

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goetha.

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

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NOTES BY THE WAY.

The current number of "The Journal of the Society for Psychical Research" confirms the rather painful impression produced by a speech by Mr. Podmore at the last meeting of the Society. Referring to Mr. Myers' endorsement of the phenomena occurring in the presence of Mr. Stainton Moses, Mr. Podmore said that the question whether the phenomena described were or were not due to misrepresentation or deception is still unanswered.

Mr. Podmore seems hard to please: perhaps it would be more exact to say that nothing which confirmed Spiritualism would please him. What does Mr. Podmore mean by "unanswered"? There is no answer which could make it impossible for some one to go on asking the question. But the value of Mr. Podmore's doubt may be gathered from his confessed ground for suspicion. He thought it wise to say—"Nor was the assumption of fraud on Mr. Moses' part so altogether incredible as had been represented." And what does the ingenuous reader think was Mr. Moses' motive for "fraud"? Let Mr. Podmore have the stage to himself while he tells us:—

It is true he did not succeed in obtaining anything which to a sane mind could seem an adequate return for systematic and lifelong deception. But, firstly, we must look, not to what was actually achieved, but to what might have been hoped for in the way of social position and reputation.

And this, if spoken glibly, was still spoken seriously. It is full of the *suggestio mali* which nearly always drags after it the *suggestio falsi*: but the grotesqueness of it is its main characteristic. Fancy a man like Mr. Moses trying to reach "social position and reputation" through Spiritualism! One might as well say that Mr. Keir Hardie is bidding for a baronetcy, or that Mr. Haweis is trying to be made a bishop. What foolishness men will talk when they once make up their minds to deny a thing and stick to it!

"The Harbinger of Light" reports a lecture, by Professor Laurie, in Melbourne (Australia), on "Six Months' Psychical Research." "The Harbinger of Light" shrewdly remarks: "If the Professor was in search of truth his 'researches' have been in vain. If, on the other hand (which seems most probable), he was in search of error, he has been eminently successful." To some, that will look like a saucy remark, or an attempt to escape from a corner; but we think there is real wisdom and keen point in it. The merely critical frame of mind leads nowhere: for, when everything else fails, the seeker for error says: But it's there somewhere; and I shall find it out some time. A rather too common Psychical Research method of "investigation."

Professor Laurie seems to have been very fertile in this way. He explained away everything with arbitrary assumptions and hard words. His sweet truth-seeking temper may be estimated by the following speech: "I would be inclined to back the bull's-eye lantern and the rough grasp of policemen against any test in a dark room and with the medium on the other side of a curtain."

We never heard of this bull in a china-shop before, and we do not expect to hear of him again. People who "search" as he appears to have done will either be left alone or fooled: and there may be spirits who will meet them on their own ground, and give them all they ask for, —fooling them to the top of their bent—making the atmosphere reek with absurdity. But only think of mediums being exposed to the "tests" of such brutes!

A certain Thomas Stevens, apparently well known in America, has been travelling to some purpose in India. He was beset with a keen desire to look into the conjuring or the "miracles that have been puzzling us ever since Marco Polo first told us about them six centuries ago." He has come back with the conviction that he must vote for "miracles" as against conjuring. His experiences among the Yogis have convinced him that they are really "in touch with occult forces of nature unknown to the rest of the world." He is evidently a wide-awake and companionable person, and got his reward in a nearer view and a closer acquaintanceship than usually falls to the lot of the European.

Two of his results are notable. With his kodak he has taken a great number of pictures of "miracles," to refute such of the psychical researchers as say that the wonders are subjective and can be explained by hypnotic suggestion. As he says, his kodak was not hypnotised. His second result may be even more fruitful. He claims to have got into the confidence of one of the workers of "miracles," and to have brought away the great secret, concerning which he says:—

Do not understand me to say that I am now able to work these miracles. Not everybody will be able to do these things, even when they know the key to the mystery; but there are people here in New York who have it in them, and require but the knowledge imparted to me by the Yogi in order to outdo all the magicians of the East. Whenever we have picked up anything from the Orientals we have usually managed to beat them at their own game, and I predict that the rule will hold good as to miracles and magic.

We shall await Mr. Stevens' elucidations with decided interest.

Poor human nature! Here is the latest development:—in pure white raiment, the Ethical Culture Society coming to grief already. It has shared the fate of Christianity; and we have to announce a secession. The seceders are to be called the Ethical Research Society. So then the poor Christians are not to be the only sectarians after all! This secession is due to the old cause,—too much organisation, too many officers, too frequent voting, and too large a

minute-book. We rather think that a good many Societies and Churches in this world are sick and ill from the same cause. Why cannot we do things and teach things for their own sake? Why must we always have a "constitution and rules," and "resolutions," and everlasting voting? Angels may have all that without danger, but we are not good enough for much of it.

We are tardily discovering that "the heathen" have something to teach us. At the Congress of Liberal Religious Societies, lately held at Chicago, Kinza Ringe M. Harai, a Japanese, gave an address which, while combating the idea that his countrymen were idolaters, taught a delightful lesson to Christians. Here are the closing words of his enlightening speech:—

Ladies and gentlemen, let me close my speech by presenting you the Japanese conception regarding all religions of the world through simile: When persons stand on the different points of the seashore in a moonlight night, each of them will see a conical shape or pathway of light fall on the water fronting the place where he stands. When he walks, the light, instead of being left behind, follows him and stops where he stops. He thinks that he is the only one who can see the light, for the other part looks to him like a black sheet of water—"nothing." And he is anxious to let other men see the beautiful reflection, and he insists that his is the only standpoint from which to behold it, and that others who are in distant places look out upon only the dark benighted sheet of water. Far from the shore, on the peak of a high mountain, there is another person. He looks down upon the sea and knows that the moonlight is not a long strip, nor is it confined to the places where the people stand, but the whole surface of the wide ocean reflects the light like a mirror, leaving no place in darkness. None of the views seen from the different points by different persons can be false, and *all of them are true*. Sometimes we linger on the seashore flooded by our own shaft of moonlight, and at other times the soul takes wing to the highest peak, and there beholds a quite different aspect of the wide universe.

"Voice-hearing is one of the most dangerous forms of insanity," said a London coroner last week. It may be so, but if magistrates and juries, who do not know any better, accept that dictum and apply it, they may do great injustice. "Voice-hearing" and a very high form of perfect sanity may go together, let coroners and mad doctors say what they like.

SPIRIT PHOTOGRAPHY.

By EDINA.

In the year 1892, in the columns of "LIGHT," I gave a narrative of some successful experiments in Spirit Photography conducted by us in our home, in connection with the mediumship of Mr. David Duguid, of Glasgow; in the course of which we were gratified by obtaining three beautiful and distinct portraits of our boy, who has been in the spirit world for over five years, and of whose earthly form we had no photograph, except one taken at an early stage of his existence. These experiments were so interesting to some of our friends here that one gentleman shortly thereafter paid a number of visits to Mr. Duguid at his house in Glasgow, and was also very fortunate in obtaining a series of beautiful spirit photographs, which are still in his possession; and some of which have, I understand, been reproduced in Mr. Glendinning's recent book on the subject. I need hardly say that we, who know Mr. David Duguid's perfect honesty and candour, have no doubt of the genuineness of these spirit photographs; but as they are very abnormal productions we have always taken the precaution of conducting the experiments under strict test conditions; and no one is more ready than Mr. Duguid to consent to the whole *modus operandi* being carefully watched and supervised. As the whole subject is full of interest to psychologists, I propose in this and the following article to give a "plain unvarnished narrative" of our experiences in spirit photography, extending over the past two years, *pour encourager les autres*. The scepticism one encounters on exhibiting these abnormal productions to friends is often very

amusing, and I cannot help recalling that in the summer of 1892 I showed the three different portraits of my boy to a civil dignitary of my acquaintance who has dabbled in amateur photography and knows a little about the occult. On showing the plates he smiled at me and simply remarked: "You have been fooled and cheated; there has been double exposure or manipulation of the plates by the medium. Nothing can appear on the negative but what is seen by the eyes of the sitters." I replied: "The faces are there; from whence did they come? My son's portraits were non-existent at one p.m. on a certain day in April, 1892, and by two p.m. on the same day three different likenesses of him were found impressed on three negatives, all of which were taken under the strictest test conditions. Tell me, whence came my son *there* (when no portrait of that face previously existed), and *then* I will reconsider my belief in the subject." To this, of course, no answer was returned beyond a snort of incredulity. This is only one of the many instances coming within my observation of how little encouragement or thanks one gets from the ignorant or unthinking when psychological problems are put before them. The gentleman to whom I have alluded would unhesitatingly take my opinion on a question of law, while at the same time on matters of psychology I have no doubt he looks upon me as a very credulous and easily imposed upon person. Leaving this matter aside, however, let me now proceed with my narrative.

The gentleman before alluded to achieved so much success with Mr. D. Duguid in Glasgow that he conceived the idea of forming a small circle in Edinburgh, with the view of endeavouring to develop spirit photography, without the aid of a medium. He asked our co-operation, and we gladly gave it; but I regret to state that the results of a year's sittings have been extremely disappointing, and have practically demonstrated the fact that the power of producing spirit photographs is a rare gift in a medium.

Our sittings were held weekly, and took place in the house of the gentleman referred to, with the exception of one séance which was held in my house in the month of July, 1893. At the first sitting in Edinburgh, which was held immediately after the successful experiments with David Duguid in Glasgow, I think the psychic aura of that gifted medium must have still lingered about the person of the gentleman I have referred to, as we had on the whole rather encouraging results. The circle, which was limited to five persons, was a very mediumistic one. The camera used was a stereoscopic one, and the room was specially prepared for the sittings. At the first séance twelve plates were exposed, with the result that on two of them was found depicted a large sheet of folded white paper floating over the head of our family medium. On other two a most extraordinary result was got—the almost total obliteration of the sitter (who was my second eldest daughter) in a perfect cloud of filmy, vaporous stuff, in the midst of which were clearly discerned three faces, one of which we deem to be that of a near relative of ours who passed on some ten years since. Encouraged by these promising results of our first sitting, we went on patiently for about twelve months, with scarcely any tangible issue beyond the occasional traces on the negatives of streaks of light, spots, or patches, which might be attempts on the part of spirits to produce their faces on the plates. At every one of these sittings our clairvoyant daughter saw and conversed with many of our relatives and other persons known or unknown to us, and who were all anxious to be photographed; while another member of the circle also heard the same persons speak, and occasionally was able to discern some portion of their features. A most regular visitor to these séances was stated by both of these sitters to be "Geordie," one of Mrs. Mellon's controls, and who twice materialised to us at séances in our home in September, 1890, as detailed by me in these columns in October, 1892. All of these persons encouraged us to go on—at the same time confessing that the power in the circle was weak for the end in view. Messages were also automatically written at intervals by my daughter's control, Professor Sandringham, and by a near relative of ours (now on the other side), who has some knowledge of spirit photography, giving us directions for sitting, &c. All this, however, availed us nothing, for the results of the year's weekly séances must (with the one bright exception) be described as extremely disappointing.

Here I must stop for reasons of space, but in my next and concluding article I will deal with two recent séances we had with Mr. David Duguid, which were eminently successful in again demonstrating his great power as a medium, and in producing spirit photographs under strict test conditions.

CONSCIOUSNESS AN EFFECT, AND NOT THE ULTIMATE REALITY.

Modern metaphysic affirms consciousness to be the ultimate reality of being conceivable. I will endeavour to show that consciousness is but an effect of Life, which itself is the ultimate Reality.

It is life (vitality) that is the identic element in knowing and Being, carrying inherently subjectivity and objectivity; or perception and appearances; or consciousness and nature modes, in degrees related to its state of becoming.

Metaphysic states that the consciousness which perceives its other aspect (objectivity) contains it and is its Reality. That is so to the external mind. But the external mind is related to appearances and can only recognise appearances.

The Reality is the Life which produces consciousness by its interaction in relation.

Metaphysic condemns the materialistic school of evolution because the latter is content to deal with the objective aspect of things, ignoring that this cannot exist apart from the subjective aspect, or that which makes perception of objects possible, and without which there would be no objects to deal with, or scientists to classify them.

But metaphysic on the other hand endeavours to solve the problem of Being, and to formulate a logical theory of the Universe by analysis of thought processes and content, leaving the nature mode of the Universe out of account.

Both these systems would appear equally one-sided and incomplete, and bound to be equally sterile.

One school of metaphysicians of the past affirmed that the only reality in the material world was the fact of its presence in our consciousness, thus giving no validity to the material world apart from its objective presentation in human consciousness.

This was the very antithesis of the position of materialistic science, which makes objectivity into reality, blindly leaving subjectivity (which cognises and therefore constitutes science), out of the question altogether.

Modern thought has corrected the above mistakes, and now affirms that the objectifying function of the mind is valid of, but not identical with, the fact in presentation:—

That human perception is adjectival, incomplete only, and liable to error and to correction by an extended or expanded experience; that it can never cognise the whole of the reality present in any object observed.

This position, therefore, while acknowledging that a material world would be a baseless assumption for man, apart from his perception of it—that is, but for its presence in his consciousness, and, consequently, but for his consciousness which makes perception of it possible, yet acknowledges that a material world does exist independently of the objectifying function of any one particular mind; that is, that it has existence of its own, and that the human mind, while cognising some aspects of any given fraction of it, can never cognise the whole of the reality present in that particular object.

This amounts to the recognition that, on the one hand, we have human perception functioning within prescribed limits, and, on the other hand, we have a material world, surroundings, phenomena, consisting of appearances, the validity of which the human mind is unable to estimate.

But modern thought has gone further. Acknowledging that a material world would be a baseless assumption for man, apart from his perception of it, it proceeds to state that there are objects which are not contained in human consciousness (or are only contained by inference), such as the bottom of the ocean, the south pole, the other side of the moon, &c. It follows that there must be a Universal consciousness which contains these and gives them validity. This position still makes their presence in consciousness to be their only reality; yet it affirms a universal element. It proceeds to recognise that both the perception functioning within man, and his material surroundings, must be constituted of one identic element (in infinity of modes or states), otherwise man would not be able to perceive those surroundings and relate them to himself.

This one all-pervading element metaphysic affirms to be consciousness, which functioning in perception (self), identifies its presence in its surroundings (not self), and to that extent, after having objectified itself in nature states, retakes itself, as surroundings into itself as perception, thus recognising its identity as pervading the whole Universe and re-affirming its own Unity. But I would point out that the identic element here is not con-

sciousness. It is that element in self-consciousness which identifies. Yes. But the phenomenal surroundings taken into perception cannot be said to be conscious, though they may be sub-conscious. The identic element pervading both, present in various modes or degrees of being, is Life. Life in the degree of self-consciousness identifies life in the state of sub-conscious phenomena.

From the fact that human consciousness cannot get behind appearances, metaphysic affirms Universal Consciousness to be the ultimate Reality, inasmuch as it is the ultimate conceivable to it.

But I wish to show that consciousness is only one aspect of the Reality—which is vitality, life, the one cause of all manifestation and of consciousness, which latter is consequently an effect as much as phenomena are effects, and, therefore, not the primal or ultimate Reality.

Metaphysic states that the ground of self-consciousness must be conscious; that self-consciousness can only issue from consciousness; that a non-conscious ground could neither account for man nor the Universe. But the ground of consciousness is Life, and self-consciousness results from the individuation of Life (by conscious Life, it is true). But where is the man who will undertake to say whether the unindividuated diffuse vitality which we inbreathe from the atmosphere, and which pervades all space beyond atmospheres, is conscious or unconscious?

For the same reason, metaphysic affirms consciousness to be the ground of Being. But it will be seen from above that it is Life which is the ground of Being, and metaphysic will have to face the fact that Life exists in an indefinite variety of states; as diffuse, and as concrete; as etherial, and as material; as mineral, vegetable, and animal; with related degrees of unconsciousness, sub-consciousness, or sentience, as well as in the human degree of self-consciousness.

It is evident that matter consists of life conditioned in states of density. Yet who will say that a piece of lava or granite is conscious? Clearly the schools which affirm that Being and consciousness are synonymous; that there is no such thing as non-conscious Being, will have to consider their position.

A new school has arisen who affirm that Being is experience; that the Universe is a universe of experience; which statement they consider to be a self-sufficient explanation of Being, and of the Universe.

Experience implies relation or mediation between actuality (facts or objectivity) and immediacy, or the ultimate Reality.

The ultimate reality becomes present in perception, and takes the experience constituted by the relation between the object observed and the perception observing it, into itself.

The Reality is called immediacy. While the relation is called mediacy. The two (plus the object perceived) constituting experience.

But let me say, experience is an effect, a process, a synthesis. To call the Universe a universe of experience, is in a sense correct, but it is incomplete.

That which is an effect cannot be set up as its own primary. Experience cannot be said to be Being itself; it is the result of Being, in relation with itself.

It can only come into Being in the presence of Life, as a consequence of the interactions or interrelations between particularisations of Life; of reaction between Life as self-consciousness and Life as phenomena; of self and otherness or not-self.

It is Life therefore which is the ultimate Reality conceivable; the self-determining Determinator.

Further, the position of this school is incomplete in inferring that the reality is immediately present in external cognition.

It is present, but mediately, and there are several degrees of mediacy acting between the external sense-relations and the immediate presence of the Reality within.

Till Psychology endeavours to deal with these intermediate degrees, it will not present sufficient data for metaphysics to synthesise and draw correct inferences from. Psychology analyses the facts of consciousness and deduces interpretations therefrom, as to the nature and powers of the mind. But how can the knowledge which the human mind has of itself, as it finds itself functioning here, and of the facts of its own experiences, so constituted, explain the causes of which it is the effect? Yet metaphysic has no other basis for its speculative inductions, and can only proceed by comparison of notions, from premisses to conclusion, both made by the very principle it seeks to interpret.

No thinker will pretend to infer that human conception constitutes the first individuation of consciousness.

As consciousness transcends and contains matter, a material process cannot be said to differentiate consciousness.

The individuation of consciousness must be antecedent, therefore, to the material vehicle which it takes possession of in human conception.

Where and how does this antecedent differentiation of Life from the Universal occur, and what is the process relating this individuation of life, which ultimates itself in human conception, with the external vehicle it there and then takes possession of?

Inasmuch as there must be a process, there must be degrees of consciousness related to every degree of the process, as there can be no objective process without subjectivity related thereto.

Metaphysic shows that we are the Universal in process ourselves; consequently, we must be illustrations of the Universal process, and we have only to read within ourselves to find the process of manifestation.

The mode by which thought wells up within us from discretised subjective states into external cognition, must illustrate the process by which the Universal particularises itself.

In this thought process within man, man apparently illustrates the process by which each individual becomes ultimated as such on the external plane. Man is himself a divine thought externalised; a particularisation of Universal Life individuated; and issues forth from the subjective Universal into the plane of matter. There he becomes a vehicle through which life-bearing-thought proceeds into objectivity. Man apparently holds a similar relation and function towards the planes external to him, as the angels, who primarily nucleated his individuality from the Universal Life, do to him.

This is confirmed by the very terms we use in relation to thought.

We conceive mentally in sequence to inception.

We speak of intuition coming into conception, which constitutes thought-generation. Then there is gestation of thought before it is externalised into form.

Metaphysic teaches that subjectivity is inseparable from objectivity.

I affirm that it is Life which is the identic element therein, presenting these as inherent and inseparable modes. The presentation of thought from a discretised degree, or from a transcendent mode, or from the lower level of undistinguished sentience, infers and implies an influx of life-carrying-thought into self-hood.

It is an influx of life in a transcendent degree of development which causes the presentation of an intuition to our normal self-consciousness. It is an influx of life in a lower mode, in animal or vegetable degree, which presents itself as sentience, or feeling, to the higher mode of self-consciousness. The former may be called supra-liminal, and the latter sub-liminal. The former is a descending current of life; the latter an ascending current.

It is Life, therefore, which constitutes that Universal Background of simple unbroken sentience, which presents itself particularised to the self-consciousness, and thus becomes objects of thought.

The flow of thought-bearing-Life through us, presents us continuously both with what is called reflection, representation, intuition, emotion, feeling, according to the degrees of unfolding in which the life comes into our selfhood.

It is Life, therefore, which constitutes the whole of the flux of the manifold of experience, and which manifold is unified into an identity by means of selfhood. The selfhood, in its external mode of perception, appears to itself to possess separate existence; the unfolding of its inner modes, or methods, or degrees, however, brings realisation to it of its permanent inseparability, of its participant unity in the whole. Its field of perception expands as it ascends in life-degree, till it embraces the whole of the system in which it is a participant unit; yet with the retention of selfhood and particularised experience; or accreted and integrated Life.

Life carries consciousness implicit therein; consciousness contains time and space; consequently, Life entails immortality and potential infinitude in itself. Life also carries objectivity inherently, and therefore entails form. The problem of Being is, therefore, not simply one, as presented by metaphysics, of the analysis of consciousness, but of knowledge of the processes of Life.

This article will explain why illumination (p. 321) implies an inflowing telepathic life-current and conversely why an

inflowing current of life entails thought transmission and reception, viz., control, communion, or illumination, according to the degree of life thus in-flowing; or, in other words, according to the sphere of Being from which such a telepathic current may be projected, carrying content related to its degree of becoming.

Spheres of Being are usually described as constituted by states of consciousness. But inasmuch as consciousness is an effect and dependent for its mode on the evolutionary stage of the life constituting it by its re-action, it will be seen that spheres of Being are primarily constituted by Life in successive stages of evolution, and that states of consciousness are the result of, and dependent upon, the evolutionary stages of life in itself. Thus spirit spheres, including this, to us, at present, objective one, are constituted by successive modes of appearances, unfolded from within life itself, with modes of consciousness related thereto. Such mode of consciousness being related to the degree of life producing it, it is evident that such consciousness will only cognise life in its own stage or degree, whence the fact that we only cognise the physical degree or plane of the Universe.

As the life within us transmutes itself to a higher degree, we are thereby brought into relation with another aspect or plane of the Universe. Or if we are infilled by a life-current emanating from a higher sphere, or state, and of that degree, the perception related thereto must unfold and function within us. Further, the distinctive spheres, constituted by the consecutively unfolded degrees of life, which are thereby discretised from each other, may be re-linked together by such telepathic life currents, projected by entities in one sphere (provided the same degree of consciousness functions in both, though perhaps only in an embryonic stage in the recipient), to entities in another sphere. Thus the barriers or veils constituted by degrees, may be transcended and the whole living universe related into one conscious Unity.

QUESTOR VITA.

WHO IS THE THIEF?

"The Astrologers' Magazine" has the following good story, which—if it is true—should give renewed interest to the question whether, notwithstanding the general incredulity, there may not be some truth in astrology after all:—

On November 18th, 1891, a female called and desired to know the description of a dishonest person who had stolen a sum of money. Taurus in the Ascendant described the querent, who was short and stout, and rather good-looking, yet of a lighter complexion than what the sign denotes.

After casting the figure for the hour of the question, and finding several planets in the seventh house, which is the general house of thieves, I said there was a suspicion upon two persons, and, as their significators were in the same house as her own significator was, that they were of her own household.

Finding Mercury debilitated, and afflicted by an opposition from Neptune, and a square of Jupiter, I judged that Mercury was the significator of the thief; and, as Venus, her significator, was in conjunction with Mercury, I told her she could go home and place her hands upon the thief, as he was in the house.

I described him as being a male, and not very old, and said he was tall, rather fair, with a long face, a rather high, deep forehead, and a rather large nose; that he was full of talk and conceit, and without much stamina, and of a restless, changeable nature.

I then described a person as being short and stout, rather firm in disposition, inclined to drink, and other improper habits; yet the Sun, being in a fixed sign, I judged that he had been long in her employ, and was not the thief.

Also, finding Mercury in the fore part of Sagittarius, I judged the Mercury man to be a stranger in the place, and not apt to remain long, as the planet was in opposition to Neptune.

The querent stated that I had exactly described the two persons, and said the strongest suspicion was upon the one I had described as being the thief, and asked where the money was, if in the house, or if spent.

Finding the Sun the lord of the fourth, and in Scorpio, and in an angle, I judged the money was secreted in the house.

I judged a room near water, as Scorpio was a watery sign, and said it was in a dark corner, on the east side of the room, and in some dark article which opened and closed. Also, finding the Moon in the second house, and in trine with Jupiter, I judged the money would be recovered by a diligent search.

On the following Monday, the querent said the money had been recovered, and was found in a dark matchbox, and hidden in a pair of old trousers, which were in an east corner of the room I had described, and the room was over water, as there was a kitchen pump in the lower room. CHARLES HATFIELD.

It may be mentioned, by the way, that the fifth volume of this Magazine is commenced with the August number, and in view of this fact the conductors justly take credit to themselves for having "thus accomplished an object hitherto unachieved by any other astrological periodical."

MEDIUMSHIP AND EARLY CHRISTIANITY.

The Rev. A. J. Weaver has, in the "Light of Truth," a noteworthy article on a subject not yet sufficiently investigated—"Mediumship, the Basis of Early Christianity." The following extracts will give a good idea of its drift:—

Jesus evidently felt the world's need of mediumship, for he knew it to be the one only means of intercourse between heaven and earth. He saw manifestations of its power recorded on the pages of his Bible. He knew Abraham, Moses, and the prophets were mediums. He read of Elisha and his visions, of the writing on the wall at Belshazzar's feast, of Daniel and his deliverance, of spiritual beings walking and talking with men, of spirit voices in the air, and yet in his own day such phenomena had become things of the past, and were unknown. He therefore saw the necessity of making fundamental in his platform the fact of mediumship and its exercise by his ministers, otherwise it might again be crushed and fettered by the prejudice and opposition of the world. Jesus did all it was possible to do in the age in which he lived to make mediumship a permanent factor in faith and life, but, also, his fears were too well grounded, for within a century the world had set its iron heel upon it in spite of all he and his disciples had done in its defence.

But Jesus did not give up the work even after the cross had bereft him of his physical form. Notwithstanding his spiritual nature was so large and strong that it drew him instinctively away from earth and upward to the higher spheres, he yet remained with his disciples. Indeed, had he not, all would have been lost. His disciples were dismayed and disheartened. Evidently they never would have rallied. But suddenly Jesus appeared in their midst. He materialised and came to James and John and many others, and talked with them and made himself recognised by them. This was the most wonderful exhibition of psychic power of his whole wonderful life. It has always ranked first in importance in the history of the Christian Church. Materialisation to-day fills the soul with amazement and wonder. We know it to be true by actual experiment, otherwise we might reject it.

The next active interposition of Jesus was his conversion of Paul. Though a powerful enemy, Jesus found in him a wonderful medium. He threw upon him his magnetic influence and impressed him with his presence, and made him the instrument of his control. He thus most likely saved Christianity from annihilation.

The whole book of Acts is but little else than a catalogue of the most astonishing psychic phenomena the world has ever known. On the day of Pentecost, when they were assembled with one accord, there came a sound from heaven as of a mighty wind, and they began to speak with other tongues as the spirit gave them utterance, and all were amazed, saying, "How hear we all in our own tongue, Parthians, Medes, Elamites, Jews, Egyptians." Some said, they are full of wine, but Peter, standing up, said, these men are not drunken, but this is that which was spoken by the prophet Joel, saying: "It shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh; your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

Peter says of Jesus, not that he was the man who taught us to love our enemies, but he was "a man approved of God by miracles and wonders and signs in the midst of you as ye yourselves know." Peter's life was a succession of psychic wonders, which, were they recorded in any other book than the Bible, the Church would reject as fables; but they are as well authenticated as any part of Scripture. When he and his companions were thrown into prison "an angel of the Lord, by night, opened the prison doors and brought them forth."

Next to Peter in mediumistic power was Stephen, "full of faith and power, who did great wonders and miracles among the people," and who died at the hands of the people, a martyr to the cause of ancient Spiritualism.

A CLAIRVOYANT DETECTIVE.

Dr. Anton Hecker gives in his "Travels in Africa" an account of a curious circumstance which befel him in the camp of the Abyssinian Chief, Joassnes, towards the end of 1882, when King Melinck and the former were arranging a treaty on the termination of the war between Schoa and Todsham. During one of the many visits which the doctor paid to the last-named potentate he heard some extraordinary things about an officer in his service, and had his curiosity to test them considerably excited. They appeared to him so incredible that he believed them to be frauds, and kept on the outlook for an opportunity of detection. An occasion unexpectedly came when one of Dr. Hecker's servants had some clothes stolen, and no trace of the thief could be found, although it was thought the delinquent must have been one of the doctor's own company. The idea struck him to try the officer's powers in this direction, and he applied to King Melinck for permission. This was readily granted, and shortly after his return to his tent, "Liewascha," the officer in question, appeared with a boy about eight years old. "Liewascha" was a nickname given to its bearer, on account of the uncanny things he did. Various formal preparations are described, consisting of drinks, smokes, and passes, all of which may be omitted, being more or less familiar items of the ceremonies usual on such occasions, although they have, no doubt, their uses. When the little fellow was put to sleep, he lay for a short time on the ground, then suddenly started up and straightened himself. One item of the initial ceremony was to fasten one end of the robbed servant's waistband round the left wrist of the boy while the domestic held the other end, which he was cautioned not to let go. In this relation the two now stood, and the boy, with closed eyes, approached the tent, and went straight to the place where the servant had slept. He cautiously drew three tent-pegs out of the ground, and put his hands in the position of one who was lifting something away, and then softly retreated, just as if in the act of carrying a stolen burden. In this fashion he went about a hundred paces forward, and stopped at a rock, where, at the bottom, there was a cavity, dug out apparently by beasts of prey. Here he knelt as if intending to conceal what was stolen, and with a piece of rock which lay hard by, carefully concealed the hole. Returning to the tent, he lay down as if to sleep, and shortly afterwards arose, left the tent, and squatted at a distance of about fifty paces, where he appeared to carry out the operation of washing. As soon as "Liewascha" observed this he concluded that the thief would be found among Dr. Hecker's women servants. After this, the boy crept into and out of several of the servants' tents, and acted as if he was bruising corn, a task which, in Abyssinia, is exclusively performed by women. After appearing to be occupied in this business for a few minutes, he went back to the hole at the foot of the rock, and seemed to withdraw something, which he carried to one of the huts standing in front of Dr. Hecker's tent, and seemingly concealed it there. Then he went slowly, and in a roundabout fashion, in the direction of an adjoining camp belonging to an important Abyssinian, and where several female servants were busy baking bread. The lad squatted among them, but suddenly sprang up and seized the hand of one of the women who was seated in front of him, gave her three strokes on the neck, and at the same instant fell back in a swoon. The "Liewascha" then informed Dr. Hecker that she was the thief, and she confessed that she had committed the depredation, describing how she did it. In every point the boy's pantomimic performance was corroborated, but when he came to himself, some two hours later, he remembered nothing of it. The only circumstance which his memory could recall in connection with the matter was his drinking of the concoction which "Liewascha" prepared for him just before he went to sleep. These details are from the "Spiritualistische Weekblad," which has copied them from another journal.

PROPOSED CIRCLE IN GUILDFORD.—Will any one interested in the matter in Guildford or neighbourhood communicate with Colonel Taylor, of Lismore, West-road, Guildford, with the object of starting a circle of inquiry?

[August 13, 1894]

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, LONDON, W.C.

Light:

SATURDAY, AUGUST 13, 1894.

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. Business communications should in all cases be addressed to Mr. A. D. Godfrey, 2, Duke-street, Adelphi, London, W.C., and not to the Editor.

A "NINETEENTH CENTURY" SIGN.

The "Nineteenth Century" for this month is another sign of the times bearing upon the public interest in occult things. It contains three articles directly dealing with the mysteries of the Unseen—a Ghost Story, by Dr. W. H. Russell; a Dialogue on Death, by Richard Le Gallienne; and a paper by Mr. A. P. Sinnett on "Behind the Scenes of Nature." The Ghost Story is an average addition to the tons already in the locker, and there is nothing specially noteworthy in it beyond the name of the writer and his strong hint of belief in such uncanny things. The Dialogue and Mr. Sinnett's contribution are "made of sterner stuff," and demand careful consideration.

Mr. Le Gallienne's Dialogue, though occasionally more gloomy than was necessary, is essentially a flippant performance. We have not detected a single richly earnest note in it. The "Scriptor" of the Dialogue is manifestly himself, but we can only hope that, in his grimly flippant mood, he has not truly painted his own portrait. In his final speech he drags in, as almost his closing words, something for which he says he has been blamed. It appears he had somewhere said that, if one traveller returned from beyond the veil, his resurrection would soon be as commonplace as the telephone, and that enterprising firms would be interviewing him as to the prospects of opening branch establishments in Hades, and that enterprising railways would soon be advertising Bank Holidays in Eternity.

We were not aware that Mr. Le Gallienne had ever said or written anything so hopelessly silly and so painfully inadequate to the grandeur or pathos of the subject, but, with his Dialogue before us, we can easily believe it. In a sentimentally flippant way he expresses the opinion that it is really very doubtful whether anyone ought to care about living again; and, with a kind of literary yawn, he professes his preference for a final quiet grave. He seems to be serious in suggesting that most men think as he does, that people who want eternal life are cowards or hypocrites, and that believers in immortality are lazy spendthrifts of time—all of which is, of course, provoking nonsense, needing only to be stated to be refuted. If anyone could be in a state of mind sufficiently unwholesome for the serious production of such sorry stuff, the wonder is that a "Nineteenth Century" editor could make up his mind to print it.

Mr. Sinnett's paper is a very different affair. Whether we agree with it or not, it is, at all events, serious, sane, and worthy of the subject. Except for that interesting person "the general reader" (who, by the way, now-a-days knows a very great deal), there is nothing particularly new in the paper; but we are very glad to have it laid before the readers of the "Nineteenth Century," although it gives, of course, prominence to the Theosophical explanation of occult occurrences and things.

Mr. Sinnett opens with a particularly keen analogy based upon the conceivable absence of, say, the sense of colour or of hearing, which would have utterly excluded us

from now familiar things, and the equally conceivable absence of a sense which may be now shutting us out from things even more intensely real. His illustration or analogy is so apt that we feel impelled to condense and quote it.

Perhaps it would hardly be possible to think of the human race as carrying on civilised existence at all without the sense of sight; but no very violent effort of imagination is required in picturing to the mind a state of things under which the human eye would have been merely qualified to receive impressions of light, without having the power of discriminating between those different rates of vibration which express differences of colour. A race to which differences of light and shade would have been the only optical phenomena conceivable, would have been bound to carry on a great many pursuits of physical existence, and in many directions to exercise intelligence as completely as we do now. But amongst such people, any few here and there who happened to be endowed, as an unusual gift, with the faculty of perceiving colour would be regarded by their companions as guilty (to say the least) of very gross affectation in professing to regard the tints of a flower as more agreeable in perfume than the colour of a lump of clay. . . . Or, granting optical faculties in full perfection, let our hypothetical race be launched on its career without the sense of hearing. That deficiency would cripple the advance of intellectual culture very seriously. But still people could live, and eat, and work though they were all deaf, and though they could never conceive methods of intercommunication, except those that had to do with the touch or the sight. Amongst them, rarely gifted persons endowed with the missing sense, would soon be in serious disgrace with the public opinion of their friends. If two such persons professed to be able to communicate with one another where a high opaque barrier intervened between them, everyone would know that they were either telling lies, or making use of concealed mirrors by means of which to reflect each other's signs. If they predicted the arrival of a waggon about to appear round some corner, it would be self-evident that they were either in collusion with the driver, or trusting to the chapter of accidents for a vindication of their prophecy, under circumstances highly discreditable to their candour and their morals.

So (says Mr. Sinnett) those of us who are earnestly engaged with the exploration of certain aspects of Nature which, in a familiar phrase, we may describe as "behind the scenes" of that manifested universe with which we are all acquainted, are very much in the position that would be occupied by the unusually endowed persons in such a race of humanity as either of those we have imagined.

For these mediums who get "behind the scenes," "the existence of this region behind the scenes of Nature is as certain a fact as the existence of France for those who have been to Paris;" and "practical people" who fancy that the physical plane is all, "must in the present day guard their ignorance with persistent care, in order to maintain their opinions."

This "region behind the scenes of Nature," Mr. Sinnett of course calls "the astral plane," the reality of whose phenomena and forces is well known to multitudes of persons in our day, making all denials "as absurd as the historical African's disbelief in ice," and making the real or assumed incredulity of the newspapers something to be despised. This "astral" plane is set forth in the well-known Theosophical manner. It is all around us; it must not be thought of as merely contributing "some occasional and abnormal phenomena"; it is really here, and very much here; so much here that Mr. Sinnett says it is influenced and added to even when a carpenter makes a wooden box; "he is at the same time making, by the energy of his mind, an astral counterpart of that which he is producing on the physical plane by the energy of his fingers."

Of course this opens up an enormous and startlingly complicated subject, and, in so far as it is in any sense true, it has valuable warnings and explanations for the Spiritualist, and especially for mediums, and very grave warnings for all sorts and conditions of men—and women—as the following hint will show:—

Observers of the astral plane have great reason to regret that at this stage of human evolution thought-influences are

pooured into the astral plane in terrible volume by thinkers who are concerned with anything rather than with beautiful or beneficent creation. The hatred, malice, and cruelty, the thirst to do evil to enemies, and aspirations of every degraded kind which rage through the fevered physical world, are constantly taking shape in distressing ways on the astral plane of Nature, where every one of them finds some too receptive medium for its impress. The evil thoughts of men do not merely take shape as painful records of malevolence, but actually unite themselves with some forms of life with which the astral plane is teeming.

It should be here remarked, in fairness to Mr. Sinnett, that he does not by any means regard the "astral plane" as what we usually understand by "the next world." "It has a good deal to do with the consciousness of human beings after death," but far beyond it lie what we should call the spirit-spheres.

In all these mysterious depths and heights of the Unseen, "Nature," says Mr. Sinnett, "is as methodical and regularly progressive in her treatment of the soul as in her dealings with the growing body of the child"—a consoling and happy thought, well-known to every true Spiritualist. But the path of the explorer is beset with dangers. The very attitude of interest, to say nothing of experimenting, puts one in a different relation to "the astral plane"—a solemn fact which, though it ought not to hinder interest or stop experimenting, ought to suggest many steadying thoughts. At the present moment, interest in these subjects is enormously increased, and we are persuaded that there are innumerable avenues opening from the seen to the unseen, and that Mr. Sinnett's warning is needed:—

Too often modern inquirers, endeavouring to make their way behind the scenes of Nature, might more fitly be compared to a would-be chemist, who, without having read a line on the subject, should surround himself with all the resources of a laboratory, and set to work mixing his materials at random, or cooking them in crucibles, to see what would happen. That young chemist would be probably disposed of in a short time by some unforeseen catastrophe; and it sometimes happens that the psychic researcher who ignores the work of his predecessors is confronting consequences that will hardly in the long run be any less serious.

The reflection might seem to discredit the judgment of occultists who attract attention to the subject, and thus, perhaps, awaken zeal for personal effort among people who may be qualified in some respects, though not in all, to transcend the limitations of physical life. But in all directions the thing is being done, however blindly and clumsily. It is no longer possible for the masters of occult knowledge to keep back their secrets altogether, lest the present generation should come to grief by acquiring them prematurely.

We feel ourselves so much in agreement with Mr. Sinnett in this discreet and thoughtful paper that we could wish some solid bridge could be constructed between his camp and ours. For one matter about which we differ there are surely five concerning which we agree.

THE MYSTERIES OF MEDIUMSHIP.

We shall resume our series of articles under this title next week, when we propose to give the report of interviews, by our Special Representative, with Mrs. Titford.

MONS. TISSOT.—A report is going the round of the Press that M. James Tissot, whose remarkable series of pictures on the Life of Christ was the main attraction of the Champs de Mars Salon this year, is about to become a monk of La Grande Chartreuse. The illustrious painter has, it is said, practically lived the life of a recluse and an ascetic during the seven years he was engaged on his charming work. Our friends will remember that it was M. Tissot who produced the beautiful etching illustrative of a materialisation which he witnessed, through the mediumship of Mr. Eglinton. Copies of this picture may be had, at the cost of two guineas each, on application at the office of "LIGHT."

PROVINCIAL SPIRITUALISM: PAST AND PRESENT.

By J. J. MORSE.

While provincial Spiritualism is mainly concentrated in Yorkshire and Lancashire, there are outposts and connecting lines of work, stretching from Cornwall in the west to Aberdeen in the north; from Wales to Northumbria; from Liverpool to Hull; while in thousands of homes in busy cities, quiet country towns and villages, the work of the spirits is silently co-operating with efforts of a more public nature. For some time quite an active interest was manifested in Cornwall, Mr. C. Truscott, of Falmouth, a local photographer, interesting himself very greatly in promoting lectures, discussions in the Press, and the formation of circles. Miss Susan E. Gay was also very active at this time, 1882, and the present writer paid a couple of visits to the above town in the year named. Circumstances necessitated Mr. Truscott's departure to Dorchester, and as Miss Gay, shortly afterwards, entered upon a lengthy tour in the States, public activity subsided. The neighbouring towns of Truro and Redruth contained a fair number of inquirers, among them being in the latter town, Mr. Jenkins, the respected proprietor and editor of the "Cornubian," a journal of much influence throughout the district.

At this period, 1882, there was a very considerable interest in "the three towns," as they are locally described, Plymouth, Devonport, and Stonehouse. Mr. J. Bowring Sloman, a gentleman of means, and Mr. R. S. Clarke, an excellent trance medium, who subsequently entered the Unitarian ministry, with others, conducted the work, which for a time promised well. Latterly things have quieted down considerably, as if exemplifying an apparent fact, that Spiritualism does not find a ready acceptance in purely agricultural districts, even when they include such towns as those above referred to. This fact does not, necessarily, imply any occult reason by which to account for it. For, in such districts, the hall and the vicarage are not always favourable to new ideas, and, as rural society accepts the squire and the vicar as its standards, the somewhat revolutionary ideas of Spiritualism have an uphill fight wherever the above authorities dominate.

At one period an effort, not very vigorous, was made to open out the subject in Exeter, but, apparently, little was accomplished.

In Bristol there has been quite an interest for many years, one of the earlier, if not the earliest, series of experiments in "spirit" photography having been carried out by Mr. Beattie, then a retired photographer of Clifton. The results were extraordinary. They were made public as far back as 1871, or thereabouts, and attracted great attention. Private circles have been long held, and lately—during the past year—a determined effort has been made to establish a society and provide public meetings, which latter are being held every Wednesday evening. Bath has also shared its neighbour's interest, but in a more subdued fashion. Mr. S. C. Hall, I believe, once lectured there upon his experience, but, so far, Bath has not done anything of importance to further the work, privately or publicly.

Speaking generally, the west and south-west are almost virgin soil, so far as our facts or phenomena are concerned. Cornwall has many legends—of mine and coast—concerning psychic experiences; but the orderly and scientific inquiry into such matters has made little or no advance, and the same is true of the position of affairs in the adjacent counties.

Crossing the Severn, or literally going under it—through the new Severn tunnel—whereby the old, and not always pleasant, over-water trip from Passage to Port Skerwet is now avoided, and running on by rail past New-

port, whence runs the line to Usk, where Mrs. Corner (formerly Miss Cook) is now residing, one speedily arrives at Cardiff, the maritime capital of the Principality, and the most important centre of Spiritualism in Wales. It may be here noted, however, that the question has engaged attention in other Welsh towns, Aberdare, Hirwain, Swansea, and Llanelly, where the writer lectured under control, in 1873, and in Merthyr, where he appeared shortly afterwards. In Merthyr there was a circle held in the home of Mr. Scott, whose daughter was an excellent medium. In Llanelly the Brothers Young, the leading clothiers, were the active workers for some years, but it remains that Cardiff has eventually eclipsed all the other places, and has now established itself as the centre of Spiritualism in "gallant little Wales," as the Principality is affectionately described by her patriot sons. It was in February, 1877, that my first visit was paid to Cardiff, at the instigation of Mr. R. C. Daly. At the Tuesday evening lecture a Rev. Mr. Clyndynan Jones proposed a topic for the address, with the intention of "flooring" Tien, but his benevolent intentions so utterly failed, and Tien so completely crushed him, that even a somewhat hostile audience sided with the poor Spiritualists! In those days the present society had no existence, and I believe it is correct that the visit in question was the occasion of the first public lectures on our question in the town. Mr. J. G. Robson, a London medium, had visited Cardiff just previously, but in a private way only.

Nevertheless, there had been some of the most remarkable phenomena in progress at what was known as, I think, the "Cardiff Circle of Light," held at the house, and under the conduct of, Mr. Rees Lewis, the medium being Mr. G. Spriggs. Mr. E. G. Sadler is another of Cardiff's noted mediums who has done great services to our work. Mr. Sadler's father enjoys the double distinction of being the oldest Spiritualist in Wales and the first person who ever took a photographic picture in the Principality. He is still a hale, hearty, and venerable looking gentleman. The circles above referred to were noted for their remarkable materialisations, the "forms" actually appearing in daylight, and on several occasions walking from the séance room, down the stairs, out of the house, along the paths in the garden, and so back again to the cabinet. A history of these séances would be an interesting and instructive record.

The Cardiff Psychological Society, which is composed of some really excellent people, holds its Sunday meetings in the Public Hall, a commodious building capable of seating some 500 persons. It has a capital Lyceum, and its president, Mr. E. Adams, who is chief accountant to one of the largest Welsh collieries, is a gentleman of ability and attainments. The congregations at the evening services average from two to three hundred persons. Situated up in a corner, out of the main lines of travel, some distance from the points where speakers and mediums most congregate, Cardiff, in spite of these disadvantages, is an outpost that reflects ample credit upon itself, as compared with the work in towns more centrally and favourably situated. It retains the services of our leading speakers, and aims at placing all it does upon the highest levels possible.

A small movement has begun at Newport, twelve miles away, and it is hoped that ultimately Swansea, Llanelly, Merthyr, Newport, and Cardiff may unite, and so constitute a circuit, to their mutual advantage in the common work.

The Welsh character, being largely emotional, dashed with much that could be described as mediumistic, should lend itself readily to our facts and philosophy. Unfortunately, if one may so put it, the spiritual sympathy of the Cwmric race has become so interwoven with creed and doctrine—largely Calvinistic—that the liberal and educat-

ing influence of our philosophy too often appeals in vain to those who admit the phenomena to be true, but who assert that they are diabolic in origin and perilous to our immortal welfare.

After leaving Wales, the nearest point of public activity is Birmingham, where, for about thirty years, the cause has had a faithful servant in the person of Mr. Groom, a well known and widely respected trance medium and clairvoyant. It was in this town, some years ago, that an active worker, Mr. Hawkes, who was lecturing one Sunday evening, dropped unconscious to the ground, and shortly afterwards expired, affording a certain class of journalists the opportunity of announcing, with startling headlines in their sheets, "A Spiritualist Struck Dead," "Shocking Incident at a Spiritualist Meeting," and such like expressions. For many years Mr. Underwood, a wealthy manufacturer, who resided at Harborne, Mr. Robert Harper, Mr. and Mrs. Groom, Mr. Franklin, a noted taxidermist, and some other faithful souls, who are now gone home, sustained the cause; and upon the initiative of Mr. Harper, the present writer visited Birmingham for the first time in December, 1871. Latterly an entirely new departure has been made. A fresh society, called the Birmingham Spiritual Union, has been formed, which body rents the elegantly furnished banquet hall of the Masonic Hall, in New-street, the leading thoroughfare. Those connected with the undertaking are all business men and manufacturers of good position, including the president, Mr. George Tubbs; the treasurer, Mr. P. Galloway; and the secretary, Mr. A. J. Smyth; of whom the first two are partners in large establishments, and the last named is the owner of an extensive business. Mrs. Galloway, the treasurer's estimable wife, is an excellent medium, but, exercising her gift only among her friends, it is scarcely allowable to penetrate the confidences of private intercourse, and disclose them for public observation.

The Birmingham Spiritual Union seek to encourage the formation of experimental circles, at which properly introduced inquirers are admitted for a given period. Very good results are thus obtained, and a great want—some place where inquirers can "see something"—is thus supplied. Discussion and literary classes are also held, and in every way possible the attempt is made to present the very highest spiritual, intellectual, and phenomenal aspects of our subject before the public.

In my next contribution it may be possible to deal with some other of our outposts. For the present, lest my readers' patience be wearied, my narrative shall stop.

ETHICS OF BIRD LIFE.

Modern scientific research undoubtedly tends to place the ethics of bird life on a higher and higher level. Even the cuckoo, against whom so much has been written, is now acknowledged to have been maligned when it was universally affirmed by ornithologists that it displays in its tenderest stage of development the odious faculty of ejecting its lawful occupants from the stolen nest in which it has been placed. The Bishop of Newcastle has now made himself responsible for a touching little anecdote. Not long ago, says Dr. Wilberforce, there was a Frenchman who had a large family, and who was haunted by the idea that when he died there would be no one to look after his children. Whilst thinking of this one spring day, he noticed two nests in a hedge close by each other. Each contained half-fledged birds whose parents were lying dead. He went away sad, thinking that the young birds must die. What was his surprise, however, a few days after, to see them quite happy and apparently well fed. He stood apart and watched, and presently he saw the parent birds of other nests come to the young birds and feed them. They had adopted the little orphans, a fact which the Frenchman naturally took as a good omen with regard to his own little ones.—*Daily News*.

TRUTH.—Adhere rightly and undeviatingly to truth, but while you express what is true, express it in a pleasing manner. Truth is the picture; the manner is the frame which displays it to advantage.

NOTES FROM A PRIVATE DIARY.

COMMUNICATED BY DR. H. M. HUMPHREY.

(MESSAGES WRITTEN AUTOMATICALLY THROUGH THE HAND OF A LADY, AND EXPRESSING SENTIMENTS STRIKINGLY AT VARIANCE WITH THOSE ENTERTAINED BY THE LADY HERSELF, SHE BEING, AS ALREADY STATED, AN AGNOSTIC.)

(Continued from page 376.)

August 16th, 1893.—“Custodian” writes: “It occurs to me, for some reason, to ask you to-night to do me one favour when we separate; I want to ask each and every one of you, to do some work, which you can report to me, when we meet again. I shall not forget to ask for it, nor must you forget to do it. There is no necessity to specify the work—Anything which brings one nearer to God; anything which will require a distinct sacrifice on your part. This is a fancy of mine, good friends. I would be grateful to see and know that my words bear fruit.—‘Custodian.’”

It was asked that this might be made a little plainer to us:—

“Well, my dear friends, my own idea was, perhaps, more felt than expressed. I looked at you all sitting there: I thought how long and how faithfully you had listened to me, and I said to myself, ‘Do they realise that not for themselves alone is the blessed word from God? Do they think of anything beside the pleasures of the moment? Do they really desire that all may have the wisdom and strength which belief in God imparts?’ Then I said, ‘If they do, what will they do to give to others these gifts?’ So you see, my friends, my thought was not profound. I wish, especially, these ladies to realise that they, too, must work, and not only receive, but give; that it should be impressed on them that many others are not so happy, or so comfortable, or so educated as they, and that they, with their superior advantages, must hold out a hand to women less fortunate. If nothing else, bid the poor tired woman, who bends over her painful task in the field, in the shop, in the nursery, in the kitchen, to have patience; tell her that there are friends near her; that life is not all a hardship, and that there is a life beyond.—‘Custodian.’”

August 28th.—This came from “Custodian”:—

“Grace, mercy, and peace be with you! What is your conception of heaven, my dear friends? I have been wondering since last we met what idea the name heaven, or, in other words, the future life, conveyed to you.”

We each gave our views:—

“My dear friends, many of those who have SEEN have tried to describe heaven. The seemingly extravagant words of Revelation are an effort to picture in words what a seer saw. I should first describe the heaven which I found, as a continuation of my daily life; then, as one great surprise, because my senses had not learned to comprehend the infinite; then, as a feeling of escape from chains, as I knew that my spirit was free; the past, at first, enchained me; like a scroll, I saw all the days of my life; with mingled joy and sorrow, I watched my own development; and every sin, every wilful deed, every wanton thought stayed with me for long, long, long periods: then work came, new joys, a new world; I understood love, I understood every sentiment of sympathy, and I understood at last, the meaning of infinite and endless. Without losing anything I had had on earth, I grew in heavenly wisdom. I advanced, and I knew that no effort was wasted. I found my place, and I knew that by my own efforts I could keep this place, and I ceased gradually to know any of the earthly woes but those of conscience. I saw, I heard, I spoke, when before I had only sought to see and hear, and all the while there came to me new wonders, new delights, which I had never dreamed of. The marvels of nature, the unseen glories of the firmament, and, above all, the peace and the tranquillity of living near to God, made heaven for me. I found what I desired. Believe me, that is the greatest marvel. If your desires spring from a good source you will each find what you desire, and gradually, you will learn what is best for you to aim at, and to desire, in order to reach God.—‘Custodian.’ I used the term heaven as referring to the life following earth-life. I do not yet know perfect delight, but I shall know it. I do not know in what that perfect delight consists; but, friends, I can do more than you; I can figure to myself a perfect bliss and an eternal bliss. I am going on, and I no more walk in darkness. I have help from above, and I see the hand which helps me, while

you must only believe; for me it is easier than for you, and yet for other poor souls here it is yet so hard.—‘Custodian.’”

June 29th, 1894.—Miss X., in passing, made a short visit here, and we had a séance in the same room in which our meetings had been held for the last three years. In an unknown hand was given:—

A tender look around the well-known room,
A steadfast, searching glance on faces long grown dear
Old memories, thronging with associations, come,
And like sweet music heard in distance cheer
And comfort hearts grown weary, heads grown old,
And fire with ready zeal these unseen friends,
Whose presence, though in silence, comfort lends
To mourner and to secker.

Asked by whom the above was written:—

“Just one of us, who often has watched, but not spoken.”
Then came in the well-known hand of “Custodian”:—

“We follow on through vale and woodland,
Till the night be gone.”

(from “Lead Kindly Light”). “Though the night be long, though the darkness dense; though faith flutters and droops her wings; yet the dawn waits, and with her coming every weary waiter will find that” (here the writing was changed to a new hand) “in the resplendent light of a new day, old griefs and pains are wiped away; long sought for faces in the blessed dawn appear and show how near has been their presence through the anxious hours, when in the fear of the black night, it seemed to our weak reasoning they had gone, and were not by us, as of yore.”

I spoke of my daughter, asking for some news of her, when came, in still another hand:—

“The calm, the sure retreat; oh! the delight of the long calm, the blessed retreat, near the mercy-seat of the Father. She is here; we wait to let her write, believing that in her own person she can guide the hand a little.”

Then came, in still another hand:—

“We are the meek, we are the peace-makers. We see God not with our eyes—those weak organs used on earth; we see with our whole hearts and souls and natures; we see because our spirits have been those of His own little ones; we have been his handmaidens; we see Him because our love for Him absorbs our being; we see God, feel Him, know Him; we are they whom Christ called Blessed.”

In all the messages I have had concerning my daughter's work in spirit-life, she herself and other controls have said that it was to care for little children. The above, message has, perhaps, come from these, and what follows appears to be from herself:—

“How clearly I see your face. You were always stronger than I, and I still shall lean on you, and yet I shall show you much, and help you too, dear, dear Father; for I have long lived in the mansion prepared for us, and I am at home here. Is it true what these friends say, that so much time has gone by since I spoke with you? But I see you always. I put so many thoughts into your mind, and I do not feel the lapse of time, which must seem so long to you, dear Father, whose earthly eyes and senses cannot see nor feel your Annie, whose hands have been aided, whose wishes carried out, by the help of stronger ones.”

“Custodian” writes: “The spirit of the times! so they call us. So they think to cast us into oblivion; us, who labour against the scepticism on earth with the humble and imperfect means at our disposal; for the instrument through which we work is not perfected, nor made for man's uses, like your telegraph and telephone. No! because it is an instrument made for two spheres, not wholly for man, nor wholly for spirits, but imperfectly adapted to us both. Well! we, the *Zeit Geist*, accept the accusation—we, the spirits, who labour with you, do carry a close resemblance; we are alike; our words and our works are alike all over the world at this epoch; but our object is to reach men; we fulfil this object. Humanity is wonderfully in touch at the present day, and what more natural than that there should be a likeness in our messages? The accusation affects us little, and great is the rejoicing over one soul that is saved.—‘Custodian.’”

In still a different hand came:—

“When you ask for some definite description of the future state, put yourself in our place, and realise the difficulty if some being from another sphere should ask you for a concise description of your present state of being. How would you describe yourselves as conscious beings, or the faculties with

which you are gifted? You see colour, but you know not what colour is. You think you see, hear, touch, and yet you do not see what you think you see, nor hear what you think you hear, and as for matter in general, you do not even know if matter exists. Well! what a poor description you could give of your own earthly life and existence, and yet you demand from us descriptions which you could not grasp, and for which we would have no language because no words fit our conditions."

In another hand came :—

"Power waning. Effort is vain, but remember that we stand by. The machine may fail in its functions, but we stay with our faithful eyes on you, watching, waiting, praying."

ACCURATE CLAIRVOYANCE.

Some interesting personal reminiscences are given in the "Revue Spirite," by its esteemed editor, Monsieur P. G. Leymarie. One day he had a call from Madame Ernest Bosc, the wife of an eminent Parisian architect, and as Count de Lvoff, President of the Law Court in Moscow, happened to be in the office at the time, M. Leymarie made the two visitors acquainted with each other, and turned to his correspondence. After about fifteen minutes' conversation the lady informed the Russian gentleman that she saw something very strange beside him. This turned out to be the apparition of a large Newfoundland dog, of which the gentleman had been very fond from his youth up, and which had died after attaining the age of twelve years. She described the markings of the animal exactly, the kind of collar and chain it wore, with the inscription, &c., &c., until the former owner became quite affected. The same lady was on a visit to Madame Leymarie, when the latter's husband entered with a friend named Ladame—a retired lawyer, of Jaux, near Compiègne, where he had filled the office of mayor and other municipal positions. He was a bright, witty man, overflowing with good sense and good-humour, and while he was telling a laughable story Madame Bosc suddenly said that there was, standing behind him, a man in a blue blouse. Monsieur Ladame turned quickly round, and, seeing no one, apparently began to wonder if the lady's imagination had control of her vision. Presently she said: "It is no fiction, sir. Kindly listen to me. The man in the blue blouse is very tall; he wears a shirt with a turned-down collar, and a red knotted cravat. His eyes are bright blue, his hair is white, his face oval and shaven, with large, flat-edged ears, a very powerful ruddy nose—for he is very fond of wine—and his complexion is also highly-coloured. He wears a black silk peaked cap, and looks smilingly at you, for he likes you very well and I read on a placard: 'Yes, I am very fond of you, but I have a reproach to offer, Monsieur le Maire; I left with you a stamped order for my lay burial, and you have allowed the rector, my enemy, to inter my body with his *confrères*. You will easily understand that I am not content with that decision—contrary to my last wishes, and which has set my friends and the rector laughing at my expense.'" Monsieur Ladame, a good and just man and an agnostic, was nonplussed, but eventually said: "He knows, however, that I could not do otherwise; there were two children under age; and two pious aunts—very rich, and whose natural heirs they were—declared to me that they would disinherit their nephews if the body of their brother was not interred by the Church. I had to yield in the children's interests." "The man in the blue blouse shakes his head," replied Madame Bosc, "and believes the objection a grave one, but says that the Mayor should have ignored it and followed his wishes expressed according to law. His two sisters would have come round, for they loved their nephews, and the threat was merely fireworks. He tells you what is the truth, as a friend." Monsieur Leymarie then intervened, and asked Monsieur Ladame if the description of the man was correct. "Certainly," replied the ex-Mayor, "he died a few months ago, and I have his written instructions in my possession."

About the year 1863, Monsieur Leymarie and family were staying with some relatives in Pimprez, near Compiègne, and while there the rector, who was a fine musician, used to call and have a talk with them, and get Madame Leymarie to play over some of her music to him. He was a big man, of about six feet; and in 1869, when dying, he sent for Monsieur Leymarie, to tell him, among other things, that he believed in a plurality of existences on earth, promising also that, if he found it to be true, after he passed over he would return by some means or other and report. By 1873 Monsieur Leymarie

had forgotten all about this rector, and his life had then become a busy one, when one day Madame Bosc, having called upon them, said, during their conversation, "I see a very big man beside you; a priest, with abundant, bushy hair parted on the left, and black, brilliant eyes, with spectacles. He says he promised to come if successive existences on earth were a general rule with immortal souls, and that his visit is a verification of this."

The description given by the clairvoyante was exact, and this instance, along with many others of similar apparent force, is, of course, accepted as corroboration of the truth of the doctrine of re-incarnation. But we know how obliging many communicating spirits are; how genial and tender they are in dealing with some more or less innocuous human theories. There seems, besides, no reason to doubt that in an enormous number of cases, those who pass over carry their "views" with them. When one of D. D. Home's earth friends revisited him in spirit, the message received in answer to an inquiry as to the future state was somewhat to the following effect: "Ah, Daniel, it is just the same old game!"—meaning that the search for truth was uninterrupted, however high the plane might be on which it was prosecuted. There is also an instance on record of a spirit getting its photograph taken while decorated with wings, and when asked if she really had them, she answered, "No," but added that she wore the wings "to please father." Her parent had a favourite hymn in which wings formed a prominent adjunct of extra-mundane form, and she had decided that to assume them for the nonce would be a good way of cheering him up. May not these testimonies to the accuracy of preconceived theories be only a kindly meant but injudicious way of "wearing wings to please father"?

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.]

"Psychic Photography."

SIR,—I hope shortly to be in possession of the details required by your correspondents regarding my assertion in "LIGHT," that the spirit photograph in the "Veil Lifted" was a copy from a face already placed before the world, in a picture by a German artist and by photographs from that picture.

I should like to call attention to the fact that in my letter I attributed "falsity" to the so-called spirit region, from whence the spirit photograph emanated; not necessarily to the human instruments employed.

My friends and myself being all from home at this season is the cause of my delay in immediately replying as desired.

ISABEL DE STEIGER.

SIR,—In your issue of August 11th there appears a letter from the Editor of "The Veil Lifted," from which I gather that he attributes the production of photographs of invisible objects and people to benevolent persons who have passed into another state or condition than ours. He objects to Madame de Steiger's view that these are the production of elementals whose desire is to "make sport of earnest and honest minded men and women."

Allow me to point out that the first question to determine is, not whether one or other intelligent unseen agent is "a spirit" (?) from "a spiritual world" (?), but whether it is necessary to look further than Mr. David Duguid for the unseen operator.

Mr. David Duguid is what is called a medium, that is a highly sensitive, somnambule individual who has a capacity of receiving impressions from persons and things, either present or even at a distance, when related to him by some link of association. He also, like a great many other such sensitives, has the capacity of separate action in the astral form or spiritual double, and this form takes from the material body more or less of its substance, as has been shown in materialisations—otherwise form manifestations—which are in all cases the transfigured double of the medium *plus* so much matter from his body. Now, to make these photographs, all that is necessary is the presence of such a medium; then you get the transfigured form so slightly material as to be invisible to the persons present, but sufficiently material to affect the plate.

The Cyprian Priestess is no doubt a perfectly ideal personage, who never existed in flesh and blood. Her picture was seen by Mr. D. Duguid or someone in sympathetic relationship with him. The image is transferred, in the latter case, to his mind

and the partially materialised form is his double transfigured into that image. Neither spirits (so called), astral elementals, nor demons are at all necessary as hypothetical agents in the production of spirit photographs. The curious fluidic nature of the medium is the key to the enigma.

It might be said, even if this is so, how do you account for the picture taken without the camera? I have had no experience calculated to assist me in this, and I would therefore prefer, at present, to give no opinion. As regards the transfigurations of astral forms of mediums, I have not only seen the process take place, but I have tried the power of my own will in producing the transfiguration, and have been fairly successful. Some persons are foolish enough to think that such explanations of spirit photographs and materialisation are detrimental to Spiritualism. Well, of course they are to that false Spiritualism which is blind to the fact that the true meaning of the word is study of spiritual things by experiment and reasoning; and not subjecting our minds to the so-called *touching* of somnambule mediums; whose utterances are simply a reflection of ideas in the minds of the audience and others with whom they come in contact, and consequently vary with the views of that audience.

Let us have done with all falsehood, which the most benevolent intent can never justify. Why should we try to delude ourselves? Spirit photography is valuable as revealing something of the hidden powers in *man*, just as trance-speaking and materialisations are, but not otherwise. Proof of spirit existence after death is ample apart from these phenomena.

VIR.

All Souls' Day.

SIR,—I have often wondered if it has ever occurred to your readers that we Spiritualists have in the year one special day which we should make particularly our own. I allude to "All Souls' Day," November 2nd.

Some years ago my spirit friends told me how, on that day, "spirits, from every part of the world, flocked to those places (chiefly in France) where the mortals made it a rule to devote this day to their so-called dead, to visiting their graves, and offering up prayers for their souls."

And from that time in our home we have made this day our own; we have held special sésances; and in fact the idea has so grown in upon me that I am now writing to propose that, as we Spiritualists are increasing in numbers so rapidly, we should make a public exhibition of our faith by taking a large hall for the night of *All Souls*, and then mingle together, mortals and spirits, in sweetest harmony, closing our meeting by offering our thanks together to the Supreme Spirit for the blessings we have found through the "Light" of knowledge given us in our spiritual gifts.

I have many times spoken of this to both spirits and mortals and all have agreed with me, that this "All Souls' Day" should be made our own and our festival. I shall be very pleased to hear from anyone on this subject, and help in any arrangements which could be made for our holding a public meeting on the night of November 2nd next.

Bexhill.

BESSIE RUSSELL DAVIES.

"How to Improve Our Spiritual Meetings."

SIR,—I am pleased that Mrs. Britten has expressed her disapprobation of clairvoyant descriptions at Spiritualistic meetings. Ethics should be for the platform, and clairvoyance and psychometry for the séance room. Some time ago it was stated in the "Birmingham Daily Mail" by a correspondent, that Spiritualism is "unspeakably vulgar." We should endeavour to present it in such an acceptable manner that supercilious critics would not be justified in applying rude reproach. An audience may be slightly augmented by persons actuated probably by curiosity, but if they do not substantially support the society by regular contributions their presence occasionally is not sufficient compensation for the loss which Spiritualism sustains by being deprived of the influence and support of educated people. I attended a meeting when a lady asked for the address of a clairvoyant, and when requested to give her own name and address she refused to comply with the request. This person probably wanted to obtain information from the realms of immortality and was ashamed that she should be identified.

Spiritualism must acquire dignity and have a religious service worthy of respect, without being encumbered by frivolous practices to be sneered at by the cynic. If the chairman of a

meeting were to intimate to an audience that clairvoyant descriptions would be given at appointed times, either in the séance room or any other suitable place, those desirous of investigating Spiritualism could have an opportunity of attending. The description could be given more minutely to earnest inquirers, and it might be the means of increasing the membership of societies. There are some imperfections in connection with Spiritualism at present, that cannot easily be remedied. I asked a person who might be considered an authority concerning spirit communications, how it is accounted for that some mediums can deliver discourses much superior to what could be expected from them in their normal state, and yet a plural noun would be used with a singular verb. I inferred from the reply that a spirit is unable to dominate the sensorium of the medium so as to induce unconditional subservience. I should like to know if those who are in communication with spirits could give me any enlightenment on this point. Mediums, whether educated or uneducated, who are reliable and absolutely refuse to be connected in any way with trickery, are deserving of our admiration and respect. Parents having children who exhibit characteristics of clairvoyance should endeavour to give them a liberal education, so that spirits would not be retarded by adverse circumstances. If this course were adopted Spiritualism by its inherent merit would supersede all other religions.

ANIEL.

Advice to Writing Mediums.

SIR,—In reply to the request for advice which appeared in "LIGHT" of August 4th, I venture to send you the following, which I hope will be beneficial to some who are still on the outskirts of Spiritualism, and have no one near them to explain.

Whenever a person feels a violent agitation in the right hand or arm, it is an indication of a writing power. It means that their spiritual guide is trying to develop their mediumship, and use their arm and brain for sending messages from the other side.

Now, spirits require practice as well as we do. They rarely can write on the first trial. Development requires patience on both sides. Some people can write very quickly, others after repeated trials, and others require much patience and a longer training. No fixed length of time can be given as necessary, for mediums vary in capacity and intellect.

The first thing to do is to choose a favourable moment for sitting quietly, and to be punctual in keeping the same hour every day. Spirits are always ready when the time is settled beforehand.

A quarter of an hour daily is sufficient for beginners. When progress has been made the guide will decide when it is time to stop. Prolonged sittings exhaust the power. The medium should use a bare wooden table and an ordinary wooden pencil—metal and table-covers are not suitable in these circumstances. Before beginning to write a short prayer should be offered for protection against evil spirits, and for truth and spiritual improvement.

As soon as possible everyone should ask the name of his own guide, and always begin by ascertaining that his guide is present; he can then rely on the communications he obtains, and should ask for the guide's signature at the end. If the pencil is laid down for a moment, and stops writing, the medium should again ask: "Who is there?"

Evil or malicious spirits are always on the look-out for unprotected mediums, and are ready in a moment to step in and cause trouble or deception. I have witnessed this several times, and therefore give warning. But if the guide is at hand no harm can happen, for his presence is generally sufficient to dispel intruders.

Sometimes the guide will bring or announce other spirits, who should be received as friends. All spirit-guides wish to be treated with proper deference. They are sent as missionaries to improve and help mankind and teach the continuance of life after so-called death. Every man, woman, or child has a guide always around, watching over and ever inspiring; but if people are wicked the guide retires and evil ones take their place. When they repent their guide returns. If people lead a pure and good life they receive a higher guide, more advanced, who leads them on and teaches them. The guides are not sent indiscriminately, but are chosen by superior spirits, our guardian angels. Spirits all agree on this point—that they are designed to fulfil a certain mission and do not choose for themselves.

Now about the stiffness and pains in the arm spoken of by your correspondent. This always occurs in developing mediums,

but disappears with time, gradually lessening, till no more pain is felt. As to the rough movements, it is necessary to stop them at once by magnetising the arm. This should be done by a person present, other than the medium, for one cannot help one's self in this case. The stiff arm should be slowly stroked downwards, slightly touching the sleeve or arm with the hand. The movement may have to be repeated several times, with a strong will. The fingers also should be stroked. This totally removes the pain, and then the medium can write at ease. After the writing is finished, repeat the process, till no pain remains. If four or five strokes or passes do not relieve, another person must try, till one is found who can produce the necessary effect. If the guides can communicate, they will indicate the person whose help is needed. Mediums should never sit alone, as they often require relief by magnetising.

Sometimes the mediums are put to sleep by spirits, or thrown into a stiff cataleptic state. This can be removed by fanning the head and body. The head requires most care and numerous passes to awaken the subject. Movements should be made from centre of the head to the sides with both hands, followed by passes over the breast towards the side, and lastly arms and legs should be stroked downwards. This will produce the desired effect in a few moments. It is very easy to do when one knows it, but formerly many persons were left in the magnetic state through the total ignorance of these rules, and some suffered pains for several days.

I am very glad to be able to give these explanations, and hope they may prove useful to many. If not, I shall be happy to answer further questions.

Paris.

(MRS.) B. DE LAVERSAY.

An Ancient Egyptian Heretical Pharaoh.—A Rejoinder.

SIR,—Your correspondent, Mr. Alfred C. Bryant, B.A., in "LIGHT" of August 4th, takes me somewhat severely to task for my inaccuracies in the spelling of Egyptian proper names. In some of them it may be so; but, seeing that "authorities" in Egyptology are by no means agreed as to the nomenclature used in the transliteration of ancient Egyptian proper names, a student is frequently perplexed in knowing which to use. For instance, Mr. Bryant says: "Tell-el-Amarna" should properly be "Tel-el-Amarna." (Sayce, "The Higher Criticism," &c.) But in an article contributed by Professor Sayce, and printed in Professor Petrie's work, from which I quoted, he spells "Tel-el-Amarna," while F. C. J. Spurrell, F.G.S., and F. Ll. Griffith, along with Dr. Petrie, spell the words "Tell-el-Amarna." The old proverb applies here, which runs thus: "When doctors disagree, who shall decide?" But such errors, if errors they are, are trivial in a popular article such as mine, written, not for Egyptologists, but for the readers of "LIGHT."

Your correspondent says: "A more serious error is the mistranslation of the title *ânkh em maât*." I am not able to translate Egyptian hieroglyphs myself, and, if I were, I should hesitate to supersede a translation used by such an authority as Dr. Petrie, Professor of Egyptology in the London University, whom one would naturally suppose to have the best talent at hand to aid his own scholastic acquirements in this special field of scientific research. There is a very wide difference between your correspondent's version of "whose essence is Law," that is to say, "who is unchangeable," and Dr. Petrie's simple and understandable "Living in the Truth"; and I prefer to follow and accept Professor Petrie, rather than any representative of the "Society of Biblical Archaeology"; for if there is one thing that comes out more clearly than another in the character and works of this learned Professor it is his love and appreciation of accuracy; and it is this element, in my view, that charms and fascinates the student of Egyptology.

Notwithstanding the adverse criticism of Mr. A. C. Bryant, I adhere to what I gave forth in my former paper, and leave it to your readers to judge for themselves, i.e., those who are sufficiently interested in the subject, after reading the work which I utilised, viz., "Tell-el-Amarna," by W. M. Flinders Petrie, D.C.L. (Methuen and Co., London, 1894).

WILLIAM OXLEY.

Vaccination.

SIR,—May I be permitted to put a question in your most estimable paper, viz., What is the view taken by the bulk of the Spiritualists on the question of vaccination? And, also, whether there has been a preponderance in the communications received from the spirits in favour of or against it?

GRINGS.

Casilla, 61, San Fernando, Chili, South America.
June 24th, 1894.

SOCIETY WORK.

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

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free, every Sunday, at 7 o'clock.—Mr. Butcher gave an able discourse last Sunday, greatly interesting a good audience. On Sunday next Mr. Vetch will give an address at 7.15 prompt, and it is hoped that the friends will give him a hearty welcome.—THOMAS MCCULLAN, Hon. Sec.

86, HIGH-STREET, MARYLEBONE, W.—Dr. Reynolds, from Stratford, very kindly paid the Marylebone Association a visit, interesting us all by his remarks upon "The Facts of Spiritualism." Next Sunday, at 7 p.m., address by Mr. T. Everitt, followed by clairvoyance by Miss McCreadie. August 26th, Mr. W. T. Cooper; September 2nd, Mr. J. J. Morse.—L. H.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—Mr. Weedemeyer was with us on Sunday, and in the morning, at the members' séance, her guides gave many excellent clairvoyant descriptions. At the evening meeting, if opportunity had offered, a public example of the healing art was to have been shown by Mrs. Weedemeyer, but failing to find a subject for the exercise of her gifts, Mr. Long's control gave an address upon "Man and his Destiny." Sunday next, a spirit circle at 6.30 p.m.—CHARLES M. PAYNE, Hon. Sec.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—At our service on Sunday last, Mrs. Mason's guides gave very successful clairvoyant descriptions of spirit friends present, nearly all being recognised. On Sunday next, at 7 p.m., Mr. Portman; Tuesday, at 8 p.m., séance, Mrs. Mason; August 26th, Mrs. Spring. Owing to numbers being unable to gain admission on the last occasion, Mrs. Mason will give a second séance at 245, Kentish Town-road, on Thursday, September 6th, at 8 p.m. Tickets to be had of Mr. Warren and of Mrs. Mason.—J. H. B., Hon. Sec.

CHEPSTOW HALL, HIGH-STREET, PECKHAM.—On Sunday evening Mr. Campbell gave an interesting lecture on "Astrology." His opening remarks were chiefly confined to dealing with the objections of people generally, who in all probability had never given an hour's study to the science. Many historical horoscopes were referred to for the purpose of proving that astrology was a demonstrable fact; and in those cases where the characteristics of the individual failed to correspond with the forecast of the horoscope, the lecturer contended that it was invariably found that the wrong time of birth had been given. The horoscope of Mrs. Besant was exhibited and formed the illustration of the evening. The aspects of the different houses were described and shown how they affected her various moods and character. The only inference to be drawn from the discourse was that man, whether good, bad, or indifferent, was simply that which the configuration on the planets at the time of birth had made him, and was consequently irresponsible. This point will be referred to in an address on "Theosophy v. Spiritualism" on Sunday week. On Tuesday, at 8.30 p.m., Miss L. Gambrell, medium, open circle; and magnetic healing by Mr. Edwards. On Sunday, at 6.30 p.m., Mr. Audy will preside; subject, "Personal Experiences in Spiritualism." Will members kindly note that subscriptions are due?—W. H. E.

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:—Africa, Mr. B. Stead, care of Hazell, Ballan & Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Argentine Republic, Sr. Don A. Ugarte, President "Fraternal Society," Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-Liège; Brazil, Sr. Don A. C. Munhoz, Director de "A Luz," Curitiba; Canada, Captain G. W. Walrod, 198, Lockestreet, Hamilton, Ontario; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn, Middellaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Termano; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waitato; Norway, Herr Torrestenson, "Advocate," Christiania; Russia, M. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 13, Berkeley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne.

THE welfare of society is marred by narrowness of mind and conduct. Not only is its intellectual growth cramped and hindered, its moral and social character is also deteriorated.