

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe

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

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### NOTES BY THE WAY.

'Matter, Force, and Spirit: or scientific evidence of a Supreme Intelligence' (3s. 6d.), published in London and New York, by G. P. Putnam's Sons, gives no author's name, but it is manifestly by a writer of considerable scientific knowledge—indeed, rumour attributes it to an American writer of very high standing. It is another instance of the spiritual tendency of Science. Within fifty years, our old antagonist will be our pioneer and guarantee. 'The Universe,' says this writer, 'is an eternal reflection of spirit; matter and force being merely external expressions of Divine Self.'

A chapter on 'Evidence of Spirit in Psychical Phenomena' discusses Thought-Transference, Somnambulism, Hypnotism, Animal Sympathy, &c. 'The time has passed when established psychic phenomena can be scorned as unworthy of attention. On the assumption that such phenomena are from physical forces, they are outside of all our knowledge of matter, as to experiment or experience.' Of course; and the explanation of them is rightly indicated in the conclusion of the chapter: 'Spirit is everywhere, and the material atom must for ever move in a spiritual atmosphere.' Feeling their way along that path, the men of science may come to many things undreamt of in their philosophy. And they will.

We are glad to welcome a new edition of Hudson Tuttle's remarkable work, 'Arcana of Nature,' now printed and published in England by Mr. Copley, Canning Town. This book was first published thirty-five years ago, and was written, at the age of seventeen, by Mr. Hudson Tuttle, who was then an uneducated and hard-working lad. In a 'Dedication' the author attributes the work to 'invisible guides.' In any case it is an extremely able work, well thought out, cleverly condensed, luminously written, and wonderfully up to date. Thirty-five years have broken to pieces most of the theories current when this book was written, but it strangely holds its own. It is well worth reading. The price is 2s. 6d. paper, 3s. 6d. cloth, post free.

The New York 'Sunday Mercury' publishes a long communication from Sivagiri Zemindar, a member of the T. T. S. Brotherhood of South India, on the Yogi of India and their ability to discover facts by other means than the physical senses. We are afraid that all such communications as to the *modus operandi* are of very little use. What, for instance, will the average earthly man make of this?

The means by which the yogi overcomes the natural or usual limitations of the physical being is by the assistance of the 'mahus,' which he has been taught to create for himself after his initiation in the brotherhood.

The stringent regulations of the life of the ascetic during his preliminary training have prepared him to develop faculties unattainable otherwise.

Having mastered the appetites and desires of the flesh, he is then in a condition to develop the powers of concentration and mental effort necessary to create the mahus.

He commences by picturing to himself a phantasmal representation of his own physical being, and actually creates a perfected duplicate of himself in astral or soul life.

This being he endows with all the powers of his own body and mind, furnishing it with every faculty and power that he possesses, until it is a complete replica of himself.

When this is done the mahus is taught to travel. The adept, throwing himself apparently into a condition of repose, allows the mahus to have the use of the body's powers, at first only for short periods. The first journey that the mahus is taught to take is to go to the height of the palm tree, and the distance is lengthened gradually until it can go a distance of three leagues.

After this is accomplished, the mahus may penetrate walls, fly through the air, and travel to any distance, learning in its journey anything that it may wish to know, and returning with a record of it to the body when its flight is finished.

This may be perfectly true, but it gives no real information. Perhaps this creation of the 'mahus' is equivalent to the separation of the 'double,' or whatever we choose to call that second self or second consciousness which we have to infer, and which, indeed, has a habit of sometimes asserting itself, without any attempt at 'creation.'

We are rather glad to be told that our old friend, the devotee, or ascetic, who sits for hours, motionless and apparently miserable, is neither the one nor the other:—

Instead of being occupied in a dreamy reverie, as the uninitiated suppose, the yogi is practising a power at these times which he has developed and uses whenever it is fitting to do so.

His mind or soul, at the time that he remains in this motionless posture, is far away from the spot where his body rests, bent upon some errand of usefulness or quest of knowledge, as the case may be.

We are glad also to be told that the severe training of the body is really for its good. It is not despised and injured, but respected and cared for:—

With reference to the idea that we neglect the physical necessities in our devotion to the study of soul life, I beg to state otherwise.

We are the very reverse of the lot of dreamers and fanatics that we have been depicted as being. We understand the laws of nature thoroughly, and do not attempt to do other than follow them.

The care of the body is indeed very rigidly insisted upon by the order, and the lessons first inculcated in the novitiate are intended to make him as nearly physically perfect as possible.

This is done in order that the body may be a fit receptacle for the soul. We first strengthen and develop the body, a purpose which our fasting and ascetic living are calculated to assist when properly used. Then the soul is trained and brought into perfect harmony with the functions, tastes and uses of the body, until a condition of perfect harmony exists between them.

There is probably great truth in this. The pampering and over-feeding of the body, so common in the West, is far more apt to degrade and enervate it than a scientific asceticism and stoical exposure of it to what we should call 'unfriendly' conditions.



'The Humanitarian' for April is a 'taking' number. The article by St. John Bullen on 'Problems concerning the prevention of insanity' specially interests us, partly because of some slightly sinister remarks concerning 'the better weeding of the insane members of the population.' As to this, the doctors and experts need watching. This remark about the improved weeding of the insane should be carefully placed by the side of the current remark that insanity is on the increase. It is perfectly true that the lunacy trade has been looking up, and that 'the total expenditure incurred by the nation on behalf of its pauper lunatics is enormous,' but that need not prove real increase of lunacy. It probably only means that people are less tolerant and reticent, that they are more ready to get rid of their weak relatives, that the 'weeding' is more thorough, and that, as we say, the trade is looking up because it is well looked after.

We confess we do not like such a sentence as this: 'Persons becoming insane should once and for all be isolated from the sane population.' It is only stated by Mr. Bullen as one of several 'propositions which have been put forward,' and he only partially adopts it; but it has an ugly look. Still less do we like this ugly sentence: 'It is open to serious discussion whether the lower grade of congenital mental weakness might not, when thrown upon the rates, with advantage be subjected to a painless death' (but it is printed 'pain to a less death'!). That 'when thrown upon the rates' is rather horrible. You may live till you come on the parish; then we will put you to death rather than burden the ratepayers!

Mr. Bullen does not hope much from curative treatment. Nor do we—from treatment in asylums. The tendency of life in an asylum is to confirm insanity. The spiritual atmosphere, the associations, the constant contact with the enemy, the sights, the sounds, the discipline, the stupid life, the being treated as insane, all tend to confirm the malady; and this writer does not help us. In truth, the hand of the trader is only too visible. He almost winds up with the suggestion that as science progresses we shall have 'better grounds for authoritative opinion as to the needful limitations of the absurd liberty of the subject.' The sentence is, we confess, enigmatical; but it might be well taken in the sinister sense of the industrious 'weeder,' and it is *he* we need to watch and restrain.

#### GENERAL CONFERENCE OF SPIRITUALISTS.

The Committee appointed to carry out the necessary arrangements for the approaching Conference ask attention to the following notices:—

The meetings for deliberation and discussion have been announced as *public*, and, therefore, no tickets are needed for admission.

Tickets for admission to the *Conversazione* are now ready, and will be forwarded to the secretaries of societies on application. It is, however, specially requested that they will not cause tickets to be wasted by asking for more than will certainly be used. For further particulars see the full programme in our advertisement pages.

Visitors to the *Conversazione* will be received, on entrance, by members of a committee appointed for the purpose, who will do their best to give them introductions to friends present whose acquaintance they may desire to make.

Contributions towards the Conference Expenses Fund should be made payable to Mr. H. Withall, the treasurer.

All communications should be addressed to the President of the London Spiritualist Alliance, 2, Duke-street, Adelphi.

AGENTS FOR 'LIGHT.'—We shall be grateful if our friends will kindly supply us with the names and addresses of any news-vendors or others, whether in London or the country, who either keep 'LIGHT' for sale, or are willing to do so.

#### MRS. BESANT AND THE MAHATMAS.

The large audience that assembled at St. James's Hall on Saturday evening last was a testimony to the almost painful expectation which Mrs. Besant's promised lecture on the 'Mahatmas as Facts and as Ideals' had evoked. It is needless to remark that much of this expectancy had been awakened by Mr. Garrett's disclosures in the 'Westminster Gazette,' and the critical dissertations of Mr. W. Ennette Coleman in various English and American periodicals. It may, however, be frankly said at the outset that the lecture, as a 'reply' to these attacks upon Theosophy, was a disappointment. We expected something that, if it did not silence the assailants, would at least give them pause. We had a superb piece of oratory, made up of perfectly-balanced periods, brilliant and sustained rhetoric, and a small proportion of argument of a general and abstract nature. Of concrete examples, practical instances of the truth of Mrs. Besant's contentions, there was virtually nothing.

MR. A. P. SINNETT, who occupied the chair, referred to his lengthy acquaintance with Theosophy, and stated that the opportunities he had, when first writing about occult matters, of communicating with the Mahatmas had not faded out as the years had gone by, nor been in any way impaired by damaging circumstances.

MRS. BESANT, in commencing her address, alluded to the events that had happened in connection with the Theosophic movement since her last appearance before a public audience in England. There had, she said, been much of attack, much of difficulty, and much of disturbance. While in the Antipodes she had heard a rumour of so-called exposure and of virulent abuse; and on returning to India on her way home she had gained more of the particulars; but she was still too far away then to take effective part in the struggle, and, bound by other duties, was unable to come at once to the land where the struggle raged the hardest. She had chosen the subject of Mahatmas because it was the one around which the battle had been hottest, and she had taken the double title because there were many who knew the Mahatma not as a fact, but to whom the ideal was valuable, precious, and inspiring. Not every member of the Theosophic Society believed in the existence of Mahatmas; nevertheless there were many who knew that the existence of these great teachers was a fact. As one of those who had received evidence of that fact, she was there that evening to speak—not in the name of the society, but in the name of herself and others who shared her convictions on the subject, and to place before the audience what she believed to be evidence on the subject. She was there for the sake of truth, for the ideals of the race could not be lightly outraged or denied. These ideals of the Mahatmas had been derided; the very name 'Mahatma' had been a subject of ridicule—yet it was but the Sanscrit term for 'great spirit.' The laughter, derision, and foolish talk which had gathered around the name, were a danger to a great ideal, for there was not one great religion that had elevated the minds of men, and led them to a knowledge of the spiritual life and possibilities of their nature, that had not been founded on the belief in divine men. Every great religion had been founded on this ideal, and looked backward for its teacher to a man who was divine in his life. Round this ideal gathered the future fate of humanity, for unless man was a spiritual being, unless he had within himself the possibility of spiritual unfoldment, unless there was some evidence available that men had become perfect, and that the possibility of such perfection was not only a dream of the future but a possibility already realised, then the hopes of men rested on no foundation, the longings of men after perfection had in them no certainty of fulfilment. The Mahatma was a man who had become perfect, who had reached union with the Divine, who had attained the highest possibilities of spiritual unfoldment, and who stood triumphant where we were struggling to-day. What (asked Mrs. Besant) should be the line of her evidence? She proposed, first, to suggest that the theory was a probable theory on the lines of natural evolution. That, very briefly, would lead the way to positive evidence. Then she proposed to turn to the evidence for the existence of these perfected, divine men in the past, and afterwards to come on from that to the evidence of their existence in the present. Finally she would show how it was possible for men to become perfect, by giving a slight sketch of 'the methods by which the divine man becomes.' To take first the theory that it was in itself probable, and accordant with our knowledge of nature as



we see it around us. Few would deny the fact of evolution ; few would deny that the race progressed, and reached ever higher principles of knowledge and achievement. Let them look at the enormous difference to-day between the lowest savage and the highest man as he is generally known. Considering the vast spaces of time that lay behind us in the past, it was not irrational to suppose that evolution may have been carried to its highest point in the case of some individuals so that they became as much above the civilised man of to-day as he is above the savage. It was not only that they had vast spaces of time behind them, but there were traces of ancient civilisations, which showed that the race had climbed high in science, philosophy, and religion. Such civilisation implied the existence of men of the most advanced type. Let them take historical evidence, which showed that from time to time gigantic human figures stood out above the men of the period in which they lived. They had an unbroken tradition concerning such men ; and not only that, there remained the religions they had founded and the literature they had left behind.

Step by step Mrs. Besant developed this argument, appealing to the character of the great religious books of the world of antiquity, such, for instance, as the Vedas, as a testimony to the profound spiritual knowledge and depth of philosophic thought of the men who inspired or indited them. Having enlarged upon these evidences of the existence of divine men (Mahatmas) in the past, and the general uniformity and consistency of their teachings, she contended that their teachings had been verified ; to prove which she referred to the fact that there are in India to-day teachers who have the knowledge hinted at in the great religious books, and had thereby developed to the highest point the inner faculties and powers of their nature. Such men, however, had become more and more difficult to discover, as materiality had increased and spirituality had diminished. There were, however, scattered through India many men who had partially attained these powers—she referred to the Yôgis. To prove the existence of the men of this highest grade of development—the veritable Mahatmas—she would take as her first witness H. P. Blavatsky. She had read carefully the attacks that had been made on Madame Blavatsky ; but there remained evidence that had come through the founder of the Theosophical Society, untouched by these attacks, sufficient to win the assent of any reasonable man.

Mrs. Besant then dealt with the phenomenal character of some of the books produced by Madame Blavatsky. There was the book known as the 'Secret Doctrine.' It had been denounced as full of plagiarisms ; but Madame Blavatsky had never claimed that she discovered the knowledge she gave forth. The very purpose of her book was to quote from every direction, from the Scriptures of every religion, in order to show the identity of the teaching and prove the antiquity of the doctrine. Mrs. Besant descanted upon the magnitude of the task and marvellous nature of the power by which Madame Blavatsky—unequipped, humanly speaking, for the work—had been enabled to present a 'coherent synthesis of the whole cosmogony.' The work she had performed stood to-day for criticism. No other person had performed it, although the materials had been at hand. Let them remember that Madame Blavatsky had no scholarship, and never pretended to any.

There was another book, 'The Voice of the Silence,' which Madame Blavatsky wrote while Mrs. Besant stayed with her at Fontainebleau. Mrs. Besant had watched her writing this book, hour after hour, exactly as though she were writing from memory, or from reading it where no book was. It was a marvellously beautiful literary work ; but it had been charged against the writer that she used in the book phrases which are not used in certain Buddhist books at all. But Mrs. Besant had, after inquiry, discovered that the use of those phrases proved, instead of invalidating, Madame Blavatsky's claim to have received a Buddhistic training. She had brought the book with her that evening to use in her defence of Madame Blavatsky, since the very thing that had been pointed out as a proof of Madame's fraud was in reality a proof of her knowledge and its genuineness.

She would pass from Madame Blavatsky herself to those whom she had taught—the chairman that evening was one of them. They had the accumulating testimony of men and women here and elsewhere who, on their own authority, out of their own experience, testified to the reality of these teachings and to the existence of the Mahatmas. Were they going to say that all these people were frauds ? What

other evidence could they demand than that given by persons of integrity and honour living amongst themselves—Mr. Sinnett, Countess Wachtmeister, and Colonel Olcott, for example ? That was the kind of evidence they had to deal with, and no case of proved fraud against one or two or three people would upset the testimony of reasonable men and women, who had come into contact with those great teachers. That was the kind of testimony they had to meet and overthrow. They could get first hand evidence and direct demonstration if they chose to take the proper way and give the necessary time and trouble to the matter—not an unreasonable demand.

The lecturer then, in a passage of great power and beauty, dealt with the methods of attaining to the dignity of Mahatmahood, the self-sacrifice, self-discipline, the 'non-separateness' whereby the great consummation of Nirvana was ultimately gained. But the whole process, it appeared, hinged upon re-incarnation, one human life not being adequate to afford all the experience and development necessary ; and the lecture closed with some passages of brilliant oratory.

At the conclusion Mr. Gilbert Elliot expressed the opinion that there had been 'plenty of eloquence, but not a shred of evidence' ; another gentleman made a disparaging reference to Theosophy as compared with Christianity ; and amid a slight clamour the assembly passed out.

### 'MRS. BESANT'S FACTS.'

Attracted by the article published in the 'Westminster Gazette' of April 24th, I was present at a lecture entitled 'Mahatmas as Facts and Ideals,' by Mrs. Annie Besant. I quote from a card of admission, which cost me three shillings. I had gathered from the article that 'Facts' would secure for me a face to face account from Mrs. Besant of the statement of facts described in the article which reports how Mrs. Besant said she met the Master Morya face to face. Since 1854, when I began to search for the Masters in India, I have been satiated, nauseated, by hearsay evidence about them. I went to St. James's Hall to hear an eye-witness depose publicly to what she had seen. But Mrs. Besant spoke no word about the 'Facts' ; she treated us to a magnificent oration concerning Ideals, that and nothing more. A great deal more was due to us, for Mrs. Besant once wrote : 'If there be no Masters, the Theosophical Society is an absurdity and there is no use in keeping it up. But if there are Masters, and H.P.B. is their messenger, and the Theosophical Society their foundation, the Theosophical Society and H.P.B. cannot be separated before the world.' Therefore, I, for one, and everybody else have a right to evidence on the main issue. Are the Masters live men ? The evidence must amount to proof. Now how much of it is there ? What is it ? I can say ; because for more than forty years, twenty of which were spent in India, where I had, as a district officer, uncommon advantages of inquiry, I have been seeking for evidence, and I have been a Fellow of the Theosophical Society and a student of Theosophy since 1882.

1. There is the evidence of Madame Blavatsky. I knew her, I liked her courageous geniality, her prodigious industry. But, ah me ! she was not accurate. Could any earnest inquirer accept her testimony as being otherwise than that of an imperfect witness ? The last time I saw her she said, alluding to the Master Morya, 'who was once my master.' God bless Blavatsky ! I daresay she spoke truth then. I believed that much of her evidence. But I will not accept my belief for affirmative proof of the main issue.

2. There is the evidence of Colonel Olcott. He is an eye-witness of the existence of the Masters. He has told me that he has met and knows some of them. And I must believe that he thinks so. Still, Colonel Olcott, the best, the simplest of Theosophical teachers, assures us, 'Nobody, for example, knows better than myself the fact of the existence of the Masters, yet I would resign my office unhesitatingly if the constitution of the Theosophical Society were amended so as to erect such a belief into a dogma.'

3. Now I come to Mrs. Besant. She is reported to have said that she has met the astral body of the Master Morya. I know she thinks so. But that is not proof of the main issue. Most students of Theosophy, and plenty of other people in these parts who have taken the trouble to acquire what is known, have no doubt that there are, alive and among us, some few persons who can at will so detach parts of their principles from the whole group which constitutes the per-



sonality as to be able to leave their body in one place while they go away to other places and perceive what is going on; and sometimes such persons can actually manifest themselves as if they were wholly and bodily present. Please don't ask me to bandy words about that. Some of us, at least, know very well that it happens. In India that sort of subject has been studied for ages. It is so much better understood there that an inquirer who has been there cannot doubt how important it is to a right judgment on the question, 'Do Mahatmas exist or not?' to know whether such an astral appearance as Mrs. Besant describes is really a manifestation of a Mahatma, or of one of those skilled practitioners, some of whom are only too glad to pass themselves off as Mahatmas. That is why, when Mrs. Besant had finished her oration last night, I asked to be allowed to question her. I wanted to hear from her about 'The Facts.' But the chairman and Mrs. Besant left the platform. He could not allow a question to be asked, and Mrs. Besant would not answer one. Mrs. Besant thinks she knows that she has communicated with a Master. That is enough for her. But she has a duty to perform to others. If she have what might amount to proof of the main issue, surely it would be better to speak out and to give plain answers to plain questions than to envelop a great cause in a mist of words, even though the words be spoken for an hour and a-half in floods of eloquence, embarrassing alike to earnest inquirers, and to the mass of hearers who are influenced and carried away by torrents of magnetic speech.

Verbosity carries with it much, much too much value, and yet even at Westminster it does not always win votes. At St. James's Hall Mrs. Besant's attractive utterances will always command large audiences; but they do not convince persons who care for truth and its proofs; and I, for one, left the place last night disgusted by a preachment as commonplace as it was uncommonly well delivered.

There is still lacking proof of the main issue. Are there live Mahatmas? Evidence, such as it is, has been adduced, but it is far short of proof. I, and others, caring very little about the squabbles of the Theosophical Society, have it very much at heart to know whether there be live Masters. If Mrs. Besant can prove it let her do so. It is of no use telling me that I have heard Olcott say so, and that Mrs. Besant is reported to have said so. The facts, the facts! let them be set forth by Colonel Olcott, by Mrs. Besant, by anybody else who knows them as eye-witnesses. And then let them be examined in order to ascertain the origin, nature, and value of the facts.

April 29th, 1895.

GILBERT ELLIOT, F.T.S.

#### SAD STORY OF A SUICIDE.

The following sad story is told by the 'Daily News':—

'It is early to begin to grow weary of life at seventeen, especially when one has health and strength and a better prospect than one's fellows of getting on in the world. Walter Condy Parsons, a Birmingham lad, who blew out his brains last week with a revolver, was in this position. He was in good employment at the Small Arms Factory, and was entitled, on coming of age, to a sum of £200—a sum more than has sufficed to many men to lay the foundation of worldly prosperity; and Parsons is described as a studious, steady, and industrious youth. But his mother had committed suicide last January, leaving him an orphan, and he had brooded over this sorrow and come, as he said, to the conclusion that life is not worth living. A habit of speculating in a despairing way on man's destiny seems to have completed the wreck of his mind. In a letter addressed to a relative he said: "Let me tell you, and everybody who asks, that I do not consider suicide a sin when anybody is in my position, with no one dependent on him." He also wrote to a brother in South Africa, saying: "You can show this letter to any of the relations, so that they shall know that I have not been driven to it by any unkindness on your part. It is simply because I am tired of this world, and want to go to find out if there is any other world or state of future existence. Anything I find out I shall (if possible) communicate to my Agnostic Spiritualist friend for the benefit of science. . . . If I find, when dead, that there is a future existence, and if I can by any means communicate with him, I shall do so, and he will tell you anything that occurs." To the "Agnostic Spiritualist friend" he wrote in a similar vein.'

BACK NUMBERS OF 'LIGHT,' for some years past, can be supplied for 2½d. each, post free.

#### SPIRITUALISM IN THE PUBLIC PRESS.

It is seldom that the public Press utters a fair and unprejudiced word about Spiritualism, and when it does so the fact is worth noting. The following appeared in the 'Westminster Gazette' of Saturday last:—

##### AT SPIRITUALIST HEADQUARTERS.

A CHAT WITH MR. E. DAWSON ROGERS.

Thanks to the queer discoveries of the Psychical Research Society, the spate of sensational shockers, and the boundless activity of Mr. Stead, the Spiritualists are attracting some attention just now. The whole thing may be moonshine, after all; but, as many persons seem interested, we have been impressed (we believe that is the suitable word in this connection—we have been impressed) with the desirability of throwing such light upon the subject as could be gained by a visit to head-quarters; and, accordingly a representative lately ventured in to the rooms of the London Spiritualist Alliance, 2, Duke-street, Adelphi.

There is nothing really uncanny about these rooms, but they are properly quaint and sedate. They are on the first floor of an old house. Broad, old-fashioned stairs, with a sobered air of slightly solemn respectability, soon land one at the door of the Library, and the publishing office of 'LIGHT'—a pleasant room, well stocked with books, probably over a thousand volumes on the subject of Spiritualism. At a table sits the pleasantest of secretaries, who greets you with a pleasant smile and is ready to answer questions.

In a room beyond, we find the presiding spirit of the place, the President of the Alliance, and Editor of 'LIGHT,' Mr. E. Dawson Rogers—a slight figure, keen, alert, and apparently very much 'all there'—serious, but with a nice sense of humour; the least bit slow in speech, but sharp as anyone, one would imagine, to see round a mental or spiritual corner, with a fine eye for a fraud; not an easy man to take in, from the look of him. He might be anything from sixty to seventy, but is, in fact, approaching seventy-two. A man with an interesting history: the original promoter and, until very lately, the manager of the National Press Agency, with its enormous and complicated operations of news collection and distribution, printing and publishing. He tells us a story about the establishment of this undertaking, and of his connection with it, which is about as uncanny as anything he has to tell; suggesting the lively interest of the spirits in what goes on about Fleet-street.

'Then this subject is not new to you, Mr. Rogers?'

'Very far from it. I have been in it or hovering about it for thirty years, and I found my way to it through Mesmerism, which I practised a little for the benefit of an invalid friend. But I gradually came to see what lay beyond it, and I had to accept the facts.'

'In general, what is your theory of Matter and Spirit?'

'I am afraid I have none. We really know so little. All we know is, that we are more sure of Spirit than we are of what we call Matter, inasmuch as we really know, not things, but only our sensations. But think where that leads us. If granite is only one of the many modes of manifestation of Force, what is the human body a manifestation of?'

'I suppose you have some queer confidences in this room?'

'Truly; and all kinds of persons come here, from peasants to peers, and from quacks to prophets.'

'Should I be cruel if I mentioned the word *exposures*? They have been rather hard on you lately, I think?'

'No, not on us. We welcome exposures. We are far more anxious than the man in the street to have the road kept clear and clean. Our London organ, "LIGHT," has always been almost merciless in this matter.'

'Do you have séances here?'

'No, I wish we could; but there are really very few good mediums. There are many of our friends who think we are neglecting our duty in this matter, and perhaps they are right. If we open the door, and keep it open, the unseen operators might accept the invitation. But, really, we have no room for the purpose. I wish we had.'

'What about the Psychical Research Society? I understand it fights shy of you. Is that so?'

'We rejoice in its influence and success. It has been doing its utmost to dig a great gulf between Westminster and Duke-street, but it is slowly confessing its failure; and, to change the figure, we feel that exhausting the wrong roads is almost as good for us as finding the right one.'



'And in your opinion the right road is ——'

'The frank admission that we are "surrounded with a great cloud of witnesses," and that what we call "death" is simply the passing on to join them.'

'And you think they influence us?'

'Immensely more than any of us imagine.'

'And can, at times, make their presence known?'

'Certainly; that is, perhaps, the special testimony of our Society. We hold that we have proofs. We do not live by hearsays and theories. There are hundreds of thousands of shrewd and credible witnesses in all parts of the world who say, "We know."'

'How could I know?'

'Not easily. "Seek, and you shall find."'

'Is yours the only society of the kind in England?'

'By no means. There are several others in London, and some very strong societies in the North of England; and look at this—a list of the meetings for next Sunday only—three long columns of very close print containing only the names of places and speakers. By the way, take that with you, and this—the particulars of our "May meetings" in London next month. It might surprise some people who fancy we are only a handful of bogie-seekers in a cellar.'

'Thanks, and now what is the use of Spiritualism, anyway?'

'I cannot answer that question in any better way than by quoting a concluding paragraph in a sort of confession of mine, spoken in 1889. Here it is in "LIGHT": "What has Spiritualism done for us? It has lifted from us for ever the fear of an eternal hell, and of an angry and vindictive God! It has softened our sorrow when a dearly-loved one has stepped behind the veil! It has swept away from us the apprehension that when the last great change has come to us we shall be destined to the dismal and unwelcome occupation of a perpetual psalmody! It has opened up to us the cheerful prospect that in the higher life, if faithful to our trust, we shall be actively engaged in varied spiritual uses to our fellows! It has, in short, brightened our present life by the assurance that our ultimate destinies are in the hands of One whose design is our highest good and happiness, and whose purposes we ourselves cannot for ever frustrate!" I said that six years ago, but it never seemed more assuredly true than it does to-day.'

## PSYCHIC PHOTOGRAPHY.

BY EDINA.

### FURTHER EXPERIMENTS WITH MR. DUGUID.

As mentioned in my letter which appeared in your issue of April 20th, we have recently had another sitting for psychic photographs with Mr. Duguid. This took place at my house in Edinburgh and was given by Mr. Duguid at my earnest solicitation in view of the discussion now going on on the subject. Before dealing with it in detail, however, it is necessary to state that we communicated in the 'usual way' with our daughter's control (Professor Sandringham) and received from him (through her) specific instructions as to the construction of a cabinet by means of a folding screen and a curtain, in which he suggested the sitters should be placed—not concealed—but merely sitting at the opening; and which, he stated, might enable the psychic forms more easily to 'build up' behind the sitters. This cabinet was accordingly got, and used during the séance.

The sitting began at 2 p.m. and lasted till 5 p.m. Five persons were present during the earlier portion of the séance, but a sixth came into the room and remained there during the last hour. The day was bright and clear, and we used the same room as that in which all our former and successful experiments have been made. Mr. Duguid brought his own camera from Glasgow; but my friend (the professional gentleman before referred to) had also his instrument with him, and at his request it was used.

#### FIRST EXPERIMENT.

The sitter was my clairvoyant daughter, and she was placed in the front of the cabinet before referred to, while Mr. Duguid sat close to her right side. The dry plates were provided by my friend and kept in his sole custody throughout. Three plates were in succession put into the slide, introduced into the camera, and taken away and developed. All this was done by the gentleman before referred to, and Mr. Duguid never moved from his position. The result was *nil*—nothing but the form of the sitter appeared on the negatives.

#### SECOND EXPERIMENT.

Mr. Duguid then suggested that he should lay his hands on those of my daughter, provided two plates were held by her. Mr. — then brought two plates, wrapped in brown paper, gave them to Mr. Duguid, who handed them to our clairvoyant, and she held them for ten minutes. Mr. Duguid then placed his hands over hers for another ten minutes, and handed the plates to Mr. —, who took them to the dark room for development. Result: Two separate psychic forms, as shown in the photographs marked Nos. 1 and 2, herewith sent.

#### THIRD EXPERIMENT.

Two more plates were in succession exposed by my friend in his own camera, and thereafter developed. The conditions and sitters were as in Experiment No. 1. Result: Nil.

#### FOURTH EXPERIMENT.

Two more plates were (as in Experiment No. 2) handed to Mr. Duguid, enclosed in brown paper. He, in turn, handed them to my daughter. The procedure, as in No. 2, was repeated, my friend again developing the negatives. Result: The two psychic forms, or appearances produced, being photographs Nos. 3 and 4 sent herewith.

Mr. Duguid informed me at this juncture that my daughter possessed very great magnetic power, as he felt during both these 'hand experiments' the unseen forces directly at work on the plates, through both his hand and hers, at the same instant of time. As soon as she was alone I questioned her on this point, in such a manner as not to show what Mr. Duguid had told me, and she at once informed me that she had felt the same sensations as those described by him, and at the same instant of time.

#### FIFTH EXPERIMENT.

We were all pretty well satisfied by this time that 'our ghosts' had disappeared, and as there were some dry plates left, I asked Mr. Duguid to take my photograph, telling him jocularly that he would find no ghosts near me, as I am not the least susceptible to magnetic influences. My friend put a plate in a slide for him, and on this occasion Mr. Duguid used his own camera. Nothing came but my face and figure. Mr. Duguid next suggested that my wife should sit and be photographed. She consented, and another plate was given to him and exposed in his camera. When he took it out, my friend had by this time left to fulfil a business engagement, so I accompanied Mr. Duguid to the dark room, and saw him put the plate in the 'bath.' We then adjourned for tea, and when we had finished I went with him to the dark room and saw him take the plate out of the bath. On careful examination there was found (in addition to my wife's portrait) written at the bottom of the plate the words 'Your F.,' which we take to mean a message from our boy to his mother, as his clairvoyant sister heard him singing in the room during the séance. This photo is also sent herewith and marked No. 5. All these photographs are open to the inspection of any person who may choose to call at the office of 'LIGHT' to see them.

Mr. Duguid took no hand in these experiments beyond what I have indicated, and was under observation throughout the entire séance.

Regarding the psychic forms produced on the four plates 'held in the hands,' as before stated, I have, after a careful examination of them, come to the conclusion that one of these is a minute but very distinct portrait of the 'Cyprian Priestess,' so often discussed in these columns. Another we consider to be a small portrait of 'Geordie,' one of Mrs. Mellon's controls, having on his head the Kilmarnock bonnet he wore when he materialised in my house in September, 1890. This photo is not so distinct as we would like, owing to a scratch on one side of the face before development. My friend got a previous portrait of 'Geordie' through Mr. Duguid's mediumship and under test conditions, in Glasgow, some considerable time since, and I trust ere this article is in print to be able to forward a copy of this prior photograph to the Editor of 'LIGHT' for comparison. As regards the remaining two negatives (Nos. 3 and 4) they appeared, before being printed, to disclose a face, dim and shadowy, with drapery, but my friend has done his best to print these off, without very satisfactory results, as shown in the photographs. He also informs me that the task of printing these from plates which had never passed through the camera, was infinitely harder than the printing of ordinary photographs; but he has done the most he could to bring out all the results achieved. He intends having another sitting with Mr. Duguid in the course of a few days, and in all probability may give the results of it in person at the coming Conference in London, when I trust the whole subject will receive full and 'reverent' discussion.



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

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## Light.

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### A CALL.

Every British Spiritualist who takes any trouble at all to find out what is going on is, by this time, fully informed concerning our May Meetings in London; and nothing remains but to pass on the earnest word of welcome or the urgent call to come. The London May meetings are world-famous. They are held in the interest of almost every imaginable subject—some very wise and good, some doubtfully wise and dubiously good; but most of them practical, interesting, inspiring; and all of them undoubtedly helpful to the persons or societies responsible for them.

It seems that every 'cause' needs the baptism of London; for, say what we will of the big, selfish, roaring city, it is a mighty power, and whatever goes on in it, or is taken for a time to it, seems to get a touch of its force. If nothing else is done, every earnest soul gets the pitch of a stronger note, and realises what courage and resolution may do. If nothing else is done, one learns how much there is to do. Beyond that, everything gets a chance of a hearing in London. The London Press is remorseless, but it is on the alert. If you have nothing behind your big drum or penny whistle it knows it and lets you alone. If you need sifting, it sifts you. If you talk 'impossibilities,' it laughs at you, though it is usually in the wrong on that score. If you can prove anything, or show anything, it will give you a chance. It is not a very wise Press, and not always a *truth-seeking* one; but it is very hungry, and will rise at any taking-looking fly. Hence the advantage of bringing one's notions to London.

Besides, it does people good to come to London. It is not the freshest place in the world to live in, but it is mentally very refreshing, and has a good many things to show, and a good many lively showmen; something for everybody. Once a year, for a week or so, everybody who can ought to go to London—if only to look in the shop windows. It pays, whatever one's business is. It is quivering all over with 'wrinkles.' There are thousands of good people who come to London to the May meetings, with one eye on the Missionary Society or the Denominational gatherings, and the other eye on the Exhibitions of Pictures, Oxford-street, the Parks, Westminster Abbey, or even Henry Irving and Ellen Terry. Why not?

But we have said enough on the doorstep. Let us go inside and be serious—and very serious, too; for it is no light matter, this calling of a three days' Conference in London, and on such a subject as ours. As yet, there is

no rush our road. Multitudes are quietly feeling their way, and with anxiety too; but there are many who 'come by night, for fear of the Jews,' and would not for the world give a name, or buy a ticket, or have it known that they half believe in 'ghosts.' So that a Conference of Spiritualists in London must depend and ought to depend a good deal upon the provinces. And, in truth, London needs the provinces on this subject. In ancient times the wise men came from the East: to-day, they have a notable trick of coming from the North: the sturdy men and women do, anyhow. We would not contradict or contest it if any delegate from the North said that Lancashire and Yorkshire Spiritualists put Londoners to shame. All we ask is that they should come and rouse us up and teach us. The more the better. 'Let us provoke one another to love and good works,' and blessed be the winner!

Now for a few practical matters. There is, ready for distribution, an admirable programme, which should be widely circulated. Anyone willing to distribute copies judiciously, or desiring to use them for enclosure in letters, especially in the London district, should at once apply for them. They may be had post free from 2, Duke-street, Adelphi, W.C. The Meetings really commence on Sunday, May 12th. One of the objects of the 'service' on that day is to secure a rally of sympathisers and inquirers. The Meeting will be held in St. Andrew's Hall, Newman-street, Oxford-street, and will be conducted by Mr. Page Hopps, who will 'come to the point' with the subject 'Spiritualism, the Key that unlocks all doors.' We incline to the opinion that this will be a useful 'inquirers' Meeting,' and that every Spiritualist should bring at least one friend of doubtful mind. The Meeting will commence at seven prompt, and everyone should be seated by five minutes to seven, at the latest. Indeed, that should be one of the words for the whole Conference,—promptness; no dawdling, no hesitation, no dulness; everything up to time, and everyone alive and smart.

The subjects for Monday and Tuesday, at 3 and 7 p.m., are all alive with interest, and the persons appointed to present them are all good men and true. The Meeting on Wednesday evening will be a closing rally. The very large and handsome Portman Rooms—some of the best in London—have been taken by the spirited Committee which has the business in hand; and we hope the occasion will be a memorable one. Plenty of time will be given for looking at a collection of exhibits, and for uninterrupted conversation, which will be followed by music and brief speaking. This will be the only Meeting for which tickets will be necessary. The tickets will be free, but it is manifestly important that they should be given with due discrimination. We fully expect that this will be the largest gathering of Spiritualists ever held in London. Applications for tickets should be at once sent to 2, Duke-street.

It is as yet rather uncertain what the cost of the Conference will be; but, as everything will be given free of cost to those who attend, it has been necessary to raise a Fund. Already many friendly offers of help have been sent, but more are wanted. Those who do not care to offer their one or two shillings will find an excellent opportunity on the Sunday evening. At this Meeting there will be a collection, in aid of the general expenses of the Conference. We have occasionally seen, as a kind of inducement to attend, the notification, 'No collection.' We take the opposite course, and congratulate our friends of moderate means that one opportunity will be given them to help us pay our way. That will be done anyhow; but they will be honoured who have a hand in it.



## A SERIES OF REMARKABLE SEANCES.

MESSAGES FROM NAPOLEON III., SEVERAL MEMBERS OF HIS FAMILY, AND SOME OF HIS GENERALS.

BY GENERAL F. J. LIPPITT.

(Continued from page 197.)

SEANCE WITH MRS. COWING OF MAY 9TH, 1893.

Swannie: 'That General B. is here, and his daughter.'

'Her name?'

'Hortense.'

'Present my kind regards to her, and ask her to remember me to her husband, his brother, and her father-in-law.'

'They are all here; and so is Josephine, with her daughter Hortense.'

I hummed the air of '*Partant pour la Syrie*,' and asked her if Josephine's Hortense had ever heard it.

'She says Yes; that she composed it herself, and liked it next best to the Marseillaise. A Louisa is here.'

'What Louisa?'

'Louisa of Prussia. She says you were reading about her in some history last evening. [True.] She says, "I cared chiefly for my people."'

'Has she forgiven Napoleon?'

'Yes; and in proof of it, she and 'Poleon, and Josephine, and 'Poleon's son, who died when he was about twenty-two, are often together.'

SEANCE WITH MRS. COWING, OF MAY 17TH, 1893.

Swannie: 'Hortense, General B.'s daughter, is here, and her brother-in-law.' [At my request she tried her best to give me his name, Edouard, which was, of course, on my tongue's end, but failed.] 'She came with Bessie.' [My first wife, who died in 1859.]

'Does he remember a kindness he did us once when we visited Paris together?'

'Yes; he made a scratchem, or kind of pass, that admitted you into a great building. Oh, what a splendid sight! Great crowds of people! Many of the men in uniform, all the women in low neck dresses.'

In 1855 I arrived in Paris with my young wife from Brussels. All Paris was wild about the last ball to be given by the city of Paris to the Emperor and Empress at the Hotel de Ville. Fifteen thousand invitations had been issued, and it was officially announced that not another one would be granted to any person whomsoever. A Prussian Count, a military *attaché* to the Prussian Embassy, told us that he had not been able to obtain one through his Ambassador. So that when a formal invitation, unasked for, came to each one of us it caused us no little surprise, and we were glad to avail ourselves of this intervention by an unknown powerful friend, who, I afterwards concluded, could be no other than Edouard Thayer. I had called on him immediately after our arrival, and he and his brother were both Senators and known to be personal friends of the Emperor. I had no time to see him again, for a day or two after the ball a letter announced the loss of all my property by the embezzlement of my agent in California, which obliged us to make a hurried departure from France.

SEANCE WITH MRS. COWING, MAY 26TH, 1893.

Swannie: 'Who do you think is here?'

'I have no idea.'

'Why, a great man—Lafayette.'

'I am happy to greet him. Ask him what was the connecting link that brought him to me?'

'He says he heard Hortense speak of you.'

This answer was unexpected, and at first, disappointing. Lafayette, during our War of Independence, was on terms

of close intimacy with the family in Rhode Island from which I am descended. One of the daughters, tradition says, was his particular favourite, and when in my youth I was his guest at La Grange his first inquiry was about 'Miss Polly,' then living at a very advanced age, and I supposed that it was *she* that was the connecting link, and it was *her* image that was in my mind. It was not till after the séance that I remembered that Lafayette had given me a long and kind letter of introduction to the Thayer family, and that Hortense's husband was then a lieutenant-colonel on his staff as commander-in-chief of the National Guard. And this is one instance in my experience, out of very many, where mind reading was entirely out of the question.

SEANCE WITH MRS. COWING, JUNE 8TH, 1893.

Swannie: 'Poleon here with two generals.'

'What generals?'

'General B. and General Mon—Monto—Monto—I can't pronounce it.'

'Montholon?'

'Yes, that's it. 'Poleon, shortest, then B., then Monto—Monto—by two inches. They say they are three veterans.'

As to the name Montholon, it is plain that Swannie had heard it from a French tongue; for had she somewhere seen it printed or written she would have pronounced it à l'Anglaise, Montho. It is important to state here that his name had never yet been mentioned, and that I did not receive the diagram of the picture on which it appears till August 21st following. And it should be borne in mind that Montholon not only accompanied Napoleon to St. Helena, but afterwards accompanied Louis Napoleon in his attempt at Boulogne in 1840, and was his fellow prisoner at the Chateau of Ham.

'Does Napoleon know that he has a nephew at Washington?'

'Yes; but he says he is not his nephew, but his brother's boy's boy.'

[Colonel Bonaparte was the grandson of Napoleon's brother. He died in the August following this séance.]

SEANCE WITH MRS. COWING, JUNE 12TH, 1893.

At a previous séance Swannie had announced the presence, wholly unexpected by me, of Dr. Hahnemann. She gave his name rather imperfectly, but added that he said he was the father of homœopathy, Swannie seeming quite proud of having pronounced such a long word. The doctor identified himself to me as being the same 'Dr. Hahnemann' that had come to me before, by reminding me that many years ago—in 1852, in San Francisco—he 'had done me some good.' He had then given me a prescription which cured me permanently, and from the time of the first teaspoonful, of a malarial fever of five and a-half years' standing, during all which time the doctors had been treating me unsuccessfully.

Swannie: 'Father of homœopathy here.'

'Dr. Hahnemann?'

'Yes.'

'Does he remember Dr. Wiedenhorn who studied under him?'

'Yes.'

'Ask him to tell Dr. Wiedenhorn that I want to ask his pardon if I wronged him.'

'He is here himself.'

'Do you remember feeling hurt at something I had said about you?'

'Yes.'

'I don't remember what it was; but do you forgive me?'

'Entirely; it was of no consequence.'

'Do you remember my introducing you to a family in Paris where a lady named Hortense was living?'

'Yes; it was said to that family.'



'True.'

'Did you treat any of that family?'

'Yes; her brother-in-law.'

'Anyone else?'

'Yes; herself. She was a great sufferer [pointing to the medium's stomach]. I did her some good.'

Swannie: 'That General B. is here, and General Monto—Monto——'

'Montholon?'

'Yes; they say they were 'Poleon's body guard. Was 'Poleon a Corsican?'

'Yes.'

'He and Wellington are good friends now. They admired each other [?]. 'Poleon here now. He says this beautiful June day reminds him of Waterloo. Wellington was Irish [laughing.] Corsican beaten by an Irishman! Wellington knew of spirit return before he left. At a séance 'Poleon came to him. Louisa here too, and 'Poleon's son—good friends all—no animosity [repeating this long word with self-satisfaction]. Hortense here.'

'Which one?'

'Josephine's—says she was very unhappy in this life—had to marry one she didn't love; but happy now—no compulsion on spirit's side. 'Poleon's sister here—points to a marble bust covered with a veil. [She could not explain what this referred to.] 'Poleon's nephew gone away for health. [True.] 'Poleon say he has been wrongly treated; but that he could cure him "if he could get hold of him."'

#### SEANCE WITH MRS. COWING, JUNE 23RD, 1893.

Swannie: 'Josephine's Hortense and the other one here. They tell me you are held in kind remembrance.'

[But Queen Hortense I never met.]

#### SEANCE WITH MRS. COWING, JUNE 24TH, 1893.

Swannie: 'General B.'s Hortense here.'

'Does she know where I went last evening?'

'To a theatre?'

'No; a private house.'

'Oh! a very big house. I see a great many pictures there.'

'Any one in particular?'

'Yes; one where her father is on a boat. He is one of several soldiers—I mean men in uniform; and 'Poleon on one side, very sad, his head bent down.'

It was a card reception at Mr. Hubbard's country seat. Swannie then, unasked, correctly described two of the persons I talked with, and the subject of my conversation with one of them. But was all this only Swannie's retrospective clairvoyance, supposing there to be such a thing?

#### SEANCES WITH MRS. COWING AFTER MY RETURN FROM ONSET.

##### SEANCE, OCTOBER 16TH, 1893.

Swannie: 'Jerome Bonaparte here. He passed away very lately. [True—in August previous.] He wishes he had known as much about Spiritualism as he does now. Will come again.'

##### SEANCE, OCTOBER 24TH, 1893.

Swannie: 'Jerome Bonaparte here—says he is a Catholic; but, if where he is now is Purgatory he is willing to stay there. [A pleasantry characteristic of the man.] Hortense here with her father and her mother and General Monto—. He is a good man. And 'Poleon here.'

##### SEANCE, NOVEMBER 6TH, 1893.

I placed in the medium's hand a photograph—duplicate of the one I sent you—of the French slate-writing of August 23rd, through Algeston, at Onset, and asked Swannie from whom the writing came. After pondering a moment she said:—

'Poleon the Great is here; he brings with him another Poleon. It was from the other 'Poleon.'

Then I read over to her the writing in French, but saying not a word as to its purport.

'He says he recalled his last thoughts in view of his death. While you were reading, Madame Grahdin [This was as near as she could ever pronounce the name of Madame de Girardin, who had come to me at Onset through a non-professional medium, and afterwards through Swannie—each time giving her name and otherwise identifying herself.] was standing by you, her hand resting on your shoulder. She says it was "inspiring"—that there are many Spiritualists in France, but no mediums; and she wants you to write an account of this to be published in France.'

##### SEANCE, NOVEMBER 20TH, 1893.

I placed in the medium's hand the diagram I had received from the Kensington Gallery, simply asking Swannie to look at it. Glancing her eye apparently over it from left to right, she at once put her finger on the figure of General Bertrand, saying:—

'There are three here I know; for I have seen them before—General B., 'Poleon, and — —, putting her finger on Montholon without naming him. Pointing to another of the figures, she said, 'That one is here too.' On examination I found the figure to be that of Savary.

This was rather curious. During the four years in all I spent in Europe I attended but two funerals (not counting that of my baby boy at Brussels), that of Lafayette in 1834, and that of Savary, Duc de Rovigo, in 1833. At his grave I stood near Marshal Clauset.

'I knew a young lady to whom Prince Louis Napoleon was once engaged. Will Hortense B. tell me whom she afterwards married?'

'She says it was her brother-in-law, who is here now. What a queer name he had!'

'His first or his last name?'

'His last name. [Thayer—she must have heard its French pronunciation.] I can't pronounce it, but it has six letters in it.'

##### SEANCE, DECEMBER 22ND, 1893.

'How do spirits communicate through you?'

Swannie: 'Generally, they talk to me. Sometimes they spell words in the air. Sometimes the spirit can't come into the medy's atmosphere—as when there has been a sitter with a sensual mind, or when he is even a good person but the conditions are not good. Sometimes they have to tell me by signs or symbols. Your daughter has sometimes to talk with me in that way.'

'Do you sometimes make mistakes from not understanding the symbols?'

'Yes.'

##### SEANCE, DECEMBER 27TH, 1893.

Swannie: 'Mr. Lyman is here with Josephine.'

'Can she tell me the nature of the connection between Louis Napoleon and Hortense B.?'

After some groping, but wholly unaided by me, she said:

'Louis Napoleon's mother was her godmother.'

'Could they have been married?'

'No. The Church would forbid—like brother and sister.'

##### SEANCE, JANUARY 2ND, 1894.

Swannie: 'Louis Napoleon is here. Says he would not have died but for improper treatment. He had undergone an operation that was successful, but the doctor insisted on his taking a certain medicine after it—and this killed him.'

I had read this somewhere, but I was not thinking of it at the time.

##### SEANCE, JUNE 14TH, 1894.

Swannie: 'Colonel Jerome Bonaparte is here.'

'Where is his wife now?'

'Going abroad.'



'To visit anyone?'

'Yes.'

'Whom?'

'Eugénie.' [True.]

SEANCES WITH MRS. WHEELER BROWNE AT ONSET,  
MASSACHUSETTS.

Mrs. Browne is a trance medium, and a very estimable lady of unusual intellectual culture. The one of her controls that most usually speaks through her is 'Snow Drop,' another bright half-breed Indian girl.

SEANCE WITH MRS. BROWNE, JULY 28TH, 1894.

Snow Drop: 'An officer here in uniform—[*Apropos* of buttons. All our own general officers have *two* rows of buttons, which a *confederate* would no doubt have shown through Mrs. Ross, or a masquerader probably through Mrs. Browne]—seems to be French.'

'How many rows of buttons?'

'One.'

'I wish you to see him as he appeared on the deck of the Bellerophon in 1815.'

'He seems about forty-five, very straight, and a fine figure. Not very tall, but taller than you—very high rank.'

'His expression?'

'Kindly, but firm—nose aquiline.'

SEANCE WITH MRS. BROWNE, AUGUST 4TH, 1894.

I put into the medium's hand a newspaper print of the Bellerophon picture, *on which no name appeared*, asking Snow Drop if there was anyone on it she had ever seen. She instantly pointed to the figure of General Bertrand.

Snow Drop: 'This is the one that came to you at the last séance—and I have seen two of the others' [pointing to Montholon and Savary].

In July, 1894, the two Bangs Sisters, slate-writing mediums from Chicago, arrived at Onset, where neither of them had ever before been. With Miss May Bangs I had many séances. I found her to be a perfectly honest and truthful, but almost illiterate, person. For instance, one of the messages that came to me through her was signed 'Lafayette.' She inquired who he was. She had heard the name, but knew nothing about him. She knew nothing of history, she said, and accounted for this by stating that she had been a public medium ever since she was five years old, and that consequently she had had very little schooling. She is a marvellous slate medium; and I never had more conclusive proofs of the reality of independent slate-writing or of spirit identity than those I received through her.

SEANCE AT ONSET WITH MISS MAY BANGS,  
AUGUST 24TH, 1894.

Miss Bangs hands me two slates, which I carefully examine, and find to be perfectly clean on both sides. We hold them together *over* the table for two or three minutes, more or less. I hear and feel writing going on between them, and presently three taps. I separate the slates, and on one of them I find a message from my mother, who died in my infancy, signed 'Caroline,' her true name, which the medium could not possibly have known. On the other slate I find as follows:—

'Genius must only be great in death. My success is an immortal memory.—RICHARD WAGNER.'

'My language so sweet, so expressive, so imaginative, clothes the mind with its beautiful ideality—unsubstantial, evanescent fancy, fleeting among the metaphysical theories of existence. I am your friend.—HORTENSE.'

'The soul is immortal.—MANNING C.'

All the above were in different handwritings.

I ask the guide who was the Hortense the writing was signed by. Miss Bangs and I then hold the slates together as before a second or two, and on separating them I find 'Queen of Holland.'

It is hardly necessary for me to add that to neither of the Bangs Sisters had I ever mentioned this name or alluded to any communications received through Mrs. Cowing or Mrs. Browne.

I will now mention another séance with Mrs. Browne, simply to show the reality of her mediumship, and at the same time to offer a problem to those who explain all that comes through trance mediums by thought-transference.

SEANCE WITH MRS. BROWNE AT ONSET, AUGUST 28TH, 1894.

Snow Drop: 'There is one here named Tom.'

'His other name?'

'He gives me only "Tom." He says he doesn't remember your name, but has been seeing you about here; and he now recollects seeing you thrown over a horse's head and injured at West Point many years ago; and that then he was a cadet in one of the lower classes.'

This incident really did occur at West Point in August, 1844. It was not only not in my mind, but had not been so for a long time before.

I will end by extracting from my notes an occurrence at a séance at Onset on August 2nd, 1893. But to make it intelligible I must first enter into some particulars.

Mrs. Cowing remained in Washington during the whole summer of 1893. Without any fault of her own, her life, for years past, had been a most unhappy one, owing to certain distressing marital conditions, which deprived her of the means of going to Onset, as she intended. She had never been there but once, several years before, for two or three days only, and giving no sittings.

Let me here state that Onset is about 500 travelling miles from Washington.

Mrs. Gertrude Johnson (*née* Berry), from Providence, Rhode Island, was visiting her sister, Miss Helen Berry, at Onset, and while there gave a few materialisation séances at her sister's house. The Berry Sisters have been known for many years as materialisation mediums of the highest order, and as ladies of refinement and culture. Their home had always been in Boston; and so far as I know or have reason to believe, they had never met Mrs. Cowing or had even heard of her or of her control.

SEANCE WITH MRS. JOHNSON AT ONSET, AUGUST 2ND, 1893.

The cabinet was on the east side of the séance room. Opposite, on the west side, was a door opening on a verandah. From the verandah a door opened on a flight of steps that led into the garden at the rear of the house. My seat was on the north side of the séance room, a few feet from the west door, and about three yards from the cabinet. My friend, General X., was seated near the west door, diagonally opposite to me. In the course of the séance he directed my attention to the floor a foot or two to my left, from which was rising a form in white drapery. On its attaining its full height I asked:—

'Who is it?'

'Swannie.'

'How is your medy?'

'Better.'

She then ran into the cabinet, saying to me, 'Sing!' I sang a line or two of 'What Fairy-like Music,' when she rushed out of the cabinet, seized my hand, then General X.'s hand, and hurriedly led us through the west door, then through the door leading down the steps into the garden, and finally halted us at some fifteen yards, more or less, from the steps. Her complexion was that of a half-breed. She seemed to be a girl of about seventeen. Her arms were bare, and her whole form was most gracefully moulded. For two or three minutes she spoke to us in her Indian-English about her 'medy.' Her speech was a torrent of indignation at the treatment her medy was undergoing. She spoke rapidly and with the eloquence of



deep emotion. (I omit details, as irrelevant to the present question.) She then rushed back with us to the house, and on re-entering the séance room retired into the cabinet.

Now, if, after all, Swannie is only Mrs. Cowing's 'subliminal consciousness,' it is evident that 'subliminal consciousnesses' have solid bodies that can travel, walk, and talk.

February 28th.—I had written thus far when it occurred to me to look into St. Helena literature, where might possibly be found particulars bearing on some portion of my narrative; and this is what I have found:—

1. As to Napoleon's opinion of Wellington—

In Sir Hudson Lowe's 'Napoleon at St. Helena' it is stated (p.171) that, after the Emperor's death, Count Montholon expressed regret that a certain document could not be found, which he had long before written under Napoleon's dictation, and which was a eulogium of Wellington.

2. As to General Savary—

Passages in 'Montholon's Memoirs,' and in 'Las Cases' Journal,' and more particularly in 'Le Dictionnaire Universel' (under 'Rovigo, Duc de'), all show that the two of his friends with whom his ties were the closest were Generals Bertrand and Savary.

3. As to General Bertrand—

I extract the following from 'Captain Maitland's Narrative,' at p. 225:—

'Count Bertrand was a man of about forty-four years of age, five feet ten inches in height, of a slight make, and prepossessing appearance; his manners extremely placid and gentle, though evidently of a warm temper, and showed himself rather hasty in his conduct to Sir George Cockburn about searching the baggage, as Sir George was not acting upon his own authority, but by direction of his superiors, and was inclined to conduct himself with as much consideration as his orders would admit. He was an affectionate and attentive husband, and much attached to his children.'

March 1st.—I had to go to Washington to-day, and was there informed by Mrs. Byron that she herself was one of the sitters at the Ross séance in 1892, at which the French officer appeared; but that her memory of it was quite imperfect. She promises to write to me all she can remember about it. From her I learned that Madame von Brandis, the German lady, has returned to Washington, and she promises to hunt her up. I asked her, if she found the lady, to request her to write to me all she could remember about the Ross séance of three years ago, 'in which a military man appeared whom she recognised, and by what means she was able to recognise him,' not mentioning his name nor any other particulars.

I had never met Madame von Brandis after the séance.

March 7th. - Within a day or two I have received the corroborative letters I was expecting from General X., Madame von Brandis, and Mrs. Byron. I enclose them herewith, to be appended to this narrative.

General X. had never had a sitting with Mrs. Cowing, and knew nothing about Swannie, except what he had heard from me from time to time. He is at present unwilling that his name should appear *in print*, but allows me to communicate it to you *in confidence*.

It is not surprising that the statements of the two ladies should slightly vary from my own, considering that they have only their respective memories to guide them; while my own, on the other hand, consists of notes made by me at the time.

Mrs. Johnson's séance of August 2nd, 1893, was a public one; and General X. is the only one of the sitters whose name I can now recall. FRANCIS J. LIPPITT.

U.S. Naval Academy, Annapolis, Maryland, U.S.A.

## APPENDIX.

### CORROBORATIVE STATEMENTS.

Four years ago last summer I went abroad. During my stay in London I went to the Kensington Art Gallery. Amongst the objects there one attracted my attention particularly, a painting representing Napoleon's departure from France for his exile to the Isle of St. Helena. He stands at the stern of the vessel, looking with loving eyes towards France, and bidding farewell to his native country. The friends that cling to him and follow him into his banishment stand at the mast of the vessel watching him. One of the faces among them attracted me; why, I did not know then but know now.

After my return to America I attended some séances held by Mrs. H. V. Ross, in Washington, D.C. One evening, at one of the private circles, Mr. Ross said that there was a very fine materialisation of a gentleman, dressed in uniform, and he thought it was for General Lippitt. I was impressed to ask whether it was an American or foreign uniform he wore. General Lippitt went to the cabinet, but could not recognise the form; neither could the others. Then I went up and recognised the form almost immediately as one of those in that picture. I turned to the circle, saying that I recognised the form and where I had seen the picture. I requested General Lippitt to step up and converse with him in French, which he did, the form saying that I was perfectly right.

I cannot give as clear a description of the form now as I could have done at the time, as it has faded somewhat from my memory, but as far as I remember he was quite portly, of dignified and soldierly bearing, face more round than oval, dark hair, and a short side-beard, and was dressed in the uniform of his time. Why he materialised to me I do not remember, even if he mentioned it to the General.

Washington.

BARONESS MARIE VON BRANDIS.

March 3rd, 1895.

DEAR SIR,—I attended a séance given by Mrs. H. V. Ross, and was a witness to the manifestation which General Lippitt refers to. The spirit which presented himself on that evening was, as far as my memory will serve me, a tall, rather broad, and commanding figure. He bore the appearance of a military gentleman, and spoke the French language. I only saw him from where I was sitting. I pronounced it at the time, as did others who were at the séance, as a beautiful manifestation.

Washington.

(MRS.) E. BYRON.

March 4th, 1895.

DEAR GENERAL LIPPITT,—When you asked me yesterday to give you in writing my recollections in connection with 'Swannie' at a séance at Mrs. Gertrude Johnson's, in Onset, I expressed some reluctance to doing so, on account of the time that had elapsed since the incidents had occurred. On thinking the matter over, I recalled that I had made notes of the incidents occurring at some of the séances I attended, and on looking up the matter I find that the séance in question was one of them. The date of the séance was Wednesday, August 2nd, 1893, and from the notes I quote the following:—

Swannie, the alleged control of Mrs. Cowing, a medium whom I do not know, but who is well known to General Lippitt, apparently materialised in the space between me and General L—. After talking a moment to him, she led him along to me, and, giving me her other hand, led us through doorway and verandah into the garden, where she remained talking for quite a time—three or four minutes, I should think. General L— held one hand and I the other, and I put my disengaged arm around her, and she rested her head for a little on my shoulder. She was of medium height and size apparently, but she did not appear to have much of the Indian blood in her complexion. It was too dark, however, to see with any distinctness, as there was no moon—only starlight. I suppose I must mark this séance as satisfactory—that is, as satisfactory as one can be in so little light.

Trusting that the foregoing fully meets your request, I am,  
Yours very sincerely,

Washington,

March 2nd, 1895.

[The name of the writer of this letter is omitted by request, but it has been communicated in confidence to Dr. Alfred Russel Wallace.]

CONFERENCE EXPENSES FUND.—The following welcome contributions have been received in addition to those already acknowledged: M. J. (per Mrs. Bliss), £2; Mrs. A. Hyde Parker, £1 1s.; A. Well Wisher, £1; Lady Coomaraswamy, 10s.; H. W. F., 10s.; A. A. A., 10s.; Mrs. Bliss, 10s.; Mrs. Boucher, 10s.; F. W. T., 10s.; Mrs. Ross, 10s.; Mrs. Scatcherd, 10s.; Mrs. Russell, 5s.; Mrs. A. (per Mrs. Bliss), 5s.; Thomas Martin (Darlington), 5s.



## 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.]

## Why are Mediums Scarce?

SIR,—Again and again writers in 'LIGHT' have lamented the scarcity of mediums who would use their powers for the purpose of forwarding the cause of Spiritualism rather than for their own aggrandisement; but has it ever occurred to such writers that the greatest difficulties lie in the path of those who would willingly place whatever powers they possess at the disposal of Spiritualism?

I have been told, time after time, at public séances, that I am mediumistic; but I have never had an opportunity of proving whether the diagnosis is correct, although I am heartily in sympathy with Spiritualism.

Could not the London Spiritualist Alliance do something towards forming developing circles under the guidance of some experienced Spiritualist? If such circles could be formed I feel sure the scarcity of mediums would come to an end, and that there would grow up a body of men and women whose one ideal would be to dispel the dark shadows of a hopeless materialism, and a worse than hopeless Church.

London, N.

AN INQUIRER.

## Cheating Mediums.

SIR,—Mrs. Boucher's standpoint and mine are so far apart that further correspondence at each other in your columns seems to me to be useless.

If I 'darken counsel by many words,' what does she do? I will not follow her example by pronouncing judgment. I must, however, repeat that although a diploma for mediumship might satisfy those who like to have their 'judgments' ready cut and dried for them, still it would be utterly unsatisfactory to others who, like myself, prefer to judge for themselves. Mrs. Boucher's idea of a diploma seems rather crude; for a diploma affords only a *presumption* of ability to do that to which it refers, while she appears to regard it as furnishing a *proof* of competence—that, for instance, the diploma of a doctor is a *guarantee* of his ability to cure! Were mediumship something that could be learned, and could the medium be taught 'how to do it,' a diploma might give to a medium a *presumption* at least of genuineness; but, since mediumship is neither a science nor an art, a diploma would leave the *bona fides* of the medium an open question, for all that its possession would logically prove is that those who conferred it had not detected fraud, *which might only be a testimony to the holder's ability as a trickster*.

A pretty wide experience with all kinds of mediums makes me agree with Mr. Robert Cooper that cheating by mediums is comparatively rare; and I think that those who believe in its prevalence are more anxious, as a rule, to prove the medium dishonest than to establish the facts of Spiritualism. To exaggerate the prevalence of fraud is, moreover, a favourite way of 'hedging' when a person's friends think him too easy of belief; it is a favourite practice of certain members of the Society for Psychical Research.

To say that I intended to accuse all mediums of 'cheating' when I was taking their part against those who, like Mrs. Boucher, seem to have the lowest opinion of the honesty of mediums as a class, and to try to arouse 'indignation' against me on that count, seems to me like very audacious 'playing to the gallery,' and I hardly think that such self-evident perversion of my meaning deserves a serious reply, especially as I said that I did not consider mediums always responsible for what they say or do.

In conclusion, I should advise Mrs. Boucher, if she wishes to really study Spiritualism, to rid herself of the preconceptions and prejudices which now cause her to regard *this* as impossible or *that* as absurd. We know far too little of the whole difficult subject to lay down conditions beforehand, or say what can or will happen, and what will not or cannot. The most experienced investigators will, I think, always be found to be the most modest in that regard; and those who think they 'know all about it,' and require the phenomena to conform to their preconceptions, are precisely the most easily taken in; not only because their imagined acuteness makes them blind, but also because the fraudulent medium has only to follow the lines they suggest or lay down, in order to cheat them to his heart's content.

RICHARD HARTE.

## Echoes, or What?

SIR,—For those inquirers into the nature of Spiritualism who, like myself, accept the fact of communications from disembodied intelligences as sufficiently established by numerous and trustworthy witnesses, there further arises a question almost equally momentous, 'What have those intelligences to teach us both about the life beyond and about their presumably more extended knowledge of the present life?' For unless there is some probability of our being able to obtain answers about the spiritual life which shall have in them some *residuum* of consistency, one is tempted to echo the objections of a certain eminent professor as to the futility of such investigations. It is, no doubt, in itself a great thing to have proof palpable of the power of spirit return. But inquirers with serious purpose are bewildered by the contradictory teachings given in the manifestations. Of course it may be replied 'The teaching depends on the calibre of the spirit manifesting.' But even this does not satisfy many cases; cases, I mean, in which the spirits seem to be of the higher, or highest type, and yet answers quite inconsistent are given from different sources.

To take an instance. The first question that suggests itself to an ordinary Christian to ask is: 'What do the spirits say of Christ?' Now what are the answers?

(1.) 'Imperator' teaching through Stainton Moses (an Anglican, calling himself a 'sound High Churchman' but 'who had drifted into an unorthodox, almost agnostic, frame of mind'), says ('Spirit Teachings,' pp. 90-1) that Christ's pure spirit 'looks with sorrow and pity' upon the 'anthropomorphic theology' that has led men to exalt Him to an equality with the Supreme.

(2.) Miss F. J. Theobald in her 'Homes and Work in the Future Life' gives a chapter to spirit messages relating to the nature of Christ's Person, in which He is distinctly stated (p. 7) to be 'God the Son Incarnate.' 'Christ is ever, and ever was, one with God.' (P. 12.) Such are the teachings of the spirits E. N. D. and the Rev. Stephen Morell.

(3.) Mr. Duguid's 'Hafed' (p. 99) calls Him 'the Prince of Peace, the Son of the Highest.' 'He Himself declared to me that He had been on the earth before.' (P. 121.)

What are we to say of these teachings? The character of the respective mediums seems to be unimpeachable, so that the tone of the attracted spirits is likely to be elevated; and the tenour of their doctrine is pure and high. But how is it that such beings differ in a matter so fundamental as the nature of the Christ? Can it be that a glimpse of the nature of the future consciousness is given in 'Spirit Teachings,' p. 218, where 'Imperator' says of Chom, the Prophet of Ra, 'he has gone onwards, as he believed, upwards to Ra, the source of light, to whom his gaze was turned'? Is the teaching a mere reflection of the medium's thought? Or is it that even in the highest spheres truth is not absolute, but relative, to the individual?

There are not a few who would be glad to hear discussed at the approaching Conference, that most pregnant of all questions, 'What think ye of Christ?'

ATCHA HAI?

## NOTICE TO CORRESPONDENTS.

Several communications, including letters respecting the 'Cyprian Priestess,' are unavoidably left over until next week.

VOLUME OF 'LIGHT' FOR 1894.—Now ready, handsomely bound in half roan, the volume of 'LIGHT' for 1894. Price, post free in the United Kingdom, 15s. 9d. Early application must be made, as the supply is limited. Offices of 'LIGHT,' 2, Duke-street, Adelphi, W.C.

A DREAM VERIFIED.—A remarkable statement was made at an inquest held in Birmingham on the body of a girl, named Rose Forster, which was found in the canal near Spring Hill. The deceased suffered from the effects of a fever contracted some years ago, and since her attack had been particularly alarmed by thunderstorms. During the storm on Wednesday week she left home, ostensibly to visit an aunt. She did not return, and the affair was reported to the police, who were helped by an aunt of the deceased, who related to them a strange dream. She dreamed that while passing the canal near Spring Hill she rippled the water with her umbrella, and the body of the deceased at once floated on the surface. She visited the spot the following morning, and, finding the police dragging the canal in another part, suggested that they should transfer operations to the part she had dreamed of. They did so, and immediately recovered the body.



## SOCIETY WORK.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM, S.E.—Sunday next, meeting at 7 p.m.; Thursday, public circle, at 8.30 p.m.—H. E. BROWN, Secretary.

3, ANDERSON-STREET, KING'S-ROAD, CHELSEA, S.W. (near Sloane-square).—Sunday next, at 7 p.m., public séance; Tuesday, at 8 p.m., healing and clairvoyance; Thursday, at 8 p.m., developing circle, Mrs. Perry; Sunday, at 8 p.m., psychometry.—WILLIAM GEO. COOTE.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—On Sunday last we had a most interesting evening with Mr. Dale. We hope to have his services again shortly. We have to acknowledge, with thanks, a kind donation of £1 towards the organ fund from 'Snowdrop.'—W. M.

SPIRITUALISTS' NATIONAL FEDERATION.—ANNUAL CONFERENCE.—Notice of the following motion has been given by Mr. E. W. Wallis: 'That the Executive be empowered to engage the services of organising workers for such periods of time as they may deem desirable, to undertake propaganda work by semi-public or public week-night meetings or Sunday services.'

111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last, in the absence of Mrs. Whitaker, Mrs. Mason's controls gave us remarkably accurate clairvoyance, all the descriptions except one being recognised. Mr. Mason presided at the organ. Sunday next, at 7 p.m., Miss MacCreadie, clairvoyance; Tuesday, at 8 p.m., séance, Mrs. Mason; Saturday, at 8 p.m., open circle. Inquirers welcome.—J.H.B., Hon. Sec.

CHEPSTOW HALL, HIGH-STREET, PECKHAM.—On Sunday last, through the unavoidable absence of Mr. Payne, our platform was occupied by Mr. Audy, vice-president, who read a paper on the 'Morality of Spiritualism,' assisted by Mr. Humphreys, who spoke on 'Spiritual Life,' from a general standpoint. On Sunday next Mr. Allen, from the Stratford Society, has kindly promised to address the meeting, at 7 o'clock prompt. On Tuesday next we hold our usual monthly soirée; we trust our friends will bear this in mind and give us their kind support.—J. C. JONES, Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS.—Mr. Butcher will occupy our platform on Sunday next; and on Friday, for inquirers and psychometry, we shall have Mr. Smith, a promising medium. On Sunday last Dr. Reynolds delivered an able lecture on the conditions necessary for spirit circles. A committee meeting will be held at 10, Keogh-road, Stratford, on the first Sunday in each month, at which all members of the committee are earnestly requested to be present. Our annual general meeting will take place in May. The Spiritualist weekly papers can be had at our hall.—THOS. MACCALLUM, Hon. Sec.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday last, 'Douglas,' Mr. Long's control, delivered a farewell address on the occasion of his removal to another sphere. He briefly recounted his first experience with Mr. Long, when unconsciously his death scene was re-enacted, and as his power of intelligent action on the spirit side of life increased, he spoke of how, in co-operation with us, he had successfully carried on a mission of mercy to the spirits in prison. He closed with a strong exhortation to increased endeavours for God and our fellows. Sunday next, at 6.30 p.m., the spirit circle.—CHAS. PAYNE, Hon. Sec.

CARDIFF.—On Sunday last we were pleased to have Mrs. Green, of Heywood, with us again. Her guides gave excellent short addresses; morning, upon 'Divine Revelation'; evening, 'The Soul's Destiny'; these, practical, helpful, and suggestive in character, sympathetic and effective in delivery, were evidently much appreciated. About twenty clairvoyant descriptions were given, all except one being recognised before the meetings closed. The proceeds (after expenses) were for the benefit of the local infirmary. April 29th, short address followed by clairvoyance. Speaker next Sunday, Mr. S. Longville.—E. A.

GLASGOW ASSOCIATION OF SPIRITUALISTS, 4, CARLTON-PLACE.—On Sunday morning last Mr. David Duguid read a paper on the 'Spiritualism of the Bible,' in the course of which he refuted the arguments raised by objectors to Spiritualism, and showed that such people really know little or nothing about the subject. A service of a novel character was held in the evening, when members from the audience were invited to tell their experiences of Spiritualism. Two ladies and five gentlemen accepted the chairman's invitation, and showed from their narratives that they, at least, have a good foundation for the faith they profess.—T. H.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Practical teaching, eloquently conveyed; great thoughts, beautifully expressed; powerful arguments, as full of enlightenment as they were devoid of intolerance; suggestions and hints, often mirth-provoking, but never out of place—these were the salient characteristics of a lecture entitled 'Spiritualism in Relation to Secular Progress,' delivered by the inspirers of Mr. J. J. Morse last Sunday. The meeting was well-attended, and all present keenly appreciated what must be described as a very fine discourse. Next Sunday, at 7 p.m., Mr. John Lamont, of Liver-

pool, has kindly consented to speak, his subject being 'Some Plain Talk about Spiritualism.' On Sunday, the 12th inst., the Cavendish Rooms will be closed, to enable all friends to attend at St. Andrew's Hall, Newman-street, Oxford-street, and hear Rev. J. Page Hopps. Subject of discourse: 'Spiritualism the Key that Unlocks all Doors.' Service to commence at 7 o'clock. (See notices of the May Conference.)—L. H.

BRIGHTON.—A public séance was held on Tuesday, the 22nd ult., at the Lecture Hall, New-road. Mrs. Bliss, of London, was the medium, and was supported by a select number of ladies and gentlemen on the platform. The chairman (Mr. Isgar) opened the meeting with a few excellent remarks, explaining the objects of Spiritualism. A beautiful and instructive address was given by the control, tracing, from the earliest times, Spiritualism as it was and as it is to the present day, which clearly had a great effect upon the audience. Mrs. Bliss, in her normal condition, gave thirteen clear and distinct descriptions of those who had passed on. Several were instantly recognised, especially in one instance when Mrs. Bliss clairvoyantly saw a collision at sea; and a gentleman drowning was described so vividly that the lady, who was a relative, exclaimed 'Too true' when asked if the statements were correct. By the remarks passed we are sanguine that great good has been done and much excellent seed sown. Vigo is a beautiful spirit, whose clear, sweet voice and winning manner have been the means of bringing comfort to many who have had the opportunity of attending the instructive séances held by Mrs. Acton, at her quiet residence in Hanover-crescent. To those who have not made such good use of their time as to attend these select little gatherings, the writer would urge them at once to put themselves into communication with the above-mentioned lady, at whose hands they will receive the greatest courtesy and kindness. This noble pioneer of Spiritualism in Brighton has been the direct means of bringing into public notice whatever lectures and public séances may have been held, and up-hill work she must have found it.—F.D.

MORSE'S LIBRARY, 26, OSNABURGH-STREET, N.W.—On Friday, April 26th, the concluding meeting of the 1894-5 series of Friday evening gatherings was held at the above-named meeting-place, when over eighty people were comfortably seated in the large rooms to listen to Mr. Andrew Glendinning, who delivered an exceedingly interesting lecture, entitled 'A Talk upon Spirit Photography,' which he illustrated by a series of very fine lantern views upon the screen. A variety of 'spirit' photographs were thus exhibited, as obtained through the mediumship of Mr. David Duguid, Mr. Rita, Mr. Mumler, Mr. Beatie, Mr. G. Lacey, and others, in the presence of Mr. Glendinning, Mr. J. Traill Taylor, Mr. Stainton Moses, Dr. Gale, Mrs. Lincoln (widow of President Lincoln), Miss Power, and others. The 'spirit' pictures were supplemented by some very pretty general views, kindly lent by Mr. Arthur Maltby. The excellent lantern provided caused the various pictures to show out very distinctly. As Mr. Glendinning generously gave his services free, and the cost of the apparatus was merely a trifle, and as Mr. Morse gave the use of his rooms free also, no charge was made, but Mr. Morse suggested a collection on behalf of the Order of Progressive Spiritualists' Sick and Benefit Fund. This being readily agreed to, the sum of £1 3s. was received, and has been duly sent to Mrs. M. H. Wallis, the treasurer of the fund. It may be interesting to record the fact that twenty-five ordinary Friday evening meetings have been held in these rooms since last October, the exercises thereat being sustained once by Mrs. Bliss, twice by Miss A. Rowan Vincent, twice by Mr. J. J. Vango, once by Miss Florence Morse, once by Mr. A. Glendinning, and fifteen times by Mr. J. J. Morse. One meeting was devoted to the celebration of the twenty-fifth anniversary of Mr. Morse's public work as a medium; two evenings have been devoted to social gatherings; and Friday evening, March 29th, was given over to the celebration of the anniversary of Spiritualism. Unquestionably these Friday evening meetings have done a great amount of good for the cause, and their resumption next autumn will be eagerly anticipated by Mr. Morse's numerous friends in London and the surrounding districts.

## THE LONDON SPIRITUALIST ALLIANCE.

2, DUKE-STREET, ADELPHI, W.C.

## This Society of Spiritualists, founded for the

purpose, primarily, of uniting those who share a common faith, and then of giving information respecting that faith to those who seek for it, occupies Chambers at the above address. There will be found an extensive Library of works especially attractive to Spiritualists, the various Journals of Spiritualism published in this and other countries; and opportunities of converse with friends like-minded. The Alliance holds periodical meetings at which papers on interesting phases of the subject are read, and discussion is invited. Donations solicited.

Minimum Annual Subscription of Members and Associates, One Guinea, payable in advance, and on the 1st January in each year. Further particulars may be obtained from B. D. GODFREY, Librarian, on the premises.