

# 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.

**REFORMERS BEFORE THE REFORMATION.** No one will ever wish to detract from the singular merits of Charles Darwin, but we hope it will always be remembered that he was one more instance of coming 'in the fulness of time.' Centuries before his day, his main doctrines were hinted at or taught. A famous ancestor of his, Erasmus Darwin, his grandfather, in his great work, 'The Botanic Garden,' fancifully set forth in 1781 what the later Darwin solidly proved in 1859.

Three years before the publication of Darwin's 'Origin of Species by Natural Selection,' a singularly free-spirited book came before the public—in the line of much that had before appeared, and leading right up to the coming book by Darwin. It was called, 'The Unity of Worlds.' The writer was Baden Powell, Savilian Professor of Geometry in the University of Oxford.

The condition of opinion in 1856, when the book was published, may be gathered from the fact that, in his second edition, referring to the critics of the first, he names 'the obnoxious topic of the Development hypothesis' as specially provocative to 'eminent geologists.' That 'obnoxious hypothesis' was then a kind of John the Baptist in the Wilderness; and even Baden Powell seemed a little anxious to make it out that he was not a maintainer of it. But his book was a bright beacon light, and it certainly helped to prepare the public mind for the splendid revelations of the following twenty years.

This is a torch which will throw light on many things.

Of such an apparently small thing as shooting sea-gulls, we might well say of the coarse creatures who do it, 'Father, forgive them! They know not what they do!' Edith Carrington, in one of the Humanitarian League Leaflets, says:—

The sea-gull is doubly the benefactor of man. On farms near the sea coast it not only follows the plough, in order to eat grubs turned up by it, but it scours the surface of the sea near the shore, and frequents harbours, to seize on floating garbage, dead fish, or other putrifying morsels. The services of these birds have saved many a seaport town and village, round which they hover, from plague and pestilence. Yet every year they are massacred by thousands, for idle and cowardly sport, or for the sake of the wings to be used in millinery. Their eggs are plundered wholesale for museums, and to fill the shop windows of naturalists. One man boasted, a year ago, that he had killed four thousand Kittiwake gulls in a single season, with his own gun; and an order was given and executed from one London house for ten thousand pairs of wings. At this rate our gulls must soon disappear altogether.

We need to immeasurably raise the standard of the unspiritual being we at present call—a man.

One of the urgent duties of to-day is to come into right relations with the Bible. On every hand the old arbitrary

view that it is verbally inspired is disappearing; and the clearest thinkers are seeing clearly enough that this will lead to an emancipation of the Bible as well as of the minds of its readers. As a record of growths, unfoldings, developments, the Bible is unspeakably precious; and its uses as such have yet to be brought out. One of our best thinkers, James T. Bixby, lately said very wisely as to this:—

In the popular faith the Old Testament has been looked upon as everything else but literature. It has been regarded as a magazine of dogmas; as a scientific treatise, making the investigations of geology and biology superfluous; as an infallible moral code, any one of whose precepts overruled all the instincts of mercy or the intuitions of conscience; as a heavenly double acrostic, every word filled with threefold significance, natural, spiritual, and celestial; in short, as a specimen of supernatural penmanship, all its parts equally authoritative and flawless. The result has been to give the Bible an artificial and formal air, to separate it from the living world of reality, to obscure and befog its natural excellencies, and to fill it with uncalled-for difficulties. It is lamentable, indeed, to recall the many inconsistencies and incredibilities which the traditional view has needlessly raised up, transmuting lyric metaphors into scientific marvels, traditions of later days into contemporaneous records, romances into autobiographies, poetry into prose, parables into predictions, and love songs into mystic allegories.

Now see how this fresh, free, honest treatment of the Bible enables such a student to guide us to its real value and its living uses:—

I know, of course, the many dark stains that mar the moral tone of the Old Testament, the grave inconsistencies of its spiritual teaching. When viewed as an infallible book, a web divinely woven, all of one cloth, these stains are fatal to its claims. But when we look upon it as the spiritual history of a nation feeling its way to God, it has no superior. It possesses certainly that best of inspiration, the power of inspiring and uplifting its readers. Take Conway's 'Sacred Analogy,' or Max Müller's fuller 'Sacred Books of the East,' and compare them with the Bible, and the more thoroughly you know the literature of the rest of the world, the more sure will you be that, on the whole, with all its crudities and coarseness and vengefulness on its head, the Bible stands far above all other scriptures in purity and elevation of tone. Grant that the vestiges of polygamy, slavery, idolatry, witch-burning, bloody revenges, and religious persecutions may be imbedded here, like the scales of hideous dragons of the slime in a slab of the Saurian period. Yet they are but the marks of the outgrown shells, the off-cast skins which the spiritual genius of Israel successively sloughed off, and left behind it. They are but the lower rounds of that heavenly ladder which the religious consciousness of the Hebrews one after another trod beneath and rose above, as it struggled slowly to the recognition and proclamation of the purest religious truths known to antiquity. All these relics of a lower stage of thought and conduct but bear witness to the naturalness and progressiveness of the religious evolution.

We must believe that our Spiritualism is destined to bring out all the deep notes, all the rich tones, all the beautiful possibilities of the human self. 'The fountain of the great deep' lies where our subject lies,—for 'it is the spirit that giveth life'—and ever fuller life. There is not much hope from any further development of the animal man, but there is infinite hope from the development of the spiritual man. The preachers have exhorted us to be



good ; ah, yes ! but have they sufficiently exhorted us to grow,—to find the inner music,—to become spiritually beautiful ? John Trevor is right :—

Is it not true that it is more difficult to be beautiful than to be good—that it needs longer ages of training and discipline to bring into our natures that unconscious harmony, that perfect fitness, which the beauty of human life implies ? Indeed, we have scarcely begun to realise that our life should be a Poem, a Picture, a Song, a divinely inspired Harmony of Sense and Soul ; that it should flow from source to goal as musically and as rhythmically as the brook babbles and the river winds along its course, from its home in the hills to its home in the sea ; that each of us should be a grand sacred oratorio, all the intricate parts of us harmonised into wonderful sweet melodies, with glorious outbursts of song and praise ; that our personal career on earth should make up a magnificent drama, compared with which the grandest work of the imagination would appear a mere pen-and-paper thing.

An Armenian writer has made a somewhat curious collection of expressions of opinion by celebrated persons on the subject of the close connection between insanity and genius. Here are some of them :—

Democritus (according to Horace's 'Ars Poetica') makes insanity an essential condition of poetry. Diderot (in 'Dictionnaire Encyclopédique') says :—'Ah, how close the insane and the genius touch ; they are imprisoned and enchained ; or statues are raised to them.' Voltaire says :—'Heaven in forming us mixed our life with reason and insanity ; the elements of our imperfect being, they compose every man, they form his essence.' Pascal says :—'Extreme mind is close to extreme insanity.' Mirabeau affirms that common sense is the absence of too vivid passion ; it marches by beaten paths, but genius never. Only men with great passions can be great. Cicero speaks of the *furor poeticus* ; Horace of the *amabiles insania* ; Lamartine of the mental disease called genius. Newton, in a letter to Locke, says that he passed some months without having a 'consistency of mind.' Chateaubriand says that his chief fault is weariness, disgust of everything, and perpetual doubt. Dryden says :—'Great wit to madness is nearly allied.' Lord Beaconsfield says (in 'Contarini Fleming') :—'I have sometimes half believed, although the suspicion is mortifying, that there is only a step between his state who deeply indulges in imaginative meditation and insanity. I was not always sure of my identity or even existence, for I have found it necessary to shout aloud to be sure that I lived.' Schopenhauer confessed that when he composed his great work he carried himself strangely, and was taken for insane. He said that men of genius are often like the insane, given to continual agitation. Tolstoi acknowledges that philosophical scepticism had led him to a condition bordering on insanity. George Sand says of herself, that, at about seventeen, she became deeply melancholic, that later she was tempted to suicide ; that this temptation was so vivid, sudden, and bizarre, that she considered it a species of insanity.

This writer cites statistics to show that the insane and the men of genius 'exceed the normal man in cranial capacity of weight of brain.' Of course, this does not detract from the value of genius, but it may suggest many consolations concerning insanity. Above all, it suggests a grave duty with regard to sensitive persons, who appear to 'the normal man' to be 'wild in their notions.' How many have been pressed down into insanity who might have been saved for science or art !

SCIENCE AND SPIRITUALISM.—We have reprinted, in pamphlet form, Mr. Thomas Shorter's valuable address entitled 'A Popular Misconception of the Relation between Science and Spiritualism,' delivered at the recent Conference. The address is admirably suited for distribution amongst inquirers. Copies may be had from the office of 'LIGHT' for 2d. each, or 1s. 3d. per dozen, post free.

#### MR. JOHN SLATER.

Mr. John Slater will hold a public reception séance at Morse's Library, 26, Osnaburgh-street, Regent's Park, N.W. (adjoining Portland-road Station), on Monday evening next, July 1st, at 8 p.m. prompt. Seats can only be guaranteed by tickets, 5s. each, being obtained in advance. Enclose remittance and a stamped directed envelope to Mr. J. J. Morse, as above.

#### 'THE ESOTERIC BASIS OF CHRISTIANITY.\*

(Continued.)

In our last issue we dwelt upon the philosophic generalities contained in Mr. Kingsland's 'Esoteric Basis of Christianity'—generalities which modern Theosophy assumes, in common with the Theosophies of all ages, whether Christian or Pagan. We shall now endeavour to sketch the cosmic scheme or system (as presented in Mr. Kingsland's book) with which the name 'Theosophy' is at the present moment popularly associated.

We find, as might have been expected, that Neo-theosophy does not directly contradict any of the old generalities, such as that of the emanation of the Christ, or Logos, from 'the Father,' a conception more particularly involved in Christianity—its 'esoteric basis,' in fact. The Theosophy to which Mr. Kingsland introduces his reader is a kind of filling-in of the grand, but rather bald, outline that has been handed down from remote ages. It seems questionable whether it would not be better to be content with generalities in a region which is, of necessity, so hazy for our intellects that a pretence of clear vision thereof gives rise to a suspicion of illusion ; but men love details, and the temptation to particularise is great. As an instance of that temptation we might take the following sentence from an address of Mrs. Emma Hardinge Britten, as reported in a recent number of this journal :—

For all the infinite number and variety of men, there is one universal revelation. Every living creature is in the state in which his good or evil deeds have placed him.

Might not these unquestionably true general statements supply to anyone a temptation, and afford him an opportunity, for particularising, not unlike that which the altar dedicated to 'the unknown God' gave to St. Paul ? Our Theosophists would not be human did they not take advantage of general statements like the above to claim that the Theosophy of the Ages, of which they profess to be now the true representatives, actually is the 'universal revelation' therein mentioned ; and did they not proceed to expound their doctrines of Re-incarnation and Karma, declaring that these provide the only possible theory according to which 'a living creature' (a man who was born blind, for instance) can be supposed to be suffering for his own evil deeds.

Mr. Kingsland particularises as follows in regard to the general conception that man is composed of soul and body—of an immortal and a mortal part—his statement being, no doubt, quite orthodox 'Theosophy' :—

Considering man as dual in his nature, as spiritual and material, we have as a symbol of spiritual man a triad, represented geometrically by the triangle ; and as a symbol of material or physical man we have a quaternary or square. Now the three and the four together make up seven, or the seven *Principles* of man as taught in Theosophy.

The three higher principles constitute the immortal, divine, spiritual man ; the individuality, the *Ego sum*. The four lower belong to the temporary personality of physical, material man.

At death, the four lower principles disappear, or disintegrate into their natural elements on the four planes to which they belong, while the consciousness of the man that was, is withdrawn into the higher triad. At re-birth, or re-incarnation, this is out-breathed again, clothes itself in the elements of the four lower planes, or 'matter,' and becomes again a human being for the purpose of a new cycle of experiences.

But what proof is there of all that ? Of the simple 'fact' of re-incarnation the only two apparently corroborating circumstances are, for Spiritualists, at least, suspect. Hypnotic self-suggestion seems quite capable of giving an apparent *memory* of 'past lives.' How many hundreds of excellent but common-place women are there not at this

\* 'The Esoteric Basis of Christianity : or, Theosophy and Christian Doctrine.' By William Kingsland, Fellow of the Theosophical Society. London : Theosophical Publishing Society. 1895. Price, 3s. 6d.



moment who *remember* perfectly well being 'Mary, Queen of Scots'? The other circumstance suggestive of re-incarnation—the appearance of infant prodigies—appeals very feebly to Spiritualists, who know the reality and the power of 'spirit control.'

Mr. Kingsland, however, rises to the occasion, for he brings the re-incarnation of men under a larger generalisation :—

Re-incarnation being a *universal* principle, the doctrine of re-birth as applied to man is once more not an arbitrary teaching, but the application of a truth, which is *true* because of its *universality*.

Re-incarnation, or rather re-embodiment, being an incident of cyclic change, and cyclic change being universal, man takes his place in the minor premiss of a syllogism, the major premiss of which is that 'all things re-incarnate'; man being, logically speaking, 'a thing,' the fact of his re-incarnation follows as a necessary conclusion, without the need of puzzling ourselves over 'infant prodigies' or archaic memories; 'proof,' in fact, becomes unnecessary!

The object of earth-life, or lives, being to attain self-consciousness, the divine spark which has 'fallen into matter' begins its career in this world in a very verdant condition, and learns 'to distinguish good from evil' by the same process through which a child finds out that fire burns and sugar is sweet—by experience. As life is short and knowledge infinite, the necessity for a large number of earth-lives is held to be obvious. The Ego takes the fruit of this experience with it when it leaves the body, making a kind of accumulation for future consumption, a 'treasure in Heaven' with which to purchase ultimate liberation:—

At death, all that is *spiritual* in our character becomes in-drawn, so to speak, by the overshadowing Ego. All that belongs to the four lower principles is dissolved and disintegrated, or awaits us as Karma for our next re-birth, while the personal consciousness realises in full all its spiritual aspirations in a state of bliss or 'Heaven' . . . Each one goes to his appointed place, or rather state. The judgment book is opened; the imperishable record of every thought and deed, traced by the great law of cause and effect, will assign to each his appropriate reward, and in re-birth his appropriate penalty.

The Theosophical doctrine of punishment for sin is thus seen to be rather curious; that doctrine is, that the punishment must take place in *this* world, during a subsequent incarnation, because 'the physical generates the physical.' The wicked man is not tormented when he leaves the earth; he is merely deprived of some of the joys of 'Devachan,' the Land of the Gods, where good Theosophists go. A man's Karma, in some mysterious way, waits for him here below, and pounces on him when he alights again on earth. Justice is thereby satisfied, Theosophists think, for the new-born babe is far from being so innocent as it looks; because not only have we determined the nature of our present life-history by our merits and demerits in our past lives, but we are actually our own creators, so far as any particular earth-life is concerned :—

The thoughts and desires of the present personality build up the *character* of the personality that will be in a future incarnation.

(To be continued.)

## SPIRIT PHOTOGRAPHY DISCUSSED BY PHOTOGRAPHERS.

The weekly meetings of the London and Provincial Photographic Association are marked by a display of vivacity and good fellowship calculated to foster the idea that a close acquaintance with the camera promotes cheerful views of existence. It was at a recent meeting of the Association, pervaded by these genial influences, that the subject of spirit photographs came up for discussion, and was treated in a generally fair and good humoured way, even by the most pronounced sceptics present. The meeting under notice was held at Champion's Hotel, Aldersgate-street, on Thursday, the 20th inst., and the discussion was opened by MR. P. E. EVERETT, the hon. sec., in an able if hostile paper on the subject. Mr. T. E. Freshwater occupied the chair.

MR. EVERETT'S paper was sufficiently broad and general in its contentions to need only a condensed notice here. He commenced by referring to the remarkable paper on spirit photographs read before the Association by their respected president, Mr. Traill Taylor, on March 9th, 1893, and to the inferences drawn by that gentleman from his experiments—first, that the abnormal figures obtained were not impressed on the plates simultaneously with the photographs of the sitters; second, that the abnormal figures were not produced by the lens. Apparently (said Mr. Everett) these inferences were drawn from the fact that the so-called spirits did not agree with the sitters in lighting, that they were not stereoscopic, but flat when viewed in the stereoscope, and that in one instance—a stereoscopic negative—the abnormal figure was rather higher in one picture than the other, while the portraits of the sitters were correctly placed. Mr. Everett, it seemed, had no technical objection to the spirit photographs he was criticising. His opposition to the theory of their super-mundane origin arose from his conviction that all abnormal developments in connection with the photographic process were susceptible of a natural explanation. In his view, accident or chicanery accounted for them all. In the light of the every-day experience of practical photographers, they were justified in regarding the spirit photographs exhibited by Mr. Traill Taylor with more than ordinary suspicion, without in any way impugning his good faith.

Alluding to the theory that photographs of spirits in the dark are obtained by the action of the actinic rays, Mr. Everett said that, if Mr. Taylor's spirit photographs were not produced by the lens, of what value was this explanation? As to the assertion that pictures of persons not known to a photographer were sometimes impressed by abnormal means on his plate, what proof was there of the photographer's *bona fides*? He might be a charlatan earning his living by this form of fraud. The Spiritualistic position seemed to be this: Here is an abnormal photograph, the origin of which the ordinary photographer cannot explain by anything in his experience; therefore it is a spirit photograph. If a figure draped in white appeared on a plate, it was a proof that such a figure was present at some time during the photographic process. Some of the peculiar effects apparent in some of these portraits might be explained by the existence of a carefully-prepared background. If the medium was associated with the fraud he could give a pretty accurate description of the figure that would appear. So much for the alleged clairvoyant test. Mr. Everett complained that he had made many attempts to witness the production of the alleged photographic phenomena, but without success. One gentleman to whom he had mentioned his want said, in reply, 'I am not surprised at your want of success. Spiritualists require that you should approach the subject in a receptive state of mind.' If this were the case, their expressions of willingness to submit to test conditions seemed to him to be mere empty parade. The hypothesis of the Spiritualists concerning so-called ghost-photographs was based on a gigantic assumption. He thought that David Hume's famous argument against miracles applied with equal force to the subject of spirit photographs. Supposing Spiritualists to be right in their claims that the results they obtained were not at present explicable by science, yet they must be careful not to go beyond the simple assertion that these phenomena have happened. Photographers, however, knew from experience that plates did *not* become impressed with a figure without an objective cause. If they found two images on their plates where only one should appear, they attributed it to double exposure or some other exceptional (but always natural) cause. Nevertheless if the experiments of the

PEOPLE'S LEAGUE, HIGH-STREET, PECKHAM.—After the service on Sunday evening last, which was conducted by the Rev. Samuel Barnes, the Rev. F. Morgan-Payler, M.A., the treasurer of the league, announced that on account of the continued illness of their invaluable president, Mr. R. J. Lees, it was found necessary to discontinue both the Sunday evening services and the work of the league. He was very sorry to say he could give no hope of any early resumption of the work, as Mr. Lees had completely broken down in health, and his medical adviser had ordered his immediate return to the sea and strictly forbidden any further attempts to resume work until fully recovered, which, under the most favourable circumstances, could not be for many months. He regretted to have to make this announcement, as he fully believed that the league had entered upon a useful career, and he expressed a hope that the work begun by Mr. Lees might in some way, but under other management, be carried on.



president (Mr. Traill Taylor) were trustworthy he had rendered photography an important service, for he had demonstrated that these figures were not formed by the lens. The theory of spirit action, however, was quite untenable until the Spiritualists had proved the connection between spirit-beings and the abnormal results obtained on the photographic plate.

An animated discussion followed. A member inquired whether Mr. Everett had ever obtained a spirit photograph. He replied no, and in response to a question whether he had ever tried to do so, he likewise replied in the negative, explaining that he was not able to secure the services of a medium.

MR. A. L. HENDERSON spoke at considerable length detailing some of his experiences in connection with spirit photography, from which it appeared that his attitude was one of suspended judgment. The phenomena he had witnessed in other departments of occult investigation caused him to think there might be a good deal of truth in spirit photography, but he had not yet gained conviction. He gave an interesting account of some séances he had held with Duguid, the medium, when spirit paintings had been produced. His reserved attitude with regard to spirit photography was partly due to the fact that he had discovered a method of producing bogus 'spirit photographs.' He had performed this feat many times under close surveillance, and in a manner that defied detection; and he produced a paper containing an account of an experiment conducted by himself when, although closely watched through the whole process, he had succeeded in taking a portrait of a person, and simultaneously producing on the same plate a spectral female form. The narrative was received with profound interest; but Mr. Henderson was quite obdurate in his resolve to keep the *modus operandi* a profound secret. It might, he playfully protested, lead to a large increase of photographs of 'spirits' and open the door to unlimited fraud. The episode gave rise to considerable *badinage* amongst the members, one of whom, with some justice, suggested that by disclosing his method Mr. Henderson would also be furnishing a means for the detection of fraud. Mr. Henderson, however, was not to be shaken in his determination.

A member called attention to the case of a picture in 'Hafed' being a copy of a plate in Cassell's Family Bible, an instance which will be familiar to many of our readers. Another member stated his belief that one of the portraits in 'The Veil Lifted' was simply a picture of the bust of Clytie.

A visitor alluded to the progress of photography, as evidenced in the possibility of photographing stars invisible to the human eye even when aided by the telescope. He thought there might be some parallel between this fact and the alleged possibility of obtaining portraits of invisible beings.

This suggestion, however, was met by the reply that the portrait of a star invisible to the human eye was obtained by a long and continuous exposure of the plate, which by a gradual absorption of the light rays at length revealed a distinct image of the invisible star. There was no suggestion of this kind about the process of photographing a so-called spirit.

A lady visitor gave some of her experiences of Spiritualistic phenomena, interesting enough, but not exactly germane to the subject at issue.

A member inquired whether any spirit photograph representing an inanimate object had been obtained, and was met with the reply from another member that a photograph of a town was taken some time ago by an American photographer who represented that it was a spirit picture projected in some way on the clouds or atmosphere and reproduced by his camera. Careful investigation on the part of the speaker had led to the discovery that the photograph was merely a copy of an existing photograph of an English town—Bristol—taken by a local photographer.

A suggestion was thrown out during the discussion that an effort should be made to secure a test séance, say, with Mr. David Duguid, the medium, at which some of the members of the association should be present, and the idea was very cordially received.

MR. EVERETT, in some concluding remarks, said he had not much to reply to. One or two of the speakers, he thought, had somewhat misconceived the attitude of the Spiritualists. It did not follow that because a photograph represented an inanimate object it could not be claimed as a spirit photograph. Spiritualists stated that spirits could make use of the emanations of living bodies, and thus form visible and tangible forms, and it was in this way they communicated with human beings. It appeared from this that a spirit could link itself with the bust of

Clytie, and so cause a representation of the bust to appear on the photographic plate. That was their theory. There remained the fact that these photographs were frequently photographs of things we knew and felt and saw, and could appreciate through our senses. Consequently they must have an objective existence in order to be impressed on the plate. It remained for the Spiritualist to prove the link between the object photographed and the spirit. It was of no avail for the Spiritualist to say that such portraits were the work of spirits simply because they could not be accounted for on any other hypothesis. Many of them had been proved to be the results of the grossest imposture. Until some connection could be shown to exist between spirits and so-called spirit photographs he felt justified in remaining sceptical.

A vote of thanks to the reader of the paper terminated the proceedings.

#### A FRENCH ACADEMICIAN ON 'CLAIRVOYANCE.'

Two or three years ago, Mons. Paul Bourget, the new member who has just taken the chair vacant in this distinguished and exclusive body of forty French immortals, published a book, called 'Outre-Mer,' in which he gave an account of a visit he paid to an American clairvoyant. This naturally attracted great attention, and among the correspondence brought forth by the occasion were two letters from himself, confirming the account printed in his book. The 'Annales des Sciences Psychiques,' in reproducing these letters, prefaces them by an extract from 'Outre-Mer,' of which we give the substance:—

One of the most noted professors of Cambridge (U.S.), who wished to make himself acquainted with this taste for the supernatural among his compatriots, said to me:—

'There are here what you could not suspect—what I formerly had no suspicion of—innumerable intelligences to whom science is as contemptible as they are contemptible to science, and who believe in direct and personal communication with the unknown world. Science has for its principle, that unique truth exists independent of the individual, susceptible of being communicated to no matter whom. These people, on the contrary, are persuaded that there is a constant revelation by a mysterious Providence, proportioned to each one's merits and needs. Brought up as I had been in orthodoxy, when I came to know them I believed them to be mad.'

'And now?' I asked.

'Now,' he said, 'I think, with Hamlet, that there are many more things in the world than are known to our philosophy.'

Mons. Bourget then gives his description of the visits to Mrs. P., near Boston. It is rather long for quotation, but, after the book saw the light, he wrote the two letters referred to in answer to some queries from a well-known occult researcher. Before touching these, one brief sentence may be cited from the account printed in the book:—

Why should I not avow that, in the course of séances given to us by Mrs. P. on that day and on another occasion, it is impossible not to admit that certain phenomena of divination remain, which are, in fact, from a strictly natural point of view, absolutely inexplicable?

In one of the letters (addressed, we presume, to Mons. Richet) he says:—

As the two séances were long . . . with zigzag intermittences in the chain of ideas, I only noted the salient facts. Having in her hands a small travelling clock, Mrs. P. was able to tell me to whom it had formerly belonged, what his profession was, and the manner of his death. She was not able to give me the precise place of his demise, but said it was 'in a foreign country,' which was quite correct. She also described with remarkable exactitude the apartment which I then occupied in the Rue de Monsieur, Paris. She told me on what floor it was, and mentioned an inside staircase which led to my workroom. In that room she saw, and described as on the wall, an object which appeared to astonish her, and she described it without being able to name it. It was a piece of an Egyptian coffin which a friend brought me from Cairo, and which was nailed over the door. She also saw a portrait on the mantelpiece which she took for that of a young man. It was a photograph



of a woman with her hair cut short. All that I have told you in a few lines was spread over a hundred broken and incoherent phrases.

In his second letter, after reiterating what he had already said, he relates a singular dream which he had in Italy :—

I had a dream, absolutely intolerable in its reality. I saw one of my Press *confrères*, Leon Chapron, lying on his deathbed. In the dream I was present at all the subsequent circumstances which followed the death, notably at the discussion incidental to filling his place as dramatic critic of a newspaper. This dream was so powerful that on my return to Paris I could not help speaking about it to Maupassant, who said, 'But you knew that he was ill.' Now, that was the first information I had of this illness. Chapron died about eight days after our conversation. Maupassant, at that time, was very rebellious towards all complicated psychology. We examined together my dream's point of departure, and found that in the course of my journey I had received a note from Chapron. We thought then that the writing must have betrayed the sickness, but on examining the note we could not discriminate the signs of indisposition from those of the writing.

### THOUGHT-TRANSFERENCE.

BY QUÆSTOR VITÆ.

Mr. Bevan Harris refers to a case, on p. 249, in which an ex-son of his communicated a message to him through a medium, and says, 'How does thought-transference explain this?' General Lorrison, on pp. 260 and 271, gives two similar instances with regard to two ex-friends of his, and infers that these cases constitute puzzles for 'thought-transferers.' But surely these are only illustrations and not puzzles.

If embodied spirits can transmit thought-messages, does it not follow that disembodied spirits may similarly transmit thought-currents to the equivalent degree of consciousness in a human psychic, through whom the thought-content thereof is translated out, or clothed in form (*i.e.*, words) related to our sense-perceptions? Does not thought contain and include (*i.e.*, transcend) space? But these thought-currents are electro-vital, and even on this plane we have illustrations (in a subordinate manner) of messages being transmitted by electrical induction without wires, and thus transcending space.

The case referred to on p. 260, in which prevision is displayed, is more complex. Yet all events are the reflection and explication into temporal process of thought-determination from a state which transcends time. A spirit occupying a higher or inner level or state can no doubt cognise part of the life-process not yet unfolded into time conditions pertaining to any embodied individual; that is, which would be implicit to the inner perception but inexplicit to timed perception. From its state or plane it could then project a thought-current to a human sensitive, announcing the coming event.

I will endeavour to show on a subsequent occasion that this is not merely a logical inference, but that there is a life-process accompanying the thought-process, or dialectic of accomplishing, and perhaps the implicit content or quality of the vital-process may be read by inner perception in its, *to us*, inexplicit stages, as similarly its subsequent explication comes into our subordinate, external perception.

Referring to what Mrs. Britten says, on p. 268, it is not necessary that a spirit should 'come back' or 'return to earth' for it to be identified by us. In fact, returning to earth would imply and entail re-incarnation. The thought-current which it projects from its plane entails a subjective representation of its form in the mind (perception) of the human sensitive; that is a phenomenon. The form presented is that which is related to the plane in which the perception occurs, by the laws of which it is necessarily conditioned. In coming out into the plane of sense-perception, it is conditioned by sense-categories. Consequently, the form presented becomes that in which the spirit was known when occupying the sense-plane, *i.e.*, its normal appearance when it was here.

Mrs. Britten objects to 'mere' thought-transference as an explanation of the 'real fact of spirit manifestation.' What does she mean by 'real,' let me ask, other than experience? In what way are external things on this plane real for us, except in our experience of relation with them; which occurs in our sub-

jective perception? Equally does the reality of spirit manifestation, for us, exist in our experience of it; and this occurs by the same law of relation in distinction, as that by which our experience of external things occurs; with a difference, however. All relation occurs from a superior to a subordinate mode, and while we take the external things of this plane into relation, they being subordinate to us, in psychical experiences *we* are taken into relation by spirits, *we* being external, or subordinate, to them (or to their mode of being). External things on the physical plane not being self-conscious, are not 'aware' of being taken into relation by us. Human beings in whom the psychical degree of consciousness is not unfolded are also not 'aware' of such relations (though they *are* in permanent relation). Sensitives, *i.e.*, those human beings in whom the psychical stratum or degree has been unfolded, *are* aware of such relations, though they misunderstand the process or *modus operandi* thereof, which pertains to universal law. In both cases it is the reaction in us of the relating circuit that entails perception. In sense-relations the reaction is presented from without; in psychical relations, the reaction is presented from within.

When the psychical degree has not unfolded sufficiently to inter-radiate and interpenetrate the normal self-consciousness, then such experiences occur in trance and constitute a secondary memory-chain. When the psychical degree has inter-radiated and penetrated the senses, then it functions through the sense-relations, and such experiences are brought out into the normal personality (as through an induced current of lower amplitude, or pitch). When this occurs then such experiences are 'conditioned' by sense-time-space categories. Each consecutively subordinate degree of consciousness may be compared to an induced current, functioning in a mode of lower amplitude or lower note, and the perceptions of presentations occurring in each are conditioned by the amplitude, or pitch, thereof. Disembodied spirits can no more transcend universal law, *i.e.*, the law of the universal, as conditioning each several plane, than can embodied spirits. Presentation in any plane must occur in the mode pertaining to that plane, therefore, and if spirits 'returned' to this plane they would have to do so through the only available means, *i.e.*, the usual process of incarnation. (Materialisations are such incarnations, but temporary. They are built up from a germ, and are not 'returned spirits,' as I will show later.)

Mr. Morse stated at your recent Conference, as reported on p. 239, that 'he was not prepared to accept thought-transference, or telepathy, as an explanation of spirit-messages; they were not elastic enough to cover the whole question.' As Mr. Morse has considerable experience in these matters, it would be of interest if he would oblige by particularising the manner in which he conceives that thought-transference, in the mode of a vital-circuit, from spirits occupying their own plane, to the equivalent, or related, degree of consciousness in a human sensitive, fails to account for spirit-messages.

I shall on a subsequent occasion endeavour to show that not only will this conscious action from a transcendent plane to a subordinate one, by means of an electro-vital current, or vital-dialectic, account for all spirit messages, but it will, I believe, account for all psychical phenomena, including the most wonderful psychical phenomenon of all, *viz.*, man himself, inasmuch as it appears to reveal the Universal in process, or the process of the Universal.

### RECEIVED.

- 'The Senate,' for June. (London: The Roxburghe Press. 6d.)
- 'The Literary Digest,' for June 15th. (New York: Funk and Wagnalls. 10 cents.)
- 'Metaphysical Magazine,' for June. (New York: Metaphysical Publishing Company. 25 cents.)
- 'The Self and Its Sheaths.' By ANNIE BESANT. (London: Theosophical Publishing Society. 1s. 6d. net.)
- 'The Bhāgavad Gītā.' Translated by ANNIE BESANT. (London: Theosophical Publishing Society. Cloth, 2s. net.; paper wrapper, 6d. net.)
- 'L'Extériorisation de la Sensibilité.' Par ALBERT DE ROCHAS. (Paris: Chamuel, Editeur, 79, Rue du Faubourg-Poissonnière, 79. Price 7fr.)

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EDITOR ... .. E. DAWSON ROGERS  
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## Light.

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### THE CREDULITY OF THE UNBELIEVERS.

It is one of the favourite sports of the unbelievers to rail at what they are pleased to call 'the credulity' of the Christian world and most of the people in it. As for the poor Spiritualists, or even the serious Psychical Research men, they are kept for high days or the glowing hours of superior scorn. As we listen to these persons who pride themselves on their 'reason,' and who ask for 'evidence' (meaning thereby the production of the thing believed or the solid proof of it), we can only avoid being awe-struck at the gigantic expectations of such small creatures. We, by that, intend no reflection upon the unbelievers: our suggestion is that we are *all* small creatures; and that is where our 'credulity of the unbelievers' comes in.

There are two sorts of credulity: one turning upon overplus of belief or over-readiness to believe, and the other upon an overplus of resistance or over-readiness to deny; and it is really difficult to say which credulity is most damaging or least justifiable. The excessive believer has the advantage in coming closer to vast or subtle possibilities; and the excessive denier has the advantage in being possibly saved from error, or even from some degree of intellectual abasement. But it is not so certain that this last has the greater advantage. Apart from any other consideration, is it better for one's nature and life to lie open to what we have called 'vast or subtle possibilities' or to preserve one's working reason untouched by them? In the one case, to say nothing of emotion, affection, and aspiration, the imagination finds a vocation and a field of boundless extent; in the other case, the conscious man chooses the path of that useful but vague and narrow faculty, or rule of life, we call 'common-sense': 'common-sense' usually meaning the amount of sense, and consequently the amount of insight, possessed by the multitude; 'common' in being common to all. Stripped of all confusing epithets and conceits on both sides, this is about what it all comes to.

Now we feel on pretty safe ground when we say that the unbelievers, while they seem, in some respects, to be gaining ground, are in reality rapidly getting into a hopeless corner. They have looked like gaining ground because they have had to encounter a whole cargo of bankrupt stock floated down to us from the dark ages: and, as this stock remained on hand right into the nineteenth century, the people who relied upon reason have had a very good time of it in shaking out this old stock in the public market place. But we have nearly come to the end of all that; and now we are in a position to challenge reason on its own ground, by taking every object of faith out of the region of the supernatural into the sphere (the all-pervading

sphere) of the natural. For 'miracle' we substitute universal harmony and unbreakable law: for the queer pictures of God found in the old mythologies and creeds, we substitute that mighty persistent Power, to which Herbert Spencer bears witness, who *must* be postulated in the presence of what Nature discloses. And so, all along the line, the beliefs of believers are rapidly basing themselves upon what the Universe discloses and Nature reveals. The true modern believer in God, in Jesus Christ, in the Future Life, is one who faces the tremendous possibilities that lie beyond the tremendous actualities, and draws inferences as adequate as possible to what is indicated, suggested, revealed. That most modern of all rational and scientific doctrines, the doctrine of Development, with its mighty kinsmen, the Conservation of Energy and the Survival of the Fittest, shape his belief and hope. He is, at least, trying to be true to Nature's intimations.

And what of the unbeliever—the man who insists upon mathematical or material evidence for everything? He will not believe in God, because He is unthinkable; nor in the spirit of man, apart from the mechanism of the body, because you cannot isolate it at will; nor in 'the heavenly hosts,' because you cannot catch them as you can catch pigeons; nor in a Future Life, because you cannot take a ticket and go and prove it. He will not admit any spiritual inferences. In our judgment this is the hugest credulity of all; for, remember, unbelief is, in such circumstances, belief—the belief of an enormous negation. The unbeliever believes that, in such a Universe of boundless Harmony and profound intellectual Beauty, there is no need to infer a higher mind than man's. He believes that the mighty processes of evolution end in a human race whose bourne, in spite of its longings, and trusts, and tears, is a wretched grave. He believes that the sublimest results of Evolution—the creation of Love and Hope and Forthreaching—are a mockery, a vain imagination, a lie. He believes that the unbroken testimony of literally *all* the ages—that voices and presences have come from the unseen into the seen—is untrustworthy, baseless, mere foolishness. He believes that although the Unseen is the source of all life, and, indeed, of all life's material manifestations, there is no ground for thinking that it is also the receiver of the highest and most subtle products of life-processes here.

It is amazing. Before credulity so crass, what can we do but wonder at its cause? Is it ignorance? conceit? arrogance? obstinacy? or is it only a painful survival of the necessary process of rebellion against the absurdities of the dark ages? We incline to that last interpretation of it. It, at all events, gives us the kindest explanation, and the explanation which yields us the greatest amount of hope.

### 'THE UNKNOWN WORLD.'

'The Unknown World' for June appeals to us more strongly than usual by virtue of the fact that it contains an eminently readable article on 'The Lessons of Spiritualism,' by a scholarly writer, Miss Julia Wedgwood, whose name is well-known in those higher circles of literature represented by the 'Athenæum' and the 'Academy.' Miss Wedgwood handles her subject with insight and sympathy. 'The Shining Pyramid,' by Arthur Machen, is a sufficiently weird story, concluded in the present number. 'The Redemption of Hysteria,' by Mrs. M. E. Boole, deals efficiently with some aspects of mediumship. An article dealing with 'The Sacred Theory of the Great Pyramid' will interest readers of an antiquarian turn of mind, while 'The Grand Grimoire,' setting forth some of the ritual of black magic, will entertain lovers of the uncanny and mysterious. The 'Brotherhood of the New Life' is concerned with the regenerated physical body of Mr. T. L. Harris, and the approaching painless extinction of the unelect portion of humanity, *i.e.*, those who are not associated with Mr. Harris's movement. It is refreshing to see that these unwholesome articles conclude in this number. The editorial portions of the magazine are as usual crisp and bright.



## AN EARNEST APPEAL TO SPIRITUALISTS.

SUGGESTIONS FOR ORGANISED ACTION AND THE ESTABLISHMENT OF A SPIRITUALISTIC TRAINING COLLEGE FOR MEDIUMS.

BY EMMA HARDINGE BRITTEN.

No. I.

I am quite aware that in the very first words of the above heading I shall array about ninety per cent. of the working Spiritualists of the age against the papers I am about to offer on the subjects named, and that these persons (without pausing candidly to consider the views I desire to present) will meet me on the threshold of my propositions with the question of—Would you *attempt even* the hopeless task of persuading those who have broken away from the tyrannical bondage of the past eighteen centuries of priestly domination, to put themselves once more under the yoke of any organisation bearing the semblance of religious authority? On this point the inspirers who dictate this, and it may be one or two more succeeding papers, require me to offer a few preliminary remarks. The origin of all the past religious systems recorded in history, as well as of those prevailing to-day, may be traced to the teachings of certain human beings who—whether inspired or not—have enunciated their own special ideas concerning the mysteries of man's origin and destiny, and then, by their peculiar psychological powers, have influenced disciples to accordance in their views, and induced them to promulgate the same, until the said beliefs became concreted into sects, ultimately *shaped* and *ruled over* by an interested line of priests and their descendants.

Now I desire *a priori* to remind every intelligent and thoughtful reader that no such origin or results can by any possibility attach to the new, and in some respects unprecedented, influences characteristic of Modern Spiritualism.

Always excepting such fraud or imposture on the human side as can be readily detected and dealt with, we find in Spiritualism no mortal contrivance or origin for its super-mundane manifestations, and no individuals capable of promulgating the views of life hereafter which spirits have given and by world-wide concurrence have taught.

Even the devotees of modern Theosophy, with all the aid of their *invisible* "Mahatmas," cannot succeed in proselytising truly reasoning thinkers to their standards of faith, however *harmless* those may be, in the absence of direct AUTHORITATIVE PROOF for their assertions. In this, as in all sectarian systems of religion, those who pin their faith upon human opinions and teachings only, are no more certain of the ground on which that faith rests than those who assembly so solemnly and trustingly every Sunday to hear the reputed records of long centuries ago, manipulated as they avowedly have been by unscrupulous human authorities to suit the purposes of prevailing systems of priestcraft. Such perversions of religious truth and solemn spiritual interests are, however, impossible with pure and unadulterated Spiritualism. This great movement, as manifested during the past forty-seven years, rests for its basis on a series of present-day facts, as susceptible of being investigated to-morrow as it was a day, week, or month ago; and these facts do not come from the contrivance of any human being, however wise or inspired, but proceed from the action of millions of beings from another world, beings whose very existence testifies to the three grand, if not the sole, articles of faith which all religious systems have been established to prove, namely—first, that spirit is the real man, hence, also, the Grand Man—the Alpha and Omega of being; next, that mortal death has had no power over spirit, thus inferentially teaching that spirit is immortal; next, and above all, spiritual revelations the wide world over demonstrate that every

action done on earth, good or evil, results in the soul's happiness or misery hereafter, whilst they finally open up a new and glorious proof of Providential love and mercy by testifying to the fact of eternal progress for every soul willing to attain it by treading the upward path through good works and unceasing personal effort.

Once more I insist that these teachings are not, as in all former sectarian beliefs, dependent for proof upon the mere unsupported testimony of human beings, who know no more of what they teach than do their listeners; but they come from those who do know; who are living in the experience of what they teach, and whose words are corroborated by millions of similar revelations given through totally unconnected sources, and under circumstances which render human collusion or design impossible. Is it not, then, reasonable to ask, why is not this salvatory and reformatory religion gladly received, and universally taught all over the earth?

My own wide experience and observations, conducted in many lands, lead me to believe that there are two main difficulties in the path of Spiritual propagandism, the nature of which may be considered in the heading of this paper. The first obstacle to the due recognition of the priceless value that might result from the universal prevalence of Spiritualism is to be found in the total want of unity amongst its believers; the absence of any well-defined principles, either of teaching, conducting public meetings, finding suitable places of gathering, and methods of service, whether for the purposes of evoking the invaluable phenomenal proofs of spirit presence in well organised circles, or of discussing the noble philosophy of the movement in public gatherings. On these and many other no less vital points of spiritual growth and progress, the one word ORGANISATION covers the whole ground on which spiritual growth and progress can ever be successfully attained. The second, and no less important, factor in putting the mighty outpouring of spirits in good working order for the benefit of humanity, is to train and educate mediumistic persons to a high appreciation of their gifts, and their best and most orderly methods of using those gifts in practice. When we remember that there is no religion on the face of the earth that can bring the same *present-day* proofs of all the teachings above claimed for it, it is surely not too much to ask that circles shall be held under the best possible known conditions for the benefit of inquirers, and that the grand religion and philosophy of the movement shall be given in *respectable* public places of gathering, and that spiritual inspiration on such occasions shall be presented through well cultured and duly prepared instruments. To effect all this would be impossible for the two or three who may, perhaps, be ill-prepared and ill-provided persons, however earnest and faithful in their intentions. Not so for the two or three hundreds, or as many thousands, always provided they come together to discuss the best and most natural means of carrying their wisest purposes into effect.

At present, however, I feel I have occupied an amount of space which the good and courteous Editor to whom I am sending my paper might perhaps have employed for more interesting matter. I shall reserve, then, the views I am asked to give—both by spirits in and out of the mortal form—on the subject of a training college for Spiritual mediums and speakers to another issue. I will for the present conclude by reminding my readers of the almost unparalleled work which the spirit world has done in this century and for this generation. What, I ask, have we done for that spirit world to which every foot amongst us is drifting?

Believing that a true, practical, every-day, and well-proven religion is the very corner-stone—or might become so—of a good life here and happiness hereafter, believing



it also to be the mightiest reformatory influence of the age over criminal tendencies and human selfishness, I would implore, could I do so effectively, the most civilised peoples of the earth to combine in a steadfast, self-sacrificing, and firm organisation for the promulgation of a world-wide teaching of this noble faith, and the training of its servants and workers, so that the Kingdom of Heaven may be established on earth in the universal and well-proven intercourse between the spirits of mortals and immortals here and hereafter.

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#### MR. W. J. COLVILLE IN PARIS.

On Sunday last, by invitation of the Countess of Caithness, Mr. W. J. Colville spoke to fully two hundred people in the splendid banquet hall at Holywood Palace, Avenue de Wagram. Seated on the platform were the Countess of Caithness, who presided, and many members of the English and Continental nobility, and also Madame de Morsier, who so ably translates English documents for 'L'Aurore,' the excellent French periodical conducted by the Countess. The day being Sunday, it was deemed advisable to select topics of a purely spiritual character for the address, which was prefaced by a Scripture reading (from Acts ii.) and an invocation. 'The Coming of the Holy Spirit' was the subject chosen for the discourse, which was delivered clearly and effectively, without an instant's hesitation for a word or illustration. Some of the views advanced were in direct accord with communications from the 'Star Circle,' which have led the Countess to prepare for publication some new works on the second and third comings of the Christ. The universality of the coming revelation was especially emphasised in Mr. W. J. Colville's inspirational address.

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#### MR. JOHN SLATER'S WORK IN LONDON.

During the past week Mr. John Slater, the American test medium, now on a brief visit to this city, has been kept exceedingly busy, all his time being professionally occupied, notwithstanding repeated refusals to see clients. At present there is not the slightest sign of any abatement in the demand for Mr. Slater's services, though, as his time for remaining here is drawing to a close, a limit must very shortly be placed to his professional engagements.

On Thursday evening, the 20th inst., an excellent and highly respectable audience assembled at Cavendish Rooms to assist at one of Mr. Slater's public test sésances, when, after a brief introduction by Mr. J. J. Morse, and a vocal solo, 'Life's Story,' by Miss Florence Morse, Mr. Slater for nearly an hour and a-half literally poured forth a flood of communications and tests. Some were positively startling in their vivid directness, as, for instance, when one lady had a certain watch described to her, where it then was, and actually where it was purchased, and the name of the street and the number of the house; and where she (the lady) lived. A gentleman's wife was described, her name given, certain private affairs referred to, and finally the husband's name in full; and a verse of a German song the wife used to sing, and which was sung by the medium in German. Mrs. Bliss, the well-known medium, who was unexpectedly present, received some remarkable personal tests; indeed, more space than could be spared would be required to narrate all that transpired. The various recipients declared upon their honour that it was positively impossible for Mr. Slater to have known anything about the matters he mentioned by any ordinary human means.

Mr. Slater and family also paid a visit to an old and esteemed Spiritualist, residing a little out of London, and in a purely informal way gave further evidences of his remarkable gifts.

On Monday last he gave a second semi-private reception séance, at Morse's Library, 26, Osnaburgh-street, Regent's Park, N.W., when, some time prior to the time of commencement, the rooms were filled, and numbers had to be denied admission. The tests were again numerous, convincing, and in several cases most extraordinary. Mr. Slater had decided to pay a visit to Paris this week, but so great is the demand for his invaluable services that Mr. Morse has persuaded him to delay the execution of his intention for at least another week; and therefore he will continue to receive a few private sitters during the next few days, and will hold one more reception séance, at

Morse's Library, on Monday evening next. For this it will be necessary to secure tickets in advance, to avoid disappointment, but correspondents must in all cases enclose a stamped envelope for reply. All communications to be addressed to Mr. J. J. Morse as above. Mr. Slater's only visit to the North will be to the annual conference of the Spiritualists' National Federation, at Walsall, on Sunday and Monday, July 7th and 8th.

SIGMA.

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#### MR. GEORGE SPRIGGS AT CARDIFF.

On Wednesday evening, the 19th inst., a reception was held at the St. John's Hall, Cardiff, to welcome Mr. George Spriggs, on this his second visit to 'the land of his fathers.' There was a good gathering of local friends, considering the short notice. The chair was taken by the president of the society, Mr. E. Adams, who gave a brief address of welcome, in which, for the benefit of the friends 'of later years,' who had no personal acquaintance with Mr. Spriggs and his past work in Cardiff, he bore personal testimony to Mr. Spriggs's worth as a man and a medium, and to the great value to the cause of spiritual progress of the large mass of conclusive phenomena which had occurred through his mediumship.

Cardiff's veteran Spiritualists—Mr. Rees Lewis and Mr. George Sadler, sen.—were 'to the fore,' and presented addresses of welcome. The former, whose interest in the early development of Mr. Spriggs's psychical powers largely conduced to the successful results which ensued, referred feelingly thereto, and went on to treat ably of mediumship and its development, in relation to the future extension and consolidation of our movement.

Mr. George Sadler, sen., who testified to the beginnings of Mr. Spriggs's mediumship when the latter attended sésances with Mr. G. Sadler, jun., twenty years ago, referred to the very great change which had come over public feeling in regard to this subject since that time, and urged all Spiritualists to be in earnest and show the world by their example that Spiritualism is a mighty power for good.

Mr. G. Sadler, jun., and Mr. Robert Mark spoke briefly in warm words of welcome; and Mr. H. G. Allen gave an admirable speech, in which he claimed that there was much of the spirit of true heroism in the life-work of mediums, and that they were entitled to all the gratitude and encouragement we could give them.

Mr. George Spriggs then, amid loud applause, rose to reply, and gave a most interesting speech, expressing the deep pleasure it afforded him to meet once more in Cardiff with those who were working for the spread of spiritual truth, among whom were some who were very closely associated with his earlier development as a medium. He then briefly referred to the progress of the Cause in Australia, conveying the fraternal greetings of brother Spiritualists there.

A vote of thanks was then unanimously accorded to the committee and friends who had so ably managed the decorations of the hall and the refreshment department. After an interval for refreshments, an excellent programme of vocal and instrumental music was gone through, our cordial thanks being due to the various artistes who so kindly and freely gave their valuable services.

The occasion will long be remembered for its most happy and enjoyable character.

E.A.

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#### TO CORRESPONDENTS.

'TALKS WITH TIEN.'—Mr. Morse has of late been so busily engaged with Mr. Slater, that he has been at present unable to give us the opportunity of a 'Talk with Tien.'

MR. W. J. COLVILLE has received so many invitations from the provinces that he has already made the following engagements:—Macclesfield, July 5th; Manchester, July 7th and following days; Hanley, July 14th and 15th; Sheffield, July 16th, 17th, and 18th. His work in London has been, up to date, confined to drawing-room gatherings of a semi-private character. If any friends desire his services at any point, they are requested to apply at once, care of 'LIGHT,' 2, Duke-street, Adelphi, W.C.

THE CONDUCT OF CIRCLES.—We have, in a convenient form, suitable for enclosure in letters or for distribution at public meetings, 'M.A.(Oxon.'s) 'Advice to Inquirers, for the Conduct of Circles.' We shall be pleased to supply copies free to all friends who will undertake to make good use of them. The only charge will be for postage—25, ½d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d., &c.



## A WONDERFUL SEANCE WITH MR. HUSK.

In May last, Baron Emil Schilling, Equerry to the Emperor of Russia, was in London for the purpose of buying horses for the Imperial stables. While passing through Berlin on his way here, he called upon Herr Willy Reichel, the well-known magnetic healer, whose works he was acquainted with, and asked him for an introduction to someone in London who could put him in communication with a good medium. Herr Reichel recommended him to call at the office of 'LIGHT,' and the rest of his narrative may be told in his own words. The report is in the form of a letter to Herr Reichel, which the latter gentleman sent to 'Psychische Studien,' from whose pages we translate it at some length, being of unusual importance as a recent bit of voluntary testimony, which it will be somewhat difficult to explain away.

Berlin, Central Hotel, May 19th, 1895.

Through your kind recommendation to 'LIGHT,' I succeeded in obtaining a materialisation séance with Mr. Husk. Mr. Husk is not accessible to everyone, but as you had introduced me to 'LIGHT,' I received an invitation to a great Spiritualistic conference, where I was presented to the President, to whom I made known my desire to have a genuine séance. I was introduced to Mrs. Bliss, a trance medium, who gave me an introduction to Mr. Husk, and wrote to him asking that he would do her the favour of granting me a séance, as I was inspired, not by curiosity, but by genuine interest in the subject. On Friday, at 11 a.m., I went to Mr. Husk, who is a serious, amiable man of few words. I was shown to the séance-room. It is a small, simple apartment, with a blocked-up window, a few chairs, and a round table in the middle of the floor. Mr. Husk, his wife, my interpreter (a materialist) and I seated ourselves around the table and formed a chain. I sat next to the medium, and held his hand. In a short time raps came, and soon afterwards the zither began to play. (I had before me, on the table, a zither, a musical box, some luminous cards, and two paper trumpets, all of which I personally examined.) Several voices endeavoured to accompany the melody of the zither with singing, which, after a few seconds, was achieved. Thereupon the instrument was more vigorously played, and the German song 'Du, Du liegst mir am Herzen' rang out clear and true—the zither, illuminated, floating about the room till it rested on my head awhile and played there. The control, John King, spoke with a very loud bass voice—making jokes from time to time—and expressed his pleasure at my presence; he would do his best to satisfy me. The musical box was removed from me and was taken away playing; the zither flew about the room as if it had been a bird, and suddenly vanished to the other apartment, playing there meanwhile, and ultimately returning. A spirit spoke to me in Russian; and one in Spanish, to whom we could not reply.

I now come to the main business—to the materialisations. Firstly the control materialised, and in the middle of the circle. I recognised him from the pictures which have been taken of him. Soon afterwards appeared a young man whom I did not recognise, although John King asked me in his bass voice if I had no relative named Ernest. To this I answered 'No!' Thereupon, close in front of me, appeared a head, which I at once recognised as that of my father. The head bowed, and, dematerialising, called me by my first name in German, with a weak voice, and said that he was too tired. He caressed my head and stroked my right eye three times. It was, at the time, inflamed and very painful, but the pain immediately ceased and the inflammation disappeared.

John King now announced my deceased wife. I plainly saw a known female face, but I was in doubt as to whether it really was she, whereupon the control explained that she had too little power; she had given it to my father so that I might hear him speak, but I would recognise her by a piece of music, and immediately there sounded from the zither before me my favourite piece in the lifetime of my wife—'The Wanderer,' by Schubert—and it was played exactly as I have only heard it played by my wife. I said aloud that I recognised the piece, and at once the music ceased and my wife appeared to me again, looking quite closely into my eyes. I saw the resemblance and called her name, whereupon she nodded to me. She caressed me with a hand so tender and soft that I was quite overcome.

Two other female forms materialised, but I could not recognise them, although they maintained that I knew them. While one was near me I, without thinking of her, involuntarily uttered the name of a dead cousin, whereupon she bowed. To my interpreter a head materialised, and on its appearance he called out, 'My sister! My dear sister!'

The control answered my questions concerning the spirits, and also in regard to my own affairs. At the close the 'Cardinal ——' (I have forgotten his name) pronounced the benediction in Latin, and a beautiful gleaming cross was passed before the face of each sitter. My interpreter assured me that he knew this Cardinal and recognised his voice. Later, he told me that he was so astounded at this séance that he began to think there must be some truth in it, for neither had he been thinking of his sister, nor could she have known anyone in England, while he had often heard the Cardinal during his lifetime utter the blessing in that same voice. He came to me at the railway station—as I was leaving on the same day—to express his thanks and to assure me that he would not neglect these materialisations nor leave the admonitions unnoticed.

I have described as well as I can in writing what I have experienced. I am a stranger. I do not know anyone in England nor does anyone in England know me, and better and more certain proofs I could not have secured in order to emphasise and to follow in the future, the Spiritualistic teaching which the spirits inculcated at that séance.

I thank you, dear Herr Reichel, for I am indebted to you for obtaining for me so good a séance, which surpassed my expectations.—With the utmost respect, I am devotedly and always yours,

Reval, Russia.

(Signed) BARON EMIL SCHILLING.

## SOME RECENT MATERIALISATIONS.

BY EDINA.

No. V.

## SEANCES WITH MRS. TITFORD.

The first séance, which was held on the evening of the 3rd of May last, was rather a failure. This was largely, I believe, owing to the fact that the medium was a stranger to the circle, and had only the previous day made a long railway journey from England to Scotland. She sat in the circle throughout, did not go into the cabinet, and awoke from her trance far too soon. Such manifestations as we had were (1) the playing of the heavy musical box in the air by invisible hands; (2) the production of some spirit lights; (3) the touching of several members of the circle by invisible hands. The little control 'Harry' came and spoke to us. His voice was quite distinct and childish, and totally unlike that of the medium. After the gas had been extinguished, and we had sat for some time, Harry informed us that the conditions were not favourable for a successful sitting, and suggested an adjournment till the following night at the same place and hour, and with the same circle. We accordingly met the next evening and had a most successful séance; and the same measure of improvement continued throughout the entire series, even although on one occasion the circle had to be broken and re-arranged owing to one of the sitters having arrived half an hour late, and which led me to apprehend a futile result.

It would take too long a time to give in detail the various incidents which occurred at those séances, so I prefer to group these under heads. I deal first with

## MATERIALISED FACES SEEN BY AID OF LUMINOUS CARDS.

We had a large number of these demonstrations, including (a) the appearance on the scene of two French girls named Sophie B. and Marie D., whose names were announced by the control, and who came and showed themselves to a gentleman who sat next to me, and affectionately caressed him. I saw their faces most clearly, both being illuminated by the aid of one card, and they were quite distinctive and human. The gentleman in question recognised both; and although he has witnessed many materialisations, told me they had impressed him as being the finest he had ever seen. At a subsequent séance Sophie B. again came to this gentleman, and threw her drapery over him; but was unable to use the luminous card. (b) Next in order came a young girl who passed on, on her way home from India, some six weeks ago, who went straight to a lady friend at the far end



of the circle, and to her intense surprise and joy showed herself most distinctly, and at her request, again came back and caressed her. This materialised form, she afterwards informed me, was just her young friend and no other. (c) Next in order came David W., a tall, bearded man, who showed himself to the gentleman who sat next to me, in order that the fact might be communicated to his sister, then lying on a bed of sickness, and who could not attend the séance. I saw the face of this personage most clearly, and it was quite distinctive. (d) Another person who came and showed herself both to a lady and gentleman in the circle was clearly recognised and identified as Miss Jane Anne R., who passed on some years ago. The control stated that her brother, H. R., was also present, but unable to build up. These names were quite accurate. (e) A tall figure twice came on the top of a chair and endeavoured to show himself to us by means of the card; but after struggling with it for some time, he had to let it fall. Nothing was visible to me but part of the brow and hair. The control informed us that this was Dr. A. M., our family doctor, who passed on some ten years ago, and from whom I have had many communications.

Our family circle were very highly privileged at these séances. Our boy F. came on every occasion fully developed, and holding the card in his hand, showed himself to us all, kissing and caressing his dear friends as in earth-life. On two occasions he went right round the circle. His advent was always announced by the familiar 'Chick, chick' he used in earth-life while drawing his little cart, and which we first heard reproduced at Mrs. Mellon's séances five years ago, as detailed in Article II. He was seen and recognised by six of our family, and not the slightest doubt exists as to his identity. The control gave his name out each time before he came. His materialisation was so complete that on one occasion he was heard distinctly getting up on a couch and walking behind the back of two of the sitters, then coming between them, and caressing each in succession. My mother-in-law, Mrs. T., came twice and showed herself to each member of the family in succession, her name being announced by the control before she appeared. My sister-in-law, Jane T., was also announced, and a tall and most beautiful spirit came and showed herself to seven members of the circle. The face was the most perfect of all those I witnessed at these séances, and the gentle and sweet expression of the earthly countenance was reproduced. On the second occasion, and while her mother, Mrs. T., was showing herself to our circle, Jane T. took a luminous card, and went to a corner of the room where a large number of photographs were collected; then came back to me and threw a card on the table. When the gas was lit, I found this was another test of identity in the form of a family group of 'Edina' and his household, which had been lying among the photos in the room. There were thus two materialised forms visible to us in the apartment at the same time, both acting independently. On this occasion I heard the rustle of the drapery in which my sister-in-law was clad, and the soft tread of her feet, most distinctly.

I shall deal later with one splendid manifestation which occurred at the last séance in Edinburgh; but what I have said will serve to give an idea of how real these materialisations were at Mrs. Titford's meetings with us.

Lastly, I must not omit notice of the control 'Harry.' Throughout all these séances he went round the circle, talking to the whole members of it, about their friends who had come or were coming, describing their personal characteristics, &c. He was particularly attentive to the ladies, some of whom he characterised as being too greedy in wanting all their friends to be seen. On all the occasions we sat, he showed himself by the luminous card to several members of the circle, and on two occasions at least, every person present saw and was kissed by him, so that before the séances closed 'Harry' was quite a familiar personage. His face was small but beautifully distinct, while his conversation and personal characteristics came out very clearly, because he was smart, ingenuous, and very resourceful in the conduct of these extraordinary demonstrations.

(To be continued.)

CONFERENCE NUMBER OF 'LIGHT.'—We have a few copies left of the issue of 'LIGHT,' containing a report of the proceedings at the Conference; 2½d. per copy, or 2s. 4½d. per dozen, post free. An excellent number for distribution amongst inquirers.

## 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.]

### Cremation.

DEAR SIR,—Can any of your readers give any reliable information as to the view taken of cremation as opposed to burial by spirits on the other side? I have been told, but on what authority I know not, that communications have been received condemning the practice on the ground that the wrench caused by the immediate and total destruction of the body is too violent. The judgment of prejudiced persons on either side is of little value, but any communication from a spirit whose body had been cremated or who was acquainted at first hand with the sentiments of another who had in person undergone the process, would be of interest.

Clouds, Salisbury.

PERCY WYNDHAM.

June 24th, 1895.

### 'Telepathy or Spirit Return.'

SIR,—I am interested in all that 'Quæstor Vitæ' writes. It is not from want of courtesy, or want of intelligence to appreciate his style, that I have failed to notice his article on the above subject. I have been too busy otherwise, and also, like 'Quæstor Vitæ,' I have been waiting for some one to notice the point of issue in my letter. I am not in the least perturbed. I know what telepathy is, but I demur to the misapplication of the term in learned quarters.

JAMES COATES.

Glenbeg, Rotheray, N.B.

### The Bertolacci Family.

SIR,—The dictum of a writer in one of your Spiritualist contemporaries that the use of the term 'Christian' in connection with Spiritualism had now become IMPOSSIBLE, leads me to ask your readers whether any member of the once well-known Bertolacci family (at Paris in 1864) still survives. The father wrote a little work published by Emily Faithfull in 1864, entitled 'Christian Spiritualism.' He gives an account of how, through planchette, his family (for they kept to themselves apparently) were instructed how to attain to clairvoyance, clairaudience, and other gifts through prayer and faith. Their séances, according to his account, were accompanied by 'physical' manifestations quite as wonderful as any we hear of now, including levitation. And yet their work was all done through faith in a risen Saviour and in the belief in His ever-present power to help and heal and develop their spiritual faculties; and apparently not through what is known as spirit communion at all.

A CONSTANT READER.

### 'A Necessary Caution.'

SIR,—As I have had some considerable experience with materialising mediums, and also with the one to whom R. E. Lane refers in his letter of last week, I think I am fully justified in throwing out a few suggestions which may be of service to your correspondent.

It is a well-known fact that the results of mediumship depend very largely upon the psychological influences thrown out by the sitters. If these influences are defective in quality, either morally or spiritually, the séance is bound to be tainted with a similar element. Now there is such a thing as self-suggestion. Under this spell a man is liable to believe what is actually false, or to disbelieve that which is true—in a word, he is the creator of his own satisfaction, pleasure, or disappointment. No matter how genuine the manifestations may be, he hypnotises himself into the belief that they are a 'fraud,' and this blindness of his mental senses prevents him from seeing clearly, no matter how perfect is his physical eyesight. I do not say that R. E. Lane is defective in perception; but, judging from his letter, I should think that he was very much fooled the other way about. No matter how 'cute' a man's eyesight may be, he is liable to fall into very serious error if he is spiritually and mentally blind. I do not profess to be 'cute,' either in one way or the other; but I have sat with the medium in question, and am convinced that the manifestations were perfectly genuine. As independent materialisations, perhaps the 'forms' were not altogether satisfactory; but they were sufficiently clear to my senses to make me doubt the slightest intention on the part of the medium to defraud.

HORATIO HUNT.



## Sin and Evil.

SIR,—Something was said some time ago on '*sin and evil*,' but it appears to me that one chief consideration was ignored, which to my mind is the true source of our necessarily faulty nature in this our present existence.

If we were *perfect* beings, then sin would naturally be an utter stranger in our daily acts and dealings. But as, to all appearances, we are as yet far from being *perfect*, it stands to reason that *evil* is mixed up in our nature and that thereby the path of *progress* is open to us, whereon we endeavour gradually to climb in order to acquire knowledge and wisdom, and with their aid cleanse our soul from the brutal instincts and ignorance which thwart our onward steps towards a higher standard, this being, as it would appear, the purport of our existence.

I once asked a priest who, from his orthodox point of view, was discussing religious questions with me: '*Take away evil from this world and tell me what remains?*' He looked at me as if I had said something frivolous; but as I insisted, he answered with a smile: 'Well, when I was young I learned arithmetic, and knew that if from *two* you take away *one*, *one* remains; and, therefore, having in this instance *good* and *evil*, if *evil* is subtracted then *good* remains, which is clear enough.'

'No!' I retorted, 'if *evil* existed not in this our present world, such as our life in it is, we could by no possible means discern what *good* truly is. Nature deals in contrasts: We have pain and pleasure, beauty and ugliness, night and day, &c., and also *good* and its opponent *evil*, through which opponent *good* is brought into relief and becomes capable of obtaining our appreciation. These opposing factors are all needed, as our knowledge of things around would otherwise be *nil*.' He walked away, stupidly amazed, as his orthodox intelligence did not appear equal to the task of continuing his argument with me.

The fact is that, as matters stand, if the struggle between *good* and *evil* ceased our intellectual faculties would gradually lose their power and we would dwindle down to the level of idiots, as was the case at the time of Lysurgus, when his Spartans, guided by his laws, had reached such an altitude of excellence in all their acts and dealings that *reason's ray* was, for want of struggle, daily losing its sheen and made people feel drowsy. But he found a means of waking them up, and quickly too, from their somnolence.

No; if the *Soul of the Universe* had meant us to be *perfect*, *evil* would have been a stranger to our planet, and progression on it would also have been out of place, whereas being *imperfect*, and *evil*, therefore, existing as a needed factor, the scale of progress is open to us and we gradually ascend it, and the result is that when we reach a higher station we shall find that all was ordained for the best in our present imperfect state, and that Pope was right when he wrote:—

All discord, harmony not understood,  
All partial evil, universal good.

And, I will add, our Christian mythology proved a success as it freed the most intelligent part of mankind from idolatry and from all those scamps that filled the empyrean and were *impiously* adored as gods.

The question is what will be the next move, as we all feel that we have outgrown orthodox Christianity. I firmly believe that Spiritualism is destined to be our guiding star, so as to exalt mankind to the highest pinnacle of Borderland.

Leghorn.

SEBASTIAN FENZI.

## Matter Through Matter.

SIR,—Will you allow me, as a reader for many years of your interesting journal, to express my appreciation of the articles now appearing under the title of '*Mysteries of Mediumship*,' and particularly of those in relation to '*General Lorrison*'? The personal experiences of reliable witnesses are always interesting and instructive to us, and by the comparison of them with our own we are the better able to comprehend the various phases of the vast subject called Spiritualism, and less inclined, from our experience alone, to become dogmatic about that of which at present we know so little. On this, however, I think we are all agreed, that much of the value of any communication we may receive from the advanced spirit world is dependent upon the brain limit of the medium through whom the communication comes, as well as upon that of the recipient; so that when we have a medium, as described by '*General Lorrison*,' and a recipient such as '*General Lorrison*' is described by you, we cannot but give the deepest attention to anything that we

may be told. May I, therefore, express a hope that you will be able to get '*General Lorrison*' to favour us with a little more of the knowledge which he, as a scientific man, has obtained from those of whom he speaks 'as showing greater wisdom and knowledge than any man he has met on earth'? I cannot help feeling that '*General Lorrison*' must have received a much fuller explanation of the phenomenon of '*matter through matter*' than that given in your last week's issue. Perhaps, at the time of the interview with your representative he did not think it desirable or had not time to enter further into it; and, if the latter be the cause, I trust we shall be favoured with further information and elucidation of this interesting phenomenon. Some years ago I had the privilege of sitting with a most excellent medium, whose control gave me the following explanation: Firstly, it was predicated that nothing exists but spirit, but that as spirit, in its simplest or lowest condition, was so distinct and removed from what is generally understood as spirit, it was convenient and permissive to call it matter; that this matter is invisible, atomic, homogeneous and omnipresent, and by it alone were spiritual substances made manifest; in other words, that all objective things consisted of a spiritual substance or counterpart, united by a cohesive attractive force to this so-called matter, and therefore, when such a phenomenon as the transport of objects from or to a distant place was required, what had to be done was to bring into action a power which was greater than the inherent natural cohesive force possessed by the spiritual substance, when, the matter falling away, nothing but the spiritual substance remained, and this by spiritual beings could be placed where required. Further, when this spiritual substance was so placed and its natural cohesive attractive force allowed full play, it at once obtained from its surroundings the matter required to make its physical manifestation. Consequently the object, when so moved, in reality consisted of different matter from that originally possessed, but the same substance, and as the attracted matter followed certain laws, its appearance in no way could differ from that of its former state, and was indistinguishable from it.

I asked if this method was that employed when, as reported, human beings had been carried considerable distances through many physical obstacles, and was told 'Yes, just the same process as is constantly taking place in what you know as death when, the cohesive force being overcome, the spiritual counterpart of the man is set free and the matter of which the physical body consists returns to its primal condition; but that such matter, having been so closely associated with an advanced form of spirit, takes longer to assume its original condition than is the case with inanimate objects. In the case of the transport of mediums the process of disintegration has to be hastened so that it may be instantaneous, but nevertheless it is the same method employed.' To me this attempt at an explanation of the curious phenomenon known as '*matter through matter*' was very interesting, and it will be still more so if you, sir, are fortunate in obtaining from '*General Lorrison*' a fuller explanation than that already given, so that a comparison can be made.

TRUTHSEEKER.

'John King,' and Madame Blavatsky's Mahatma.

SIR,—In a letter of May 25th, 1895, '*Bidston*' truly says: 'Let it always be borne in mind, that, at one time, both Madame Blavatsky and Colonel Olcott ranked as Spiritualists.' It is said that, at Cairo and elsewhere, Madame Blavatsky was controlled by a spirit calling himself '*John King*,' a name first heard of in London, in the year 1864, coming from America as the chief control of the brothers Davenport, of whom Mr. Robert Cooper gives us so full an account in his excellent book, '*Spiritual Experiences, including Seven Months with the Brothers Davenport*.' Mr. Cooper, however, in the pages of '*LIGHT*,' of August 17th, 1889, denied the identity of the '*John King*' of the brothers Davenport with a spirit giving the same name when controlling the Marshalls, Mr. Charles Williams, and other mediums in England and elsewhere, at a subsequent period. The name has, at any rate, been always assumed as symbolical of power. '*John King*' of the Davenports represented himself as having been, when living on earth, one Henry Morgan, a Welshman and a buccaneer, who left earth more than three hundred years ago. When with the Davenports he confined his conversations chiefly to his mediums and to Mr. Cooper, and to Mr. Cooper's predecessor, Dr. Fergusson, and of course to Mr. Fay, who was always with the brothers while in England. The



'John King' who came to the Marshalls in about the year 1867, and afterwards to Messrs. Herne, Williams, and H. P. B., probably, on the contrary conversed freely with the sitters at séances, in the direct voice. These conversations confounded the Press, for they had nothing tangible wherewith to refute the great fact; and it was not until materialisations had well set in that they found their opportunity for defamation. And yet both phases were equally necessary to complete the round and the unification of the phenomena by a physical correlation of the clairvoyance, as well as the clairaudience, that had previously obtained.

I send you herewith, for inspection, a photograph of the spirit, 'John King,' signed at the back by Mr. Hudson, the photographer, who took it early in the seventies, long before we heard anything of the Mahatmas. Now, although the 'John King' of the Marshalls and Mr. Williams used to claim identity with Henry Morgan, the Welshman, it will be seen by the photograph that the spirit had nothing of the Welshman about him, but everything of the appearance of a high-caste, dark-complexioned Hindu, just such as was afterwards described by H. P. B. as her Mahatma in the flesh, her far-famed 'Guru'; she who had herself been controlled, in earlier days, by her 'John King' out of the flesh. And here the Theosophists might well step in and say: 'Morgan, in a later or even a former incarnation, might well have been a Hindu.' But here I must strongly assert that 'John King,' in the days when his photograph was taken by Hudson, was the very last to declare himself other than a spirit out of the flesh, which condition he often used to describe as a very superior state to being encumbered by the flesh. The Davenports' 'John King' was in the habit of making the same remark, as Mr. Cooper tells us.

I have to add, that I fully recognise, in the photograph I send, the likeness of the spirit, 'John King,' who appeared to me in one of the only three cabinet séances I ever was present at, one of which was with the Davenports; but I confess that my cabinet séance with 'John King,' which was a private one by his own appointment, at two o'clock in the afternoon of July 6th, 1877, Mr. Williams, the medium, and I being alone present, the former sighing in the cabinet, was one of the greatest events of my life, in my own estimation. For some time during this séance 'John King' held up a flaming cross that lighted our faces like an abiding flash of lightning as we remained close together and face to face. A full account of this séance was published in the 'Spiritualist' of July 17th, 1877, with my name attached. I was so fully satisfied by this séance for materialisation, that I have never wished to seek another, for no other could be so convincing. I had long known 'John King' well, through meeting him first at the Marshalls on December 17th, 1867, when, in consequence of something that the spirit, 'John King,' said to me, I remarked: 'You will speak to me sometimes, will you not?' His answer was: 'I will speak to your heart,' and 'John King' performed this promise to me many times, waking me thereby from my sleep, but he was heard alone, through clairaudience, by myself. So I have had ample experience of what 'John King' meant by 'speaking to the heart'; which gives me an idea of what Madame Blavatsky experienced when addressed by her 'Guru' through the heart, as was often the case; though, as I am only a subjective medium, of course the communion did not come upon me so strong as in her case, she having been a physical medium, if ever there was one, all through; though, in her latter phases, she ignored it. I must add that all communion between 'John King' and myself was in kindness, friendship, and goodwill. He knew that I had suffered through defending him, and was grateful; and he always read my heart and my soul with more benevolence and tenderness than I treat them with, myself. What is more, he always knew about me and mine as well or better than I knew myself. I wonder if he went to the Theosophists, when he left some of us? He seems now so changed. 'Edina' speaks of him, in 'LIGHT' of June 1st, as, in these later days, at séances of Spiritualists, merely 'crying "God bless you," and little else.' Why, in former days, 'John King' was ever the life, soul, and mouthpiece of every séance among Spiritualists that he honoured by his presence. Can it be possible that he now keeps his eloquence alone for the Theosophists since he now only visits Spiritualists in the perfunctory manner described by 'Edina'?

The first spirit-photograph taken by Hudson is alleged to be that of 'John King.' But the figure is entirely veiled. Mr.

Guppy was the sitter and Mrs. Guppy the medium. Miss Houghton, in her 'Chronicles of Spirit-Photography,' tells us that she sent accounts of this photographic séance to the 'Christian Spiritualist' and the 'Spiritualist Magazine,' on March 11th, 1872. I possess this photograph.

W. R. TOMLINSON, M.A.

#### 'The Cyprian Priestess.'

SIR,—In 'LIGHT' of May 11th, there is the following note from me to 'Edina,' which I am sure he must have overlooked or forgotten:—

'SIR,—The reports of "Edina's" fresh sitting only render the problem more difficult of solution. What is wanted to be known is, Is the photograph that of a spirit as has been given forth, or is it not? "Edina," in "LIGHT" of April 20th, speaking for himself, says: "Whether she is a person or a reproduction of a thought picture, it is not for me to say." Now will he kindly tell us, as explicitly, what Mr. Duguid has to say about it, as it is essential to know what the principal actor has to say on the subject, seeing that no one can be more competent to set the matter at rest than he?'

Dundee.

MATTHEW FORBES.

SIR,—Although your readers may be rather tired of this subject, I venture to make a remark or two on it, as I believe some experiments I made many years since tend to make the matter quite clear.

Mediumship is simply sensitiveness, which is always accompanied by a condition (1st) of fluidity of mental impression and (2nd) of bodily substance.

By the first condition, mental images of real persons who live or have lived, or of imaginary persons, paintings, engravings, words, music, &c., &c., can be transferred from any mind to the mind of the medium, who has no knowledge of the source of the images. It is not necessary that the mind which is the source of the images should be fixed on the object at the time; indeed, in many cases this destroys the conditions necessary for the transference.

These mental images attain sufficient materiality to affect the sensitive plate by the second condition of sensitiveness, viz., fluidity of bodily substance, by reason of which the mental impressions assume physical forms more or less visible by substance issuing with the thought form, and drawn from the body of the medium. Unless the medium have sufficient of this quality no psychic photograph can be obtained. Some sensitives have the first quality and very little of the second. When this is the case the medium is clairvoyant, that is, receptive to the images of persons and things in other minds and which he really sees as if they were physically present. Now, the advantage to Spiritualists of an imaginary picture appearing, as the 'Cyprian Priestess' (a supposed real person), is that it divulges the process by which clairvoyance such as Mr. Slater's, Mrs. Bliss's, Miss MacCreadie's, and others' is obtained, and also how it is that materialisations are produced.

When I listen to Slater telling me the last dying words spoken to me by my father, I know that these words indelibly stamped on my mind have been transferred to his, and that he has seen the image of my father transferred in the same way. A highly sensitive organisation can hear the favourite song of a dead wife or husband reflected from the mind of a surviving relative, and can sing the song with something of the voice and manner.

As I have hinted, I do not give these as views, opinions, or theories. I know that this is so. As a result of experiments, I conclusively proved that sensitives see the images in our minds of imaginary persons who never had a real objective existence, better than they see the images in our minds of our dead or living relatives, and they can be more easily materialised. Hence the prominence of the 'Cyprian Priestess,' who, being a purely imaginary individual, transferred to canvas, is always seen in the same attitude and pose; whereas our dead or living relatives are imaged in our minds in various attitudes, and until one of these is more vivid and persistent than the others success is difficult. Photography and clairvoyance are really things of the same kind, and help to elucidate one another. The first is the reception and objectivation on a sensitive plate of a picture conveyed from the object by the agency of light; the second is the reception and objectivation by a sensitive mind of a picture conveyed to it by the agency of thought.

VIR.