belief. But there is no necessity for this generality; each person may have his own code of omens—that is, of supernatural means of knowledge.

"Agnes," writing in the current number of the *Agnesic Journal*, says:—

The belief in life as an entity is rapidly going the way of phlogiston, and a further contribution to the discussion upon "spontaneous generation" which has aided to bring about this result is announced from the banks of the Rhine. The author of "Vestiges of the Natural History of Creation," originally published in 1844, mentions certain experiments upon albuminoids, and others have been made since that day. That protoplasm is not a substance possessing a definite chemical composition is a conclusion which seems inevitable. Dr. Batschli, of Heidelberg, considers it to be a natural product. He is now reported to have discovered that, under certain conditions, globules of an artificial emulsion of oil and water display strictly amoeboid movements, changing their

form with amazing rapidity, ejecting pseudopodia and drawing them in again. He, at any rate, if he substitute albuminous compounds for his oil, appears to be on the right track.

But why should he substitute these albuminous compounds? And when he has got his oleaginous or albuminous amoeba how much nearer is he either to the discovery of the meaning of life or to the discovery of its non-existence? Even if this manufactured amoeba exhibits all this motion and these various signs of life, what is there to show that the manufacturer has done anything beyond constructing a convenient vehicle for life-manifestation in one of its forms? This discovery—which, by the way, is not new, for it is quite two years since the writer first heard of it—adds nothing whatever to the solution of the question of vitality, and it certainly does not show that life is material, whatever it may be supposed to prove.

How strangely the psychological side of our nature is permeating the literature of the day! The "National Observer" has always shown more or less this tendency towards the (at present) supernatural, and so we are not surprised to find nearly two columns describing what the author calls "A Dream Lady." The writer says:—

It was in this fashion that I beheld her first. I had waked at dawn; then I slept again, and the dream came to me. I seemed to cross a certain familiar garden late in the afternoon of a dismal rainy day. The chrysanthemums stood in pots in their accustomed place, and from these I learnt that the season was approximately that of late August. In a moment I had reached a sort of studio, and flung open the door. The lady stood awaiting me, girlish, delicately made, her face shadowed with a great trouble quietly borne. I had no feeling of surprise; but for a moment I stood looking in her face. The tears welled up slowly in her eyes, then her reserve broke down; there was the sound of a little sob, and her face lay hid upon my shoulder, while I touched her soft hair lightly with my fingers, meditating words of comfort.

The writer awoke just then, hearing the voice of a servant calling him, but the lady came again and again. "In all countries of the world, and in all epochs, I have met her." Story or true history, it is all very charming.

Sometime ago we made reference to Mr. Wade, who possesses and publishes a small print called "Occultism," at Dorchester, Mass. The occasion of our calling attention to this gentleman was that he gave to the world some stupid messages purporting to come from Madame Blavatsky. The founder of the Theosophical Society has been at it again, and Mr. Wade is once more the recipient of a message from her. In the message there is this remarkable passage:—

There will come a day when your bark will be sighted steering straight for the shore of spirit freedom, with each white sail fluttering in the morning breeze, and your glorious banner, now derided and mocked, will be flung to the winds coming from every point of the compass.

At the end of the message there is this pleasant note:—

I shall have something to say to the Editor of "Light" in later issues. He questions the veracity and honour of the

editor of "Occultism" and practically says: I do not know these things, therefore they cannot be true.

We do not question either the veracity or honour of the Editor of "Occultism," we only question his ability to deal with matters beyond his grasp. It is well to read the above Note in connection with another paragraph in a different part of this precious paper. The writer is referring to the heading, "Spirit Gravitation," which offends him:—

I have noticed the above heading several times in "LIGHT" lately, perhaps the most advanced paper of its class now published. I never read those articles, for my curiosity to see how little material men know of spiritual things has long since gone by. I do not mean any disrespect to the present editor in what I am now writing, but simply to point the way to the truth, and it matters not to me whether man seeks the truth or continues in his own vain self-conceit.

"Vain self-conceit" is too droll.

In another column will be found a letter from Mr. F. W. H. Myers emphatically contradicting the statement made by Mr. Lillie last week as to certain remarks of Mr. Myers about the late Stainton Moses. All our knowledge of Mr. Myers and his often asserted opinion as to the value of Stainton Moses's work led us to suppose that somehow Mr. Lillie must have misunderstood. We are very glad, therefore, to publish Mr. Myers's letter.

ELEMENTALS.

It is perhaps well to refer once more to some portions of the papers on "Elementals," by H. P. Blavatsky, which papers were brought to a close in "Lucifer" for October 15th:—

For fear of being misunderstood, we would remark that while, as a rule, physical phenomena are produced by the nature-spirits, of their own motion and under the impulse of the elementals, still genuine disembodied human spirits may, under exceptional circumstances—such as the aspiration of a pure, loving heart, or under the influence of some intense thought or unsatisfied desire, at the moment of death—manifest their presence, either in dream, or vision, or even bring about their objective appearance—if very soon after physical death. Direct writing may be produced in the genuine handwriting of the "spirit," the medium being influenced by a process unknown as much to himself as to the modern Spiritualists, we fear. But what we maintain, and shall maintain to the last, is that no genuine human spirit can materialise—i.e., clothe his monad with an objective form. Even for the rest it must be a mighty attraction indeed to draw a pure, disembodied spirit from its radiant, Devachanic state—its home—into the foul atmosphere from which it escaped upon leaving its earthly body.

When the possible nature of the manifesting intelligences, which science believes to be a "psychic force," and Spiritualists the identical "spirits of the dead," is better known, then will academicians and believers turn to the old philosophers for information. They may in their indomitable pride, that becomes so often stubbornness and arrogance, do as Dr. Charcot, of the Salpêtrière of Paris, has done: deny for years the existence of mesmerism and its phenomena, to accept and finally preach it in public lectures—only under the assumed name, Hypnotism.

We have found in Spiritualistic journals many instances where apparitions of departed pet dogs and other animals have been seen. Therefore, upon Spiritualistic testimony, we must think that such animal "spirits" do appear, although we reserve the right of concurring with the ancients that the forms are but tricks of the elementals. Notwithstanding every proof and probability the Spiritualists will, nevertheless, maintain that it is the "spirits" of the departed human beings that are at work even in the "materialisation" of animals. We will now examine with their permission the *pro* and *con* of the mooted question. Let us for a moment imagine an intelligent orang-outang or some African anthropoid ape disembodied—i.e., deprived of its physical and in possession of an astral, if not an immortal, body. Once open the door of communication between the terrestrial and the spiritual world, what prevents the ape from producing

physical phenomena such as he sees human spirits produce. And why may not these excel in cleverness and ingenuity many of those which have been witnessed to Spiritualistic circles? Let Spiritualists answer. The orang-outang of Borneo is little, if any, inferior to the savage man in intelligence. Mr. Wallace and other great naturalists give instances of its wonderful sense, although its brains are inferior in cubic capacity to the most undeveloped of savages. These apes lack but speech to be men of low grade. The sentinels placed by monkeys in sleeping chambers selected and built by orang-outangs; the prevision of danger and calculations, which show more than instinct; their choice of leaders, whom they obey; and the exercise of many of their faculties, certainly entitle them to place at least on a level with many a flat-headed Australian. Says Mr. Wallace, "The mental requirements of savages, and the faculties actually exercised by them, are very little above those of the animals."

Now, people assume that there can be no apes in the other world, because apes have no "souls." But apes have as much intelligence, it appears, as some men; why, then, should there be men, in no way superior to the apes, have immortal spirits, and the apes none? The materialists will answer that neither the one nor the other has a spirit, but that annihilation overtakes each at physical death. But the spiritual philosophers of all times have agreed that man occupies a step one degree higher than the animal, and is possessed of that something which it lacks, be he the most untutored of savages or the wisest of philosophers. The ancients, as we have seen, taught that while man is a septenary trinity of body, astral spirit, and immortal soul, the animal is but a duality—i.e., having but instead of seven principles in him, a being having a physical body, with its astral body and life-principle, and its animal body, and vehicle animating it. Scientists can distinguish a difference in the elements composing the bodies of men and brutes; and the Kabbalists agree with them so far as to say that the astral bodies (or, as the physicists would call it, the "life-principle") of animals and men are identical in essence. Physical man is but the highest development of animal life. As the scientists tell us, even *thought* is matter, and sensation of pain or pleasure, every transient desire, accompanied by a disturbance of ether; and these being speculators, the authors of the "Unseen Universe," believe that thought is conceived "to affect the matter of another universe simultaneously with this"; why, then, should not the gross brutish thought of an orang-outang, or a dog, impress itself on the ethereal waves of the astral light, as well as that of man, assure the animal a continuity of life after death, or a "future state"?

The Kabbalists held, and now hold, that it is unphilosophical to admit that the astral body of man can survive corporeal death, and at the same time assert that the astral body of the ape is resolved into independent molecules. That which survives as an individuality after the death of the body is the *astral soul*, which Plato, in the "Timæus" and "Gorgias," calls the *mortal soul*, for, according to the Hermetic doctrine, it throws off its more material particles at every progressive change into a higher sphere.

Let us advance another step in our argument. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into a sphere of existence where the same inexorable law follows. And if it follows him, why not everything else in nature? Why not animals and plants, which have all a life-principle, and whose gross forms decay like his, when that life-principle leaves them? If his astral body become more ethereal upon attaining the other sphere, why not theirs?

But does not H. P. Blavatsky here allow all that the purest Spiritualists assert—namely, that disembodied human spirits may, under certain circumstances, make themselves manifest? And the writer had no right to assume that when the appearance of a pet dog was manifested, Spiritualists would at once assert that it was the agency of those who had passed over which brought it there. And who is ready to deny the possibility of animals and plants having a future existence? Surely not Spiritualists! The animus which dictated these and many other paragraphs is very curious.

"THE AGNOSTIC ANNUAL FOR 1894."*

This annual, which consists of sixty-four pages, is of unequal merit. After looking through the various articles contained in it, we are forced to conclude that bigotry is not confined to religionists. The bigotry of science which succeeded that of the Churches was bad enough, but the bigotry of the pure agnostic is still worse, for he glories in his non-knowledge, and despises all who think they have knowledge; the religious bigot did not boast of his want of knowledge, he contemned those who were, as he thought, ignorant, so he had a much narrower field for the display of his glory, but when a man begins to talk about the things he does not know, the process is likely to be long. Mr. Laing has a paper called "Inspiration in Extremis," in which he seems to have blundered a little. The paper is written in answer to a certain Mr. Hugh Capron, who endeavours to reconcile the antiquity of man as shown by modern research with the narrative in Genesis. To do that he propounds the startling theory that God selected a certain unit man, and altered him somehow, "creating him in the image of God." This feeble argument, if the word may be used in such connection, roused Mr. Laing, to whom anything with the word "Spirit" attached to it is irritating beyond measure. As the unfortunate Capron had hinted that this creation meant the spiritualising of man Mr. Laing burst out in this way:—

Until this "attribute of spirituality" was imparted to him, man, we are told, was not man from the point of view of religion. Were the ancestral human beings men or not-men before God breathed into Adam's nostrils? Were the descendants of the spiritual Adam, who were all drowned in the flood with the exception of Noah and his family, men or not-men? Nay, was Adam himself a man or not a man after he ate the apple and introduced death and sin into the world, prior to which men never died? These and a thousand other absurdities are introduced by departing from the plain meaning of words, and using terms like "Spiritualism" and "religion" in a non-natural sense. What is meant by "Spiritualism"? Something, we are told, which came into the world with Adam for the first time, six thousand years ago, and was completely wiped out, with the exception of the single family of Noah, not more than four thousand five hundred, or, at the very outside, five thousand years, from the present year 1893. What could this mysterious something be? Certainly not reason, intellect, speech; all that, according to common apprehension, separates man from the animal creation. These attributes could not be denied to the men who, in Egypt and Chaldea, built cities and temples, carried out great works of hydraulic engineering, invented writing, and carried the fine and mechanical arts to high perfection, a full thousand years before Adam and two thousand years before Noah.

Nor could "Spiritualism" mean the faculty of abstract reasoning; for the priests and philosophers of those antediluvian ages had already pretty well boxed the compass of metaphysical speculation, and trod the weary round of first causes, incarnations, trinities, original sin, atonements, &c., and, like Milton's devil—

Found no end, in wandering mazes lost.

Has Mr. Laing's hatred of anything which cannot be put into ledgers or weighed in balances led him away, or does he mean "Spirituality" by the word "Spiritualism"? Or—does he possibly know nothing about the whole matter?

Sir Gabriel Stokes, the late president of the Royal Society, in a similar way gives occasion to the enemy for blaspheming. Sir Gabriel delivered the Gifford lectures on Natural Theology before the University of Edinburgh during the present year. The eminent scientist is undoubtedly out of his element when he undertakes to talk about design in Nature or the evidence of souls, and so Mr. Clodd, to whom the spiritual is just as hateful as it is to Mr. Laing, takes up his parable with much ability and evident enjoyment. And Mr. Clodd says, as he would say:—

If the Professor will pursue this idea through the chapters

on "Animism" in Dr. Tylor's "Primitive Culture," and on "Primitive Man" in Mr. Herbert Spencer's "Principles of Sociology," he will find a philosophical explanation, based on the widest induction, of the part played by dreams and allied phenomena in the origin and growth of the belief in souls and spiritual existences generally, and in another life. So harmonious are the witnesses summoned from every representative stage of culture that, as Dr. Tylor remarks, "the theory of the soul is one principal part of a system of religious philosophy which unites, in one unbroken line of mental connection, the savage fetish-worshipper and the civilised Christian."

How easily some people are convinced, and those above all who are the readiest to mock at the convictions of others!

Mr. R. Bithell has an article on Agnostic Types which is very good reading. With regard to the "Mystical Agnostic" he says:—

Of the *Mystical Agnostic* who shall presume to speak? He soars to regions whither ordinary mortals try in vain to follow him. Profoundly convinced of the limitations imposed on the faculties of the human mind as recognised by psychologists, he subscribes heartily to the tenets of Agnosticism. But he maintains that there are some certainties which transcend experience and defy demonstration. He arrives at these certainties by what he calls a "sixth sense"; and, although they are not founded on positive knowledge, yet they are supported by a rational belief so lively as to serve quite as well in producing the subjective feeling of certitude, if not objective certainty. Hence we sometimes hear him talk learnedly on Four-dimensional Space, at another time on the Beatific Vision, at another the Power not ourselves which determines our conduct; and we soon get introduced to ethereal beings, to Occultism, and the Esoteric philosophy. There is one thing we may safely say of the individuals following this type—they are usually very intelligent people; and by our intercourse with them, for better or for worse, they lift us for a time out of the over-worn ruts of ordinary thought.

Which "ordinary thought," after all, is what Mr. Bithell likes best, for he values nothing but what he calls "demonstrated truths." What "demonstration" means Mr. Bithell does not say.

"Saladin's" Agnosticism is of a different type. Here there is no trace of transferred bigotry, but a clear assertion that we do not know everything. Some passages we feel bound to quote, and that with much appreciation:—

The error of science, of occidental science at least, is that it has envisaged cosmic law generally, rather than the law of our own being. It has tabooed as "Occultism" all science which lies outside the curriculum of South Kensington Museum and the D.Sc. examination. This curriculum includes only the roughest rudiments. Chemistry may give us a new dye, and mechanics a new derrick; but it would be immeasurably more important to find out why we are, what we are, where we are. Say you, this is not science? To say so is fatuous. Science is etymologically, and in its wider sense, simply *knowledge*. To know something of the deeper enigmas of existence, at which all mortals irrepressibly guess, would surely be *knowledge*, to which the mere notification of phenomena and mere taxonomy should count as nothing in comparison.

Say you, science must be positive? There are not two kinds of science. All "the sciences" are co-related. Physical and psychic are, in the final analysis, one and the same, and telegraphy and telemetry, holding a séance in the dark, and holding a post-mortem autopsy in the light. The spiritist and the anatomist alike aim at making the unknown the known; and why should he of the dissecting knife consider as unscientific him of the planchette? Varying means are necessarily used to accomplish various ends. Because the soul cannot be discovered in the dissecting room is no proof that it cannot be found at the séance. And to find the soul, and thereby establish its survival after physical dissolution, would be a more massive discovery than that of the pineal gland. Why should the world attach credit to the reports of one set of empirical experts, and not to those of another as able and as honest?

It is urged from the Materialist camp that there are no proofs whatever of the continuance of life for any one of us subsequent to the metamorphosis known as death; that they who hold a contrary belief make the wish the father of the fact, and shape for themselves an Utopian immortality out of

* "The Agnostic Annual" for 1894. Edited by CHARLES A. WATTS. London: Stewart and Co., 41, Farringdon-street, E.C.)

GLEANINGS FROM THE FOREIGN PRESS.

A SPIRITUALISTIC PAPER EXCOMMUNICATED.

The Portuguese journal, "A Luz" says that the Bishop of Havannah has excommunicated the Spiritualist paper, "La Buena Nueva," with the result that new publications are appearing and numerous adherents have been gained to the ranks of Spiritualism throughout the whole island of Cuba.

"VOICES" IN ROUEN.

The Portuguese paper, "Verdade o Luz," gives the following account, stating that the narrator has supplied the names of the two principals, and those of various witnesses, to "Le Phare" of Normandy, whose editor says: "Having obtained all the information relating to these facts we are in a position to attest the veracity of the story." "During Carnival week, some years ago, a group of young masqueraders passed along the Rue St. Hilaire, Rouen. Suddenly the spectators' attention was diverted to a little girl about twelve years old who was crying bitterly. She had come out of a passage, and turned, leaning against the posts of a door and covering her face with her hands. While the people about were observing her she suddenly raised her head, and with an anxious expression on her face precipitately entered the corridor again. She subsequently gave the following account of her behaviour. 'My mother was in a bad temper. She had just beaten me and frightened me out of the house. I was in the street when I heard a voice which said to me, "Return at once. Return at once. Great calamity." I ran in to get to the room where I knew my mother was. I tried to open the door by which I had gone, but found it was locked inside. I pushed it violently with my shoulder and it gave way. I went in at once, searched everywhere and called, but no one answered. I opened a closet door, and there was my poor mother hanging.' The girl always affirmed that she heard a voice which told her to return. The people who followed the child cut the mother down and restored her." "Le Phare" thinks it cannot be denied that external intervention supplied the force and energy which the child required in order to accomplish what she could not have done under normal conditions.

THE BERLIN MANIFESTATIONS.

"Die Ubersinnliche Welt" contains several reports of the above séances from independent observers. Herr Emil Gottschalk says that when, during the first sitting, he was at the left corner of the cabinet, he felt finger-tips, but whether they were those of an adult or a child he could not decide. On further examination he found the hand to be covered with cloth of a soft silky texture. At the same moment the curtain opened beside him, and he saw a tall shining form standing in the cabinet. At the second séance he saw the medium and the apparition simultaneously. Herr Martin Fliess, journalist, states in his report that the medium did not fall into a trance, but remained awake all the time and conversed with some of those present. He confirms the statements of Herr Wittig, which have already appeared in "LIGHT"—to the effect that the forms approached the sitters and shook hands with some of them—adding that he could not recognise the features of the phantoms. In his opinion, the undoubted honour of the sitters quite excluded all notion of deceit. During the second séance he sometimes saw two forms at once, and, to the best of his recollection, he had handshakes four times, the hands being quite warm. He expressly declares that he never lost sight of the medium in her white dress, and that in the darkness he saw both her and the apparitions. They were plainer and developed more quickly while those present sang, and one of them danced to the music of the mouth harmonica for about two minutes. The forms appeared to him to be all feminine, but as he was constantly turning his gaze towards the medium he could not be quite sure of this. He saw the latter almost perfectly, as she only shaded her face a little with her hand, and he heard her heavy breathing. Professor Czeslaw von Czynski, in his report, briefly describes the medium as a lady of attractive appearance—in no way striking, but interesting. Her movements are brisk, her voice sonorous, and her whole appearance betokens a lively intelligence. In all important points these various reports confirm each other. In that of Herr Rahn, the Editor of the "Ubersinnliche Welt," a very striking circumstance is mentioned. He saw emerge between the curtains, over and behind the head of the medium, a milk-white luminous cloud which settled down on the floor in front of her and then shot up in the form of a column between five and six feet high.

Suddenly from the medium's chair there arose a dim shape which looked like the medium herself—in fact, it appeared to come from her—and which entered the shining cloudy mass, and became an apparition in glistening, flowing garments, moving about among the sitters. Herr Rahn at once rose from his seat, astounded, leant forward, and saw the medium sitting motionless in her place. He thinks that he has been witness of an incident which will throw some light on the phenomena of materialisation. It appears to him quite certain that the astral body of the medium is sometimes used to form or animate these shapes, and that he has had the opportunity of witnessing one part of the process.

CHEATING THE GODS.

The following appeared in the "Times" of November 11th:—

A correspondent of the "North China Herald," writing from the interior of Kiangsu province, mentions that one of the industries there is the manufacture of mock money for offering to the dead. Formerly the Chinese burnt sham paper money, but in these days of enlightenment and foreign intercourse the natives of Soongkong, Hangchow, and other places have come to the conclusion that dollars are more handy to the ghosts than clumsy paper money; hence they now, to a great extent, supply their ancestors and departed friends with mock dollars. These are only half the size of real dollars, but there appears to be no more harm in cheating the dead than there is in cheating the living. Besides, the deceased are not supposed to know the difference, for many of them departed this life before silver dollars were imported into China. A hundred mock Carolus dollars, done up in boxes, are sold for thirty-four cash. The operation of making this money is interesting. First of all there are blocks of tin which are melted down and then poured between boards lined with Chinese paper, and when the upper board is pressed down on the lower a thickness of tin remains. This is next cut up into strips four inches long, one wide, and an eighth of an inch thick. Some ten of these strips are placed evenly together, one on top of the other, and one end is held between the fingers, when the workman proceeds to hammer them out till he has beaten them so fine that they are now three feet long and a foot broad, and so thin that they are not thicker than the thinnest paper. This is next pasted on common cardboard, which is then cut with a punching machine to the size of half-dollars, and this having been done, a boy takes the cut-out pieces in hand and with two dies, one representing the one side and the other the reverse, hammers impressions of dollars on them, and the money is ready for use. Another very curious instance of the practice of cheating the gods is recorded in the same journal, but from quite a different part of the country. It appears that districts of the Anhui province have lately been ravaged by an epidemic, so that in many places the people were unable to attend to the harvesting of the crops. An attempt was then made to deceive the gods by "playing at" New Year's Day and pretending that September 1st was the first day of the new year. Every preparation for celebrating the bogus new year was made, such as burning fire-crackers and pasting happy sentences in red paper on the doors. The object was to make the god of sickness think that he had made a mistake in the seasons and had erred in bringing an epidemic on the people at a time when no epidemics in the course of nature should appear. As any action contrary to nature done by the gods is liable to punishment by the King of Heaven, the actors in this farce thought that the god of sickness would gather his evil spirits back to him for fear of the displeasure of his superior divinity. This child's play received the permission and co-operation of the local authorities, but so far no visible effects for the better are apparent.

THE working people, whom we lump together into a kind of dim, compendious unity, monstrous but dim, far off, as the *canaille*, or more humanely as the masses. Masses indeed, and yet if thou follow them into their cellars, into their clay hovels, into their garrets, the masses consist all of units, every unit of whom has his own heart and sorrows, stands covered there with his own skin, and if you prick him he will bleed. O purple Sovereignty, Holiness, Reverence—what a thought; that every unit of these masses is a man, even as thou thyself art; struggling, with vision or with blindness, for his infinite kingdom, with a spark of the Divinity, an immortal soul in him.—CARLYLE.

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Light:

EDITED BY "M.A., LOND."

SATURDAY, NOVEMBER 18th, 1893.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi, London, W.C. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

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ANARCHY.

The outrage at Barcelona has set people thinking. They cannot see any "reason" for the crime, and so they very naturally ask "Why was it committed?" And there is no answer, unless that of wanton cruelty be allowed—which is no answer at all, for what is "wanton cruelty"? It is to be observed, moreover, that the English Anarchists have in their own pleasant way applauded the act of their Spanish brethren, which expression of wicked joy does not help much towards solving the problem; that is, if we look at the business from a merely historic and political or social point of view. If we go a step further down, the detestable glorying of the English Anarchists does help somewhat.

It is part of the creed of all orthodox sects that there is a power, or that there are powers, of evil, and that these powers are not small; nevertheless, they are treated as if they were mythical personages who in some dim way lead to what is called sin. That they are real entities, and interfere pretty considerably with the affairs of men, seems never to be entertained for a moment. Nay, when a wretched creature commits some foul act it is considered somehow to enhance his wickedness if he says that the devil tempted him to do it—which probably was the case. And if his crime be that of murder, he is sent straightway to the devil, while but too often whimpering out hopes of a better world for himself in the language of a verbose theology. That society, or fate, or whatever it may be, had put the unhappy man in such a state that the devil could easily influence him is not thought of at all. And yet warring against evil is very much fighting the devil.

Now, let us note the principal tenet, if such a body can be said to have tenets, of the Anarchists. It is that there shall be no law or order. Every man shall do that which is right in his own eyes. To bring about the destruction of law and order, they are naturally bound by no laws themselves. Hence such things as the Barcelona infamy. But this love of destruction is exactly the characteristic feature of the lower evil agencies. Laws tend to make men better, whether they will or not, for a bad law is of more good than none at all, and so the object of the evil ones is clear enough. As long as there is no law and no ruling power, then there is a chance of each person getting what he wants for himself, and as pure selfishness is the main-spring of all evil, whether with man or devils, this selfishness is made use of, and the agencies find no difficulty in their work.

After all, though, is not anarchy the necessary outcome of the debased spirituality which reigns among men generally? Is not the general trend towards selfishness the explosion at the outlets of anarchy. It may seem strange that the mansion houses of Belgravia and Park-lane have within them, not the mere elements, but the prime motors of anarchy; but they have. The selfishness there is selfishness with law for its safeguard; but if it be—and it seems not only quite possible but even probable—that the morals of this state are the physics of the next, then a momentum of selfishness is generated in the coteries of the wealthy classes which helps onward with its own dynamic action the explosive materials which the evil ones are so ready to utilise. So having their path helped, the wicked powers are at work, and the Anarchists are one of the results of their action.

It is foolish any longer to blink at the presence of evil powers in the world. They are there, and the sooner they are recognised the better is the chance of eventual victory. But, and it is a very large "but," they can only be overcome by a total change in the moral ordering of human communities. To use the familiar analogy of the "macrocosm" and the "microcosm," only inverting it, and making the smaller lead up to the greater, we may say that as men must lead holy, and pure, and unselfish lives that they may individually pit themselves against the evil agencies that surround them, so must societies become pure, and holy, and unselfish that they may be able to stem the torrent of evil that threatens to, and assuredly will, swamp them unless they resolve to change their habits. No man can stand against the adversary unless he put on the whole armour of God, and no society can be victorious unless it uses the tactics of the armies of the Most High, and these tactics involve the whole machinery of a changed morality.

MEMORIAL EDITION OF "SPIRIT TEACHINGS."

NOTICE.

The Subscription List will be closed at the end of the present month. Orders received before the 30th inst. will be executed at the rate of 2s. 6d. for each copy, exclusive of the cost of carriage. After that date the charge will be increased to 4s. 6d. Orders should be addressed to the President of the London Spiritualist Alliance, 2, Duke-street, Adelphi, London, W.C. Remittances should not be forwarded until the receipt of an intimation that copies are ready for delivery.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the members and friends of the London Spiritualist Alliance will be held at 2, Duke-street, Adelphi, at seven o'clock on Monday evening next, when Mr. J. M. Fleming will give some interesting information as to the position of Spiritualism in various centres on the Continent.

CHRISTO-THEOSOPHICAL SOCIETY.

The Rev. G. W. Allen, who was prevented by illness from reading a paper at the society's meeting on October 24th, will be present at the meeting on Tuesday, December 5th, and read a paper, the title of which will be "A Re-examination of Christo-Theosophy." The society meet at 33, Bloomsbury-square, at four o'clock. On November 21st the Rev. R. W. Corbet reads a paper on "Human Growth."

THE FIRST GREAT LESSON.—I learnt as my first great lesson in the inquiry into these obscure fields of knowledge never to accept the disbelief of great men, or their accusations of imposture or of imbecility, as of any weight when opposed to the repeated observation of facts by other men, admittedly sane and honest. The whole history of science shows us that whenever the educated and scientific men of any age have denied the facts of other investigators on *a priori* grounds of absurdity or impossibility, the deniers have always been wrong.—ALFRED R. WALLACE, F.R.S.

SPIRIT PHOTOGRAPHY.

On Monday evening, November 6th, there was a large gathering of members and friends of the London Spiritualist Alliance, at 2, Duke-street, Adelphi, to hear an address by Mr. A. Glendinning, on "Spirit Photography and Other Psychic Phenomena." On the subject of Spirit Photography. Mr. Glendinning said:—

The term "spirit photographs" is generally used to describe photographs of psychic entities who cannot be seen by ordinary persons, but can be photographed by a medium, or with the help of a medium, and with the co-operation of these unseen entities. Such portraits are obtained both indoors and in the open air, with and without a background, by natural light and by artificial light; and, in the case of "materialised" forms at seances, which are visible to every person present, the portraits have sometimes been taken by light produced by the spirits, the exact nature of which is unknown.

The following may serve as a rough classification of what are called spirit photographs:—

1. Portraits of psychical entities not seen by normal vision.
2. Pictures of objects not seen nor thought of by the sitter or by the medium or operator; such as flowers, words, crosses, crowns, lights, and various emblematic objects.
3. Pictures which have the appearance of being copied from statues, paintings, or drawings. Sometimes these are busts or heads only. The flatness in some photographs of this class is supposed, by persons who have not investigated the subject, to be proof that the photographs are produced in a fraudulent manner.
4. Pictures of what are called materialised forms visible to normal sight.
5. Pictures of the "wraith" or "double" of persons still in the body.
6. Portraits on plates which developers have failed to bring into view, but which can be seen and described by clairvoyants and by mediums when in trance; whose descriptions agree, though made independently.

There are, also, portraits that cannot be classed as photographs, as they have not been taken by the agency of a camera, or by exposing the prepared plate previous to development of the image.

At a séance held twenty-nine years ago, the following question was put as to spirit photographs: "We do not comprehend how these are produced. Can you give us any information as to the process gone through?" The answer given through the medium may interest some of you. It was this: "Spirits impress their image on the plate by depositing thereon repeated layers of magnetism. According to their respective powers of affording this, so is the impression more or less distinct. The magnetism must be of the same texture or affinity as that possessed by the operator; it is accomplished by a rapid vibration of the spirits' magnetic emanation in depositing layer after layer, and the process is this: The operator by frequent manipulation saturates his materials with his aura—I do not mean the animal aura of mesmerism, but his spiritual aura; this, by repeated impression on his part upon repeated manifestations (which require considerable time, since he is still in the body and has therefore, more difficulty than, as it were, filtering this spirit-aura through the pores of his body than have the spirits, who are not trammelled in like manner), at last leaves a positive viscosity on his materials which serves to retain the first impressions thrown by the spirits upon it. When they from affinity cohere, the image is rapidly built up on this superstructure; any person through the pores of whose body-material this spirit-aura can readily pass is in a condition to take photographs of the kind to which you refer. Much passiveness, however, is requisite."

In experiments which I made with a friend at that time (1864) we used the wet collodion process, on new glass plates which were put for us by a glass merchant. The plates were carefully cleansed by a young man and finally washed and rubbed by myself with spirits of wine. We never used a plate twice in such experiments. What is worth doing at all is worth doing well and carefully. We obtained some pictures which would have been of interest had we possessed more knowledge of the subject, but we aimed too high and were not satisfied with slow progress. In fact we wanted a clear and good likeness of one of our relatives, so several plates were broken and put in the dust-bin which, in the light thrown on the subject by later experience, we should

have prized. One plate of that period was kept because it had a shadowy image of the medium, although he was not within the field of view when the plate was exposed. Unfortunately, the photograph was not intensified, for when I was washing it at the tap, the water got between the plate and the collodion, and away went the film. I caught it, and, although torn, I managed to spread part of it on the glass again.

Allow me to read to you a statement made by one of our unseen friends with respect to that picture. Our questions were put through the medium, and the answers were given by automatic writing.

QUESTION BY THE MEDIUM: We have here a photograph upon which there exists so much diversity of opinion that we want to know what it is?

ANSWER: It is yourself, distinctly enough, but as we see your next question we will proceed to explain how it came about that such impression was produced on the plate.

THE MEDIUM: Stop a moment—do you mean that it is my body or my spirit?"

ANSWER: We mean your spirit-aura. Your body could not be taken without your being either directly in front of the camera or reflected into its focus. Perhaps it will be better to explain some of the peculiarities attending this phase, as it involves many points of interest. You were standing in front of the camera for about a quarter of an hour before the picture was taken or the plate prepared. In obedience to a suggestion, you were awaiting the approach of the spirit who told you he could be photographed, and, in order to retain your passivity, you remained standing where you were. When you saw him seated you went to prepare the plate, but not without leaving your emanation behind, which, on the plate being exposed, was duly photographed. The proof is easy. Again stand in the same position for, say, ten minutes, then leave the room, and let a good clairvoyant be introduced and questioned as to what he sees, when he will immediately describe you as supplying the place you have vacated, with all the accessories pertaining thereto. But although he could at all times see this, your emanation could not at all times be impressed on the plate. Returning to another matter: Man does not enjoy only one image of himself, but six, embracing three individualities, viz., body, soul, and spirit; and three emanations proceeding therefrom, respectively, body-odyle, spirit-aura, and soul-essence. These must on no account be confounded with each other, as is too often the case. Respecting the last—soul and soul-essence—as it is more remote, being seldom brought into play outside the human tenement (unless under peculiar circumstances), we do not intend speaking of it in connection with the present topic; so direct your attention more particularly to the remaining four, partly in explanation of their attributes, and partly in reference to photography. First, then, the body is most easily impressed upon the plate, requiring fewer vibrations than its odyle form, after which, in order, come spirit, spirit-aura, soul and soul-essence, the last requiring millions of vibrations, which, although costing more effort, takes no more time, in many cases. It depends on the sphere of the spirit. You may form an idea of this by taking into account the incredible power of motion which spirits possess. Now the odyle emanation may be projected by the will from the material body, but the spirit cannot itself be so projected; it must be, as it were, allowed to flow forth of its own accord. Similarly, the spirit, when thus free to move, can project its aura in like manner. In both these cases the emanation, by its velocity, becomes from necessary friction respectively electrified, or magnetic and spiritualised; that is to say, the emanations become endowed with a certain amount of vital energy, life-force, or, in fact, of existence. The mere life-force does not imply intelligence also, but it does when the emanation is spiritualised. Man's will is from his spirit; hence, the will can project the odyle, but not the spirit, for when the spirit is absent the will is absent, dormant in reality (as the soul never interferes with the will), and the trance state results. It is quite possible for the spirit, under favourable conditions, to project its aura at the same time as the projection of the odyle. The two emanations coming into contact would form a union of the life-element with the thinking principle. We do not mean with thought, but with thought-material—thought being supplied only by the spirit, the ideas or germs of thought being suggested by the soul and elaborated by the spirit. Without this constant emanation, or fluid impulse (viz., the soul-essence), to urge it, the spirit would not think; it would be inactive, the

soul-essence being its vivifying impulse to activity. Now, when the odyle and aura have coalesced, a new body, complete in all its functions, is not therefore the result, but merely a body-elementary, i.e., imbued with life-force, and furnished with thought-material, minus thought. This, then, is the eidolon, image, you occasionally hear of. Still, you must not suppose it to be severed from the parent body; by no means, it is linked to it by attraction, gravitation, and affinity, or that element of which you can form ideas for practical purposes, but of which you do not understand the nature. But, you may say, there are instances of eidolons speaking; now if it has not thought how can it speak rationally? Let us explain; thoughts are produced by vibrations of their materials, and vibration is produced by the soul-essence through the spirit, the soul being the prime reservoir of motion (intellectually). Now suppose the eidolon to be questioned by the person to whom it appeared, this question being the result of thought, vibration would communicate the motion to the intellectual materials of the eidolon, and this vibration would be instantly felt by the parent body, and an answer returned accordingly.

Time will not allow me to give more of this; but, in reference to the suggestion that spirit manifestations may be the work of eidolons, I again quote from this spirit writer as follows, viz. :—

"As departed spirits do exist, and can communicate with mortals—of which there is abundant proof—there is no need to suppose a state of things which do not exist in order to account for what does."

It is amusing to note the confident tone in which some scientific men condemn as fraudulent that which they do not understand, and which they are at no pains to comprehend. An eminent photographer expressed a wish to see some recently produced spirit photographs. A few were shown to him, not with the slightest expectation that he would be convinced of their genuine character, or even that it would be possible to convince him that there ever was a genuine spirit photograph; but in order to learn the worst that can be said from the point of view of a photographic conjurer. He selected for his principal attack two photographs which will be shown to you to-night on the lantern screen. The negatives were obtained within a few minutes of each other, under strict test conditions. The spirit form is the same in both pictures, and there are a few differences between them in details which did not catch the eye of this eminent man, although he was requested to examine them carefully. Well, it shows how far prejudice will warp a man's judgment and obscure his vision. He declared emphatically that both negatives had been printed from one plate, as to the spirit form on them: that they were alike in every detail; and he seemed prepared to stake his reputation on his opinion as to the manner in which the two negatives were produced, or to give his oath, if need be, that they were not genuine. The two pictures really seem alike as to the spirit form, but both are perfectly genuine, and were obtained under similar test conditions to those adopted in Mr. Traill Taylor's experiments.

Two days afterwards, when trying experiments with a stereoscopic camera and with odd-sized plates prepared for me specially by a firm of dry plate manufacturers to suit the old camera, I again obtained on two sets of plates, with different sitters, the same spirit form—in both sets perfectly stereoscopic. The whole operations were under test conditions.

Some investigators seem to think that the same spirit form ought not to appear on plates with different people, and that if they do so the circumstance warrants suspicion, if it is not even a proof of fraud. This is an entire mistake, and a mistake which can only be made by those who have not investigated the matter in a practical manner for any considerable length of time. Apply the same reasoning to materialisation, or to direct spirit writing, and see where it will land you. Mr. E. A. D. Opie, of Adelaide, in a lecture on "Spirit Photography," delivered on July 1st, 1891, before the Adelaide Spiritualistic Association, made this remark: "It is necessary to accept all second-hand reports of this phase of Spiritualism with more than usual reserve, as, in one instance at least, I have discovered, in comparing reports of the obtaining of the same picture by different people." Mr. Opie in these words probably expresses an opinion held by many others, held in London as well as in Adelaide. And what are we to infer from it? That if two sitters get on their plates a picture of the same spirit form it will be a proof of fraud? Not at all. Of course, if the pictures have been produced by a dishonest operator, they

may be fraudulent. That is not a thing to dispute. But the fact is that there are in existence a number of genuine spirit photographs in which the same abnormal images are found with various sitters. Most of these have differences in size, in attitude, and in spirit drapery on the forms, but the likenesses are identical. Some of them have been taken in different places, with different cameras, with plates purchased in different cities, and used by different operators. All the latter I know to be both honest men and careful investigators.

Mr. Opie's lecture was published in Adelaide as a pamphlet of twenty-two pages; it is the result of much reading, and it is but fair to Mr. Opie to note that he had no practical acquaintance with the subject.

Mr. Parkes gave some sances in 1875 in Mr. Barnes' rooms, 15, Southhampton-row. On one occasion three sitters got spirit forms on three plates. At the same meeting an investigator requested that he might be photographed. A clairvoyante sitting near him said he ought to get something good for she could see a number of spirits near him. When the plate was developed there were eleven spirit forms on it.

Several spirit photographs of children have been obtained. One of these is the interesting one of "Edina's" little boy, a full account of which appeared in "LIGHT," and a shorter account in a recent number of "Two Worlds." Another child's portrait was got *unexpectedly* at a test séance in April, 1892. The arrangements and operations were under my superintendence. I invited a lady (Mrs. J. N. Anderson) to take a place near the sitter in order to try whether her mediumistic power would aid the experiment. I was vexed at not getting the result I wanted, but soon I had cause for gladness in the fact which the portrait obtained brought to the hearts of the child, father and mother. To the notes of the séance, which were signed by all present, I added the following words as a postscript: "The child's dress exhibits what was not known to any person outside of Mr. Anderson's family." That test is a kind to impress a mother's mind. Previous to the child's departure he was lying cold in bed, when his mother took from a drawer a night-dress of one of her older boys, and put it on the ailing child. This night-dress had a certain kind of frill around the neck-band; and that night-dress, with its frill and long sleeves, is represented in the photograph. There was a picture of the child in existence from which the photograph could have been copied; and the likeness is not only attested by the parents, but by friends of the family, and by Mr. James Robertson, president of the Glasgow Society, who had often seen the boy previous to his fatal illness.

Some one may ask, how was the photograph of the child obtained, seeing he was too young to come unaided to stand before the camera, or to impress his image on the prepared plate without the camera? An interesting question, no doubt. To this I reply that I do not know. I am here to relate facts, not to attempt to explain them.

In the "Review of Reviews" for April, Mr. Stead suggested that additional experiments should be tried to obtain psychic pictures without the agency of light or the camera. An opportunity occurred in July to try the experiment with a lady who is not known to Spiritualistic or occult circles—albeit she is a good medium and clairvoyante. A dry plate from my packet of unused plates was placed in a mahogany slide. The lady then held the slide between the palms of her hands. She was under continuous and close observation in a well-lighted room, and one end of the slide was held by myself. On putting the plate in the developer the picture of a child appeared on it. The plate was not tampered with by any one, nor was there any opportunity given to do so, nor was it exposed to light until after it was developed and fixed. On another plate, on the same day, treated in the same manner, there was an image the nature of which is understood by those who have tried experiments in spirit photography; it is not of interest to others.

On the lantern screen I shall show you two photographs taken by a gentleman with whom I have tried several experiments. He requests me not to mention his name in public. I fully approve of his reasons for remaining unknown at present in connection with Spiritualism; but as it is desirable that the genuineness of such pictures be attested by someone, I may state that these two pictures are halves of stereo photos taken in my presence on plates supplied by me (Ilford dry plates, bought from Mr. Doublet); that there were no prepared plates in the house where we conducted our experiments excepting those supplied by me; and that they remained in my pocket until I handed them to my friend, who consented to be

the operator. In short, the pictures are genuine spirit photographs: that is to say, the principal figure, the form with a bird and flowers, was produced by some person or persons invisible to the experimenters. The experiments were made in a small sitting-room, by daylight on a dull afternoon. There were no flowers in the room, nor a bird, living or stuffed, and no materials from which a form like that in the pictures could have been built up. There was no cabinet, nor was any person in a hypnotic or trance condition. Five persons were present, all of them earnest truth-seekers and experienced investigators of psychic phenomena. Were I at liberty to mention the name of the mediumistic operator, it would command universal respect.

The question "Who or what is the form?" is a secondary one. The form and the bird and the flowers are of more interest to some of those who were present than to the public. The form seems to some to be a spirit statue; others see in it the manifestation of life. But the principal question is, do the photographs furnish proof of an intelligent and active co-operation by unseen persons (or spirits) with the experimenters? To that question an emphatic affirmative is the only just reply that can be given.

A number of test sances for spirit photography have been held with Mr. David Duguid, of which no records have been kept, but in April and May, 1892, four sances were held under strict test conditions, notes of which were made at the time, and signed by the various persons who were present. These notes were printed for private circulation, and a copy was sent, with some of the photographs, to Mr. Frederick W. H. Myers. He suggested to me that when there was another opportunity for a test sance, a "scientific man," and someone well acquainted with photographic manipulations, be got to attend to watch the experiments. I induced Mr. Duguid to come to London to give a sance under the strictest test conditions which could be devised; and Mr. J. Traill Taylor, by special request, consented to take charge of the experiments, and to fix the conditions under which they should be made.

Mr. Taylor combines in himself the special qualities named by Mr. Myers, inasmuch as he is a "scientific man," and an expert in photographic chemistry, optical research, and all photographic manipulations. He is the author of several works relating to the chemistry, optics, physics, and practice of photography; and besides being a member of the Photographic Society of Great Britain, is an honorary member of the Imperial Polytechnic Society of Russia, and of all the leading photographic clubs and societies in London, and of several in New York.

At the meeting of the Photographic Association where Mr. Taylor gave an account of his experiments, several members spoke highly of Mr. Taylor's qualifications to conduct such experiments, but as they could not accept the Spiritualistic hypothesis, and as the photographs had to them the appearance of being copied from cut-out prints, or made by "stump-work," they agreed that therefore they were not genuine, ignoring entirely Mr. Taylor's emphatic statements which he had already given in his paper, viz:—

My conditions were entirely acquiesced in—that I "should use my own camera and unopened packages of dry plates, purchased from dealers of repute, and that I should be excused from allowing a plate to go out of my own hand till after development," and that "I should dictate all the conditions of operation."

As a matter of fact, everything connected with the experiments was subject to Mr. Taylor's entire control and approval. In reply to searching questions by a member of this Alliance, Mr. Taylor stated most emphatically as follows:—

I took every precaution which an investigator into such a delicate subject should take.

At present spirit photography is in its initiatory stage; when that has been passed, one of the first things which should be investigated by the psychic student is the nature of the light sometimes used by spirits to impress a psychical image on an ordinary sensitive plate—not merely to impress an image on the plate; that might be done and the image remain latent, perceptible only to a clairvoyant, or to a medium while in a state of trance—but impressed on the plate in such a manner that it becomes developed and fixed by the action of the chemicals which are usually employed in ordinary photography. That a different light from ordinary daylight or artificial light is used sometimes, seems certain; for in some photographs the sitter is lighted from one side, while the psychic image is lighted from the opposite side, and in other photographs the psychic image seems

to be taken with a more powerful light than that used to photograph the sitter.

A Photographic Congress has been held at the World's Fair. Judge Bradwell was chairman of the opening meeting. In his introductory remarks, after summarising the work done by photographers, he said: "I have no doubt there are those within the sound of my voice who will live to see the time when photographic reproductions will be sent from country to country as quickly as we do telegraphic messages to-day. In conclusion, may I not ask, who shall say that the camera, adjusted by the hand that feels, and focussed by the sensitive eye that sees beyond, with the aid of the intensely sensitive dry plates, shall not bring to light and view the forms of our departed friends, and solve the problem of immortality and life?"

Judge Bradwell is answered. The veil is lifted.

Either the discoveries made by Mumler, Stainton Moses, Beattie, and others, have now been confirmed, or a very eminent man, specially trained in rigid investigation, and an acknowledged expert in optics and the chemistry and manipulation of photography, has been the victim of a marvellous and inexplicable delusion.

To say that, notwithstanding all the precautions arranged and carefully carried out by Mr. Taylor, he was time after time deceived, is to make a statement entirely opposed to probability and common-sense, yet that is the false refuge to which some fly, from whom better things might be expected. It exhibits strongly the credulity of incredulity, and an ability to strain at a gnat but swallow a camel. To print insinuations against the characters of those who investigate new and important facts, and to air the superior wisdom of the critics in what are apparently intended as witticisms, may serve the purpose of a day, but truth remains unsoiled and unassailable.

When George Cruikshank was preparing his pictorial brochure against Spiritualism, he was asked what he knew of the subject; he replied he knew nothing, and did not intend to inform himself till he had finished his book. That is the position of many in regard to spirit photography; the less they know about it, the more they feel qualified to judge; and a man who, for the first time, deigns to consider it, will, with the utmost confidence in his own opinion, condemn as fraudulent a genuine spirit photograph; yea, he will even profess to discover the mark of the scissors and the grain of the paper from which he imagines the photograph has been cut and copied.

Other objectors profess to have looked into the subject, but because they saw nothing they thought worth following up, therefore they practically conclude that it is impossible any one else can be more fortunate.

That there are, and will continue to be, honest doubters goes without saying. There are scientific men who cannot believe in the possibility of this new thing—their minds are in old grooves. Others say the consensus of opinion of photographers is against it. Granted; and what of that? Any mere opinion as to whether spirit photography be possible does not in any way affect the question. Opinions do not alter facts. The facts in this matter are entirely in favour of the reality of spirit photography.

There need not now be any question as to whether spirit photography is possible. That was settled thirty years ago. There is nothing in the whole range of psychic phenomena for which the evidence is more conclusive. Had there been no other proof, the sworn evidence of scientific men, bankers, merchants, lawyers, photographers, and others, at the Mumler trial was overwhelmingly abundant. And since that trial there has been an accumulation of evidence from various quarters, yielding proof upon proof that spirit photography is a fact, and must be recognised as such. Contradicted it can be; that is easy to do. Sneered at it may be; that, too, is not difficult. A man may sneer at a fact which he is unable to comprehend, but a sneer proves nothing. Neither does an unsupported contradiction, whether the contradiction be made by a single person, or be made as a formal resolution by a society.

Prominent Americans, whose names are well known in this country, received through Mumler's mediumship test spirit photographs of friends whom they recognised. Amongst these may be mentioned the Hon. Henry Wilson, then Vice-President of the United States; Judge Edmonds, and William Lloyd Garrison.

As a fair specimen of spirit photographs obtained through Mumler, I submit one got by the Hon. Moses A. Dow, who was editor and proprietor of the "Waverley Magazine," Boston. The portrait was fully recognised by Mr. Dow as that of an

amiable and accomplished young lady who had been his assistant editor. Before sitting for the portrait Mr. Dow had a séance with a lady medium, and received from her a message, which purported to be from his late assistant editor, instructing him when to go to Mummer's for the picture, stating that she would appear with a wreath of lilies on her head, would stand by his side, would put her hand on his shoulder, and would bring him beautiful flowers. The photograph has lost some of its intensity, but in the original negative the wreath of white lilies is very distinct, and the spirit is holding between the thumb and forefinger of the left hand an opening moss rosebud, the exact counterpart of one which Mr. Dow placed between the thumb and forefinger of her left hand while her body lay in the coffin just before the funeral.

Similar tests have been obtained in photographs by other mediums. On one occasion Mr. Parkes had a visit from a friend who had promised to spend a forenoon with him and try experiments, but he was unwilling to sit for a portrait owing to sudden and severe illness, which he said would prevent any success. He was induced by his wife to try. While Mr. Parkes was preparing a plate with collodion his friend sat down to compose himself, and at once he became conscious of the presence of a spirit form by the kindly way she made passes over his head, curing him entirely of his painful illness. On the plate being developed there was a graceful female form standing beside him, with her head bent downwards towards him, and behind her—extending outwards and upwards from her shoulders—there was a patch of light seemingly intended to represent wings. The sitter afterwards solved the enigma by stating that the influence from the spirit was of such a sweet and delightful character that it led him to hum to himself his favourite hymn:—

How delightful the thought that the angels in bliss,
Daily bend their bright wings to a world such as this.

The difficulties and discouragements which arise in trying to photograph unseen forms do not exist to the same extent in photographing what are called "materialised forms." Some excellent results in the latter have been obtained by various persons. The most notable instances are those by Mr. William Crookes, F.R.S., recorded in the last chapter of his valuable book, "Phenomena of Spiritualism," on the photographing of the spirit, Katie King, by the electric light. At these experiments Mr. Crookes had five complete sets of photographic apparatus fitted up, all of which were used at the same time at each séance, and some excellent negatives were obtained. "But," adds Mr. Crookes, "photography is as inadequate to depict the perfect beauty of Katie's face as words are powerless to describe her charms of manner. Photography may, indeed, give a map of her countenance; but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her most mobile features, now over-shadowed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children round her, and was amusing them by recounting anecdotes of her adventures in India?

Round her she made an atmosphere of life;
The very air seemed lighter from her eyes,
They were so soft and beautiful, and rife
With all we can imagine of the skies;
Her overpowering presence made you feel
It would not be idolatry to kneel."

The results of Mr. Taylor's investigations are a prophecy and a lesson—a prophecy of the coming time when photographs of our friends who have passed from earth-life will be obtainable by the co-operation with us of spirits who desire to help us, and who will find opportunities and conditions to enable them to do so. Many strange events which, fifty years ago, seemed as unlikely, are now of frequent occurrence. Mr. Taylor's experiments are a lesson as well as a prophecy—a lesson to the materialistic spirit of the age, to guide by new paths to old truths. Every opinion a man holds must to some extent influence his life, and the knowledge that a man will live after death ought very considerably to affect his entire character.

We know there is no such thing as death; that what we call by that name is really a birth into a higher sphere—or state of existence—an entrance into a holier and happier region, in whose precincts we shall be enabled through untold ages to cultivate our intellects, perfect our moral characters, and enjoy to the full extent of our capabilities all that is pure, good, true, and godly.

There is no death: what seems so is transition.
This life of mortal breath
Is but the suburb of the life elysian,
Whose portal we call death.

In narrating his experiments, Mr. Taylor confined himself to a statement of facts; he did not set forth the Spiritualistic hypothesis, nor did he say that any other would account for the results. Some members of the Association before whom he read his paper were angry because Spiritualists claimed the results as an argument in support of Spiritualism. But why be angry? Any explanation must cover the whole ground. And the explanation offered by Spiritualists is the only one which covers the whole ground. After all, the facts are only one department of the wonders of modern Spiritualism. What is the good of the latter? is asked by those who have not come within the range of its beneficent teachings. The good of it? It has freed the mind from the bondage of dogma, it has swept away the fear of death and the gloom of the grave, it has purified the affections, it has brought much-needed consolation in some of the hours of earth's bitterest sorrows, it has brought us into communion with those we love and whom we are wont to call dead—given us the knowledge that they live, and given us a reason which appeals to our personal experience that as they live in a higher state of existence, we also shall live after the change we call death.

Our grandest triumphs of science are but trifles compared with what is before us to be realised in the higher life. Yet men and women of education and refinement can content themselves with referring the most mysterious spirit phenomena to conjuring and delusion, and can descend to the inanity of trying to shelve the whole matter by attacking the characters of those whom they ought rather to thank—to bless as the instruments through whom the death-blow must be given to the doctrine which denies the existence of the spirit world and of our after life.

At the close of the address a number of pictures illustrative of Mr. Glendinning's remarks were exhibited by means of a magic lantern, and an interesting discussion followed, in the course of which a suggestion was thrown out whether—while the competency of Mr. Traill Taylor and Mr. Glendinning as observers and operators, and the reliability of their testimony that the pictures were produced by abnormal means, could not be doubted—the character of some at least of the pictures did not seem to indicate that they were rather pictures by spirits than pictures of spirits. In some cases there were good grounds for believing that they were really photographs of departed spirits, but even as to this more evidence was much to be desired.

Mr. Glendinning having replied to a number of questions, the proceedings closed with a cordial vote of thanks to him for his very interesting address. Mr. Glendinning mentioned that he was greatly indebted to Mr. J. Hay Taylor, Editor and proprietor of "The Optical Magic Lantern Journal and Photographic Enlarger," for his kind and gratuitous assistance in getting some of the slides prepared for that evening's exhibition, and for bringing his lantern and other apparatus to the meeting, and showing the photographs on the screen.

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.]

Mr. Myers on Mr. Stainton Moses.

SIR,—Referring to Mr. Arthur Lillie's letter in the last issue of "LIGHT," I wish to state that I was present at the meeting of the Society for Psychical Research on October 27th, and listened attentively to Mr. Myers's paper on the mediumship of Mr. Stainton Moses. It is a surprise to me to hear that Mr. Myers "announced that there was almost a total lack of evidence for the phenomena recorded to have occurred with that gentleman (Mr. S. M.) as medium."

Unless my memory has served me very badly, Mr. Myers made no such statement, either directly or by implication. He certainly pointed out that some of the phenomena described were of so marvellous a nature that it would not be surprising if some people should be unable to accept them, even if backed up by a still greater weight of evidence. I have good reason to know that this is not Mr. Myers's own frame of mind—neither

and he wish his hearers to regard it as such. Surely, in dealing with revelations so marvellous, and of such far-reaching importance as those under discussion, it is only reasonable to allow inquirers to approach the study of them with an open mind; to meet their doubts and difficulties half way; and to refrain from insisting upon an immediate and absolute surrender of their ordinary faculties of criticism and analysis.

November 14th, 1893.

CHARLTON T. SPEER.

SIR,—In "LIGHT" for November 11th Mr. Arthur Lillie states that I announced at a meeting of the Society for Psychological Research, on October 27th, that "there was almost a total lack of evidence for the phenomena recorded to have occurred with that gentleman (Mr. Stainton Moses) as a medium." I think that reference to anyone who listened to my remarks with ordinary care will bring out the fact that I explicitly, emphatically, and repeatedly announced exactly the reverse.

FREDERIC W. H. MYERS.

Lockhampton House, Cambridge.

November 11th, 1893.

Mr. Andrew Lang and "Borderland."

SIR,—A copy of "LIGHT" has been sent to me containing a reference to my remarks on the spelling of a name in "Borderland." The name was correctly given in that journal as it appears in Dufresnoy's reprint of the black letter tract, to which it would be difficult to refer. It is right that I should acknowledge my mistake; the rest of the statement in "Borderland" is extremely inaccurate.

Marloes-road,

ANDREW LANG.

November 11th, 1893.

The Dweller on the Threshold.

SIR,—The leading article in the issue of "LIGHT" dated November 4th gives a very necessary warning. The Dweller on the Threshold is no figment of the imagination, and I wish most earnestly that those who make the way into the Unseen way would also prepare a chart to guide those who venture along it. I speak from painful experience, and can only hope that other ignorant and rash investigators may be as strongly guarded and carefully guided as I have been.

I. J. S.

Idealism and Time.

SIR,—"C.C.M." remarks: "From the standpoint of Idealism, we must say of temporal 'priority' just what we must say of spatial externality, viz., it is *for* consciousness, not *to* consciousness." Obviously it is, when consciousness is in the field, but consciousness itself, I take it, is an unfolding "in time" heralded by activities of a "non-conscious," though "spiritual," order, such as Schelling indicated. The mere view of Nature, philosophy as a moment in the Dialectic of the Idea does not at all bear on this. Nature is, according to Hegel, only the "otherness" of the Idea; and the sundering of the Idea and its moment are discussed by him not in a time-regard but *sub specie aternitatis*, or speculatively. So far so good. But now supervenes a further consideration. Logic, for Hegel, concerns the articulation of the Idea as "timeless prius;" Nature-philosophy (a true system within a system, as "C.C.M." observes) the Idea as externalised in the contingent "multiplicity of space and time." Now, it is just within the domain of time that the world-history falls, and events in that history bear relations of "before" and "after" to one another. Thus the Nebula "preceded" our planet, as Julius Caesar preceded "C.C.M." And similarly "C.C.M.'s" embryonic organism "preceded" the unfolding of his consciousness. On Hegelian lines, as on those of Aristotle (to whom Hegel is very heavily indebted), the soul is the "truth" of the body, and so far its metaphysical "prius," but for all that the body is "historically" first, antedates the consciousness from the standpoint of a world merged in time. And that is all I am contending for here.

Hegel, however, apart (and I am assuredly no Hegelian), I maintain that a Metaphysic which does not provide for a world prior in time to consciousness is incompetent to rethink science, and to that extent inadequate. The fact that a Nebula preceded our planet (to employ our former illustration) must be somehow accommodated in any Nature-philosophy which takes note of biology, geology, chemistry, or even "common sense." How the accommodation is to be effected is another matter—I am

personally of opinion that a modernised Leibnitzian Monadology is imperatively required here, but that is a mere opinion. As I have urged elsewhere, an "infinite glance" would reveal my consciousness as "antedated" by the activities of the "monads" of the organism and of the entire previous world-process. Nevertheless all these activities are interpretable on purely "Idealistic" lines. And why a time-process independent of consciousness should not be conceived Idealistically I fail utterly to see.

"C.C.M." and Idealists in general will find, I venture to think, that the doctrine of the Metacosmic rids us of all difficulties in regard of a time-process (as also of a space-order) beyond consciousness. Events such as occur in time "for us" may occur in monads which have not attained to consciousness. And probably many psychological processes operate in our own souls or monads of which their conscious "segments" have no direct knowledge whatever. Time-process, I repeat, does not even for an Idealist imply consciousness.

E. DOUGLAS FAWCETT.

P.S.—"C.Y.L.'s" view touching the "modality of the representation" is certainly compatible with Idealism, provided the independent world symbolised by the "representation" is of the same nature as consciousness.

Answer to Inquirers.

SIR,—The time I am compelled to devote to my patients, together with other duties which imperatively call for my attention, make it impossible for me to pay proper attention to, or to answer individually, the many persons amongst the readers of "LIGHT" who have lately asked me about their suffering or the suffering of their relatives or friends. I must, therefore, beg of them to kindly excuse me for answering them collectively through the agency of the Press, and to apologise to you for the trouble I am necessitated to impose on you, in asking you kindly to allot me sufficient space for the purpose in your well-known paper, the more so as the applications for information have a tendency greatly to multiply.

What I said in my letter published in "LIGHT" some weeks ago, I cannot do better now than to repeat—that, "as to the possibility of cure, neither I, nor anyone else, can speak with any approach to certainty without a *personal examination*; and as to the duration of the treatment, that must depend upon circumstances, as the cases naturally differ very considerably." But there is another thing to consider, which aggravates the difficulty in giving a sure answer to such questions as those alluded to, and this is the liability to error in describing the complaint. Pathologic anatomy and physiology, like the other sciences relating to organisms, are yet so little developed that they do not enable one in all cases to make a correct and positive diagnosis of the illnesses; a fact evidenced very frequently even when the case is in the hands of the most reputed professional men, as will be seen by the following narration. Some time ago I was called to attend a lady, daughter of an English general, married to an hon. aide-de-camp of one of the principal sovereigns of the Continent, after she had been for several months under the charge of one of the five or six most eminent doctors in London, who treated her for suppressed gout. When she informed me of it, and I had examined the case, I told her that her complaint was certainly not suppressed gout, and that I would undertake to cure her very soon; and, in fact, after ten days of my treatment she became quite well. Another lady, the wife of an eminent scientist, member of the Royal Society, having in the left arm what is vulgarly called a lump, consulted an eminent doctor, who told her that it was a case of varicose veins, a complaint, he added, incurable and extremely dangerous, for any pressure made upon them might break them and very soon cause death. The lady became naturally very anxious and remained so for some years, always taking the greatest care to avoid anything which might produce such a terrible effect. At last she consulted me, and, after examining the place afflicted, I discovered, and told her, that it was not varicose veins, and that I could cure her. A few days of my treatment were enough to produce the desired effect, and consequently the lady is now quite well and tranquil. I could mention many other similar cases in support of my statement about the difficulty of making a sure diagnosis, in consequence of the infantile state of the sciences whose full development is absolutely indispensable for the healing art; but I think that what I have said is enough under the circumstances.

November 11th, 1893.

F. OMERIN.

Spiritualism in Melbourne.

SIR.—Deeming it possible that you may not often enjoy the privilege of seeing the Melbourne "Argus," the leading daily of Australia, I send you the enclosed extract, in the form of a letter written in answer to one of the many "Rip van Winkles" whose vituperations against, and cruel misrepresentations of, Spiritualism it has hitherto been the policy of the "Argus" editors to publish—in short, to run a tilt against that movement and its promoters whenever an opportunity offered. It seems now to be a general impression amongst the readers of the "Argus" that the popular custom of "running with the hare and hunting with the hounds" has impelled the Editors of the above-named paper to change the tone of virulent abuse with which Spiritualism has hitherto been treated by them for a modified form of representation of its friends' procedures.

Happy are those editors who can discern the signs of the times, and shape their tone accordingly! Be this as it may, the enclosed letter is too good to be lost, and I therefore send it you for the benefit of any other Rip van Winkles into whose hands your bright "LIGHT" may chance to fall.

EMMA H. BRITTEN.

THE SUPERNATURAL.

TO THE EDITOR OF THE "ARGUS."

SIR.—I am glad to find that Rip van Winkle is still alive, can still use his pen, and gossip garrulously of the days "when George the Third was king." But his memory, I am sorry to see, is failing him, and he has evidently forgotten that no Spiritualist believes in the supernatural, which he adopts as the title of his article. This belief is left in the secure possession of those who assert that the sun and moon once stood still for a whole day in order to enable two semi-savage Asiatic tribes to slaughter each other. During his last sleep of twenty years Rip is unaware that Spiritualism has made such progress that its manifestations to-day are as superior to those of 1872, let us say, as the electric science of 1893 is superior to that of Benjamin Franklin.

But, since he likes to talk of old times and old phenomena, I will relate something which occurred in connection with Foster as it was very recently recounted to me by a professional gentleman of high standing in this city, whose name I do not feel at liberty to give without his permission—a gentleman who is neither "hysterical" nor credulous. I will call him Jones. He was going up the stairs of the White Hart Hotel when he met a man coming down whom he conjectured to be Foster. Finding he was so Mr. Jones said, "I have thinking of having a sitting with you." "Very good; will you come in now?" Mr. Jones consented, and they both entered Foster's room; no one else being present. After some conversation the clairvoyant said, "An old lady, purporting to be your mother, is present." "Will she give her name?" "Yes; it is Clara—." "That will not do. I want her second name." Foster bared his arm, and on it appeared, in sanguine characters, the three words "Clara Domette—." "Do you know,—" said she, addressing him by his Christian name, which is an uncommon one, "that Domette is spelt incorrectly on my tombstone?" "I think you are mistaken," was the rejoinder, for Mr. Jones felt quite positive on the point. "No, I am not mistaken, the final 'e' was omitted." Some further conversation occurred, which it is immaterial to relate, and a year or two afterwards Mr. Jones visited England, when it occurred to him to take a run down into Sussex, and to look at the village churchyard in which his mother had been buried. He had some difficulty in finding her gravestone, and still more so in scraping off the mosses and lichens which obscured the inscription. When he had done so he found that the name had been incised "Clara Domett—."

Will Rip van Winkle kindly invent some plausible hypothesis to cover these strange facts? "Unconscious cerebration," "mental transfer," "subliminal consciousness," "multiplex personality," "fraud," "hypnotism," and "self-delusion" are manifestly inadequate to explain them.

Having been asleep for twenty years, Rip cannot be expected to be acquainted with the report of a committee of scientific men who met in Milan last November to investigate certain phenomena produced by a medium named Eusapia Paladino, an illiterate Neapolitan woman. It was composed of Professor Lombroso, the well-known alienist; Professor Richer, of Paris; Professor Schiapparelli, director of the observatory at Milan; Dr. Du Prel, of Munich; Professor Aksakof, of St. Petersburg; Professor Angelo Brofferio, Professor Geresa, and Drs. Eimacora, Finzi, and Chiala. This report declared that the phenomena observed precluded the possibility of fraud on the part of the medium, and of delusion on that of the committee; that they were inexplicable by any known law in physics; that they were well worthy of scientific attention; and that the committee were deeply grateful to Dr. Chiala for having called attention to this "remarkable subject" with no other object than that of procuring "the triumph of a truth which had been unjustly rendered unpopular."—Yours, &c.,

AN INVESTIGATOR.

SOCIETY WORK.

CAYENISH ROOMS, MORTIMER-STREET, W.—Friday, November 24th, at 8 o'clock p.m., inauguration meeting of a new Spiritualist Society. Mr. J. Page Hopps will preside, and several speakers will address the meeting. Admission by free tickets, to be obtained of Miss Rowan Vincent, 31, Gower-place; Mrs. J. Cole, 10, Sandwell-park, West Hampstead; and at the office of "LIGHT."

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday Mr. Drake kindly related his wonderful Spiritualistic experiences during his recent severe illness. A very instructive discussion took place at the close. Mr. Stewart Clark again used his healing powers with great success. Sunday next, at 7 p.m., Mr. Stewart Clark, free healing; Tuesday, 8 p.m., seance, Mrs. Mason; Sunday, November 26th, open circle.—J. H. B., Hon. Sec.

311, CAMBERWELL NEW-ROAD.—Wednesday, inquirer's meeting at 8.15 p.m.; Sunday, seance at 11.30 a.m.; spiritual service, at 7 p.m. A conference will be held on Sunday next, at 3 p.m., to consider the best means of advancing the cause of Spiritualism in South London. Individual Spiritualists, delegates, and representatives from societies are heartily invited to attend. Tea will be served at 5.30 p.m. Tickets 6d. each. At 7 p.m. "Douglas" will narrate his "Experiences in a Haunted House, or a Conflict with Evil Spirits."—A. PAYNE, General Secretary.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Thursday the guides of Mrs. Bliss gave very successful illustrations of clairvoyance to a large circle of friends. On Sunday, Mr. Allen gave a splendid discourse on "Modern Mediumship, and its Value to Humanity." In dealing with this subject the lecturer said that it was necessary to work hard and with clear heads to avoid all possibility of error, either by our over anxiety or our credulity. He also dealt with the freedom which man had obtained through Spiritualism, by emancipation from the fears of orthodox theology. Sunday next, at 7 p.m., Mrs. Spring. Thursday, at 8 p.m., circle.—J. B.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—On Sunday morning last, Mr. John Lamont presiding, Mr. E. W. Wallis (Editor of "Two Worlds") occupied the platform, his guides taking for their subject "The Onward March of Man," on which they delivered a very fine discourse. In the evening the subject chosen was "The Distinctive Features of Spiritualism," and it was handled in a manner which was highly appreciated by all present. There was a crowded audience, many failing to obtain admission. Next Sunday evening Dr. W. T. Reynolds, on "Spiritualism in Harmony with Science." Sunday evening, November 26th, a second lecture will be given by Dr. Reynolds. We hope to have a full hall on both occasions.—L. H. R.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free every Sunday at 7 o'clock. Speaker for Sunday next, Mr. J. Wood. The committee beg to announce that a social tea meeting and musical entertainment will be held at the Hall on Monday, November 27th. Tickets for tea at 6.30 p.m., 9d. each. Concert at 8 p.m., 6d. each. Friends are earnestly requested to render all the assistance and support they can, as we intend devoting the whole of the profits to the funds of West Ham Hospital. Tickets can be obtained from the members and of J. Rainbow, Hon. Sec., 1, Winifred-road, Manor Park, Essex.—J. R.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. H. Junor Brown, "The Grand Hotel," Melbourne; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelham, 682; India, Mr. T. Hutton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Norway, R. Torstenson, Advocate, Christiania; Russia, Etienne Geispietz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; England, J. Allen, Hon. Sec., 13, Berkley-terrace, White Post-lane, Manor Park, Essex; or, W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne.—The Manor Park branch will hold the following meetings at 13, Berkley-terrace, White Post-lane, Manor Park:—Sundays, 11 a.m., for inquirers and students, and the last Sunday in each month, at 7 p.m., reception for inquirers. Also each Friday, at 9 p.m., prompt, for Spiritualists only, the study of Spiritualism. And at 1, Winifred-road, Manor Park, the first Sunday in each month, at 7.30 p.m., reception for inquirers. Also each Tuesday, at 7.30 p.m., inquirers' meeting.—J. A.

TO CORRESPONDENTS.

NOWELL.—Your communication shall have early attention. J. M. G. M., and J. B. S.—We are reluctantly obliged to defer your letters till next week.