

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

There is something in the air that is interesting to Spiritualists. Not for nothing has the lull in phenomena occurred. We are being pushed into something different—perhaps into something better—better, at all events, for to-day. A seer, who is not at all known beyond the very small circle of her friends, sees certain spiritual teachers continually around, bands of busy helpers from and in the Unseen. It is a symbol and an indication. Phenomena are precious, but the brains and hearts, and tempers, and eyes of men and women must be prepared; and the teachers must be ready.

When the "man of Ethiopia" was asked by Philip: "Understandest thou what thou readeest?" the naive reply was given: "How can I, except some one should guide me?" A keen allegory for us! How can London understand even Mr. Stead unless it is taught? What would seances avail to the earth bound and totally unilluminated? Desire and spirituality in some measure should precede what is usually called "investigation."

If we mistake not, this is what is in the air. We know not whence the needed teaching will come: probably from many quarters, and from unexpected places; for Spiritualism is in the air, and it penetrates, and breathes, and tones, and colours, in a hundred ways. But we ourselves ought to be on the alert. If we cannot command evidences and tests, we can teach great truths and justify great hopes—and prepare the way of the Lord.

We must learn from "the children of the world" with their cry, "Agitate, agitate, agitate!" And we must not mind the dust if we are going to travel. We entirely agree with a brother Spiritualist who says:—

Luther was not afraid to agitate. He shook Rome and inaugurated a grand reformation that has proven an impetus to the world's progress. Anon, "troubling of the waters" by spirit power through the Wesleys. What and where would be Methodism and its work of evangelisation without agitation? By the movement of the spirit upon the heart and mind of John Wesley, he chafed and grew restless. He went out from the dying, apathetic Church, and into London's byways, hedges, alleys and lanes, agitating the people to an interest in a free Gospel. The Wesleys and their coadjutors were all great sensationalists and glorious agitators. They were of strong faith and effective work. They believed, like the angel of Bethesda, in troubling the waters for the healing of the nations.

Let us be ready to try what we can do next autumn and winter.

But let next autumn and winter be only by way of preparation for what is to follow. At last we have a

strong and definite bit of work before us. The welcome announcement of the London Spiritualist Alliance, calling, for next year, "A General Conference of Spiritualists of the United Kingdom," and ordering "An International Congress" in London for 1896, will be welcomed the world over. Only good can come of it if we all take it to heart in the right spirit. We want no masterships and cliqueism: we want Brotherhood and Universality; and the summons must go forth to all to help in this good work; and, as the preliminary to the Congress of 1896, to ensure a splendid Conference in 1895.

We would urge upon every Society, however small, and upon every individual, however little known, to make this a matter of conscience and heart. We all agree about the goodness of our cause, and the preciousness of our "pearl of great price." Let us then be equal to both, and do our duty by both. He who can contribute his sovereign towards the expenses, let him do it willingly; he who can organise or speak, let him begin at once; he who can only fill a seat at a meeting and smile and say "Go ahead," let him see to the doing of that;—and then what meetings we shall have in 1895 and '96!

There are some who hold that the world has just now about as much Spiritualism as it can stand. In one sense, it is true; but in another sense it is the reverse of the truth. It has a vast amount of crude and undigested Spiritualism,—ghost stories, superstitions, sensational revelations, mystery-mongering, cockney Theosophy; but all the more need for our ripest experience and soberest philosophy. We shall do well to remember the wise words of Mr. Sinnett in his "Nineteenth Century" article, and quoted by us already:—

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.

J. W. Dinsdale, in the "Religio-Philosophical Journal," has a shrewd and very amusing article on "Cranks." It is a bit extravagant, but its extravagance is part of the fun, and is a good deal more reasonable than the dull talk of the "practical" people against the poets and the seers. Mr. Dinsdale holds that the cranks are only the people who are specially receptive to new ideas, or perhaps specially gifted with insight and courage. But here are a few of his flashes of sense and chaff:—

The crank certainly came from a living idea and represents one. It is a thing by which other things are moved. A thought put in motion and made useful. The best thoughts and the worst ones are alike as the dead until put in motion. The crank is an emblem of progress, an embodied certainty of usefulness.

Praise God for "cranks"—for the things that move things and that incite life. They are all about us now as they have been even before man found for them a name. The line extends from our worthy Mayor Hopkins back to Noah, the first clearly defined crank on record.

"Moses was a crank." He grew, and the older he grew the more of a crank he became. He so far sympathised with labour, and the palm that earned the food its owner ate, that he slew an Egyptian for the trivial offence, in those days, of striking down a hard-working Hebrew. He kept right on as a crank, till he moved the waters of the Red Sea backward—marched the Children of Israel across the gulf into the Promised Land. He claimed to be a Spiritualist—a spirit medium—and it looks as though he was. As a crank he did a great work.

Judas was not a crank; he was a first-class business man in those days. He was considered level-headed and a man who could keep his eye on a piece of silver till it led him into the melting pot. He bought for a kiss and sold for cash at three thousand per cent. profit. No man ever called Judas a crank.

Simon Peter was no crank. As soon as the trouble came he stood and warmed himself. When asked if he was one of the spirit agitators, one of the disciples of Jesus, he evinced no evidence of crankiness, but faced the multitude and went right back on his former professions.

John Bunyan was a crank. George Fox, the founder of the Society of Friends—or Quakers, so-called—was a crank. He was full of human sympathy and desire to progress in the ways of mental growth and the peace which is of the family of harmony. His followers were the first to organise an anti-slavery society in this country. It was a combination of Quaker cranks, but it moved matters in time. The next crank on record was an Englishman who came from England in 1772, and was the first to introduce umbrellas, as he then did, in Philadelphia. Here was one crank who almost lost his life through coming along with a new idea. Now, if there is not a crank for every umbrella, there is an umbrella for every crank.

"The Popular Medical Monthly" has a most significant article on the physical consequences of morbid fears and fancies. It says:—

One-half of the miseries of life is brought about by our fears or fancies. Fear goes half way to meet a trouble—one that may never come. I would rather run the risk of being run over than half kill myself with fright at every crossing. Some people go through the pain of dying many times during their life. This is quite needless. Fear will not add a cubit to the stature, it will often take it away. "Bound down with fear" is a proverb. It is difficult for some natures to be philosophical; to take no thought for the morrow; to say, Sufficient for the day is the evil thereof.

Sometimes one's fears are founded only on fancies; sometimes on facts; but whether on fancies or facts, it matters not, as they make the life equally wretched. Usually fear is begotten of ignorance. A little more knowledge would soon remove the fear. For instance, disease of the heart would turn out only to be flatulence; consumption, an ordinary cold; disease of the kidneys, indigestion; cancer of the brain, a nervous headache; and so on with a multitude of ailments, trifling in themselves, and with judicious advice easily removed; they worry their unhappy victims almost into the grave.

The late Dr. Forbes Winslow used to teach that morbid concentration of attention to particular structures might easily result in alterations of organic tissue. "The continuous direction of the mind to vital tissues *imagined* to be in an unhealthy state undoubtedly causes an exaltation of their special functions, and an increase of sensibility by diverging to them an abnormal quantity of blood." Hence, fear or fancy may actually produce the malady feared or fancied. "Sensitives" need to remember this.

The wise men of North Shields, following the example of the wise men of other places, have fined a so-called "fortune-teller" ten shillings and costs. What old-world nonsense this is! If there are persons who are genuine clairvoyants, why should they not see and tell what is seen? If there are persons who pretend to see, why should they not be found out by the public, in the same way that the sellers of stuffs that will not wash are found out? These little grandmotherly contrivances for taking care of people, like babies, are out of date.

Mrs. R. S. Lillie, telling the story of the birth and progress of Spiritualism, incidentally mentions the address of

Mrs. Besant at Boston, when, before an enormous audience, including many mediums (in one row *ten*, says Mrs. Lillie), she warned the people against mediumship, saying that it led to all manner of evils, including insanity and disease. She described mediums as "a lean, lank, cadaverous class of people." Says Mrs. Lillie:—

We looked at these mediums and beheld not one weighing less than 150lb., some of them tipping the scale at 200 and 250lb. These were the psychics who had experimented for thirty-five and forty years.

O, Mrs. Besant, how small all this sounds! As our juvenile hymn-book says:—

"We were made for better things."

A CONFERENCE IN 1895.—AN INTERNATIONAL CONGRESS IN 1896.

There have been clear indications for some time past of a growing desire amongst the Spiritualists in this country for the promotion of an International Congress, to be held next year in London. On the other hand, a strong feeling has been expressed that 1895 would be too early a date, in view of the fact that an International Congress has been held so recently in Chicago. The Council of the London Spiritualist Alliance have given the matter their serious consideration, and have happily hit upon a course which, we think, must command general approval. They have resolved—

That a General Conference of Spiritualists of the United Kingdom be held in London in 1895, under the auspices of the London Spiritualist Alliance, and that all the London and Provincial societies be invited to send delegates.

That an International Congress of Spiritualists, and others interested in psychical inquiry, be held in London in the summer of 1896.

That the President (Mr. E. Dawson Rogers), the Treasurer (Mr. H. Withall), Mr. J. F. Collingwood, and Mr. T. Everitt be a committee for carrying out the necessary arrangements, with power to add to their number and to avail themselves of the assistance of any friends whose co-operation may be thought advisable.

In virtue of the powers committed to them, to "add to their number," the Committee have already elected Mr. J. Page Hopps, Mr. J. J. Morse, Mr. A. J. Sutton, and Mr. J. Allen; and we presume that they will take an early opportunity of asking the cordial co-operation of the National Federation, the International Corresponding Society, and other societies in London and the Provinces. We make further reference to the subject in our "Notes by the Way."

THE CAMERA AND THE SPIRIT-WORLD.

We copy from "Photography" of August 9th the following paragraph, which is given under the above heading. Can any of our friends, resident in Plymouth or the neighbourhood, give further information?

A remarkable story reaches us, says the "Western Daily Mercury" of Plymouth. The reverend gentleman who communicates it appears to have full faith in its reliability. There is an eerie sound about it, but we give it as it reaches us: A gentleman suddenly lost his child, and it had to be buried early. In some haste he called in the nearest photographer to take the dead child's picture, and the camera was brought into operation in the usual way. Upon developing the plate, a most remarkable phenomenon presented itself, and the artist, in some agitation, took a second photograph with a similar result. Upon showing it to the child's father, he exclaimed, "That figure standing over the child is my dead wife, the mother of the child." Is the camera going to disclose to us what the human eye has failed to see?

THE CONDUCT OF CIRCLES.—We have printed, in a convenient form, suitable for enclosure in letters or for distribution at public meetings, "M.A. (Oxon.'s)" "Advice to Inquirers, for the Conduct of Circles." We shall be pleased to supply copies free to all friends who will undertake to make good use of them. The only charge will be for postage—25, 4d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4d.; 600, 6d., &c.

"LIGHT FROM WITHIN."

"Light from Within ; or, the Elements of the Esoteric Philosophy." By Platonos E. Drakoule, Athens. Such is the anglicised title of a little volume, written in Greek and lately published in Athens, by a citizen and scholar of that city, favourably known to his countrymen for his efforts on behalf of social reforms, dietetic and others. The cover of the book is a light sky-blue, and has for frontispiece the form of an angel flying in mid-heaven and directing upon the earth with his hand the rays which are being shed on himself from the sphere celestial. This is in illustration of Rev. xix. 6, 7, which forms the motto on the title-page, implying that the restoration of the Esoteric interpretation is the fulfilment of the prophecy therein contained.

The introduction thus describes the purpose of the book :—

This book was written with the view of helping the reader to find, by himself, and out of his own self, some safe rule of life, some satisfactory system of thought, and a worthy object of aspiration.

It proceeds from long study, assiduous observation, and luminous suggestion, due to the works and spirit of a woman about whom the world will sooner or later hear much. The principles which I have propounded are drawn from two especially of her writings, one, "The Perfect Way," produced in collaboration with an *ὑπερφύσις ἀνδρὺς*, Edward Maitland ; the other, written after a wondrous and proto-typical fashion, entitled, "Clothed with the Sun." In the introduction to her other book, "Dreams and Dream-Stories," Anna Kingsford writes how inspirations occurring in dreams made clear to her many vital problems and enigmas, shedding upon them light which penetrated even to their deepest sources and causes.

It is not fifteen years from the time when the choicest minds of the time recognised a spiritual sun rising on our horizon, whose light has been gradually extending from the heights to the plains, bringing everywhere new radiance and fresh joy. The tops of the mountains always see the sun first, and after them the dwellers in the valleys become assured of the coming day. The three prophetic books above-named are the peaks whence is descried the new-born Phœbus, and, like chanticleer, they announce through this present writing to the sleeping multitudes of our region that it is time to awake.

The author then proceeds to sketch the position of modern thought, showing the *impasse* in which it has landed men, and the hopelessness of extrication by any of the methods hitherto recognised. Materialism, hitherto so long dominant both in religion and in science, is played out ; but not until it has sunk the human mind in the lowest depths of obscurity ever known. But the old saying is vindicating itself, and the very intensity of the darkness is a sign of the imminent dawn, the tokens of which are everywhere evident in the resuscitation of an element in humanity which, by all but the spiritually intelligent, was deemed extinct past revival. This is the human soul. Tokens everywhere abound showing that, so far from allowing herself to be swamped and drowned beneath the prevailing flood of materialism and unbelief, the Psyche is about to assert herself and claim her proper throne, to the re-establishment of the Noumenal in its supremacy over the Phenomenal. And this not alone in the domains of science and philosophy, but in the domain, also, of religion. So that no longer shall the literal sense and material symbol find exclusive recognition, but the palm will be awarded to the spiritual verity and the substantial reality. The author concurs with the writers of the books which it is his object to introduce to the notice of the Greek world and Church, in recognising the restoration in progress as one of faculty as well as of knowledge ; and accordingly looks to the reinstatement of the "woman," Intuition, on her proper equal throne beside the "man," Intellect, as the method whereby the "Fall" is to be reversed, and the mental balance then lost to be regained, with the result that man will once more be able to discern

the spirit through the letter, the reality behind the appearance, and thus to solve all mysteries concerning the things which make for salvation on all planes of human activity. To such restoration of, and appeal to, the understanding, in place, on the one hand, of authority, and on the other hand of the senses, the author looks—and, we believe, not without good reason—for the redemption promised as to occur in the time that is at hand.

It is a rare and notable circumstance, and one on which the writers of the books relied on by Mr. Drakoule may well be congratulated, that the movement in favour of the restoration of the mystical interpretation of Scripture and dogma, now taking place in the Roman and other sections of the Western Church to such an extent as to have elicited formal recognition and sanction from the Pope—a movement avowedly due, at least in great measure, to their writings—should so promptly be followed by the present introduction of those writings to the Greek Church also. But what is yet more notable, and suggestive of things to come, little imagined as possible hitherto, those very writings contain what is affirmed to be the element of an eirenicon between the Eastern and Western Churches in respect of their most vital point of difference. For in defining the Holy Ghost as having His procession from the Father-Mother through the Son, they not only reconcile the two Churches by showing them both to be right in respect of that which they affirm, but they restore to the Trinity of the Godhead the feminine principle of Substance, the exclusion of which hitherto has exposed both Churches to the reproach of "Anti-Christ" on the part of the initiated. "He is Anti-Christ who denieth the Father and the Son" ; and these are denied in the most effective manner possible by denying the Mother, seeing that without Her there is neither Fatherhood nor Sonship. But the eternal generation whereby are both Creation and Redemption, which latter is by Regeneration as the former is by Generation (Gen. i. 1, 2, ii. 4), is rendered impossible. This restoration to the Trinity of its feminine principle of Substance—a restoration of which the writers of "The Perfect Way" and its companion books have been the instruments—is obviously fraught with possible consequences to the future of Christianity so momentous as to take away one's breath at contemplating them. But the exposition of them would require a treatise to itself, so that we must not attempt here to do more than call attention to the fact, and include Mr. Drakoule in our congratulations on the magnitude of the issues involved in his little work.

It remains only to add that the abstract of what we may call the "Perfect Way" doctrine is distributed over thirty short and brightly written chapters. That the book is printed in a fine clear type, which does full justice to the beauty of the Greek character. That the price is four drachmas, or post-free for an additional half-drachma. And that it is to be obtained on application to the author at Athens.

CANTAB.

RECEIVED.

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- "The Review of Reviews" for August. (London : 125, Fleet-street. Price 6d.)
 "Lucifer" for August. (London : Theosophical Publishing Society. Price 1s. 6d.)
 "The Literary Digest." (New York : Funk and Wagnalls.) Price 10 cents weekly.
 "A Seventh Child." By John Strange Winter. (London : F. V. White and Co.) Price 2s. 6d.
 "The Unknown World." No. 1. Edited by A. E. WAITE. (London : James Elliott and Co. Price 6d.)
 "The Secret of Happiness." By ELLEN S. ATKINS. (Published by the writer, at 16, George-street, Hanover-square, W. Price 1s. nett.)
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He who is ashamed of asking proper information on a point on which he is uninstructed takes the surest method to make himself a lifelong prisoner in the Castle of Ignorance.

"THE UNKNOWN WORLD."*

"Light" welcomes "The Unknown World," the first number of which new monthly magazine, edited by Mr. Arthur Edward Waite, and devoted to Occultism, is before us. Its introductory editorial tells us that it will occupy itself not only with "White and Black Magic, Necromancy, Divination, Astrology, Alchemy, Witchcraft, Crystalomancy, Elementals and Elementaries, the Rosicrucians, the Illuminati, Esoteric Freemasonry, the Mysteries, the Mystics, Hermetic Philosophy, the Archaeology of the Secret Sciences," but also with "the hidden problems of science, literature and history." It will, moreover, reprint "the original Rituals of Magic; rare documents in connection with the Rosicrucian Fraternity; rare Masonic Rituals; the most important keys, manuals, and tracts of Alchemy." It will publish the history of secret societies. It will attempt a "reconciliation of religion and modern thought." It will be "another storehouse of ten thousand wonderful things," and in its pages occult writers and theorists, like Mr. Maitland, Mr. Sinnett, and the Rev. G. W. Allen, may dwell together in unity.

It is a dangerous thing to "bite off more than one can chew," and we hope that our new brother has not made this mistake. The first number, at all events, makes no attempt to swallow the whole Unknown World at a gulp, but modestly nibbles at the fringe of the Occult and the Mysterious, which, indeed, is all that the most ambitious of mystical periodicals can hope to do as yet.

"The Unknown World" does not compete with "Borderland"; indeed, its character seems to be that of an exponent of ancient and mediæval lore, rather than that of a student of modern ideas and new facts. It does not define its attitude towards Spiritualism, nor is there any article in this first number from which that attitude can be inferred. The subject to which "The Unknown World" seems, in reality, to be devoted is the Hermetic Philosophy and its literature; for in an article on the doctrine of Paracelsus, which is unsigned, and therefore presumably editorial, we are told that "there is now a distinct and tangible revival of interest in Hermetic Literature. It has come in the wake of Theosophy, as Theosophy came in the wake of Spiritualism"; and the whole tone of "The Unknown World" is distinctly Hermetic. A glance at the contents of this number will enable our readers to form for themselves an idea of the scope and purpose of the new magazine.

"In the Beginning" introduces the magazine to its readers, and gives its hopes and intentions, as above indicated.

"The Threefold Division of Mysticism" is an editorial article, which defines mysticism as "the endeavour of the human mind to grasp the divine essence or ultimate reality of all things, and to enjoy, while in this life and in this body, the blessedness of an immediate communion with the Highest"; and then describes the three divisions of mysticism, namely, Transcendental Science, Transcendental Philosophy, and Transcendental Religion.

"What is Alchemy? [First Paper]," also an unsigned or editorial article, declares that Alchemy is not, as generally supposed, "the dry bones of chemistry," but that the Alchemist is a person who "understands the law of evolution applied by science to the development from a latent to an active condition of the essential properties of metallic and other substances." This is not "talking hypothesis alone," for "there are occultists at the present day who claim to have made gold," but unfortunately these are "claims which it is impossible to verify." Not only does the Alchemist know that "in all natural substances there exist potentialities which can be developed by the art of a skilled physicist," but also that "the man who by proper study and contemplation, united to an appropriate interior attitude, with a corresponding conduct on the part of the exterior personality, attains a correct interpretation of Hermetic symbolism, will, in so doing, be put in possession of the secret of divine reunion."

"Chapters in Exposition of the New Gospel of Interpretation," by Edward Maitland, is an exposition of Mr. Maitland's curious cultus of the late Mrs. Anna Kingsford, "the woman clothed with the Sun." Mr. Maitland believes that Mrs. Kingsford was the re-incarnation of an ancient Egyptian priestess, and that she remembered, and has written down, the sacred hymns used ages ago in the worship of Hermes—hymns which are a curious study for the experimental psychologist, in

that they consist in great part of ingenious paraphrases of well-known biblical lines and phrases.

"The Theosophical Revival," by A. P. Sinnett, describes "the great revival of archaic wisdom, which constitutes the Theosophical movement of the last fifteen years." The "three leading ideas at which most Theosophists have arrived" are stated to be, "The immortal Ego, the real spiritual entity which constitutes any given human being, must in the nature of things live again on earth in another body after the one in which he is now focussed is dead." "The conditions under which he will live again are the consequences of the manner in which he has thought well to live in the past." "By certain principles and rules of living he may by degrees engender causes which will render the future lives he will pass through more spiritually elevated, and so ennoble the permanent self within him, until it attains to a place in Nature greatly transcending that which he now occupies."

"Mysticism in Poetry," another editorial, deals with "Avelon" by Mrs. Dora Stuart-Mentheith. "Avelon" continues the Tennysonian legend of Arthur on mystic lines, "Arthur" being "the Divine Leader, the Divine Love, the Pneuma, the overshadowing spirit of the true man, who is sought by the Angela, the Psyche, or feminine principle of aspiration and intuition in the interior world of vision." The writer of the article welcomes the new poetess "with something of the same thankfulness with which we should greet another Madame Guyon."

"The Hermetic Doctrine of Paracelsus," which is also an editorial, calls Paracelsus "the Luther of occult science." Paracelsus, we are told, believed that Nature "brings nothing to the light that is at once perfect in itself, but leaves it to be perfected by man"; and an Alchemist meant, for him, "he who brings forth that which is latent in Nature."

"Hermetic Poets," which, again, is an unsigned article, deals lovingly with Jean de Meung's "Roman de la Rose"; with the "Vellus Aureum et Chrysopœia" of Johannes Aurelius Augurellus; and with "The Zodiac of Life" of Marcellus Palirgenius Stellatus.

"The Rosicrucian Mystery," still another editorial, goes into the vexed question of the celebrated "documents" of Johann Valentin Andreæ, on the strength of which so many people have believed in the real existence of the mysterious Brotherhood of the Rosy Cross, and the author promises in subsequent papers to thrash the whole matter out once more, including the questions "whether these documents were or were not *jeux d'esprit*"; whether, supposing the fraternity to have had a corporate existence at any time, it subsisted for any considerable period subsequent to its professed publications; whether it exists to this day."

"Francis Bacon and the Mystics," by Constance M. Pott, is an elaborate attempt to prove that Lord Bacon was a mystic, and an Alchemist, and wrote numerous treatises on occult subjects which he got other people to publish as their own.

"The Place of Evil in God's Order" is a lengthy exposition of "Christo-Theosophy," by the Rev. G. W. Allen, its originator. We are told that "the basis of 'Christo-Theosophy' is the predication of a universal order, which arises necessarily from the fact that the source, or cause, or origin of all things that are is *one*, and not *two*." Mr. Allen treats very fully the paradox: "Either the universe is not an order, or sin is included in that order"; and apparently comes to the conclusion that, since life is an education, not a probation, sin is, like pain, a divine means for teaching us what things are wrong; we reach perfection through our sins, because sin is naturally followed by repentance. The divine verdict on man's sinfulness would, therefore, seem to be, "Not guilty, but don't do it again."

"The Soul's Hope" is a poem, unsigned, of a religious nature—that hope being that, eventually,

Wings shall not want when weary feet give way,
Angels shall bear us when our pinions tire,
And if the Angels falter in the white
Light of the holy height, One shall be there,
And under us the everlasting arms.

"Mysticism and the Canon," by "C. G. S. M.," deals with the mystical sense of the Bible, the conclusion of the writer being: "On the whole it may be said that the outer word of the authorised documents of the Christian faith leaves ample room for the highest aspirations of Mysticism, and appears to be in sympathy with all, even when it does not encourage them."

A pretty little "Sonnet" by "A. L.," beginning, "A Salvation to the Open Sea," together with a few didactic quotations and some reviews, completes the number.

* "The Unknown World." A magazine devoted to the Occult Sciences, Magic, Mystical Philosophy, &c. Edited by ARTHUR EDWARD WAITE. (Published by James Elliott & Co., on the fifteenth day of each month. Price 6d.)

"The Unknown World," it will be seen from the foregoing *resumé*, appeals rather to the Mystic than to the Spiritualist, as that name is generally understood. It will be a welcome and valuable periodical for all those whose tendencies are towards "archaic wisdom," rather than towards original experience and experimental research, for the subjects with which it deals are treated with marked ability, as, indeed, might have been expected in a magazine under the able editorship of Mr. Arthur Edward Waite.

SPIRIT PHOTOGRAPHY.

BY EDINA.

No. II.

I come now to deal with our recent experiments with Mr. David Duguid. In the month of April last I had occasion to visit Glasgow on business; but my wife accompanied me with a view to calling upon some friends there. On the previous day I had sent a post-card to Mr. Duguid stating that I would call upon him at three p.m. on the date of my visit, with a view to talking over a matter of business on which he desired my advice. In the course of the forenoon we found ourselves in the vicinity of the place of business of Mr. James Robertson, one of our most fearless and able Scottish Spiritualists, and made a call. During our conversation he informed us that Mr. Duguid was then on the premises, instead of being (as I assumed) at Crosshill, where he is usually employed.

Mr. Duguid was sent for, and we had some conversation with him, in the course of which I expressed a desire that, after our business talk at his house was finished in the afternoon, we might have "a try" for spirit photographs. He demurred to this, expressing a wish rather to come to Edinburgh later, and have a sitting in the room in which we had been so successful in the spring of 1892. At my urgent request, however, he gave way, but at the same time informed us that he had no "dry plates." We then offered to procure them, and in conformity with his directions purchased, in a shop in the town, a packet of "Ilford's dry quarter plates," and took them with us to Mr. Duguid's house in Devon-street. When our business interview had ended I handed Mr. Duguid the packet of plates, and my wife and myself, at his request, sat in front of a temporary background of cloth which he had rigged out for the occasion. At his request I accompanied him to the dark room, he carrying the packet of plates in his hand. The packet was opened and two of the plates placed in the slide, after which we proceeded to the sitting-room where his stereoscopic camera was standing, and the slide containing the two aforesaid plates was at once put in the camera. This operation took place six times, twelve plates being used; but as I had perfect faith in Mr. Duguid's honesty I did not go in every time to see the plates put in the slide, but remained sitting beside my wife. In the course of the sitting Mr. Duguid told us he was satisfied that something had been produced, but he could not say what it was. The sitting, which had lasted about three-quarters of an hour, then closed, and Mr. Duguid at once handed me the whole twelve plates enclosed in a box, with a request that my second daughter, who dabbles a little in amateur photography, might develop them at her leisure. This was done as soon as time permitted, when upon four of the negatives, *i.e.*, upon two sets of plates, were found the portrait of a young woman, with very peculiar clothing and head gear. The face was in profile, and was very distinct; but on examination we could trace no resemblance to anyone known to us in earth-life.

I have been (perhaps unnecessarily) particular in detailing this Glasgow séance, as it seems to me to demonstrate (1) the thorough straightforwardness of Mr. Duguid; and (2) the unpremeditated nature of the demonstration, which was got at my urgent solicitation, and with plates specially purchased by us.

Our second experiment with Mr. Duguid occurred on July 8th last. It was held in Edinburgh, in our house, and in the same room in which our boy's portrait was got in April, 1892, under the circumstances formerly disclosed in "LIGHT." Mr. Duguid was our guest from Saturday, 7th, to Monday, 9th July, and the sitting commenced at eleven a.m. on the 8th. The day was dull and hazy, and not so suitable as that on which our former successful experiment was carried out. The conditions under which the sitting took place were as follow:—

1. The twelve dry plates were purchased by us, and were throughout in the custody of my second daughter.

2. The camera used was Mr. Duguid's. It was a stereoscopic one.

3. Mr. Duguid, in presence of this member of the family, took out two plates from the packet, placed them in the slide in the dark room, and, together, they walked to the séance room, Mr. Duguid carrying the slide in his hand. This was repeated six times, two plates being put in the slide on each visit to the dark room.

4. After the slide was placed in the camera, Mr. Duguid sat down beside it, holding his watch in his hand, and allowed the rest of the operation to be performed by one or other of the three sitters, *viz.*, my wife and two daughters,—I being merely an onlooker.

5. On each set of plates being lifted from the camera they were taken by my daughter and Mr. Duguid to the dark room and developed; and only after development had taken place were the next set placed in the slide; and so on till the séance closed, which took place about 1.45 p.m.

6. The chemicals used in development were purchased by us in Edinburgh.

7. The twelve plates, after development, were left by Mr. Duguid in our possession to be printed off. An inspection of them revealed the fact that on three sets (that is, six plates) there were visible the face and figure of a boy, about from seven to ten years of age.

On the negatives being printed a beautiful boy's face was found revealed. The hands of the figure were clasped as if in prayer, the mouth was open as if singing or praying, and the figure was clothed in a rich robe of silk or some such material. On first examining the face I told the family that in my judgment it was again that of our departed son, but that the face was older and much fuller than in the ones taken in 1892. Some of the family were doubtful on this point, and we resolved to get an expert to print some copies. This was done, and a careful inspection of these, made through a magnifying glass, has disclosed that in the whole three the likeness of our son again comes clearly out, particularly in hair, nose, mouth, and eyes, although the face and figure are older than those of 1892. The photographs are distinct enough, but not nearly so clear as those previously taken. One pair is so thin that the folds of a curtain against which the figure is standing come out clearly through the face, which is, however, quite distinct. Only two of the portraits are "full face," the remaining four being in profile. The robe and attitude in each are the same.

Before the result of the experiment was assured, or even known, our family medium told us that our boy was at the time in the room along with some more children, and was singing his favourite hymn, "Hark, Hark, while angel voices sing," and although she did not see him have on his form the beautiful robe depicted in the six photographs, the fact that he was singing a hymn gives an undoubted confirmation to the view that it is our boy who has again come before us, clothed as he is in the spirit world, and singing a "spiritual song."

I have stated plain facts with all the care possible, and am willing to forward to the Editor of this paper, for his private inspection, the series of photographs taken under the circumstances disclosed in these two articles. To me, they clearly demonstrate that spirit photography is not a myth, but a real and abiding phase of mediumistic power. We are deeply indebted to Mr. Duguid for his disinterested efforts to serve us, and the result, from our point of view, is most convincing and satisfactory. But as Mr. Traill Taylor could not persuade his photographic friends "sitting in council" regarding the reality of his careful experiments, we can hardly hope that even a plain narrative like the foregoing will be received with greater favour. Truth is great, however, and by patient statement the new cult we call "Spiritualism" will in the end prevail.

"LIGHT."

The following kindly notice of "LIGHT" appears in the August number of the "Coming Day":—

We sometimes feel moved to commend to our readers the weekly paper mentioned on our cover, called "LIGHT." It is in every way a thoughtful, reliable, and well-done paper. Occasionally it admits contributions from very subtle thinkers, who do not seem to quite comprehend their own subtilities, or who elevate pious opinions into universal certainties; but, in the main, it is solid, bright, readable, and highly "respectable." It is boycotted by the bookstalls (Smith's), which display "Pick-me-Up" and other vulgar prints.

[August 25, 1894.]

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

NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post-free to any address, is 10s. 10d. per annum, forwarded to our office in advance. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed "— & Co."

All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and not to the Editor.

NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

ADVERTISEMENT CHARGES.

Five lines and under 3s. One inch, 5s. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Light:

SATURDAY, AUGUST 25th, 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. B. D. Godfrey, 2, Duke-street, Adelphi, London, W.C., and not to the Editor.

THE INVOCATION OF SAINTS.

If we could begin at the beginning, and be quite free to be natural, it might seem the most natural thing in the world to invoke such guardian angels, saints, or spirit-friends as we believed were near us. It is just a little difficult to understand how it ever came to be regarded as a heresy—and almost a sin against God—to worship any other, in the sense of invoking aid and uplifting the inner self in communion.

And yet, when one comes to think of it, apart from conventional ideas, one might easily come to the conclusion that the Heavenly Father would like us to seek the society of His beloved, to win from them good cheer and right guidance for this lower plane. Is it not possible that we have allowed the old Jewish notion of a "jealous God" to interfere with our filial trust, and to hedge up many a path along which we might have happily gone, not only to His children but to Himself?

We are convinced that this subject will one day come up for very serious consideration; and we predict that a surprise is in store for Christendom respecting it; and that even ultra-Protestants and Rationalists will admit that in this matter, at all events, the Roman Catholic Church has been wise.

We notice that "The Interior," a Chicago journal, has been protesting against invoking saints, and, in true American style, it says that the choir sometimes "brings a cold sweat out on the pastor" by a call to the angels to do something which no one can do "except under the express direction of the Almighty." We are not so sure of that. If there are angels, and if they are at all free, why should they not be at least as open to appeal as when they were on earth? It is difficult to say what we ought to mean by "the express direction of the Almighty." In a sense, everything is permitted or directed by Him, and, so far as His permission or direction is concerned, there is surely no difference between the freedom of a mother on earth and the freedom of a mother in heaven; and, if we may invoke her here, why not there? It is a purely arbitrary hypothesis that an angel-mother is less free than a mother in the flesh; and there seems no reason why we should check the appeal to the one and encourage the appeal to the other; and, if the appeal takes the form of an asking or a prayer, why not? When Spiritualism is rightly understood, and logically followed out, it seems to us that there will be a great deal of praying to, and for, the so-called "dead."

But, while we use the word "praying," we should wish it to be taken in a sense very different from the conventional one. When the happy child says, "Please, mother, give me some more bread and butter, and I should like a little more jam," that is not different in essence from "Give us this day our daily bread"; and only ecclesiastical conventionalism has made the customary deep distinction, in like manner, if one should say: "Spirits of the pure, be wise and holy, come and calm and rest and enlighten me!" wherein does that differ from the permitted prayers of the Roman Catholic Church, that the pure and wise and holy spirits may be asked to intercede for us with the Trinity or Mary? The distinction is purely arbitrary, and we may add, unnatural. Indeed, it forms one of the reasons for making an effort to escape from the Churches in dealing with the deep and living things of the spirit.

One fact may, however, be usefully borne in mind,—that the addressing of the unseen ones, in what we call "prayer," was almost, if not quite, universal in the fourth century and onward. The opposition to it was entirely a part of the militant operation of Protestantism, backed up by extreme doctrinal and scriptural literalism. An examination of the Christian tombs in the catacombs yields many very curious results, one of which indirectly bears upon this subject. These tombs belong to the second, third, and fourth centuries, and abound in artistic representations of the joyous faith and hope of these first Christians. One of these, which is very common, is a figure in the attitude of prayer—erect, with outspread arms, as if to welcome the heavenly host—an interpretation which is, curiously enough, confirmed by the so-called "Apostles' Creed," in that memorable confession, "I believe . . . in the communion of saints." And, again, the beautiful suggestion is, strange to say, passionately endorsed by one who has lately received the highest honour of the Presbyterian Churches of Scotland, Dr. Walter C. Smith, whose touching and penetrating words shall close these thoughts on a subject of profound interest:—

O'er land and sea love follows with fond prayers
Its dear ones in their troubles, griefs, and cares.
There is no spot

On which it does not drop this tender dew
Except the grave, and there it bids adieu,
And prayeth not.

Why should that be the only place uncheered
By prayer, which to our hearts is most endeared
And sacred grown?

Living, we sought for blessings on their head;
Why should our lips be sealed when they are dead,
And we alone?

Idle? Their doom is fixed? Ah, who can tell?
Yet, were it so I think no harm could well
Come of a prayer;

And oh, the heart, o'erburdened with its grief,
This comfort needs, and finds therein relief
From its despair.

Shall God be wroth because we love them still,
And call upon His love to shield from ill
Our dearest, best;
And bring them home and recompense their pain,
And cleanse their sin if any sin remain,
And give them rest?

Nay, I will not believe it—I will pray
(As for the living) for the dead each day;
They will not grow

Less meet for heaven when followed by a prayer,
To speed them home like summer scented air,
From long ago.

Who shall forbid the heart's desires to flow
Beyond the limits of the things we know?
In heaven above,

The incense that the golden censers bear
Is the sweet perfume from the saintly prayer
Of truth and love.

MR. C. WALKER, of 5, Upper Arcade, Bristol, wishes us to state that he will be pleased to give information to inquirers, or will receive the names of Spiritualists willing to join in a public movement. Mr. Walker is agent for all spiritual literature.

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MRS. TITFORD.

Mrs. Titford is one of a mediumistic family. The Davises—Mrs. Titford was a Davis—are all mediums; and they are not always certain through the agency of which member of the household a manifestation when it occurs may have been effected. I got access to them through the good offices of a mutual friend, who has sat with them for years, and who found it necessary to exercise all the persuasive tact at his command to overcome their repugnance to being "put into print." At first Mr. Davis alone was to be seen; then there came the encouraging intimation that Mrs. Titford might be induced to take a



MRS. TITFORD.

(From a photograph by F. A. Bridge, Dalston Lane, N.E.)

look in whilst the interview was proceeding; and finally the gratifying intelligence that Mrs. Titford would consent herself to tell as much of her story as she could personally vouch for, which I found was not a great deal, since she is almost invariably thrown into a trance, from which she awakes at the end of the sitting with no recollection whatever of the proceedings.

There is no mistake about Mr. Davis. He is a hearty, plain spoken, downright (and upright) Englishman, who tells his tale without emphasis or flourish, and does not stop to consider effect.

"Now, if you want the whole thing in a nutshell—" he began.

"But I want more than that, Mr. Davis."

"Well, where shall I start?"

"At the beginning, if you don't mind."

"Of course, I might have known that. Your question carries us back twenty—aye, more than twenty years—when the Davis family were rank materialists—not, thank goodness, so obstinately and incorrigibly blind to the possibilities of another life as to have no eye for the light when it came; but materialists rank enough to be open to no other means of conviction than that afforded at the séance table. It came about this way. We attended a discussion between Foote, the Secularist, and Dr. Sexton, and the Doctor telling his hearers that there need be no doubt in the matter, as all might try on their own account and satisfy themselves, we began to think about it, and

after a bit I said to my friend Eglinton: 'What do you say, Harry? Shall we have a try at it?' and he said, 'I don't mind if we do, John.' Well, sit we did, and you know the outcome as far as the Eglintons were concerned, for my friend's boy, Willie, turned out as fine a medium as any that ever lived. My wife and I had four sittings without the shadow of a result, and the Eglintons having got some slight movements, and instructions to send for us, we went over. If you'll believe it, we had no sooner sat down, not for a séance but as visitors in the ordinary way, than the table, of its own accord, in full gas light, glided up to Mrs. Davis and touched her, and then came over to the opposite side of the room and touched me. I said: 'Harry, this is very funny; but I'm going to turn that table up and see what connections you've got under it.' Thereupon the table rose in the air, and then up again, and we began to see that there was something in it. Remembering Dr. Sexton's instructions, we asked the table questions, and got answers by its rising up and going down again without one of us touching it. The name of Mr. Eglinton's wife, who had died four or five months earlier, was spelled out. Then the children began to cry at the idea of their mother being so near them, and the table trembled as if it were distressed; and gliding up to where the baby, who was born just before Mrs. Eglinton died, was being nursed, spelled out, 'Kiss him for me!'"

"I suppose an experience like that rather upset your materialistic theories?"

"Knocked the bottom out of them clean away. Well, after that we went in for it with a will, and sat almost every night for a long time, getting all sorts of manifestations. Willie Eglinton was a roguish little fellow then; and I remember when we sat at his father's house he would make a good deal of fun of the thing, once fixing a label on the door with the words, 'Here sits a company of mad people.' We found all our children were more or less mediumistic, Alice particularly. Oh, here she is to speak for herself."

Mrs. Titford, with two or three pretty children in her train, here entered the room and joined in the conversation.

"What was that you were saying, father? How in the early time you used to sit every night? Why, yes; and we children, you remember, were bitten with the same craze, and when you were out of the way used to have little impromptu sittings of our own. We were afraid enough too, and used to sit all on one side of the table with our faces to the door, which we kept wide open, ready to bolt at the first moment that anything uncanny occurred. As a sort of charm against evil influences, we always solemnly recited the Lord's Prayer and prayed for all our friends before making a start. Sometimes there would come knocks all over the room, and out we would bolt like a lot of frightened rabbits. Little Marie used to see things which she described to us."

"You, too, used to see things, didn't you, Alice? How well I remember your having a vision, in that glass up in the corner, of the old home and friends of my childhood, describing exactly, and giving the names of, people you had never seen or heard of, several of whom were only brought back to my own memory by your mentioning them."

"Yes," said Mrs. Titford, laughing over the recollection, "and I saw you too in a high seat at the tea-table, with grandfather and grandmother, and you were pulling a funny old-fashioned sugar basin, with a china cow on it, towards you, and helping yourself to the sugar whilst you kept saying, 'Moo, moo.'"

"Meaning the cow," explained Mr. Davis. "Yes, the scene all came back to my mind with that description, as plainly as if it had happened only yesterday."

"Do you remember, too, how I saw you and mother being married in funny old-fashioned clothes, looking such objects that I couldn't help laughing all the time I looked?"

[August 25, 1884.]

"Ah, we didn't think them funny, my dear. They were all that was fine and fashionable then."

"Do you still see these visions of the past, Mrs. Tittford?"

"No. I was about eight or nine then, and it is a singular thing that as I have grown older I have got more and more nervous, and later on when I saw spirits, as I often did, I got so frightened that sometimes I would scream outright. At last I was promised that I should see no more. I can't account for it at all; and even now, if a materialised form comes near me while we are sitting, and I am not in a trance, I experience a strong sensation of discomfort and even positive fear."

"What are the principal kinds of phenomena associated with your mediumship besides clairvoyance?"

"Oh, almost everything, I should think. Raps, lights, perfumes, direct voice, direct writing, music, levitations, movements of articles from a distance, but principally and above all materialisations."

"Tell me something about movements, then, as a beginning."

"Well, these have been of constant occurrence. We have had a heavy dining table lifted bodily up with several of us sitting on it in a useless attempt to keep it down. The same table has also been turned upside down. Articles too numerous to particularise have been brought into the room from other parts of the house with doors and windows carefully sealed. We were told once to provide a box each, and these being placed in the adjoining room were brought to us filled with beautiful flowers with the dew fresh on their petals; and father omitting to supply a box for himself one was fetched from his bedroom, the things in it emptied out, and this, full of flowers too, was added to the rest. This occurred on the 14th of February, the flowers being presented to us as valentines. With people sitting close all round it, almost touching it in fact, we have had a heavy piano turned completely round with its face to the wall, this in the dark, without a sound being heard or anyone being aware of a movement, and then in the same way restored to its right position. We have had things brought here from friends' houses at a distance: and taken from here to other places sometimes miles away. Many of these articles have been large or heavy, as, for instance, a piece of fretwork eighteen inches long and nearly as wide, conveyed to Mr. Glendinning's house."

"That, by the way," said Mr. Davis, "was done by the spirit of William Haxby, the medium, who often comes to our sittings. Once, our friends brought an air-gun down from my bedroom, and then fetched a quantity of shot out of an iron safe which was locked at the time, and dropped them heavily on the table. My daughter Emily and I were sitting at this window once in the twilight when one after the other the flower pots were lifted over our heads and deposited on the table inside. We could see them clearly as they were passing over us. That large glass shade over the mantel clock has played queer pranks. It has danced all about the room and floated in the air; and one day my wife's mother met it floating upstairs, where it deposited itself in a portable washstand cupboard. Once that sofa was moved up to the table in broad daylight, and, what is more, in this case we saw a materialised form behind in the act of moving it."

"And don't you remember, father, how we had the tablecloth laid in this room, and all the tea things were brought up and set out, and everything cleared away again in the same way when we had finished our tea?"

"Was the kettle boiled for you?"

"No, they did not go quite so far, though I have heard of such things being done. But the best thing in this way, to my thinking, that the spirits have ever done was the bringing one Christmas, seven or eight years ago, of a

quantity of new coins, gold and silver, all with the date of the new year upon it, which we were assured had been brought from the Mint itself. How particular they were over that money, to be sure! I wanted to keep it, but not the smallest piece would they leave behind, as they told us the whole lot must go back where it had been taken from. We were allowed to examine it, however, and see that there was no question about the dates."

"Perhaps," said Mr. Davis, "you have heard already how Willie Eglinton's letters were brought here from the Mediterranean without being passed through the post? It is a curious story. It was after the strange carrying of letters from Mrs. Fletcher's prison cell, which made a stir at the time, that Willie and I agreed secretly much he started for China, that he should write a letter a week or two later at the hour when we should be holding our

regular Wednesday night sitting, with a view to its being conveyed from wherever he might be at the time to us in London, if the spirits could by any means manage it. As I had forgotten the exact Wednesday arranged I mentioned the matter at our sitting a week too soon, and was corrected as to the date, and told to provide, at the next sitting, a couple of those rubber sacs with a mouthpiece which blow out into large bladder-like balls, and are sold as playthings for children. I marked these with my business rubber stamp, and placed them on the table. We were told to keep our minds off the experiment, and to sing, which we did. Presently, there was a strange rushing sound, and on being told that the letter had come, we lighted up, and we found it enclosed in one of the balls, which I had to tear open to get the paper out, the orifice having little more than a pin's-head diameter. The letter, which reached us at about ten o'clock, was only half written. Eglinton told us afterwards that he started writing it at seven, and going on deck for a few moments, found on his return to the cabin that it had disappeared.

"But," pursued Mr. Davis, "by far the most remarkable case of the conveyance of a body without contact was the frequent levitation of my little son of four, who used to be carried round the room above our heads, and call out, 'Here I am, papa'; delighting in bewildering us as to his exact whereabouts. He would tap our heads as he floated about, and scratch the ceiling with his

fingers, and on lighting up we would find him on the top of the piano, or sitting on the table. Once he seemed to disappear altogether, and then we heard his shrill little voice in an adjoining room, saying, 'I am out here, papa. What shall I do?' 'Keep still,' I shouted back, 'and wait.' In a few moments he was back again, perched on the table in our midst. How he was got outside and brought back I don't pretend to explain. I only know that doors and windows were all closed and fast, and that as he could hardly have gone up the chimney, he could only have been passed by some means through the solid wall."

"Did not these doings alarm him very much?"

"Not at all. He enjoyed it very immensely, thinking the whole thing fine fun, and would chatter and laugh merrily all the time. Once, by the way, at a friend's house, we had a retriever pup, brought away from a most savage mother, and deposited on the table, all means of ingress in this case, too, being closed."

(To be continued.)

MODERN MIRACLES.

The current number of "The Review of Reviews" discusses at some length Emile Zola's new work entitled "Lourdes." The following remarks by Mr. Stead will interest our readers:—

Lourdes, the little village in Southern France, is quite a modern pilgrim shrine. It is not yet fifty years since its fame began in a mystic vision of the Virgin, seen by a pious peasant girl named Bernadette. To some it may seem incredible that Bernadette had that vision. To me nothing seems more natural and more inevitable. Considering the number of gifted seers there are in every city, who cannot look into a decanter of clear water without seeing in the crystalline depth the visualised reflection of the thoughts of their own mind, it has always been a mystery to me why there are so few well authenticated instances of celestial visions. When I was in Chicago, I knew a young man who was in training for the Catholic priesthood, who fervently believed that he was permitted graciously to converse with the materialised form of the Blessed Virgin at the séances which he attended. Bernadette herself could not have been more reverential or more credulous than he in the presence of his celestial visitor. Slowly the average man is beginning to perceive that the seeing of forms invisible to ordinary eyes is a gift or a faculty which is so common as hardly to call for remark. Some day, when photographers have become a little more scientific and less superstitious, the camera will photograph these impalpable substances as a matter of course, and every one will discover that they never doubted their existence any more than they doubted the revolution of the earth round the sun.

There can be no doubt that cures have been effected at Lourdes, and have been taking place ever since. The Psychical Research Society recently published a report on the reported cures at Lourdes, arriving at a somewhat negative or Podmorian conclusion. But as they would arrive at exactly the same conclusions concerning the miracles recorded in Holy Writ, the faithful take little stock in the conclusions of Mr. Podmore, and the pilgrimage to Lourdes grew in favour year by year. The sick, the incurable, and the afflicted from all parts of France, and not from France alone, hearing of this new Pool of Siloam, within railway range of Paris, travelled to Bernadette's grotto, and in many instances found, as was to be expected, the relief for which they hoped. The Christian Scientists of America, and all those who practise psychic healing in this country, can supply any number of cures quite as miraculous as those of Lourdes. Nothing that is told of the miracles at Lourdes can exceed in marvel the story of the American colonel whom I met in Chicago, who, after having had a malignant cancer cut from behind his ear without preventing its recurrence, was most strangely and completely healed by the agency of Christian Scientists, whose operations were conducted solely on the psychic plane. The influence of mind over matter, and the possibility of remedying the ravages of disease by the subtle psychic forces which we at present do not know how to control, are sufficient to explain any number of Lourdes miracles.

A DRAMATIC COINCIDENCE.

A striking coincidence occurred last week in the Isle of Man, when Mr. Wilson Barrett, who was acting there with his company, called a rehearsal of his new piece, "The Manxman," for the benefit of Mr. Hall Caine, the author of the novel on which it is founded. In the third act, Philip Christian is made Deemster, and his house is surrounded by a tumultuous crowd shouting cheers for "the Deemster Christian." Philip then steps to the window and addresses the people outside in a speech, which readers of the novel will remember. The young actor who was to do this seemed a little nervous and uncertain, and Mr. Barrett cried out from the footlights, "Bring him a book. Let him hold it open in one hand and seem to have been reading." "A book, a book!" shouted the stage-manager to the property-master in the wings, and out of the property-room an old dusty leather-bound book was brought immediately by the call boy. Nobody looked at it until Philip Christian opened it, when, to the actor's consternation and everyone's amusement, he saw that it was the *Statute Book of the island with this book-plate, "The Deemster Christian—Isle of Man."* At the next instant the supers outside were shouting, "The Deemster Christian." It seems that years ago, at the sale of a former Deemster's effects, the book was bought, with a job lot of other things, for the use of the theatre, but that it had never been brought into use until the moment it was put into the hands of the Deemster's namesake on the mimic stage. And the author himself is said to have been unconscious that there had ever been a "Deemster Christian" when he so christened his character.

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.]

"Quæstor Vitæ" on Reality, Consciousness, and "Life."

SIR,—I have sincere respect for the thoughtful and deep contributions of "Quæstor Vitæ" to "LIGHT," but must question whether we are advanced by his proposal ("LIGHT," August 18th), to substitute the term or idea, "Life," for that of "Consciousness" as the definition of "Reality." For "Life" has a threefold, or rather triune signification, regarded as the Immanent, the manifesting impulse or energy, and Manifestation. We do not get the idea of "Reality" by abstracting one of these moments of the conception from the others, or two of them from the third. If "Quæstor Vitæ" understood by "Life" the indivisible synthesis of these moments, there would be nothing to object. But he sets it (either as immanent being, or as its objectifying energy, or as both) over and in actual priority to Consciousness (Manifestation); misled, it seems to me, by the indisputable logical succession of the moments, and the logical priority of the two first to the third. Or again, had he been dealing only with the relative aspect of reality in which, for the particular or limited consciousness, the logical succession is also actual and temporal, he would have said nothing exceptionable, though perhaps nothing very new. Nor, indeed, is there anything new in the attempt (of which the history of philosophy largely consists) to make one element abstracted in the analysis of an idea, or first seen in its abstraction, suffice for the whole.

"Quæstor Vitæ" remarks: "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." True, if only we are careful to distinguish what is essential to the idea of "process" as the ground of consciousness, from what accedes to that idea as a form within consciousness itself. Process imports the distinction of "moments" of which one must be thought as the condition of another, and in this sense its *prims*. But these "moments," and this conditioning, are not in themselves of temporal distinction and separability; they belong to a Logic which fulfils itself without interval, and to which temporal retardation is altogether alien and repugnant. This is the "process" *sub specie aternitatis*, or "the eternal generation of the Word," "begotten from eternity." This—God—is "the ultimate reality" which (as Hegel says) "eternally accomplishes itself," and "does not require to wait for us." For the reflections of the Idea in partial consciousness, its progressive self-relating (integration) is the temporality of the process, but such temporality is not itself the process, but just what obscures and retards the process, and makes its recognition

difficult. And, therefore, when "Quæstor Vitæ" says: "We speak of intuition coming into conception, which constitutes thought-generation," adding, "Then there is gestation of thought before it is externalised into form," and would have us infer that "reality" is a "life" prior to consciousness absolutely, his ultimate reality is not even that moment of the process which he has abstracted from its logical connection, but a time which contains it, and which conditions its action.

"The Universal particularises itself" is an easily misleading phrase. In the eternal consciousness of the Universal, just because it is the unity of the universe, there can be no particularisation in the sense of apartness, abstraction, or severality of each from each or from the whole; the "particulars" cannot be such in the sense in which they are so for us, but must be seen in their perfect coherent, organic relation, as *relatives* rather than as particulars. It is this related co-existence, as they are in the divine self-manifestation of the Idea—in the divine consciousness—that is their reality, the reality of the universe. Such a perfect system must, of course (as "Quæstor Vitæ" so well understands), give a graduated or discretised series of self-explicating wholes (Gods in the subjective aspect, Worlds in the objective), and the progress of partial souls to truth can be nothing else than the growth of their self-consciousness to knowledge of integral relation as it is for the total unitary consciousness of that whole to which the partial soul proximately belongs. It is the aim of religion (or of that highest ethical philosophy which is identical therewith) to dissolve or suppress the self-secluding, self-abstracting, self-particularising, and non-relating consciousness, which opposes itself to the consciousness of integration, that is, of reality. For reality is true-consciousness, and "life" as ungenerated consciousness, or as the mere "becoming" of consciousness in gestation, is life of which the idea is incomplete, and which is therefore (regarded as a discrete moment of *absolute being*) not even real, far less reality.

C. C. M.

Spirit-writing and Talking.

SIR,—The communion between the souls of the living at a distance has always been understood by the Roman Church. Among the numerous examples was that of St. Anthony of Padua, whose double, when his body was in Spain, appeared in his native town in a manner so marked that the grand Church of St. Antonio in that city was built as a memorial of the event. The like experience has been common all along with Spiritualists, and I was pleased to see so high an authority as Mrs. Everitt fully endorsing it in her own experience, as detailed in her very important conversation with your interviewer recorded in "LIGHT" of July 7th. And this is quite what we hear about the Mahatmas from the Theosophists: although they do not, I believe, call themselves mediums; though a medium is simply a go-between, and whether a message comes from the living or the dead, it comes in the same way, and is, therefore, so far, the same thing. Then the Theosophists get, they tell us, letters by precipitation from their Mahatmas; and the following, too, looks like precipitation through Spiritualist mediums. Mr. Everitt tells us, in "LIGHT" of June 30th: "Paper and pencil are whisked up into the air; a rapid tick-tick-ticking, lasting barely a few seconds, is heard, paper and pencil fall to the table, and light is called for. The writing is done." And this at a rate of from a hundred words to one hundred and fifty words in a moment! That is surely precipitation with a vengeance.

In an equally important interview with Mr. Morse and his controls, a very interesting fact has been brought to light. We all know that learning a new language is a difficult matter and takes time, and I had often wondered, in reading the instructive and wise sayings of Tien, how he had learned his good English. He tells us how it was, as detailed in "LIGHT" of August 4th. He says that for "more than sixty years" in the other life, "he has been coming in contact with European spirits." And even before then "that possibility of communion between the two worlds had been agitating the minds of certain advanced spirits, mostly Americans." Surely, then, sixty years is enough to learn a language in. So it seems also, by the above, that there are languages used in the next world that can be utilised here also; and that spirits talk together in the next world as English spirits in séances for the direct voice, as is often experienced, talk together here. Here is a case, taken from "The Two Worlds" of June 8th last, at a séance at Melbourne, given by Mrs. Mellon, the medium *sans tache*, in April last, when the spirit "Geordie" remarked to a gentleman present: "I saw 'John King' yesterday; we were talking

about you." And spirits can also learn a language from their mediums. Mr. Stead tells us, in "Borderland," that he hopes Mrs. Mellon will soon be back in England, and also tells us, in "Borderland" for July, of his meeting, at a private séance with a Mrs. Warne, of Chicago, a little Indian spirit, "who said that she had been with Mrs. Warne for many years, and that she had been given to her to be educated. That when she first controlled the medium she could not speak English, but that now she could do so perfectly." So, as I have shown, English is not learned in a day by beings of any order. And it has always been a marvel to me how the Mahatmas, who live in far-off mountains of Tibet, where the English language is not spoken, and where no English are admitted, manage to give letters to the world, or precipitate them, in good newspaper English, as well as talk to a certain favoured few in the London salons in the native tongue of London people.

WILLIAM R. TOMLINSON, M.A.

All Souls' Day.

SIR,—The suggestion thrown out by Mrs. Russell Davies that Spiritualists should set apart annually a day for the assembling of spirit-friends is a very happy one, and probably All Souls' Day might be as good as Whit-Sunday, or any other day, to set apart for the convocation.

To ensure a successful meeting, however, we should all be of one accord in the one place, or the festival would become a *fiasco*.

Could we not devise some means by which only Spiritualists should be admitted, among whom are many men of prayer, when we might look for, and secure, a Pentecostal outpour of the Divine Spirit, so as even to fill the house where we were sitting; and—far better—the hearts of all assembled?

In the midst of this outpour, imagine a scientist peering about to see how it was done, or to satisfy himself that no trickery existed. Fancy your friend, Mr. Podmore, seeking for "the systematic and life-long deception!" "Grotesqueness" might be the word to describe the main characteristics of such quest. In such a convocation let all assemble in the spirit of prayer and thankfulness for spiritual gifts, and we shall do much to purify our movement, and introduce it into right channels.

I do not myself care for making a "public exhibition of our faith." I have never sought to proselytise, because it is only those who are spiritually discerning who can understand or appreciate the priceless communion.

MORELL THEOBALD.

Psychic Photography.

SIR,—The reply I promised to make in your last issue is as follows:—

The photograph of which I spoke as being similar to the spirit one entitled "A Cyprian Priestess" in "The Veil Lifted," and reproduced in "Borderland" as such, I saw in the house of my friend, Mr. J. W. Brodie-Innes, barrister-at-law, Edinburgh.

This photograph represents an undraped sea syren rising from the sea, enveloped in the clouds of night, and attended by Cupids. The face is *exactly* the same in pose and in everything, except that there is no definite drapery round the head, the dark and cloudy atmosphere giving an effect that is easily turned into definite drapery imaginatively and executively.

Mr. Brodie-Innes replies to me as follows:—

I bought the photograph you allude to in Fleet-street in 1873 or 1874, at a print shop, I forget the name. I was buying some engravings, and I was shown two photographs, entitled, respectively, "Night" and "Morning." The shopman told me he got them from a traveller of a German house, and that they were photographs from German pictures by a well-known artist. This is all I know. I have never seen the originals. They were certainly not sold to me as spirit photographs, nor did the shopman look on them as such. You are quite welcome to state this; more I cannot say.

The photograph entitled "Night" is the one whose head is a duplicate of the Cyprian Priestess.

When I imputed "falsity" to the Cyprian Priestess it must be remembered I was not imputing fraud to the manipulators of the plate on which the so-called spirit photographs appeared and appear. On the contrary, I incline strongly to the assumption that such photographs are genuine, and that they appear on the plates without any fraudulent connivance at all!

My charge of falsity is made on other grounds.

If I venture to suggest a theory by which these spirit photographs may appear, I shall be glad if any thoughtful reader will make any amendment or draw other and different inferences,

so as further to elucidate the matter on the more reasonable grounds of scientific phenomena, rather than the more easily asserted but less probable assumption of fraud.

From all I gather about these phenomena it seems inconceivable that these so-called (allow me the expression as it is to the word "spirit" I demur) photos do appear, so to speak, quite unsolicited as far as human objectivities go, on the sensitised plates. The photographer has not knowingly produced them. From whence do they come? I used the word "arcana" in my last letter, believing that there *are* arcana, not necessarily declaring that I could explain them. But I suggest somewhat of a solution—one, however, still holding problems.

It seems that photography *has* the power of fixing, when conditions are accidentally or knowingly fulfilled, fleeting figures passing in the astral. These images are then and there caught by the sensitised plate, without reference to other matters on the material or objective plane.

The original picture of "Night" was photographed, as we know. Could not this *wandering reflection of a reflection* be quite easily, by chance, caught by the attraction of the specially strongly prepared surface of the plate of the *mediumistic* photographer, who, as a medium, would be in open rapport or relation to the astral currents?

This image on the plate may be called an abnormal photograph, but I scarcely see justification why (in this special case) the reproduction should be "corrected" in some more definite lines and form, and then christened "A Cyprian Priestess"; this tending, to my mind, to an assumption without due cause. Also it seems to me rather more of a difficulty to believe that the abnormal image on the sensitised plate should be the portrait of the soul of a personage whose body had perished centuries ago. It appears to me to be so unlikely a proceeding, so unworthy of the dignity of an immortal spirit, to be idling about in such a fashion, and then appear in a purposeless manner on the plate with a face already well-known in print shops! An inferior course, surely, for the exalted intelligence of a Cyprian Priestess! By the way—why *Cyprian*?

In "The Perfect Way" we read of the astral zone as the cosmic picture gallery. Other authorities, ancient and also great, say *much more* on the same subject to the same effect.

My theory, therefore, which I tentatively offer for others to expound, or explain, or refute, is that the *lower* cosmic ether, being full of floating images of this world's impressions, these being naturally attracted to their like (the *open rapport* of the medium), therefore floating into his sphere, can easily be fixed on a sensitised plate, and that these are only mere reflections, not, to my view, to be described as photographs of embodied real spirits.

Knayton Lodge.

ISABEL DE STEIGER, F.T.S.

August 17th, 1894.

SIR,—Will you kindly allow me, as one of the "old guard," who have occupied myself since 1859 with psychical studies, and worked in the field with pen, word, and deed, as many friends in England will remember, to join in the discussion about Mr. Duguid's spirit photo, the Cyprian Priestess, with a little story, one of many similar ones which I could tell? It may be of interest to those who would like to come to a positive conclusion on the point in question, and to other readers of "LIGHT" also.

In Mrs. Emma Hardinge's "Nineteenth Century Miracles," I gave, p. 338-341, an account of the marvellous manifestations we had here at the Hague through the mediumship of a boy. This boy was an Indian, born in the Isle of Java. His name was Aridjan; he was about twelve years old, and had no education when he arrived here, and Mr. v. Hermerden took him into his house. The gentleman in question was an ancient "resident" of our government at Java, a man of high social standing, independent means, very religious principles, and highly interested in Spiritualistic matters and phenomena. I knew him several years and had many sésances with him.

Aridjan was a wonderful physical medium. Through his mediumship all kinds of physical manifestations, levitations, rappings, lights, direct writing and drawing, playing of instruments, &c., were obtained; and sitting in the house of Mr. v. Hermerden, only with a few persons at a time, he always was held in the circle. Besides, he then did not yet understand Dutch, and even had no idea about what was going on, but at first was much afraid, and, once accustomed to it, sat most of the time sleeping at the table, and, if awake, did not take interest in what happened. In short, he was passiveness itself, and unable to play tricks, even if he tried to do so. For further details, I refer to the book in question.

Now as to the incident I have in view. Very often, at the sésances, direct drawings were obtained, some of them very good. They could not have been done by the medium, who could not hold a pencil, and were produced also at sittings in which nobody took part who understood drawing, &c.

On November 19th, 1859, Mr. v. Hermerden was visited by a friend of his, and he showed him some of these spirit-drawings. The friend, a Mr. F. W., looking at them, exclaimed that his sisters possessed the same figures. This proved to be true. On comparison, it was found that the spirit-drawings were exact copies of those to be found on the prints in possession of Mr. F. W.'s sisters. These prints were bought by Mr. F. W. at Berne in Switzerland. Probably there were no other copies at the Hague; Aridjan had never seen them; he could not draw anything; the prints had not gone out of the hands of the ladies since Mr. F. W. brought them to Holland. In fact, no trace could be found on which to build even the slightest suspicion of trickery. Nevertheless, the real spirit-drawings were copies! The "spirit" who did those marvels called himself *Paurellus*, and professed to have been a Spanish monk. He was very amiable, loved to satisfy all earnest inquirers, and, through him, many sincere investigators were convinced of the reality of the spiritual manifestations.

This seems to be a similar incident to that of the "Cyprian Priestess." There is still a great deal of mystery in these phenomena, and the more you study them, the more careful you become not to accuse a medium of wilful fraud. This is what my experience of thirty-five years has taught me.

The Hague.

A. J. RIJKO (Editor Dutch "Sphinx").

British Spiritualists' Lyceum Union Publishing Fund.

SIR,—I am requested by the Spiritualists' Lyceum Union Publishing Committee to ask you to be so kind as to insert the following appeal in "LIGHT." It is the little ones we are arduously labouring and appealing for, and we feel sure that we shall have your sympathy in our efforts.

2, Royd-street, Bromley-road, ALFRED KITSON,
Hanging Heaton, near Dewsbury. Sec. B.S.L.U.

[APPEAL.]

In renewing our appeal for help, the committee avail themselves of this opportunity to thank most sincerely and gratefully all kind friends who have responded to our former appeals, and sincerely trust that others will speedily follow their example. It is to be seriously regretted that the strenuous efforts made during these last two years have not received a more hearty and generous response. During the last five months upwards of 2,670 *special circular letters* have been sent to prominent ladies and gentlemen, with but meagre results.

Mr. Hudson Tuttle, in a recent article, speaks of the value of a Publishing Fund as follows:—

"The question was asked how money could best be employed to the benefit of the movement. It was made more definite by fixing the amount to be thus employed at £2,000. Compared with the vast sums gathered and expended by the churches in furtherance of their various schemes, £2,000 is as a drop to the ocean, yet it is more than has yet been concentrated on any single purpose of Spiritualism. Rightly used it might become the effective foundation of a mighty work. How can we best ally ourselves with this great power, and with such humble means do the most good therewith? Spiritualists have been reproached with giving so little to the cause they claim to hold of such vast importance, but this is not because they are ungenerous, but there has been no organised object to which they could confide their gifts. Had there been a strong organisation, with stated object, doing effective work, it would have been an attractive centre of constantly increasing power. Such a centre, once established, would be self-productive, and would receive a constant assistance.

"The churches expend millions of dollars every year in publishing books, tracts, papers, and Bibles for gratuitous distribution. Their Sunday School libraries are supplied at cost, and special funds are set aside for supplying books at lowest rates to those caring to read."

Now we submit that the British Spiritualists' Lyceum Union "is a strong organisation, with stated object, doing effective work," as our annual reports clearly prove. Moreover, we have not asked for £2,000, but merely £500, and yet, after over two years' strenuous efforts, we have not succeeded in raising one-fifth of this sum. One of two things is very clear to us, either that Mr. Tuttle's estimation of Spiritualists is too high, or they have not rightly understood our appeal. We sincerely trust that the latter supposition is the correct one, and that friends will respond heartily to our appeal when they rightly under-

[August 28, 1884.]

stand the great necessity there is for a Publishing Fund. Briefly stated, our case is as follows:—

The Lyceum movement is to Spiritualism what Sunday Schools are to Christianity—places where the facts, teachings, and philosophy of Spiritualism are taught, and the children's physical, mental, moral, and spiritual natures developed. As Spiritualism is in advance of orthodox Christianity, so is the Lyceum movement in advance of the Sunday School, and being so it needs new literature which is in harmony with the facts and teachings of Spiritualism. Up to the present this demand has been generously met and supplied by the self-sacrificing efforts and devotion to the cause of one individual, Mr. H. A. Kersey, of Newcastle-on-Tyne. But the cause has grown so very rapidly, and its ever-increasing demands are such, that it is impossible to meet them out of the private purse of one individual, or the whole of the officials combined. This fact decided us to appeal to the generous-hearted Spiritualists, believing that they would gladly assist us in the hour of our great need, and not see such a good work languish and die for lack of their support, while the churches receive donations which enable them to publish books which are written in the interests of their creeds, traditions, and suppositions, and supply Sunday School libraries therewith at cost price.

As a proof of the committee's earnestness and pure disinterestedness we may here state that the undersigned Secretary has given his valuable MS. of "Outlines of Spiritualism," which is specially written for the Lyceum movement, and that his esteemed colleague, Mr. H. A. Kersey, has promised to hand over the MS. of the "English Lyceum Manual" to the publishing department as soon as the necessary funds are raised to publish it. "A child's nature is the repository of infinite possibilities." The greatest of all reformations is that which is laid in the hearts and affections of the rising generation, for their natures are as plaster to receive, but as marble to retain. Friends, readers, one and all, it is in your power to help us to lay the foundation of true Spiritual Reformation firm and deep in the hearts and affections of the children. Will you give us a helping hand, and so prove to the world that Mr. Tuttle's estimate of you is not incorrect and that you have only been waiting for a worthy object in connection with the cause you so dearly love in order to show your generosity?

I append a list of the most prominent subscribers:—E. H. Bentall, £20; Excelsior, £10; Fredrick Smedley, £5; Alfred Smedley, £5; H. U. Smedley, £5; William Johnson, £2 10s.; H. A. Kersey, £2 12s. 7d.; N. F. D., £1 1s.; J. R. R. Wilson, £1; J. Hoskin, £1; "No matter who," £1; G. E. Aldridge, £1; S. Billows, £1; William Lennox, £1; Lewis Hall, £1; R. Fitton, £1; Mrs. Browne, £1; J. Ash, £1; J. Oliffe, 10s.; J. G. Mills, 10s.; John Bowie, 10s.; S. S. Chiswell, 10s.; Thomas Stocking, 10s.; J. Venables, 10s. 6d.; Mrs. F. M. Sutton, 10s.; J. Moody, 7s.; Mrs. Broadbent, 5s.; Mrs. Bailey, 5s.; Miss Mortimer, 5s.; H. Sankey, 5s.; J. Downham, 5s.; J. Hepplestone, 5s.; Thomas Etchells, 5s.; Rees Lewis, 5s.; Norman Latham, 5s.; J. M., 5s.; Mrs. Keeres Record, 5s.; Halifax Lyceum, £2 10s.; Batley Carr Lyceum, £2 2s. 8d.; Newcastle-on-Tyne Lyceum, £1 5s.; Sowerby Bridge Lyceum, £1 5s.; Huddersfield Lyceum, £1 3s. 2d.; Macclesfield Lyceum, £1 4s.; Robinson-street, Burnley, Lyceum, £1 0s. 4d.; Manchester Lyceum, £1; Bacup Lyceum, 15s. 1d.; Gateshead Lyceum, 10s.; Brighouse Lyceum, 10s.; West Vale Society, 10s.; Slaithwaite Lyceum, 9s.; Keighley Lyceum, 6s. 6d.

All communications and postal orders to be addressed Alfred Kitson; all cheques to be made payable to Mr. Joseph Sutcliffe, Hon. Treasurer, Sowerby Bridge.

Royd-street, Hanging Heaton, ALFRED KITSON,
Dewsbury, Yorks. Hon. Sec.

To Inquirers at Brixton Hill.

Srs.—Being constant readers of "LIGHT," might we ask you to help us by inserting this letter in your valuable paper? My husband and myself wish to form a private circle for the investigation of Spiritualism, and are desirous of getting some lady sitters, who would be willing to patiently investigate with us two evenings in each week. If any ladies in this neighbourhood, seeing this, would care to join our circle will they kindly write to "Investigator," 17, Winalade-road, Brixton Hill, S.W.? I enclose my card.

"INVESTIGATOR."

He is armed without that is innocent within; be this thy screen, and thine thy wall of brass.—HORACE.

SOCIETY WORK.

CAVENDISH ROOMS FUND.—The committee desire those members and friends who have not sent in their collecting cards and promised donations to kindly do so by August 28th.—ALFRED J. SUTTON, Hon. Treasurer, 12, Upper Woburn place, W.C.

SURREY MASONIC HALL, CAMBERWELL, NEW ROAD.—On Sunday evening, to an audience of 130, mostly strangers to our meetings, Mr. Long's guide, "J. Wilson," gave an interesting address on "Death the Pathway of Life." Miss May Mackay recited "The Voiceless Chimes" very effectively. Sunday, August 26th, spirit circle at 6.30 p.m.—CHARLES M. PAVEN, Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Mr. Veitch was unable to be with us on Sunday last owing to illness, but we had a very interesting meeting. Mr. Allen, Dr. Reynolds, and Mr. Langridge all gave us something to think about. On Sunday next, at 7.15, Mr. Veitch will, we hope, be able to occupy the platform.—T. McCULLUM, Hon. Sec.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday Mrs. Mason's and Mr. Norton's guides gave us dresses upon Bible Spiritualism and the Scriptural text, "Ye say one another," concluding with very successful clairvoyances. Sunday next, at 7 p.m., circle, Mrs. Spring; Tuesday, at 8 p.m., Mrs. Mason, séances; Sunday, September 2nd, Mr. Dwyer, road, on Thursday, September 6th, at 8 p.m. Tickets only, to be had of Mr. Warren and Mrs. Mason.—J. H. B., Hon. Sec.

86, HIGH-STREET, MARYLEBONE, W.—Last Sunday evening Mr. T. Everitt again interested us by relating several instances when direct writing from the spirit side of life had been received through Mrs. Everitt's mediumship in the wonderful and altogether inexplicable manner that characterises these manifestations. Miss McCreddie's ever welcome spirit guide "Sunshine" then gave seven clairvoyant descriptions of spirit people, six of which were recognised. Sunday next, August 26th, at 7 p.m., Mr. W. T. Cooper, "Is Spiritualism consistent with the Teachings of the Bible?" September 2nd, Mr. J. J. Morse; September 9th, Mr. A. J. Sutton; 16th, Mr. J. Edwards; 23rd, Miss Rowan Vincent. On September 30th, first meeting at Cavendish Rooms, Mrs. Emma Hardinge Britten; October 7th, Mr. J. J. Morse. In consequence of the resignation of Mr. H. Rumford as secretary of this association, all communications in future must be sent to Mr. Leigh Hunt, at 22, East-street, Marylebone-road, London, W.—L. H.

CHERTSEY HALL, HIGH-STREET, PECKHAM.—On Sunday evening Mr. Audy addressed the audience on the "Philosophy of Spiritualism." The Bible was extensively quoted to show that spiritual knowledge was of very ancient date, and several incidents within the knowledge of the lecturer were given in evidence of the truth of Modern Spiritualism. On Tuesday Mrs. Spring was the medium, but conditions were not favourable to giving tests; several strangers made themselves very objectionable by unwarrantably interfering with the arrangements of those conducting the circle, pushing themselves forward to the exclusion of those in charge. It cannot be too strongly pointed out that such conduct is fatal to a successful sitting. Sunday evening next, at 6.30 p.m., Mr. Edwards on "Theosophy v. Spiritualism." Violin, with pianoforte accompaniment, by Mr. A. Campbell and Miss Lane. On Tuesday, at 8.30 p.m., open circle, medium, Miss L. Gambrill; and magnetic healing by Mr. Edwards. Silver collection.—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 "Fraternalist" Society, Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-lez-Liège; Brazil, Sr. Don A. C. Munhoz, Director de "A Luz," Curitiba; Canada, Captain G. W. Walrond, 192, Locke-street, Hamilton, Ontario; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou-platz, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn, Middelland, 682; India, Mr. T. Hutton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Teramo; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torstenson, "Advocate," Christiania; Russia, M. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izda, 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.

Life is not pocket-money, to be spent as whim or taste directs; but capital entrusted to your care.