

# 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.

'The Metaphysical Magazine' (New York) for June has lately reached us. The contents of it are in harmony with its name. Its clever articles aim high, and are profoundly free from any frivolous desire to win the attention of our old friend 'the general reader.' The reader of this magazine must think and must want to think. We mean that for high praise. The articles on 'Universal Intelligence,' 'Occult principles of existence,' and 'The inner meaning of words,' for instance, belong strictly to the sphere of pure intellect. We are specially interested, moreover, in a subtle and deeply-spiritual article by our friend, Mr. W. J. Colville, on 'Moral forces and bodily welfare.'

A Parisian journal recently declared, on good authority, that France and Germany had come to an understanding that, for the present, no fresh war material should be manufactured and put into stock. As a result, an order for 340 guns had been countermanded and certain artillery experiments had been discontinued. We are afraid it is too good to be true: and yet how sensible! The piling up of war material is only a game of 'beggar my neighbour.' It is keeping back France, bleeding Germany, and ruining Italy; and even safe old England has to ladle out its millions because some other Power has done the same. What brutal folly it all is! We say 'brutal' deliberately. It marks the long tarrying in the lower stages of human development. When the higher stages are reached, and men live from the life of and according to the laws and leadings of the Spirit, these methods of ordering the affairs of the world will be impossible, as utterly hateful and degrading.

We have just received a Report of the Second Annual Meeting of the American Congress of Liberal Religious Societies. Every line of it is worth reading: the whole of it being not only up-to-date but a trifle ahead. This Congress is bringing together some of America's ablest men and women, and of all 'Denominations'—even learned Rabbis. Its main object is to testify to the universal religion beneath, above, around, and within all faiths. A brilliant young Hebrew, with unusual keenness, indicated the undercurrent of liberalism which he felt everywhere, especially naming Occultism, Theosophy, and Spiritualism as indications of it. This is a touch of true discernment; for, not superstition, but free rationalism, is the latent force behind these occult movements. Spiritualism, for instance, is not what the undiscerning imagine it is—a relapse into the slush of credulity. It is a breaking of the bounds, and a resolute attempt to march: and he is the truest Spiritualist who is most ready to apply his Spiritualism in all directions, and to interpret and direct all life—even life commercial and political—by it.

Another speaker, referring to the 'denomination' which long ago appropriated to itself the great word 'Universalist,' said:—'Long ago, when I was pastor of a church in New York City, I met Stephen Pearl Andrews, a man who tried to get universal language for us, and had insight and genius but no co-ordination. He said to me, "Mr. Pullman, you Universalists have squatted on the biggest word in the English language. Now," said he, "the world is beginning to want that big word, and you Universalists must either improve the property or move off the premises."' That is splendid; and we hope the Universalists will take the delicate hint. But is not the same warning needed by Spiritualists? To-day the world is nervous about the word 'Spiritualism,' and quite rightly so; but the time is coming when the world will want that word. Let us make it large enough and inclusive enough for the world's use; and, when the old world wants it, let us have the honour of presenting it, unshriveled, unsullied, undegraded. But, in order to do that, we must be inclusive, not exclusive; receptive, not repellant; finding the roots of Spiritualism in the past, and helping it so to spread out that it may bear fruit enough to feed the world in the future. That is positively possible.

We are glad to hear that Professor Oliver Lodge's Report of the Eusapia Paladino séances is still being translated and circulated. In fact, it is not merely 'going the round of the Press,' but the round of the world. The Report, as our readers know, contains nothing at all remarkable beyond the circumstances of the sittings and the personalities of the sitters; but it contains precisely those elementary facts and truths which are always in season, and which are invaluable in arresting attention and inducing beginners to take the first steps.

'Home Chat' has been interviewing Miss Heather-Bigg. In the course of the interview, she said:—

I am one of the managers of a group of Board Schools in the Shoreditch neighbourhood, and in my work there I find, as I suppose very natural and proper, that the good children get all the treats.

Of course this is quite correct, but it worried me; if the truants and absentees from school were alienated by their naughtiness, how should we ever get hold of them? I do not believe in telling children always that they are bad; I think that a quiet day in the country, or an afternoon at a museum, spent with a teacher, who, while knowing of the naughtiness, yet sympathises with the difficulties of being good, often does more than many a scolding in helping the lame dogs over their stiles.

So sometimes I give a treat to a dozen of these lame dogs, who could never be got hold of any other way, and I have never found such an effort productive of anything but good.

This is very charming; and it has far-reaching applications. The world has yet to learn the meaning of 'naughtiness.' Much of it is high spirit, superfluity of ill-directed will, the sheer buoyancy of independence. The saints are often very insipid; the sinners very interesting. It may be the same on the other side. So far from this suggesting any condoning of real wickedness, it really suggests a specially potent method of turning wickedness



into sweetness and light. The old notions of heaven and hell went upon the hard old lines of hopeless separation: but we are strongly inclined to the opinion that this young lady could have taught something to Athanasius, Calvin, and Spurgeon: and surely there be many sweet souls in heaven who would like at least a half-holiday now and then in order to go and comfort and sweeten hell.

A curiously interesting correspondence has appeared in 'The Two Worlds' on the subject of Christianity in relation to Spiritualism. The following, from a letter by Mr. J. Page Hopps, really puts the whole subject in the only reasonable light:—

Spiritualism ought to stand by itself as the witness-bearer to the truths I have stated, and to their *application*. It is neither Christian nor unchristian, neither Unitarian nor Trinitarian, neither Catholic nor Protestant. It has its own testimony, its own beacon-light, and its own work; but the more it can blend in and the less it rules out the better. . . . Allow me to offer one piece of advice. In your strong demands for freedom do not set up a new sect of nihilists, and do not try to capture Spiritualism for *anti-Christianity*. Would not that be worse than capturing it for Christianity? It may be old-fashioned to say 'You must believe this and that'; but, upon my word, I almost prefer that to saying 'Spiritualism cannot go with belief in this and that.' . . . Spiritualism is too immense a thing to be tied to any ism, or to be dragged down and belittled by the identification of it with any negations.

'Humanity' says:—

It is reported that the Duchess of York, when giving away the prizes at the recent R.S.P.C.A. (The Royal Society for the Prevention of Cruelty to Animals) meeting at the Crystal Palace, was actually wearing an 'aigrette,' that is, a plume torn from a heron at the nesting-season—the most horrible of the many horrible trophies of murderous millinery. Of course she was quite unconscious of the irony of the situation.

#### RECEPTION TO MR. W. J. COLVILLE.

Madame Guppy-Volckman on Wednesday evening, 3rd inst., extended the hospitality of her residence in Newman-street, W., to a large party of friends, to meet Mr. W. J. Colville on his return from Paris. Naturally the occasion afforded a favourable opportunity for the exercise of the remarkable oratorical powers associated with Mr. Colville's mediumship, and a suggestion that questions should be put to his inspirers resulted in the propounding of a question relating to dreams, which by general consent it was agreed should form the theme of a complete discourse. For at least an hour the large audience were regaled with a lecture of surpassing brilliance, in which the philosophy of dreams was set forth, the dreams dealt with, however, being those impressions which reflect to a more or less accurate degree the life of the human being in the unseen world during the rest hours of the body. A variety of practical hints was dropped during the discourse, which should prove highly useful to those who desire to cultivate their subjective faculties. As exemplifying the value of faith, Mr. Colville pointed out that too frequently people are accustomed to wish for good and yet expect evil, to desire success but anticipate misfortune; they thus set in action two opposing spiritual forces, resulting in mixed conditions, and often tending to neutralise the good that would otherwise be brought about. Man should not only aim at success, but should expect it also, and thus by a positivity of mind produce favourable conditions for the realisation of his wishes.

At the conclusion of the discourse a recitation was given by Miss Potter, of New York, and this was followed by an excellent impromptu poem by Mr. Colville.

Guests continued to pour in during the evening, and it is estimated that nearly one hundred people were present in the spacious apartments devoted to the gathering. Amongst those present were Dr. Maurice Davies and Mrs. Davies, Lady Helena Newenham, the Viscountess Panama, General and Mrs. Gordon, Miss Marie Corelli, Mr. Traill Taylor, Mr. and Mrs. Seymour, Dr. and Mrs. Wallace, Mr. Powell, Dr. Bowie, Mr. and Mrs. Langford, Mrs. Bradley, Mrs. Thone, Mrs. Haydn Coffin, Dr. and Mrs. Hutchinson, Mrs. Priestman, Mme. Schweizer, Mrs.

Low, Miss Kate Steele, Miss Minchin, Mr. and Miss Shorter, Miss Schonberg, Miss Chaston, Miss Thatcher, Mr. B. D. Godfrey, and David Gow.

#### IN VINDICATION OF MRS. MELLON.

##### A NEW PHASE IN HER MEDIUMSHIP.

By A. O. G. STORDEUR, M.A., PH.D., SYDNEY, NEW SOUTH WALES.

(Continued from page 322.)

The new phase of Mrs. Mellon's power is the manifestation of materialised forms without any screen or curtains. She sits facing the circle, in full view of all the sitters, whilst a good light shines upon her and thus the least movement on her part is distinctly visible to everyone present. Time and space unfortunately do not allow me to enter into details of the gradual development of this new phase, but whatever I do say, may be implicitly relied upon. Before describing, however, the experiments above mentioned, I may be allowed to say: firstly, that Mrs. Mellon has been in a normal state during every one of these sésances; secondly, that I shall not at present give the names of the sitters present at any of these developing circles, because I purpose furnishing you, if agreeable, with the full reports, as soon as Mrs. Mellon has held some of these sésances while enclosed in a cage, made of wire-gauze, or rather perforated metal such as is used for kitchen-safes.

The first experiment of the new phase of materialisation was made very unexpectedly at the house of Mrs. Mellon, on January 17th of the current year. I say very unexpectedly, because it came about in this way. Mrs. Mellon, who was reclining on a couch and in her usual every-day attire, her eldest daughter, and myself, were each taking a cup of tea, when to our surprise the announcement was made of the arrival of two gentlemen, one of whom was a medical man and the other the Editor of a monthly magazine. Both visitors were invited by Mrs. Mellon in her usual hospitable manner to join us in the light refreshment, which invitation was politely accepted. Having finished the tea, the doctor, on behalf of his friend the Editor, requested Mrs. Mellon to do us all the 'favour of holding a little sésance—not for materialisation, but for raps, &c., only,' which request, at first declined, was afterwards acceded to. Hereupon we all rose and took our seats at a table, Mrs. Mellon sitting in the centre, the doctor on her right, and I on her left. As soon as the glaring gas had been turned down to a soft dim light, sufficiently bright, however, to enable us to see one another distinctly and to discern the various objects even at the further end of the room, loud raps were heard in rapid succession and on different parts of the table. In response to an affirmative reply to a question whether there were any friends of the two gentlemen visitors present, we adopted the usual course of repeating the alphabet, and the name of a lady friend of the Editor was spelt out, which communication evidently greatly affected him. In this case there could be no delusion and no deception, because the name of this lady was completely unknown to the medium and to each one of us; in fact the gentleman himself had almost forgotten her, and certainly did not think of her at the time. Subsequently there was an apparent attempt to remove Mrs. Mellon's chair from the table, which occurrence suggested to the doctor the thought of asking her to try for a materialisation. The request was not acceded to, but on having her chair removed more forcibly and successfully a second time, the request was urged upon her again, and she at last consented, though very reluctantly. Thereupon I rose and put her seat a little aside so that we could form a small circle in front of, and not further than from three to four feet away from, her. No cabinet, screen, or curtain of any kind was used either on this or any subsequent occasion; Mrs. Mellon was, in fact, from the first to the last facing us and in full view of us all.

After waiting a few minutes, and while continuing our conversation in a rather low tone with the medium, we observed on her left a small luminous cloud gathering itself into a soft, hazy light, rising from the ground until it attained the dimensions of a little girl, though not defined, and growing to a height of about three feet six inches, and having a wavering, unsteady movement. This small vaporous form was visible for perhaps five minutes, when it gradually vanished before our eyes. The medium recognised this figure as that of 'Cissy,' her little



spirit-guide. In a short time, whilst discussing this phenomenon, we all distinctly noticed a large cloud growing from the sensitive's left side, and which increased considerably both in extent and brightness, but was not recognisable, as no features were visible. We were, however, pleased with these unexpected experiences, as it showed that the mediumistic powers of Mrs. Mellon would in all probability be greatly developed as soon as her mental and physical state of health would allow. In order, however, not to exhaust her too much—for she is always willing to oblige her investigating friends—we broke up this little séance, which we all considered a very promising one, but we resolved, with her assent, to continue the experiment, and to watch the gradual development of the new phase of her mediumship, whenever her health would permit us to adopt such a course.

The next séance was fixed for March 14th, as we hoped that by that time her health would be improved. On the appointed day I was informed that, unfortunately, neither the doctor nor the other gentleman would be able to be present, and I accordingly invited, with her permission, two other sitters, who gladly accepted the invitation, and we all met at the usual hour in the evening at Mrs. Mellon's residence. The light having been reduced, leaving us, however, able to perceive distinctly everything that might take place, and everyone in the room, Mrs. Mellon seated herself as on the former occasion, with her face directed towards us and in full view of all,—no curtain nor anything else in the nature of a screen being used. We then sang in a subdued voice a cheerful but appropriate song, and while thus engaged we all noticed on the left side of the medium a dim, hazy light collecting itself into a luminous cloud, out of which gradually arose an intensely white vaporous form, which, however, soon disappeared, to our great disappointment. But our hopes were revived on observing the luminous cloud rising from the ground and developing into the form of a human body, which stood for about three minutes in full view of all. Again it dematerialised, but this time only for a more beautiful re-materialisation, for in less than five minutes there appeared before us a slender female form about five feet high. This elegant and graceful white-clad form threw her arms around Mrs. Mellon and caressed her in a most affectionate manner, and then moved nimbly about, displaying the stars which glittered as so many brilliants on her wavy tresses of a deep dark colour, and answered our questions by signals made by the graceful movement of her head or hands. Our spirit-friend then bade us good-bye, and de-materialised gradually to what I should call a small spark of phosphorescent light about the size of an apple.

I could enumerate several other séances, held under the same conditions and with still more satisfactory results, but am obliged, for want of time and space, to pass on to the last one, given on April 26th. This séance was indeed the best which Mrs. Mellon has held under these, her self-imposed, restrictions. Eight sitters were present, four of whom were entire strangers and inexperienced in this branch of occult science, and two were the celebrated lady doctor, Mrs. Ryder, and her secretary. Having taken our seats in the customary form, and the medium strictly observing all the now customary conditions, the gas was modified by the use of a dark reddish globe, which caused a soft even light throughout the room, and was fully sufficient for us to see all and everything most distinctly. We opened the séance by singing not exactly a religious hymn, but a song wholly suitable for a séance-room, which my friend the doctor, whom I had succeeded in obtaining on this occasion, accompanied on his autoharp. We had not been seated more than ten minutes at the utmost, before our attention was drawn to a ball of light, extending by degrees into a large luminous, vaporous cloud, out of which we all watched intently the development of the defined features of a well-known and intelligent face, recognised by those present, except the strangers, to be 'Geordie,' Mrs. Mellon's spirit-guide. Some of us, including myself, were the more glad, as 'Geordie' had on a few evenings previous to this promised to materialise, and thus he kept his word. Being fully materialised in front of, and visibly to, all sitters, he greeted us in his usual manner, saying: 'God bless you.' He then, to our regret, dematerialised in full view, but evidently merely for the sake of re-materialising in a more palpable manner, for we watched him grow up and develop into a thoroughly human-like body, till he stood before us the very image of manliness, and as he raised his right arm to bow in salutation to the strangers, whom he addressed by their names,

the rustling sound of his gauze-like drapery was heard in the quiet stillness of the room. He then requested us to sing his favourite song; 'Ye banks and braes,' in which he joined, after which he bade us 'good night.' On this occasion the register of his voice was taken and found to be the lower E flat. While in the act of de-materialisation, he waved his arms as a last farewell.

As we sat in pleasant conversation concerning what we had just witnessed, another mass of phosphorescent light became visible, out of which we all observed the steady development of the form of a child, about eight or ten years of age. This figure, as in the other cases, appeared to grow out of the medium's left side, and was at once recognised by those who were familiar with Mrs. Mellon's spirit-guides, as 'little Cissy.' She had all the ways and actions of human childhood, clasped her little hands, pursed her mouth to kisses, and in a childish manner showed her beautiful white teeth as she is wont to do whenever an opportunity offers itself. In obedience to Mrs. Mellon's audible request, she slid over to the sensitive's right side, and her snow-white drapery, of a fabric resembling merino, produced the same rustling sound as such a material would do. Having gone over, as requested, to the medium's right side, we all saw this little spirit-form engaged in a dance, and heard the distinct sound as caused by bare feet tapping the floor. After a continuance of the dance for perhaps three minutes, our little visitor, de-materialising in full view, returned to her happy spirit home, leaving us wondering about what our eyes had seen and our ears had heard. With this the sitting terminated.

And now I have a few words to add to this short account of my sittings with Mrs. Mellon for materialising spirit forms under the conditions above described. I am well aware that some will reject all that I have said in relation to these manifestations, and remembering that previous to my own personal investigation I should myself very likely have rejected any other writer's testimony to such apparent impossibilities, I have no right to censure those who reject mine, but have always respect for an honest antagonist. I maintain, however, that the only possible inference which an unbiassed investigator can draw from experiences such as I have narrated, is that Mrs. Mellon has been unjustly assailed, that she is a woman of honour and integrity; and that materialisation is a fact and not a myth!

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### A CURIOUS INCIDENT.

BY EDINA.

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On the night of Wednesday June 26th last, while sitting with some of the family, chatting, my clairvoyant daughter informed me that there was a person behind her of the name of B., evidently a stockbroker, who was talking volubly regarding stocks and shares and particularly the shares of a certain company in which I had for ten years been interested. A stockbroker of this name was known to me in earth life, and I accordingly said: 'If you are Mr. B. tell me the name of the lawyer who was with you the last time we met on the Campbellton steamer.' The reply (through my daughter) was, 'Never mind that just now. I want to talk to you about the A. stock.' As the subject did not particularly interest me, more especially as I consider myself as capable of judging of the stability of the concern as was my ghostly visitor, I said, 'Come in front of my daughter and show yourself.' In a minute thereafter she saw in a white china cup which was lying on its side in front of her on the table, the face and form of Mr. B. She had never seen him in earth life, because my acquaintanceship with him was exceedingly slight; but she was able to describe his personal appearance with perfect accuracy—his hair, moustache, and beard being particularly striking to any one first seeing him. Mr. B. was rather a festive individual when in earth life; a keen golfer and sportsman, and often wore a Glengarry bonnet and a gorgeous necktie, both of which were conspicuous by their presence on this the occasion of his reappearance. In short, I had not the faintest doubt of his identity. As a further test of identity my daughter then heard him mimicking the snuffing and peculiar speech of his predecessor in the chambers which he occupied when on earth, who is still alive, and with whom I often have business conversations. This was to me a striking proof of identity. As a further test, he replied to one of my queries as to his relatives, stating that his brother was, or had been, an accountant. This statement I have not yet verified; but I shall hope to do so, although I am unaware of the history and connections of Mr. B. Now



comes the curious coincidence in the case. My second daughter (a good sensitive) was out when this incident occurred, but came into the room. She was told nothing, but the moment she entered she said, 'There is someone here just now,' and in a second or two she picked up a London mining share list (of a kind which usually find their way into the waste basket) which had been sent me by that night's post, saying, 'This person, whoever he is, is much amused with this paper, and he wishes you to read it.' I took the paper, but having no interest in 'Wild Cat' Stock Exchange operations or 'time bargains,' did not read it, more especially as I judged that it was meant for chaff, and had little doubt it was Mr. B. controlling my second daughter after showing himself to her elder sister. The former is not usually clairvoyant, so she could not tell whether it was the same personage that had controlled her sister or not; but I have little doubt it was. How Mr. B. came to give us a 'look in' at all is a mystery, because I was not one of his clients and had only spoken to him on a very few occasions; but here he undoubtedly was, and with his interest in the Stock Exchange not quite obliterated. The point of the incident to me is that it was really a case of double mediumship, although the second sensitive did not see the communicator. It would have been more satisfactory to me to have had this incident followed up (as has often previously happened) by some written message further disclosing identity; but for some mysterious reason this abnormal form of manifestation has almost ceased with our clairvoyant for a twelvemonth. Whether it betokens some new form of mediumship remains to be seen. For my part I should be sorry, as in my judgment automatic writing is the best of all forms of psychic manifestation.

#### DAVID DUGUID AND PSYCHIC PHOTOGRAPHY.

The possibility of obtaining photographs of spirits is one of the most interesting and, if wisely treated, probably the most useful problem in all the field of psychic discussion and research. Considering the wonderful sensitiveness of the photographic lens and plate in perceiving and registering objects which are sometimes of a nature not perceptible to ordinary vision, it becomes a person to be careful before he risks postulating the impossible. That it is possible to photograph an ordinarily invisible spirit, we as Spiritualists may readily allow; but that such is an accomplished fact in all alleged cases may not be so readily assented to.

It is necessary that all cases of so-called spirit photographing should, before being accepted, be subjected to careful examination and cross-examination, and that no one's *ipse dixit* should be accepted as settling the matter either way. This is necessary, not so much as regards the special value of any particular instance, as because of the reasoning and philosophy we involuntarily begin to construct out of what we may assume as facts. Therefore, if in any particular instance there should be the least suspicion of fraud having been practised, or if anything of the nature of a mystery occur, it becomes the duty of every earnest student of Spiritualism to endeavour to discover the truth and the reason thereof, and if necessary eliminate any error; otherwise we may be occupied in framing theories to account for what never occurred, and, like the traveller on the prairie who has once set out on the wrong trail, we may find it difficult to get back to the point of divergence.

I premise so much because of the discussion which has been going on for some time in the columns of 'LIGHT' in connection with Mr. David Duguid and the alleged spirit photograph of a 'Cyprian Priestess.'

Seeing that neither Mr. Duguid nor any of his friends has given the necessary information, although repeatedly asked to do so, we are thrown upon our own reflections for an explanation of what, to appearance at least, is a suspicious looking matter, and it may be well for those readers of 'LIGHT' who have been taking an interest in it that some account should be given them of the feeling existing on the subject among the Spiritualists of Kirkcaldy, where, a fact I deeply deplore, this picture had been a matter of notoriety some three and a half years before its appearance in 'The Veil Lifted.'

If, owing to the discovery of Madame de Steiger, an explanation of the origin and history of the picture was desirable and necessary, still more so was it necessary to the friends in Kirkcaldy, who had received from Mr. Duguid's own lips an account of the life history of the alleged 'Priestess' quite at variance with that which was subsequently given and made current. To the

readers of 'LIGHT' she was only known as a priestess of Venus, belonging to the island of Cyprus, while they were more recently informed that she had been a constant attendant at the 'Hafed' circle for a quarter of a century, and was there known by the name of 'Lily.' Mr. Duguid was asked if he adhered to that account, but he has vouchsafed no reply.

In Kirkcaldy, when the picture was obtained, she was described as the constant spirit attendant and guide of a gentleman, whom it is not necessary to name, but of whom Mr. Duguid will yet possess a perfect recollection. Mr. Duguid was even so precise as to state that she had been a *Druidical* priestess in the *immediate locality* (i.e., Fife), that she had suffered martyrdom, that her name was *Marion*, and further, as if to endear the picture to the gentleman, that the little boy at her shoulder (one of the Cupids mentioned by Madame de Steiger) was his deceased son, who had died in infancy some sixteen years before!

Mr. Forbes, in 'LIGHT' of June 29th last, repeats his question to 'Edina,' desiring to know what Mr. Duguid thinks of the picture. What Mr. Duguid may *think* none can tell, as he is closely keeping that to himself, but Mr. Forbes can see from the foregoing what Mr. Duguid *said* about the picture at that time. Obviously there is something wrong somewhere, and what we wanted to know from Mr. Duguid was 'whether he was himself deceived or was he the deceiver?' We must accept one or other of these alternatives. His silence is ominous.

The plea put forward by 'Edina' to account for his reticence, viz., that he has neither the desire nor the literary ability to answer, is a lame excuse. We may grant that he has not the 'desire,' but that he has not the literary ability is beside the mark. It needs no literary ability; we can overlook faults and errors of composition; we desire, not literary polish, but facts, no matter how uncouth may be the language by which they are expressed. But I affirm once more that Mr. Duguid *has* the ability and *can* write a letter. But his silence here is in keeping with his conduct at other times. The readers of 'LIGHT' will remember that I asked Mr. Glendinning if at any time Mr. Duguid had made him aware that others were before him in obtaining this portrait. To this I received no reply. The inference is obvious, and the readers of 'LIGHT' can each for himself form an opinion as to why he kept that information from Mr. Glendinning.

But the foregoing is not the only occasion on which he has kept back information from Mr. Glendinning on *vital points*, and the matter I am here about to state, besides proving that this was so, is otherwise noteworthy and of value in estimating the worth of any theory concerning Mr. Duguid or his productions. I shall here, for the sake of clearness, quote in full the matter as recorded in 'The Veil Lifted,' pages 142-144, using italics to indicate what I deem important:—

Several spirit photographs of children have been obtained. One of these is the interesting one of 'Edina's' little boy, a full account of which is in Mr. Robertson's paper in this volume. Another child's portrait was got *unexpectedly* [these italics are not mine] at a test séance in April, 1892. The arrangements and operations were under my superintendence. I invited a lady (Mrs. J. N. Anderson) to take a place near the sitter in order to try whether her mediumistic power would aid the experiment. I was vexed at not getting the special result I wanted, but soon I had cause for gladness in the joy which the portrait obtained brought to the hearts of the child's father and mother. To the notes of the séance, which were signed by all present, I added the following words as a postscript:—

*'The child's dress exhibits what was not known to any person outside of Mr. Anderson's family.'* That test is of a kind to impress a mother's mind. Previous to the child's departure he was lying cold in bed, when his mother took from a drawer a night-dress of one of her older boys, and put it on the ailing child. The night-dress had a certain kind of frill round the neck-band, and that night-dress with its frill and long sleeves is represented in the photograph. *There was no picture in existence from which the photograph could have been copied;* and the likeness is not only attested by the parents but by friends of the family, and by Mr. James Robertson, President of the Glasgow Society, who had often seen the boy. Some one may ask how was the photograph of the child obtained, seeing *he was too young to come unaided to stand before the camera?* An interesting question, no doubt. To it I reply, 'I do not know; I am stating facts, not trying to explain them.'

Now the account of these two alleged spirit photographs is, if true, of inestimable evidential value as regards the reality of spirit existence, and the withholding of any vital information



respecting them is, in my judgment, inexcusable. Of the spirit photograph of 'Edina's' little boy I have no knowledge beyond what is given in the volume (pages 93-100), but in connection with Mr. Anderson's we possess some facts which are not related in 'The Veil Lifted' and which no one would ever infer from anything therein stated.

On page 145, and facing 144, is a picture of a child, which may be misleading to some incautious reader. It is not the subject of the before-quoted account, but is referred to specifically in connection with another matter two pages further on. Referring to the last words of the extract, which I have italicised, I have to state that the boy, so far from being 'too young to come unaided to stand before the camera,' was over four years old at the time of his death, and before that occurrence he was able both to stand and run without assistance. But the next point is of more importance. Notwithstanding the explicitness of Mr. Glendinning's statement that 'There was no picture in existence from which the photograph could have been copied,' that statement is not correct, for the boy was photographed in a family group about eighteen months before he died, and in that photograph he is represented standing, leaning against his father's knee, and with a peculiar back inclination of his head. Curious as it may seem, this spirit photograph is an *identical reproduction* of the boy as he appears in the group, and the only distinguishable difference is in the drapery (*which is very indefinite in the spirit photograph*), and the absence of the rest of the group. We might be tempted to explain the similarity of the portraits by the theories which have been attempted to account for the manifold reproductions of the alleged 'Cyprian Priestess,' as, for instance, 'Mind pictures,' 'Thought emanations,' &c., did not the facts suggest a readier and more natural explanation.

I do not doubt the honesty of Mr. Glendinning, for I believe he thought at the time he wrote these words that they were true, but Mr. Duguid knew otherwise. Why, then, I repeat, did he withhold that most important information from Mr. Glendinning? We all know the proverb about taking a horse to the water; we cannot make Mr. Duguid answer, but we can give him the opportunity, and, to use a law phrase, if he fails to answer, judgment will go against him by default.

But the most important point of my statement yet remains to be told; and I may here remark that it must not be supposed, as one might perhaps be apt to do on reading 'Edina's' remark about Mr. Duguid being 'a simple-minded mechanic,' that he was a novice in the art of photography. Such is not the case. He is a practised photographer, and at one time carried on business as such. On several occasions Mr. and Mrs. Anderson had received from Mr. Duguid what purported to be spirit photographs, but in no instance were these ever recognised as being that of anyone they knew or cared for until *after* Mrs. Anderson had employed Mr. Duguid to make an enlargement of the family group, so that she might possess some suitable memorial of her deceased boy, which he duly executed, and the sequel is, as stated above, that she then got a recognised spirit photograph.

In discussing this matter it has to be kept in mind that it is not the general question of spirit photography that we are concerned with, nor is it even the question of Mr. Duguid's being a medium, but whether in *particular instances* he has or has not, either actively and consciously or by tacit silence, been guilty of deception.

142, Dunnikier-road, Kirkcaldy.

DAVID ROBERTSON.

#### RECEIVED.

- 'The Idler,' for July. (Chatto and Windus, Piccadilly, W. 6d.)
- 'The Lyceum Banner,' for July. (London: J. J. Morse, 26, Osnaburgh-street, N.W. 1d.)
- 'The Arena,' for July. (London agents: Gay and Bird, 5, Chandos-street, W.C. 2s. 6d.)
- 'Spiritualism: Its Origin and Character.' By D. M. PANTON. (London: A. Holness, 14, Paternoster-row, E.C. 4d.)
- 'Practical Guide to Spiritualism.' By CAPTAIN GEO. W. WALROND. (Canada: The Times Printing Company, Hamilton. 10 cents.)
- 'Tylar's Series of Art Portfolios—The Cathedrals of England.' No. 1, Lichfield. Eight permanent collotype photo views. (Birmingham: W. Tylar, 41, High-street, Aston; post-free 1s. 3d.)
- 'I Awoke: Conditions of Life on the Other Side.' Communicated by Automatic Writing. Enlarged edition, 2s. 6d.; and 'The Drama of Life; or, the Evolution of Man.' Communicated through the same source as 'I Awoke.' (London: David Stott, 370, Oxford-street, W. 2s. 6d.)

#### AN APPARITION.

The distinguished editors of the Italian 'Revista di Studi Psicici' publish the following as a case of telepathy. They state that the documents in their possession contain all the names in full. The contributor, Dr. Stucchi, was asked to get some supplementary testimony in addition to what will be found below, and in response he said that after several fruitless efforts to procure further details he found that obstacles would have been placed in the way of publication had he pressed the matter. The prejudice displayed was, in fact, so pronounced that he begged his friends, the editors, to print only the initials of the various names, instead of as at first given, so as to avoid wounding the susceptibilities of persons adversely concerned. We append a translation of the communications referred to:—

DEAR FINZI,—I send you a case of telepathy which seems to me worthy of being recorded in the excellent Review directed by you and Dr. Ermacora. Miss C. told me the story last autumn, in the course of an incidental conversation among intimate friends on the subject of telepathy, and now, at my request, she has put it in writing, authorising me to publish it. I am sufficiently well acquainted with the lady to guarantee her perfect sincerity. She is of a serious, candid, quiet character; has a clear and well-ordered intelligence, and is possessed of good culture—especially artistic; having, two years ago, obtained in the Brera School the diploma for design. Physiologically, she appears to me to be well-balanced, and she has never been the subject of other hallucinations or supernatural psychic phenomena of any kind.—Yours truly, DOTT. GIUSEPPE STUCCHI. If you require further elucidations write me.

DEAR PROFESSOR,—Here is, in writing, the story of the singular circumstance which occurred to me, and which I have already related to you, last September, at O. In the night between the 6th and 7th of June, 1894, about two o'clock, I was aroused by a sharp and sudden noise, which I thought was produced by the upsetting of a bottle on a salver placed on a little table beside my bed. I lighted a candle, but saw that the bottle had not been moved, and, being then out of bed, I sought in vain throughout the room for a cause of the noise I had heard. I got into bed again, and, by the light of the candle still burning, I distinctly saw near my bed the figure of my aunt 'J.,' who, I knew, was staying at L. She looked fixedly at me without speaking, placed her right hand on the counterpane, and slid the former along my body, then, drawing back, retreated and vanished. It left me, as was natural, very surprised and frightened, not so much at the apparition itself, as because there arose in my heart a sudden instinctive presentiment that some misfortune had happened to my relative. I got up at once and ran into the adjoining room, where my sisters were sleeping, awoke them and told them, while I wept and trembled, all about the apparition and the presentiment. My sisters tried to comfort and quiet me, and I returned to bed; but I could not sleep the whole night, and when the morning came I begged my sisters to telegraph to L. for news. Incredulous, at first, they presently began to participate in my agitation, and we had decided to send a wire, when, towards midday, a cousin arrived from L., who told us that during the night, about the hour at which I had seen the form, my aunt 'J.' had a bad fall out of bed and had broken a leg.—Believe me, &c. (signed), E. C.

DEAR PROFESSOR,—In so far as it concerns us, we confirm in all its particulars the narrative given by our sister E.—(Signed) G. M., Z., sisters of C.

THE CATHEDRALS OF ENGLAND.—Mr. W. Tylar, art publisher, of 41, High-street, Aston, Birmingham, who is well-known amongst many of our Spiritualist friends in the Northern and Midland Counties, has kindly sent us a specimen of his latest production in permanent art work, comprising eight charming collotype photo views of Lichfield Cathedral, and forming Part I. of 'Tylar's Cathedrals of England.' These pictures are vastly different from the usual process blocks, as there is an absence of all 'grain,' and therefore an unusual softness and delicacy. They are beautifully mounted, and are enclosed in a neat case for safe keeping; and the price is tempting—only 1s. 3d. for each part, post free.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.



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### OCCULT JAPAN.

It is in the Japanese temperament and character that Mr. Lowell (in 'Occult Japan') finds his explanation of its cult of 'god-possession.' He holds that 'susceptibility to suggestion lies at the root of the race,' that it is an intensely imitative race, and that 'it is the idea which the subject (*medium*?) carries with him into the trance that becomes the dominant idea of the trance itself': so that the medium, quite honestly, after getting himself or being got into the trance condition, naturally plays the part of a 'god.' This is ingenious as far as it goes, but it does not account for 'divination' in the sense of prognostication, and for test cases (if true) when English was spoken by a Japanese who knew nothing of that language. We agree with Mr. Lowell that 'the brain of anyone is a register of sense impressions to a degree unsuspected by its owner': but that cannot account for prediction, and we do not believe that it accounts for the case of the illiterate servant-girl of the German professor 'who, in the hypnotic trance, astounded the bystanders by repeating whole pages of Greek, which,' says Mr. Lowell, 'she must unconsciously have learned from simply hearing her master read Greek plays aloud, while she casually came in and out to tend his fire.' To which we can only say, *Fudge!*

Mr. Lowell's explanation of 'god-possession' in Japan is not much better. In addition to saying that the Japanese are exceedingly imitative, which is true, he says that a friend of his 'hit their state of mind on the head' when he said, 'A Japanese does not think': and then he adds that 'specific evidence of the fact confronts one at every turn.' We are strongly inclined to think that specific evidence of the very reverse confronts us at every turn just now. Ask Li Hung Chang! Mr. Lowell saw a great deal, and was apparently very patient, but he did not go deep enough.

Of the training for mediumship (the genuineness of which he does not doubt), he gives a full account, through which, however, there hovers his characteristic gleam of humour. The ultimate of mediumship is the trance, and against the reality of the trance he has nothing to say: but, broadly speaking, his account of it is that the medium has taught himself how to be utterly vacant. In fact, vacancy and the trance are the two sides of the same condition. 'God-possession' is open to all who will prepare themselves for it, he says. It knows no hierarchy. It is 'no perquisite of the priests.' The medium may be a barber, a fisherman; in fact, 'such humble folk are among the most-favoured entertainers of divinity.' Describing one 'form,' Mr. Lowell says that the participants were all simple-minded farmers of the suburbs of Tōkyō.

And now as to the training. 'Purity' is the beginning, the middle, and the end: but, as we have hinted, 'purity'

means vacancy. Mr. Lowell calls it 'blankness,' and says, 'If you are pure, that is, blank enough, you can easily give habitation to a god': slyly adding, 'Some men are born blanker than others, but none are by nature quite blank enough for religious purposes, though secularly they often seem so. Additional vacuity must somehow be acquired.' What you really want is, not capacity, except 'capacity for incapacity,' and stolid perseverance. Hence, mountains are good places for developing mediumship, as the solitude enables the dweller there 'the more effectively to meditate himself into inanity,' and so reach the borderland of trance. 'The more man the less god,' says Mr. Lowell.

The 'holy' condition is secured by bathing and dieting—bathing, not for the purpose of cleansing the body merely, but for disciplining and breaking in the mind. The medium in training bathes six times in every twenty-four hours, and as often in addition as he can: and he must use cold water, fresh from the spring—a waterfall preferred—there one finds 'the height of holiness.' 'It all depends upon how pure he intends to become.' If very pure, one good way is to finish the day with a cold bathe before turning in, and then to turn out for another at 2 a.m. That is very holy. The same with food. Everything you might reasonably dislike you may have, if you only keep it insipid enough, and if you carefully avoid anything with taste or smell.

Now all that seems very nonsensical and unnecessary, and, in a way, it is so: but it is a clumsy way of securing a personality at which we should by no means fling Mr. Lowell's scornful epithets. Mediumship may, and probably does, require a state of mind which may be described by some such word as *surrender*, but it would be wrong to say that that implies vacuity or mental breakdown; it may imply the reverse: and, in truth, when we read the description of what the neophyte goes through, we are strongly inclined to think that the possession of *extra* will-power and mind-power are indicated by the person who can face the process and carry it through: and such repression of self as that indicates tells, not of weakness, but of strength.

Mr. Lowell persists in the use of the word 'god.' He will have nothing to do with spirits, though, as he says that 'from the earliest ages down to the present day, the character of the possessing spirit has varied with singular complacency to suit the opinions of the persons it possessed,' we may take it that he says 'god' because the Japanese call the possessing spirits 'gods,' just as the ancient Hebrews called them 'Jehovah'—thinking there was only one! The Japanese, however, know there are many, and their 'gods' are 'family wraiths.' In fact, 'to the Japanese eye, the universe itself took on the paternal look.' 'Shinto, their explanation of things in general, is simply the patriarchal principle projected without perspective into the past, dilating with distance into deity; a case of Spiritualism, pure and simple.

The 'gods' are often very homely folk: 'every branch of human industry is specially superintended by some god. Each has his trade, and spends much time looking after his apprentices. But it is work without worry, befitting the easy-going East; the god of honest labour being portrayed as a jolly, fat fisherman, very comfortably seated, chuckling at having just caught a carp.' These gods are all around: 'they pass in and out of the world beyond as if it were part of this world below': 'one is tempted to include them in the census.' They are not all alike: 'the gods themselves are divided into the sheep and the goats': but the good gods are mightier than the bad, and 'a certain evolutionary process is going on throughout the universe, by which the bad spirits grow good and the good better.' We commend that beautifully scientific and charmingly devout thought to the Christian missionaries who yearn to 'save Japan.' We commend it also to those who



have sense enough to see that Mr. Lowell is only describing spirit-communion, with a Japanese-Lowell vocabulary.

These careful Spiritualists know that 'mere association with the supernatural is not necessarily a question of piety or impiety,' and that 'Religion claims no monopoly of intercourse with the unseen.' 'What Religion does claim is the ability to admit one to the very best heavenly society': a delicious definition which may fitly bring this study to an end.

### A PLAN FOR INAUGURATING A TRAINING COLLEGE FOR SPIRIT MEDIUMS AND SPEAKERS.

BY EMMA HARDINGE BRITTEN.

No. III.

In my two preceding papers I think I have been sufficiently explicit concerning my own views of the priceless value which spirit communion and spiritual revelations might be to the world, if that communion, in full truth and reliability, were made available to all inquirers, and the revelations freed from the vague and imperfect condition under which they are now too often attempted to be given.

Were some great scientist to discover a new, yet invaluable, phase of natural law—one that might change in many directions the aspect of commonly-received opinions—what would society demand of him in order to participate in the benefit of his discovery? Surely it would be nothing less than to ask him to found a school, wherein every student could share in the results of his own knowledge. And this is precisely the position in which humanity stands towards Spiritualism and its advocates, and it is in this sense that many of the great and far-seeing reformers of the spirit spheres have charged me, with deep solemnity, to open up in this article the rudiments of a plan for the culture of latent mediumistic powers, and the means of improving the general methods of presenting their teachings through spiritually inspired discourses.

The first pre-requisite for this proposed Training College is a commodious house, with, if possible, some ground attached, and, here let me say, it can scarcely be doubted that there are some rich property-owners, spiritually inclined enough to devote a house and lands to the *experiment, at least*, of the noble purpose under consideration. The house required should be large enough to accommodate from twelve to twenty young persons (we will say in the first instance of the female sex), together with a good motherly matron or housekeeper, a well-informed governess competent to teach the scholars various branches of literature and art (especially music), and a highly mediumistic person who, by aid of experience and study, should be able to organise the circles and devote herself, in a manner somewhat analogous to the ordinary spiritual Lyceum exercises, especially to the moral as well as spiritual culture of the scholars. Besides these permanent officials there should be a council of interested managers, who should meet at stated periods and aid in drawing up rules and superintending their practical application. At least three circles should be held each week for the purpose of unfolding and practising the mediumistic powers of the inmates, and regular services should be given every Sunday, attended by such members of the council and their friends as could be present. The scholars qualified for admission should be persons endowed with some mediumistic gift, and recommended by, or known to, members of the council, who could vouch alike for their capacity and worth. Whilst it is essential and right that the matron, governess, and mediumistic controller should be paid employées, the scholars admitted for set terms of time and periods should be received and entertained free of all cost.

When good speakers or mediums were found to be fitted for public work they should be allowed to go to societies or

families applying to the college officials, and though that service should in all justice and honour be paid for, as long as the parties employed remained attached to the college, their fees should be devoted solely to the maintenance of the institution. This provision would not only aid the support of the gratuitous home supplied to the mediums, but it would also avoid the terrible temptation to which some paid mediums have unhappily yielded, viz., to resort to fraud, when the spirit power which they could not always command failed them.

In this initial sketch I do not attempt to enter into those varied and important details of internal management which can only be devised in careful council and regulated by expediency; but I should urge that the most sublime and exalted exercises of music should be practised, and the scholars taught how to cultivate the ground—if there be any attached to the house—with a view of raising fruit, herbs, and vegetables, for medicinal as well as edible purposes, no less than as contributing to the maintenance of the house.

I affirm in this, as in my former papers, that Spiritualism properly understood is the religion as well as the philosophy of spirit existence here and hereafter. I insist that every one of the phenomenal methods of spirit intercourse involves a new phase of science; and that to make every living creature know beyond a doubt that in the life beyond the grave they must suffer and atone for every sin of omission, as well as commission, is to create a reform which must ultimately permeate every grade of society.

All this Spiritualism can prove if mediums are properly trained, and removed from the temptation to practise fraud or imposition.

All this Spiritualism will enforce upon every listener, if speakers are so educated as to make their inspired utterance as eloquent as they are true, and all this can be brought to bear upon the age by the careful and intelligent culture of mediumistic powers.

It is to promote this mighty religion, science, and reform, then, that I ask the rich and the powerful to come forward and do that blessed and beneficent work which humble people and working people, like the writer, cannot achieve. A house, land, and some endowment, and gifts or subscriptions enough to pay officials and maintain the grand experiment, for at least one year, should surely be forthcoming from those whose wealth could meet the demand, and whose knowledge must assure them that their stewardship of that very wealth will determine their happiness or misery when they themselves become spirits.

I must add in this place, that I am impelled to write this preliminary sketch, in the first place, at the earnest request of many esteemed friends of Spiritualism, who sorely lament the lack of competent medium powers to answer those who would be investigators were the opportunity afforded them—friends, too, who grieve over the continual reports of fraud, as well as incompetency amongst some of the mediums, and, still more, the waste of time, service, and means often exhibited in our large cities, like the one from which this article is dated; wherein, from lack of unity and judicious organisation, half-a-dozen or more Sunday gatherings are undertaken in places and localities which repel rather than invite the public to enter, whilst the too frequent lack of order in conducting the meetings, and too often some incompetency in the methods of presenting the sublime spiritual philosophy, mar the truths which might do so much to elevate the religious, reformatory, and scientific thought of the age.

I write, also, at the urgent request of the reformers of the spirit world—those who have done so much in inaugurating the wonderful spiritual telegraphy between the natural and the spiritual worlds, and who would, and could, do so much more to flood the earth with light and blessing if its present recipients would combine in wise and



fraternal efforts to work with the spirits instead of expecting them first to proclaim their glad tidings of spirit life to humanity, then to teach the mediums how to represent them, and finally to organise successful plans of propaganda. In a word, the great and noble reformers of the higher life ask for reformers on the earth, and I now re-echo this demand of the spirit-world, not only in my life of devotion to its service, but because I dare not think of entering that world to which my feet are fast drifting, hearing with me the sin of omission to make this appeal, both for the sake of mortals and spirits.

Oh, men and women of wealth, power, and influence, rise to the occasion! Come forward with houses, lands, and means, and work with the mighty councillors of the life beyond! Bring your helping hands to build up a new earth, and be assured that in every step you thus take you are building for yourselves a new Heaven in the life hereafter!

I have not asked permission of the Editor of this excellent journal to permit references in this matter to be made to him, but I take the liberty to do so, and ask all the readers, in the name of the Great Spirit and His ministering angels, to send in their names to him, that is, those who may sympathise with the proposed movement, and may be willing to contribute means, help, or counsel in the present day and hour, ever remembering 'The night cometh when no man can work.'

Humphrey-street,                      EMMA HARDINGE BRITTEN.  
Cheetham Hill, Manchester.

### SOME RECENT MATERIALISATIONS.

BY EDINA.

No. VII.

#### MRS. TITFORD'S SEANCES.

(Concluded.)

This series of articles would be incomplete did I not state some additional facts. The first is, that with the exception of 'Harry' and my boy F., none of the materialised spirits spoke to us. F. was only able to repeat his mother's, brother's, and my own name, with one or two additional familiar words. Secondly, the musical box played on three occasions only; rising and falling in the air backwards and forwards for a lengthened period. Twice, it rested on the shoulders of two of the sitters, namely, Mr. C. and myself; coming down very gently from the ceiling on both occasions. It was distinctly visible to all the three circles by means of a luminous card affixed to it. On one occasion its operations were so 'robust' that it broke the glass fanlight over the door and also made a distinct mark on the ceiling. On the remaining occasions, when it did not play, the control informed us that it was not necessary, as the circle were all believers in spirit phenomena, and did not need it as a test. This was undoubtedly the fact, and shows how discriminating the spirits were in displaying their gifts. Then, as regards the condition of the medium throughout these seances, I have to explain that, with one exception, my friend Mr. C. and myself were seated next the cabinet, and the slightest movement on the part of the medium would have been heard. We certainly heard the spirits coming out of the cabinet into the room, their soft tread and the rustle of their garments being distinctly *en évidence*. On the gas being lit the medium was always found in a deep trance, rigid and almost cataleptic. She was always examined by a medical gentleman present and generally by two of the circle, and found to be quite unconscious and in the condition I have stated, requiring about five minutes in light ere she began to emerge. The period of trance was seldom under two hours. As regards the séance which took place in the house of my friend Mr. C. I have to explain that in addition to the medium there were present seven persons all more or less possessing psychic power, and that the cabinet simply consisted of an open canopy, in the corner of the room, with a chair placed for the medium. The phenomena came quickly on that occasion, and the trance condition lasted an hour. Your readers already have the chief results, included among those described in this and the preceding article. From my observation of Mrs. Titford during

the period of her stay with us, she did not appear to suffer physically from the prolonged trances, but was bright and cheerful very soon after coming to herself again. She is always willing, and much gratified at hearing of good results; and she most cheerfully submitted to the search test insisted upon by her control.

A very pleasing incident occurred during her visit. One morning, before leaving Edinburgh, Mr. Duguid suggested to my daughters that we might have a 'try' for spirit photographs. No dry plates were in the house; but some were sent for from the nearest shop. One plate was held in the hands (as formerly described) by my two daughters and Mr. Duguid, and then put through Mr. Duguid's camera (which had been used for spirit photography at Mr. C.'s house the day preceding). After being taken out, and developed by my daughter, it was found that there were two figures on it, (1) that of the sitter (my wife), and (2) a reversed or inverted figure of a boy in knickerbockers, with a sweet, sad face. The next plate was simply passed through the camera in the ordinary way, and on it was depicted, beside the sitters (my two daughters) a youth about sixteen or seventeen years of age. We were quite in ignorance of the identity of the two strangers shown on the plates, but on exhibiting the boy in knickerbockers to my clairvoyant daughter, after she returned from a visit to the country, whence she went on the same day that the photographs were taken, she said she had seen this little boy often, and his name was 'Tommy.' In the course of conversation with Mrs. Titford later, she wished to see these photographs as a matter of curiosity, and we were gratified and surprised to find that the 'Tommy' there depicted was her little brother, who passed on some years ago, and often appears at her seances in London. She therefore returns to the Metropolis with a much-prized souvenir of her Scottish visit in the photograph of her departed brother. I need hardly say that these photographs were got under test conditions. Our theory is that the boy was got first 'between the hands,' and my wife's photo through the camera.

As regards the other photograph, we are still in ignorance as to who the young man is who is there depicted; but he is very 'human,' and I hope by the time this article is in print to forward the Editor of 'LIGHT' a copy of both. Verily, 'truth is often stranger than fiction' in matters spiritual as well as terrestrial.

These articles have extended to greater dimensions than originally intended; but the mass of material at my disposal, and the abnormal manifestations witnessed, are my only apology for their amplification. Summing up our experiences in materialisations, I contend that we have a continuous chain of identity in regard to our boy F. running all through the seances of Husk and Williams, Mrs. Mellon, Mrs. Davidson, and Mrs. Titford, while the same remark applies as regards Mr. C. and his wife at Mrs. Mellon's, Mrs. Davidson's, and Mrs. Titford's. As regards the case of my father-in-law, Mr. T., and sister-in-law, Jane T., the former was stated by our clairvoyant to have shown himself at Mrs. Mellon's and twice materialised at Mrs. Titford's; while the latter was stated to have been present at Mrs. Davidson's and stroked my arm. At Mrs. Titford's seances, however, as I have pointed out, Jane T. materialised and showed herself to us all. As regards the youth Robert C. he was clearly seen by his two friends at Mrs. Davidson's séance; while at Mrs. Titford's he thrice came, and, though he did not show himself, played his favourite music on the piano, and manifested his personality in the darkness to his friends. All these dark manifestations without the luminous cards are of course open to the objection that *any spirit* might have made them. Certainly the medium couldn't; and I don't think so badly of our spirit friends as to believe that one or two wicked ones would come back to impose on so many earnest souls, to whom Mrs. Titford's visit has been like 'balm in Gilead;' or like 'cool and refreshing water poured on parched ground.' We parted with Mrs. Titford with regret; she has earned our esteem and respect; she has our best wishes for health and strength to perform what I believe is her divine mission, and we trust in a very few months to again enjoy similar experiences, and commune once again with our beloved ones 'not lost but gone before.'

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.



## SPIRITUALISTS' CONFERENCE AT WALSHALL.

The sixth annual Conference of the Spiritualists' National Federation met in the Central Hall, Bradford-street, Walsall, on Sunday last, July 7th. The Conference proper was, as is usual, preceded by a tea meeting and concert on the Saturday afternoon and evening. Some 150 of the friends sat down to the repast. A large audience was present at the concert, the chair being occupied by General Phelps, of Birmingham. Short addresses by the chairman, Mr. J. Armitage (Dewsbury), Mr. S. S. Chiswell (Liverpool), Mr. J. Swindlehurst (Preston), Mrs. Wallis (Manchester), Mr. J. Allen and Mr. Morse (London), and Mr. John Slater (San Francisco) were interspersed between the various instrumental and vocal selections.

The Conference opened at 10.30 on the Sunday morning, with the largest attendance of delegates, associates, officers, and visitors that has yet attended. Mr. S. S. Chiswell, the president of the Conference, presided. Mr. N. Harrison, the hon. sec., presented his report, which was a satisfactory document, and showed that the general condition of the Federation, and the work it had done during the past twelve months, were excellent in all respects. The total income of the Federation for the past year was £46 1s. 5d., while the expenditure had been £36 8s. 5½d. The morning session was mainly occupied with routine work. On the Conference reassembling for the afternoon session, the greater portion of the time was occupied in debating a motion, introduced by Mr. E. W. Wallis, to empower the executive to engage organising workers to carry on the active work and propaganda efforts of the Federation. The motion was finally agreed to. Mr. W. E. Long moved the appointment of a paid organising secretary, which was carried. Mr. A. J. Smythe, of the Birmingham Spiritual Union, was elected president for the ensuing year, and the invitation of Liverpool to hold the next Conference in that city was unanimously adopted. Nearly £20 was pledged towards the expenses of propaganda work for the ensuing year.

At the evening meeting the hall was uncomfortably crammed by an enthusiastic audience. Mr. S. S. Chiswell presided, and addresses were given by Mesdames Wallis and Groom, and Messrs. Chiswell, Armitage, W. Wallace, Rooke, Long, Morse and Wallis. At the termination of the speaking, Mr. John Slater was introduced by Mr. Morse, and then followed a scene of the utmost excitement, for after a few remarks Mr. Slater proceeded to give a series of astounding communications to various persons in the audience. Details are impossible. The sensation was immense, and the general opinion was that as a medium, Mr. Slater is a marvel. The collections for the day amounted to £8 7s. 5½d. The utmost praise is due for the admirable catering, indeed the arrangements in every respect left nothing to be desired. The Conference was an unqualified success.

MISS MACCREADIE wishes her friends to be informed that she will leave London on the 13th inst. and expects to be absent for a week or two.

THEOSOPHISTS' CONVENTION.—We take the following from the 'Daily Chronicle' of the 6th inst.: The fifth annual convention of the European branch of the Theosophical Society was brought to a close yesterday at the Portman Rooms, Baker-street, and in the evening a public meeting was held under the presidency of Colonel H. S. Olcott. The Chairman gave an account of the circumstances which led to the formation of the society, which had made rapid progress. Within the past ten days application had been made from Scandinavia for branches in Sweden, Denmark, and Norway. Referring to the dissension which arose in the society on account of the vice-president sending out messages which were not authentic, steps had been taken to remove him, but he had left the society and formed a new section in America, to which many members had seceded: but many had returned, and they had now three hundred branches. Mr. A. P. Sinnett (vice-president) said their first object was the harmonising of their own life to the great conception of the spiritual man, and reorganising the higher self, which was capable of being merged into the higher spiritual level; this was the first step to almost interminable higher spiritual life, which must be sought in order to do good to all around. The next step was to do right, not for the advantage to self, but because it was right. People, however, had to learn to bear wrong without feeling resentment, and those who could not do this were not safe to be entrusted with the power derived from the higher spiritual life. Other qualifications were freedom from bigotry, steadfastness, and courtesy. The other speakers were Mr. Mead, Mr. Burt, and Mrs. Besant.

## 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.]

## Astrology and the General Election.

SIR,—The ensuing General Election will be under the rule of the Full Moon of the 6th inst., 11.29 p.m., when the 7th degree of Capricorn was on the Meridian, the place or signification of power. It is remarkable that this is the very degree of Jupiter on the day of birth of Lord Salisbury, February 3rd, 1830. Moreover, the ascending degree at the Full Moon, Aries 16, is exactly that of Uranus—a significator of sudden overthrows or reverses—on the day of Lord Rosebery's birth, May 7th, 1847. Thus by a double testimony astrology seems to confirm the prevailing impression that there will be a Ministerial majority.

C. C. M.

## The Value of Spirit Messages.

SIR,—I have read with great interest your report of Mr. J. J. Morse's address on the above subject. I have no 'criticism' to offer in regard to his theories, or the manner in which they are set forth, and I do not wish to encroach upon your valuable space; but I should like to ask one brief question: 'May not spirit-communion be *purely mental*, i.e., may not these spirit-messages come to an individual in sympathy with some relative or friend in the spirit-world through *direct impression made upon the mind*, without the agency of any circle, or medium, or indeed of any material means whatsoever?' It seems to me that this would be the highest, and to many the most convincing, form of communication with those who have 'crossed the bar.'

I should be interested to know Mr. Morse's experience, or views, on this branch of the subject, and also what method he would suggest of entering upon such direct spirit-communion by

A NEOPHYTE IN SPIRITUALISM.

## School for Mediums—A Proposal.

SIR,—The whole Spiritualistic world is in need of well developed mediums who are, at the same time, well known and perfectly reliable. In order to obtain these we *must* have a school for mediums—of course, in London—and mediums from all countries should be sent there. They will easily enough learn the English language, and in every way benefit by the arrangement. The school should be managed in a not too costly way; everything reasonable and modest, but trustworthy. Of course, the money question will come foremost, but here I venture to make a proposal, which has shown itself extremely practical in several other very important undertakings; I mean the collecting of stamps! We have seen a whole city at Kongo founded by the Belgians collecting stamps. Let us not be behindhand, but commence immediately. We need not be rich people to do this. But we must stipulate that every nationality which sends in to a certain amount shall have the right to send a medium for development for a couple of years. I suppose we Scandinavians may form *one* nationality, and as soon as this plan is well arranged, I shall propose to my Norwegian and Swedish friends to join, which I do not doubt they will do most cordially.

MAD. DR. C.

Editress of 'Fra de to Verdener.'

Valby, near Copenhagen.

## A Talk with an Indian Spirit.

SIR,—A few months ago my husband and I began to investigate the truth of Spiritualism, and Mr. and Mrs. Everitt, of Holder's Hill, kindly invited us to a séance at their house. It was the first real séance I had attended, and very wonderful I thought it! During the evening I had such convincing evidence of the reality of spirit communion that my inquiry was changed to belief. A spirit called 'Znippy' spoke in the direct voice, and greeted all present by their proper names. The deceased daughter of a gentleman present also came and spoke in the direct voice, and we saw spirit lights moving round the room. A medium present clairvoyantly saw and described the spirits to whom the lights belonged. The same medium then became entranced, and was controlled by the spirit of a deceased friend of a gentleman present, who had died of paralysis; and during the entrancement the medium's arm and side seemed affected in the same way.

Then, to the astonishment of all present, a peculiar, direct voice was heard speaking in an unknown language. This



language I recognised as 'Cree,' a language spoken by a tribe of North American Indians, and which I had studied many years ago in Manitoba. This peculiar voice and I exchanged remarks in Cree, which no one else present understood and which up to that time was a language unheard of by the other sitters. No deception could have been practised here, and my husband and I, as well as all the other friends, were convinced of the absolute truth and great wonder of the occurrence. Since then we have had remarkable experiences at séances at our own house and at the houses of friends, but probably none have been, nor can be, as strange as that of the Cree Indian conversing with me in his native tongue.

Finchley, London, N.

A. H. R.

**'Resolute Incredulity.'**

SIR,—If we are in duty bound to publish what we believe to be evidence of wilful fraud on the part of public mediums, it must, I think, be equally incumbent on us to make known what we believe to be genuine phenomena occurring through their mediumship. On Friday afternoon, at the meeting of the Society for Psychical Research, Mr. Myers spoke upon 'Resolute Credulity.' After a passing allusion to his firm belief in the reality of the manifestations which take place in the presence of Eusapia Paladino, Mr. Myers proceeded to disown any faith in

I. The efficacy of bathing in certain waters to cure disease.

II. There being any virtue in Christian Science other than that of auto-suggestion.

III. There being such people as Mahatmas.

IV. Palmistry.

V. Astrology, and

Lastly, in our having at the present time a single *genuine* public medium! Not a medium who has never been known to cheat; but a *real* medium. The names of Messrs. Husk, Herne, Williams, and Rita, were mentioned as recognised impostors. An account of a séance with Mr. Husk at which Mr. Myers, a Mr. B. and a Mrs. C. were present, was very circumstantially narrated with the object of proving certain manifestations to have been fraudulently produced. That Mr. Myers thought so is certain, and he is a practised investigator as well as a believer in genuine phenomena. It is not my intention to attempt to vindicate the character of any one of the mediums named, of whom two are total strangers, and one almost. There is a vast deal of sin and humbug in the world, and mediums are perhaps specially open to and specially yielding to temptation. But we *know* all this; are intensely on our guard, and I think generally over, rather than under, suspicious. Dr. Hodgson has given us an instance of this lately in his inability to accept the really unimpeachable evidence of Messrs. Myers, Lodge, and Richet.

It is my intention, however, to speak as I have found, and especially to comment upon two of the alleged instances of fraud. I allude to the playing of the little instrument known as 'fairy bells' and to the 'spirit voices.' With regard to the former we were told on Friday that the bells usually did *not* play unless Mrs. Husk was seated next her husband, thus allowing of the liberation of hands for the purpose. When we sat at Mr. Husk's, just a fortnight ago, two people separated Mrs. Husk from her husband. The instrument played upon the table, upon our heads, upon the floor, in the air, and whirled round the room with a rapidity which was quite remarkable. Still playing, it struck the ceiling, and what became of it after that I do not pretend to know. The music grew fainter and fainter, and finally inaudible. It *sounded* in the room above us. We were asked to believe, on Friday, that it never left the table, and that what we saw sailing swiftly round the room was a patch of luminous paint on the end of a fishing-rod!

And now as to the voices—which were put down to ventriloquism, and bad at that. This means that the medium's voice was plainly recognisable through all. Now, for the past six months we have been sitting about once a week with Mr. Williams, both in private circles and in our own house, and I am as familiar with the voices of his controls as I am with the voices of all my friends. When we sat with Mr. Husk, several of the same controls were there; 'John King,' with his really fine voice; 'Uncle,' gruff and loquacious; 'Christopher,' somewhat piping, and with a sort of hesitation in his speech. We are asked to believe that Messrs Husk and Williams have together arranged the style and quality of voice, and that they thus carry out the deception successfully. Now I submit that

there is something in voices, of character and expression, which differentiates one voice from another, rendering their identity perfect, and making *precise* imitation very difficult, if not impossible. Now these voices are always the same, whether heard in the presence of Mr. Husk or Mr. Williams, each one maintaining invariably its own special characteristics. I have heard two voices speaking at the same time, and I have heard the spirit voice speaking while Mr. Williams was chatting to his neighbour.

Lastly, is it quite fair to judge of a medium's power after one sitting, and is it quite likely that Mr. Husk would venture to introduce spurious phenomena at a first sitting with Mr. Myers?

July 7th.

'BIDSTON.'

**'A Necessary Caution.'**

SIR,—A letter, signed by William Baldwin, under the above heading, in a recent issue of 'LIGHT,' contained damaging statements regarding a materialisation sitting at which the writer had been present. No name was mentioned, but it was pretty well known who was meant. Fully believing that the writer was honest in his convictions, but misled by first appearances, as is often the case, I answered the letter, which appeared in the next issue, and asked for an interview with the writer, in the hope that I might be able to accompany him to thoroughly investigate the matter. Some further correspondence appeared from others, and from 'The Leader of the Circle,' who replied to the charges made by your correspondent, and also stated that he had sent me an invitation, which in due time reached me.

I arranged to meet the medium, who resides near to Queen's-road, Bayswater, and took a friend (a medical man, recently from the Cape, and who has lately developed the gift for automatic writing) with me. After a friendly conversation with the object of gauging the calibre of the suspected person, who gave unmistakable evidence of being spontaneously controlled, I suggested a sitting for materialisation, but owing to his wife having only the day previously burst a blood vessel, the request could not be granted. I then suggested an ordinary table sitting, which was promptly granted. Having had very great experience at the Cape in developing mediumistic gifts, it was extremely easy for me to see that the person evidently *knew* all about the subtleties of mediumship, and that he undoubtedly possessed clairvoyant and psychometric gifts of a very superior type. Before we had sat long he announced the presence of a female spirit form related to me, described her physique, particularly the nasal organ, stated her age, how many years dead, and the cause of her death, all of which were strictly in accordance with facts; the spirit being that of my sister, who died at my residence in Cape Town some two and a-half years ago, and whom I requested, if possible, to manifest in London. To fully confirm my convictions as to his *bona-fides*, he subsequently gave some astounding tests to some ladies and my wife, whom I took to him to get certain information. It was utterly impossible for the medium to know anything of the facts he spontaneously gave, those for my wife being of a pathological and therapeutical nature.

I have had three materialisation sittings with him, one on Sunday, June 30th, at a private house in Tooting; one at a private house at Shepherd's Bush on Friday, the 5th inst.; and last night, Sunday, the 7th inst., at his own private home. As I consider myself an Adept (Master) in psychical studies, and materialisation in particular, I had not the least trouble in following all the results witnessed by myself and eight or ten others, and I now conscientiously affirm and emphatically declare that the person under suspicion has proved himself to me to be what may be termed a many-phased sensitive of the first order, whose gifts should be further developed, under the care of duly qualified and honourable persons. Most tyros in psychic studies invariably conclude, after the first or second sittings for materialisation where the manifestations are undecided or weak, that they are the result of trickery, and the two ladies (from Dublin), although previously fully convinced of spirit intercourse, felt disappointed on Friday evening because their spirit friends did not appear—in fact, they could not help thinking some of the manifestations were trickery, which opinion I did not share, and asked them to suspend their judgment till the next sitting, which took place on Sunday night in the medium's own house. I must tell you that we (my wife, daughter, and the two Dublin ladies) had sat with the same medium in a private house, for spirit photographs, preceding the Friday night's sitting, when we got four separate



psychic forms; that whilst my wife and daughter were posing, my wife was strongly controlled, and wrote us something with her left hand, which could only be read when placed before a looking-glass. The medium gave one of the Dublin ladies a grand and extraordinary test from a lover now in the spirit world, who promised to show himself materialised at the next sitting if possible. This was literally fulfilled last night, for as she was sitting next me, at my urgent request and her imploring solicitations, a materialised spirit did come out, draped her with spirit drapery—made in front of our eyes, eighteen inches off—and they both deliberately kissed several times. Being next her I positively saw the act. Other spirits who became objective in form came round to each of the sitters, and I felt their hands, feet, &c. I also had a good look into the face of one, whose features were quite different from those of the medium. Just a few more words. I took the precaution to make the medium, before a séance, let me make a careful practical examination of his mouth and teeth, and I found that he only has three isolated teeth and one projecting root remaining, which makes it out of the question to fix in artificial teeth before reducing the stumps, &c. Some day, I hope, when I become better known to all concerned, to get some of the psychic forms to let me examine their mouths—a liberty which is not granted to many. Any way, I am venturesome enough to try it, and should I ever succeed I shall duly report the fact.

I write this report without casting any reflections on any other person whose experiences with our medium were not so satisfactory. I saw many things that to a tyro or novice would look very suspicious, and which might easily be simulated by myself and other *smart* people, but that does not prove anything.

One lady, recently from Berlin, had her mother come out, put her arms round her neck, speak in fluent German to her, embrace, and then leave her. As myself and wife know a little of German, we heard the conversation. Mr. Slater gave this same lady a similar test in the Cavendish Rooms, when I was present, and told her that she would have conclusive tests before leaving, to which fact I have very great pleasure in bearing testimony.

BERKS T. HUTCHINSON, D.D.S., L.D.S.

8, Tichfield-terrace, Regent's Park, N.W.

July 8th.

#### Clairvoyance and Materialisations.

SIR,—‘Bidston’s’ letter is characteristic of the school of belief (not thought) to which he apparently belongs. He says, ‘We are not required to, and will not, listen to explanations which can only account for a portion of the phenomena of Spiritualism.’ I should like to know who is ‘we’? and why we should not listen to explanations that account for any phenomena, Spiritualistic or material.

Surely such an attitude of mind is contrary to sound reason, and is certainly opposed to scientific investigation. If clairvoyance and materialisations *must* be regarded as the work of disembodied intelligences on no evidence whatever, because ‘we’ say so, I can understand why ‘Bidston’ asks if I am a person of authority. There is no authority in Spiritualism. Spiritualism is, as I have before said, an inquiry into the spiritual nature of man and the universe. It is not a creed, a faith, or a cause. If I have an explanation to give of materialisations, I must give it in such a form that others can make the same experiments and see whether the results are the same. I have done so, and am fortified in the conclusions I have come to by ‘Bidston,’ who says, ‘Clairvoyance gives no proof of the presence or existence of spirits. It discloses usually what is in the mind or consciousness of the sitter.’ I trust ‘Bidston’ has arrived at this conclusion by repeated experiments, as I did. If it is a statement on authority, I disclaim all support from it.

Fortunately, as regards clairvoyance, I was able to experiment on myself, and I found that my own clairvoyance, and that of the three best clairvoyant mediums I could find, were each and all derived from perception of pictures and thoughts in the minds of others, and that every clairvoyant impression was so accounted for, ‘Bidston,’ I can see, thinks that such conclusions are adverse to Spiritualism. From my point of view, they are a part of Spiritualism, and therefore cannot be opposed to it. There is no more convinced Spiritualist in the world than I am, and all that I contend for is scientific investigation, without creed, faith, or dogma. Let me here narrate experiments I made, not once but dozens of times, extending over a period of more than seven years.

First, as to clairvoyance. As I have already said, the best proof that clairvoyance is in *all cases* the perception of thought images in others’ minds is obtained by getting a novelist or playwright, or anyone who is in the habit of externally visualising imaginary scenes and incidents, as a sitter at a private clairvoyant circle. I give the result of one such séance. Eleven persons were present, one of whom writes stories. Clairvoyant (a very eminent one) said she saw clearly that a certain person was there in the spirit; that she had been murdered in that house; that her body was taken away at night; that the murderers took the house, and lived in it, concealing the plunder (gold coins) under a certain specified plank in the floor of the kitchen, where it could now be found.

The plank was taken up, and nothing was found, but some days later I learned that the whole incident was part of a tale recently written by the lady story-writer, who had sent it to a magazine, where it was afterwards published. If space permitted, I could give dozens of other experiments in confirmation.

Second, as to materialisations. I have examined these in a scientific way and spirit in all cases. Avoiding all devoteeship, I found in *all cases* that the forms had a gauzy covering, which concealed, underneath, the medium’s dual image and clothing. All the mediums I studied were honest and quite straightforward, and free from even a hint of suspicion. Yet when on one occasion I saw a lady non-Spiritualist weeping over the appearance of the form of her dead sister, I reached forward my right hand which then grasped the medium’s *left*, and lifted the gauze from the *left* arm of the form, disclosing the black coat of the medium, his white shirt and his sleeve links. Nevertheless the face was that of a refined woman. I have done the same thing more than a dozen times with different mediums and *always* with the same result. The arm I examined was not the medium’s but it was a duplicate of it. The face was the medium’s transfigured; not the actual face but that of a thought-form emanating from him. Repeated experiments proved also that all the matter in the form came from the medium, whose weight diminished as the form grew, and when the form was complete it weighed say 25lb., and the medium’s had diminished to the *same* extent.

It is perhaps nice to ignore all this which is open to any experimenters who care to investigate in a proper scientific spirit and not in that of a fanatic; but of course, it dissipates a good deal of sentimental nonsense that unfortunately has crept into the consideration of the purely scientific subject.

The going away and return of spirits must not be understood literally, but metaphorically; literally, they neither go away nor do they return. The terms ‘going away’ and ‘returning’ have only a meaning when applied to material entities, but mean absolutely nothing when applied to spirits disincarnated. For them there can be neither place nor time. It only requires a moment’s thought to see that this must be so.

VIR.

EXTRAORDINARY GROWTH.—The most remarkable instance of a human being’s rapid growth and maturity, followed by decline, is one recorded by the French Academy in 1729. It is that of a boy whose voice changed at the age of five; whose height at six was five feet six inches, and whose beard was then grown, making him appear to be about thirty years old. He had great physical strength, and could easily lift and carry a bag of grain weighing 200lb. His decline was as rapid as his growth. His hair and his beard turned grey when he was eight years old; at ten he tottered in his walk, his teeth fell out, and his hands became palsied. He died at twelve with every sign of extreme old age.—‘Weekly Sun.’

MR. W. J. COLVILLE.—A correspondent of the ‘Pelican’ writes as follows in regard to Mr. W. J. Colville’s recent visit to Paris: Lady Caithness, the Duchess de Pomar, has just delighted Paris with another wonderful conference in her palace of the Avenue Wagram. Mr. W. J. Colville is not only an occultist of the highest order, but he is a man of great eloquence, keen perception, and vast erudition, and an improvisatore whose lyre would have shamed neither a Corinna nor an Anacreon; a truly gifted being, and one of the best speakers I have ever heard. He improvised a poem to Marie Stuart—of astonishing rhythm and fluency, poetic instinct, and happy expression. The Duchess’s house is a temple devoted to the Highest, and a visit to her lovely house is a liberal education. To-morrow we go again, and I promise myself a rare, very rare, treat. Another time I shall write you of the extraordinary phenomena that I have seen, and more that we shall see—*bientôt*. The city is still more or less in mourning, and poor Carnot’s anniversary struck a sad chord in every heart. Mr. Colville’s improvisation on his death was one of the most extraordinary verbal efforts I have ever heard. Truly one must be touched on listening to such words, and all must agree with him—that the work Carnot could not complete in the flesh, goes on still in the spirit.



## SOCIETY WORK.

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

WINCHESTER HALL, HIGH-STREET, PECKHAM.—A public circle was held on Sunday, when many tests were obtained. On Monday a lecture was given by Mr. Dale, and questions were answered satisfactorily. On Thursday clairvoyant descriptions were given by Miss Hammond Hills.—H. E. B.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday last Mr. Coleman and Mr. Payne gave addresses dealing with the philosophy of Spiritualism. Mr. Coleman also gave a reading from the 'Lyceum Banner' on 'The Object of Spiritualism.' Sunday, July 14th, the spirit circle, at 6.30 p.m.—CHAS. M. PAYNE.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—Mr. Rodger gave an address on 'The Good Done by Out-Door Meetings,' and it was proposed and carried that we shall hold a meeting in Victoria Park, near the fountain, about 3 o'clock, on Sunday next. Mr. Emms will give an address.—E. FLINT, Sec.

SPIRITUAL HALL, 111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday we had a good meeting. In the absence of Mr. Emms, Mr. Whitely kindly gave us a very interesting account of his marvellous experiences in Spiritualism. Mr. and Mrs. Mason also addressed the meeting, to the evident interest of the strangers. Sunday, at 7 p.m., Mr. Challis; Tuesday, at 8 p.m., séance, Mrs. Mason, inquirers welcome; July 21st, Mr. Payne.—J. H. B., Hon. Sec.

NORTH LONDON SPIRITUALISTS' SOCIETY, FINSBURY PARK.—OPEN-AIR WORK.—We had a large meeting. Mr. A. M. Rodger opened the proceedings, followed by Messrs. Jones and Brooks. Mr. J. Kinsman's address was highly appreciated, and we congratulate our friend on his first open-air speech, which was quiet but telling. Then Mr. White spoke with eloquence, eliciting rounds of applause. At the close he ably replied to questions. Next Sunday 11.15 a.m., close at 1 p.m.—T.B.

SHEFFIELD PSYCHOLOGICAL INSTITUTE.—Mr. W. J. Colville (of America), inspirational speaker and poet, will visit Sheffield and lecture in the Cutlers' Hall on Tuesday, July 16th, on the subject of "Spiritual Healing" (known by various titles:—Christian Science, Mind Cure, Faith Cure, Metaphysical Healing, &c.) At the close of the lecture an impromptu poem will be given on a subject chosen by the audience. Doors open at 7.30; commence at 8 o'clock. Admission 6d.; a few reserved seats, 1s.—W. HARDY.

MANCHESTER.—On Sunday last Mr. W. J. Colville addressed two very large audiences in the Co-operative Hall, Downing-street, and another big meeting on Monday evening. Very great interest was aroused, and the gatherings proved highly successful in every way. On Sunday next Mr. W. J. Colville will speak in Hanley at 11 a.m. and 6.30 p.m.; on Monday at 8 p.m. His further engagements are: Sheffield, July 16th, 17th, and 18th; Liverpool, July 21st and 22nd; Macclesfield, July 23rd. He returns to America, July 27th.—'PARROT.'

LIVERPOOL.—On Sunday last Mrs. Britten spoke twice in Daulby Hall. In the afternoon she replied to six questions from the audience. In the evening the subject of the address was the 'Mysteries, Seers, and Sybils of Greece and Rome.' The address was an extraordinary display of oratory on the part of even Mrs. Britten, whose phenomenal power as a speaker shows no sign of abating. The audience at the close gave full and unrestrained expression to their appreciation of the lecture to which they had the pleasure of listening.—Cor.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday next Mr. and Mrs. Brenchley will occupy our platform. Mr. Brenchley will give a Lyceum address for children, and Mrs. Brenchley will give clairvoyance. Our Friday night meetings will be discontinued until the first Friday in October. On Sunday last we were all glad to have our old friend Mr. Butcher amongst us again after his long illness. He gave a discourse on the 'Inequalities of Man' which was highly instructive. Mr. Gozzett gave a violin solo. We are desirous of building a large hall to seat 1,000 persons, and have started a fund for that purpose, and are most anxious to receive subscriptions. All amounts will be thankfully acknowledged. Friends will please remember that our annual outing to Epping Forest will take place on Saturday, August 31st. Tickets there and back 2s. 6d., including tea. Early application necessary.—THOS. MACCALLUM, Hon. Sec.

CARDIFF.—On Sunday last Mr. H. G. Allen gave an able address upon 'Immortality.' By way of combating the materialistic theory and showing how far science has proven that life is a potency acting upon and controlling the manifold developments of matter, and not a resultant from, or product of, matter, Mr. Allen quoted the researches of eminent scientists into the nature of bioplasm, and its varying developments under the action of a mysterious stimulus, the equivalent of the life principle. As yet, science has not succeeded in demonstrating that this 'stimulus' persists after the decay of the organic structure, but who shall say that even this achievement shall not

crown the efforts of further patient, painstaking, and fearless investigation? Meanwhile, however, apart from scientific formulas, the luminous evidence of the universally recurrent facts of Spiritualism proves that—no matter how or why—those who have lived in and laid aside the human physical organism do still live on, in a more perfect organism, and that hence, as they live on, so shall all the rest of humanity live on also. Speaker next Sunday, Mr. Williams.—E. A.

PECKHAM SOCIETY, CHEPSTOW HALL.—LONDON DISTRICT COUNCIL MISSIONARY EFFORT.—A very harmonious meeting was held last Sunday. The Chairman read the article from 'LIGHT' on the value of "Spirit Messages"; and a brief address was given by Mr. Dale, of Stockwell; also a solo by Mr. J. C. Jones, and a criticism on the address by Mr. Boddington. A further exhortation from the secretary brought a very agreeable meeting to a close. Mrs. Bliss, Miss MacCreadie, Mr. J. J. Vango, and many other well-known workers will assist at these meetings, and a cordial invitation is extended to all. On Tuesday last, July 2nd, we held our usual weekly circle, which was well attended; several excellent tests were given and greatly appreciated. Good collection. Sunday next, at 7 p.m., Mr. Wyndoe. Tuesday, circle, at 8 p.m. Members are requested to attend a special meeting after the service on the 21st inst., to discuss the secretary's report and balance-sheet, as it is extremely desirable that there should be no misunderstanding in this matter. Will the officers and committee kindly make it a point of honour to be present? Those who intend to assist the 'London District Council Missionary Effort' will be heartily welcome.—J. C. JONES, Hon. Sec., 330, Ivydale-road.

DAWN OF DAY SOCIETY.—For the want of funds Mrs. Ashton Bingham, the President of the Dawn of Day Society, proposes that those interested in the medium of the society, Mrs. Charles Spring, and also those who know Mrs. Ashton Bingham, should forward to the treasurer of the society, Miss Hastings, 83, St. James-road, Brixton, subscriptions to enable the society to start. Contributions in aid of this fund will be thankfully received, however small. The first object is to place the medium in apartments suitable for head-quarters for the society and to pay the rent, for which the society will be answerable, as they wish to surround the medium with the best conditions for carrying out the work which he guides of Mrs. Charles Spring have had so long in view. It must be remembered that the medium has worked publicly for years, and is one of the oldest mediums in the Cause. Mrs. Ashton Bingham will be pleased to receive inquirers at 132, St. John's Hill, Clapham Junction, on Thursdays from 7 till 10 p.m., and on the first Thursday in the month, when a séance will be held; half the collection to be devoted to the purpose in view. For particulars of the society address the Secretary, Mrs. Rorke, 8, St. John-the-Evangelist's-road, Highgate-road, N.—A.B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mr. G. Spriggs, of Melbourne, occupied the platform here on Sunday last, and was followed by Miss MacCreadie, the well-known clairvoyant and psychometrist, who gave a series of delineations. The hall was thronged with an audience which included many well-known mediums and workers, and Mr. W. T. Cooper, the vice-president, occupied the chair. The invocation was delivered by Miss MacCreadie, after which Mr. Spriggs addressed the audience, dealing with the progress of the cause in Australia, but more particularly in Melbourne. His report of the advance of the work there was of a most encouraging character, and his remarks concerning Australian mediums, notably Mrs. Mellon, were received with intense interest. Mr. Spriggs described some séances he had attended, at which Mrs. Mellon had been the medium, and asserted that the phenomena, elicited under the strictest test conditions, had indubitably established her *bona fides*. Miss MacCreadie followed with a short characteristic address by 'Sunshine,' which was well received. A number of clairvoyant descriptions were then given by the same intelligence, eleven out of a total of sixteen being publicly recognised. Miss Butterworth (happily quite recovered from her recent illness) was the accompanist, and gave an artistic setting to the well-worn hymns, which are rendered by the excellent choir with a precision and finish born of long acquaintance. Next Sunday evening, July 14th, at 7 o'clock, Mrs. E. W. Wallis (of Manchester) will give an inspirational address, "Signs of the Times in the Light of Spiritualism." Clairvoyance at the close.—D. G.

AN EXTRAORDINARY STORY.—A correspondent of the 'Realm' is responsible for the following extraordinary story: A friend of mine was recently staying in a country house in Cheshire, where there are some of the largest and finest portraits in England. One evening, finding himself unusually late for dinner, my friend proceeded to run down the central staircase, the walls of which were hung with large portraits. Suddenly two strong arms were laid on his shoulders, and held him back. He turned round indignant, to find no one anywhere near. At that moment a life-sized portrait two steps from where he stood fell with a crash to the ground, breaking the balustrade and the stairs to atoms. Had he not been detained he would have been killed.