

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,546.—VOL. XXX. [Registered as]

SATURDAY, AUGUST 27, 1910.

[a Newspaper.]

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
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NOTES BY THE WAY.

'The Christian World Pulpit' has offered prizes to 'Lay preachers' for 'Picture Sermonettes'; and, in printing some of them, specially commends one by a Mr. S. Harvey, a Baptist, on 'A Séance at Endor.' That title attracted our attention because of the absence of the usual rancour; and the 'Sermonette' further attracted us by its repudiation of the word 'witch' and its use of the words 'woman' and 'medium,' with the frank remark that 'the supposed "witch" answers exactly to the "medium" who, at the Spiritualistic séances of this twentieth century, professes to put anxious mortals into communication with departed friends.'

The writer gives us a very creditable 'picture.' He takes note of the fact that 'Saul had put away those that had familiar spirits, and the wizards, out of the land,' and yet that, when he wanted one, one was to be found: evidently, a form of psychical research not easily put down! But the preacher is still dubious. The medium is not quite accepted. She lays herself out for 'theatrical effect,' we are told, 'deceiving and perhaps self-deceived.'

Still, he hovers between alternatives, and, as if striking out for freedom, says:—

How weak and puerile seem the comments of good old divines on this strange interview! Starting with their fixed idea of plenary inspiration, by which the entire Bible was dictated by the Almighty independently of all human sources of knowledge, they accepted the reality of the whole transaction without question, their only difficulties being on such points as to how the spirit of the departed prophet could be brought up from below instead of down from above, how it would be possible for the condemned Saul to be with the glorified Samuel after death; whether Satan personified the prophet; if so, how he came to deliver a divine message, and so on.

Such 'comments of good old divines' he calls 'vain disputations,' but fails to find satisfaction in anything better, for he concludes rather depressingly by saying, with a touch of pettishness:—

How natural is the desire to communicate, if it were possible, with departed friends! But 'failure' has been writ large upon all the countless attempts to pierce that veil—whether philosophic, scientific, quasi-religious, or for the paltry satisfaction of a prying, unhealthy curiosity, which invites craft and charlatanism to prey on it, and is at the bottom of most of the Spiritualism of to-day.

These good Baptists are evidently moving on, but have still much to learn—as, indeed, we all have.

The Rev. R. J. Campbell contributes to 'The Inquirer' a sermon of remarkable simplicity and penetration, and of great practical value, on 'Following Christ.' But towards the end there is a passage which may make some people

wonder what will come next. It contains a confident claim that 'Jesus is here.' 'He knows what I am saying in his name,' says the preacher, 'and he does not have to wonder what I shall say next: it is his appeal, though uttered by an earthly tongue and rendered comparatively feeble by passing through an earthly medium.' 'There is more in the City Temple to-night than you can see.'

This is a claim which may need watching; but what follows takes us to safer ground:—

I can imagine how the glorious beings on the other side, who once walked this earth as we do now, must smile to hear us speak of them as dead. It is we who are dead, we whose true life is wrapped up and shut in like that of the trees in winter, we whose proportions are all wrong. What a tiny speck of life is ours, and how little we can imagine of the joy and wonder of a life that is no longer conditioned by mortal clay! I say you are just beginning to live, if, like these Galileans of ages past, you are beginning to lift your eyes to what is beyond the veil of sense and your thoughts to a good which has nothing to do with the ordinary joys of this world.

We really must have Mr. Campbell in Suffolk-street.

In this number of 'The Inquirer,' there is a notice of Anne Manning Robbins' 'Both Sides of the Veil.' The writer of it is entirely unfitted to touch the subject. The communications through Mrs. Piper are described as 'the veriest twaddle and moonshine'; and an 'example' is given. Miss Robbins' deceased friend, Mr. A. P. Martin, familiarly known as 'The General,' a rather quaint character, is supposed to be in communication, and 'The Inquirer' says:—

Here, for example, is a passage in which the General is reported as saying: 'I am set up here [i.e., on the other side of the veil], I am held here, and there are three clergymen, one behind me, one on either side holding me up, and telling me to talk, and I am talking to Hiram [a friend there], and Hiram is repeating it after me, and I am trying to do a sum in geometry. That is just what I am trying to do. And since I am not fully equipped in that problem, perhaps you can understand something of the difficulty.' To this Miss Robbins replies: 'I think you are doing wonderfully well.' What she assumes to be communicated from another world is more likely, we think, to represent the disordered functioning of Mrs. Piper's mind.

If the writer had known anything of the difficulties and possible methods of communication he would have understood this 'twaddle.' The communicator is represented as being assisted by three helpers and a kind of medium on the other side, as well as on this, to enable him to 'talk' and to get a communication through. The humorous reference to 'a sum in geometry' is clearly an attempt to illustrate the difficulty of working through four or five people in order to get in a talk.

'The Inquirer' must go on inquiring.

'The Daily News,' reviewing Ingram's book, 'The True Chatterton,' gives up the old theory that Chatterton was merely a disreputable fraud. It inclines indeed to, or at all events it mentions, an occult explanation of his mysterious work, but carefully avoids the explanation which,

in the absence of the theory of fraud, seems obvious enough. But here is what 'The Daily News' says:—

If one believed in the transmigration of souls, one could find good ground for arguing that a mature mediæval personality was actually reincarnated in this strange boy, and that Chatterton was more truly and completely himself when writing as an inhabitant of the Middle Ages than when writing as a satirical modern man. How suggestive is his friend Smith's account of the boy's dreamy ways when wandering in the meadows round the Church of St. Mary Redcliff—the church which did so much to shape Chatterton's imagination, and in the tower of which the Rowley Manuscripts were supposed to have been found! 'He would frequently lay himself down,' says Smith, 'fix his eyes upon the church, and seem as if he were in a kind of ecstasy or trance. Then on a sudden, and abruptly, he would tell me, "That steeple was burned down by lightning; that was the place where they formerly acted plays"; meaning, if I remember rightly, what is now called the Parade.'

Chatterton's whole character seems to have had an earnestness that might have been inherited from some full-grown idealist of the Middle Ages.

We quite agree: but why invoke the notion of 'transmigration of souls'? Would it not do to suggest the control of some 'idealist of the Middle Ages'?—by no means an unlikely solution.

'The Messenger of the Sacred Heart,' whose 'miracles' we discuss to-day, contains much that is frankly sensible. It gives for the month a daily 'good intention,' something to aim at: such as, 'Forbearance with little daily annoyances from brothers and sisters,' 'Mistrust of ourselves when people flatter us,' 'Light to see what kindness can do to win souls,' 'Constant study to learn by observation,' 'Sense not to let children have too much of their own way,' and just one bit of homely business wisdom, 'Encouragement of the use of the savings-bank.' All quite wholesome.

An Article on the slush of present-day reading and amusements grapples with a subject of grave importance, though not much attention is given to it; and another on Fashion hits out hard at its absurdities and waste, thus:—

To be fashionable is to be commonplace. So says a well-known writer: so indeed in other words have said the wisest of men and women in every age and country.

They might have said—some have done so—that to be fashionable is sometimes to be hideous. Hideous or not, men and women who wear the latest mode are always and inevitably commonplace. They sink their individuality. They make public confession of want of taste and refinement. 'We have no ideas, no judgment,' they say in so many words: 'we just run with the herd. We put on whatever we are ordered to wear. We dare not make a protest. We are slaves. It is true that this hat is hideous, but—it is the mode. Fortunately the shape will change in a few days. Yes, it is possible that something more unsightly will take its place; but then, that too will not last. Meanwhile, it is the fashion: and, as you know, fashion has been defined as "something so ugly that it cannot long be tolerated."'

In no other matter would men and women, presumably of education, permit themselves to be dictated to by shopmen, dressmakers, and servants. But in regard to dress, they surrender themselves without reserve to men and women whose first aim is to make as much profit as possible out of this human weakness which is called fashion.

No, they do not 'say it in so many words,' but that is what it all amounts to. We must admit that 'The Messenger of the Sacred Heart' is, in some respects, quite practical; and perhaps we ought to be respectful to its 'superstitions,' for, after all, they are only exaggerations of what we know to be true.

'NOTHING else is so contagious as enthusiasm. It is the real allegory of the lute of Orpheus. It moves stone. It charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victory without it.'—BULWER LYTTON.

TRANSITION OF MR. FRANK PODMORE.

On Friday, the 19th inst., the startling news was published that Mr. Frank Podmore had been missing since the previous Sunday from the cottage to which he went to spend a holiday with friends in the Malvern Hills. Later in the day his body was found in a pool near the golf links, about half a mile down the wooded slopes from the cottage at which he had stayed. At the inquest, it was stated that he was of a very cheerful disposition, had no troubles, financial or otherwise, and had always upheld the sacredness of life. According to the story of Henry Cross and his wife, of The Wyche, Malvern, with whom Mr. Podmore came to stay on the 10th inst., Mr. Podmore returned to supper on Sunday evening with a young man. After supper he went out with his companion, but returned alone and took off his coat and boots, but soon afterwards, about 10.30, when Mr. Cross told him that the rain had ceased, Mr. Podmore again went out, saying that he would go for a stroll before going to bed. He did not return, but it was thought possible that he had taken shelter from the storm in the house of other friends. However, as no intelligence was received, information was given to the police. He wrote a letter before leaving his lodgings, and this was left lying on the table unsealed. It was addressed to his mother, and in it he mentioned that he was having a restful time, had been playing golf, and was looking forward to his visit to Buxton on the following Wednesday. He added, in a postscript, that he was not sealing the letter in case he heard from his mother in the morning. A walking stick belonging to Mr. Podmore was found near the pool, and his watch had stopped at 11.23. A doctor stated that the body had probably been in the water three or four days. There were no external marks of violence, and all the facts point to the natural conclusion that he accidentally fell into the water—in all probability he mistook his whereabouts in the dark while watching the flashes of lightning. A verdict of 'Found drowned' was returned. In his bag there was another incomplete work on Spiritualism.

'A Malvern Visitor,' writing in 'The Daily News' of the 23rd inst., points out that, as a few words in its appreciative notice of Mr. Podmore might be liable to misconstruction, 'the pond in question has been the scene of many tragedies during the last few years, and that steps should be taken to render such occurrences impossible, as the unwary visitor is liable to a fearful risk at night time unless he knows the grass path well which borders the water.'

'The Times' says:—

Mr. Frank Podmore, whose death at the age of fifty-four robs the psychical research movement of one of its most energetic supporters, was the son of the Rev. Thompson Podmore, a former headmaster of Eastbourne College. He received his early education at Elstree Hill School and Haileybury, going from there to Pembroke College, Oxford, where he gained a scholarship in classics and a first class in science. After leaving the University, he entered the service of the Post office. This was in 1879, when he was appointed a higher division clerk in the Secretary's department, and he continued to fill this post for twenty-five years. During that time he devoted the greater part of his spare time to the study of Spiritualism; but, finding that the task of combining his ordinary work with the pursuit of the knowledge in which he was specially interested was too great, he resigned his position in the Post Office about four years ago.

Mr. Podmore's name as an author first came before the public in 1886, with the publication of 'Phantasms of the Living.' . . . Six years later Mr. Podmore published his book on 'Apparitions and Thought Transference,' which was followed in 1897 by 'Studies in Psychical Research.' In 1902 he published two volumes on 'Spiritualism: A History and a Criticism,' and a year later a book on 'Spiritualism' was published in the 'Pro and Con Series,' in which the argument *pro* was written by Mr. Wake Cook and the argument *con* by Mr. Podmore. His other publications included 'The Naturalisation of the Supernatural,' 'Mesmerism and Christian Science,' and 'Telepathic Hallucinations: The New View of Ghosts.' In 1906 Mr. Podmore published a biography of Robert Owen.

Mr. Podmore formerly lived at Hampstead, but of recent years he had a house in Leicestershire. He was a member of the Council of the Psychical Research Society.

A PROMISE KEPT.

During the years 1872-3-4 I lived in Mid Cornwall, my husband being then an employé (chief cashier) of the 'Cornwall Mineral Railway Company,' the works carried out by the late contractor, Sir Morton Peto, as far as my knowledge goes the last contract he undertook before finally retiring from the business world.

We lived in Tywardreath, but the next nearest village was St. Blazey, and its vicar the Rev. Pinniston, now long since departed to the world of 'fairer landscapes, purer pleasures.' He was a man of advanced doctrines and thought, and unlike many of his *confrères*, especially in those days, had the courage of his opinions.

He was not afraid nor ashamed of acknowledging his belief in the return of the so-called 'dead,' and preached on this most interesting subject to his congregation. A very great friend of his—as far as I can remember his name was Medlin or Medland—shared his opinions, and they had many a confab about those things which lie around us—'so near, and yet so far.'

They also made a mutual compact that the one who went first should, if in his power, come and bid good-bye to the one still on earth. The vicar was a man of splendid physique, but his friend, being considerably his senior, ailed a great deal, mostly during the damp winters, and the day came at last when 'the trumpet call' sounded for him; he was dangerously ill. Mr. Pinniston was in almost daily attendance (if permitted by the medical man) on his sick friend, and at his bedside the mutual promise was repeated.

As far as my memory serves me it was autumn when Mr. M. lay 'dying.' His house was situated on a hill a little outside the village, about fifteen minutes walk from the vicarage.

One Sunday evening, the weather fine, the moon in its full glory, the vicar and his only daughter were sitting together in the drawing-room. Miss Pinniston was playing the piano, her back to her parent.

'My dear!' exclaimed he suddenly, at the same time taking out his watch, 'Mr. M. has passed; he came here, laying his hand on my shoulder, bidding me good-bye.'

'Oh, father!' was all the girl could answer, at the same time turning deadly pale.

Mr. Pinniston walked across the room, through the open door, and down the garden path to the gate. A man in whom he recognised one of his friend's servants came running up the village street. 'Stop,' cried the clergyman, holding up his hand, 'Mr. M. is gone.' 'Yes, sir,' answered the excited messenger with trembling lips, 'I came to tell you.'

'No need,' was the answer, 'he came himself; he passed away twenty minutes ago,' looking at his watch, which he still held in his hand. The servant bowed his head, unable to speak.

This came under my *personal* observation; no need of further comments.

M. WOODMAN.

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The Council invite the MEMBERS and ASSOCIATES to a

SOCIAL GATHERING,

at 110, ST. MARTIN'S LANE, on the afternoon of Thursday, September 8th, from 3 to 5 o'clock, to welcome

MRS. KNIGHT McLELLAN,
of Melbourne, Australia.

Tea will be provided.

No tickets necessary.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than a limited number of patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

THOUGHTS FOR THE HOLIDAYS.

We are in the midst of the holiday season—a season which year by year calls a halt in the strain and whirl of business. Not that the wheels of labour cease to turn, but some, at least, step off the rolling circle and stand aside to rest and take breath. It is a season which reminds us of the blessedness of leisure, and that a man's life consisteth not in the abundance of the things that he doeth. It gives us thoughts of the country and of Nature, offers for our observation the universal order in which, 'never hasting, never resting,' the Spirit in Nature is ceaselessly at work, and leads us to contrast the feverish hurry of our city life with the dignified evolving forces in what Goethe calls 'the loom of time.' We are impelled to ask ourselves: Can we get the best out of life if we continue to move at the pace now set? We save time by innumerable expedients, but do we save it to good purpose? Are we thus better fitted to use and appreciate all that life holds for us? Human energies respond to the demands made on them, but at what a cost! Nerve force cannot be expended with such intensity and the nervous system remain unimpaired.

Rapid travel may widen the mental horizon, but it does not necessarily follow that the quality of thought is thereby deepened or that the mind becomes more capable of assimilating the quickly changing environment. As Mr. W. E. Gladstone has said: 'The multiplication of enjoyments through the progress of commerce and invention enhances the materialism of life, strengthens by force of habit the hold of the seen world upon us, and leaves less both of brain power and heart power available for the unseen.' This is very true, and it would be wise to use our holidays for re-adjusting our sense of values in relation to both worlds.

There is a traditional saying attributed to Jesus, and quoted by as many as sixty-nine ancient writers, which reminds us of the importance of cultivating this sense of values. It is this:—

'Be ye skilful money-changers.'

The money-changer's work obliges him to be quick in the discernment of differences; he must know by touch the weight of the coin he handles, and he must ever have in mind a true standard by which he can instantaneously estimate its value, and decide between the false and the true, the greater and the lesser worth.

If more attention had been paid to this injunction, and more care had been given to the cultivation of this faculty of discernment, how many errors might have been avoided, and how much corruption might have been sifted out of the society which *calls itself* 'Christian'!

Even the lower creation needs to cultivate this habit of discernment. Imitative instincts are in exercise both in the plant world and in the animal world. In plant life we find the pitcher-plant imitating by its odour the food the flies desire, and so tempting them to death. The pitcher-plant thus contrives by imitation to minister to its own wants. Deceit is here closely associated with what we may describe as 'lust of the flesh!'

In insect life we find imitation used for self-protection, flies and moths assuming the colours of other insects and of their environment to escape detection. When we consider how many influences are at work in the human world which prompt to imitation, we must recognise how urgent is the need for discernment. Under the stress of temptation from 'the lust of the flesh, the lust of the eye, and the pride of life,' the useful instinct of imitation may quickly degenerate into the ugliest of vices.

In the rush of life, the haste to be rich, the struggle to keep up to an artificial standard of living, it becomes increasingly difficult to distinguish the true from the false; and this is one reason why seasons of rest and reflection are so essential to spiritual well-being.

An artist is, perhaps, less likely than other men to lose his sense of values. Art is nothing without this: no perfection of technique can compensate for lack in this sense. Belief in the environing spiritual world ought to have the same effect

as that of art in this particular; it should encourage a power of discriminating selection, enabling us to distinguish that which is of abiding worth from those things which matter little. If the apprehension of the unseen realities and belief in the continuity of human existence does not produce a corresponding reality in the inner consciousness, if it does not tend to destroy false ideals and to weaken the hold of artificial customs of the world upon our affections and wills, there must be something wrong. It may be that we have mistaken intellectual assent for real faith, and speculative interest for experience. Or it may be that we have suffered the judgment to become perverted by self-centredness. There is nothing so liable to darken the eye of the soul as a self-centred attitude.

The fact remains that real belief in the truths to which a study of Spiritualism should lead ought to produce a changed attitude towards the events of this life. We ought to be less easily disturbed by life's disappointments, less eager for the world's praise or vexed by its blame. Our outward circumstances ought to have less power to move us, and death less power to afflict.

We cannot expect that we shall quickly attain to our ideal; the pressure of life is apt to make the things seen more to us than the things unseen, and for this reason it is the more needful that we withdraw at times from traffic with the world and converse with Nature with a 'soul bent down and lowly before the face of daily mysteries.'

H. A. DALLAS.

SPIRITUALIST LECTURE IN ABERDEEN.

The Aberdeen 'Evening Gazette,' of August 16th, reports a lecture given in the Trades Hall of that city by Mr. Joseph Stevenson, an old Aberdonian, now of Newcastle. In the course of his lecture Mr. Stevenson is reported to have said, referring to answers received through table movements:—

Persons speak with the spirits of the dead. 'Where are you; are you in Heaven?'

The table, according to the alphabet, answers 'No.'

'Are you in the other place?'—'No.'

'Well, where are you?'—'I am where I was before.'

'But you did not believe that before you went over?'—'No.'

These are common questions put and answers given. Some powerful agency behind it all!

Spiritualism, it was claimed, was the most powerful consolation in grief and bereavement. The departed has only thrown off his earthly form; the spirit is immortal, and the individuality remains.

Asked by a questioner at the meeting what was his conception of God, Mr. Stevenson said he did not pretend to define God. There was not a human being on this earth, not all the literature we could read, not all the ministers that ever preached, nor all the thoughts that had ever been thought, could ever define what God was. It was only approximately we could have an idea of what the Creator of all things in this world and the Power which controlled them was. He himself believed in that Power, whatever they might call it; he believed there was a divine agency, call it what they would.

We do not wish to go into questions on which individual Spiritualists hold divergent views—and each has a right to his own opinion—but we think that Mr. Stevenson is quite right in declining to define the Infinite in terms of the finite. We are sometimes appalled by the levity with which people will ask, and others will profess to answer, questions which are as far beyond the human intellect as the integral calculus is beyond the grasp of a youngster who is struggling with the 'rule of three.'

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at the Masonic Hall, Camberwell New-road, on Sunday, September 4th, at 3 o'clock, when Messrs. W. E. Long, G. T. Gwinn, Horace Leaf and Dawson will speak under control on 'The Best Means to Adopt for Propaganda Work.' Discussion to follow. Tea at 5 p.m. Speakers at 6.30 p.m., Messrs. G. T. Gwinn, G. F. Brown, R. Boddington, and George F. Tilby. The afternoon session is expected to be of particular interest to society organisers, who are cordially invited to attend.

MEDIUMISTIC AND PSYCHICAL EXPERIENCES.

BY ERNEST A. TIETKENS.

(Continued from page 397.)

LATER DEVELOPMENTS AND RESULTS.

A home circle was formed, at which the sitters were my mother, myself, and a relation, who came to reside under my mother's roof, and he being a powerful physical and trance medium, some really wonderful manifestations took place. I need hardly say that the home circle was kept strictly private, and looked upon by us as a sacred institution. Later on, when greater power was attained, a few selected friends were allowed to assist. In some cases, when certain persons were present, no phenomena occurred—such are the extremely delicate conditions governing the laws of spiritual communion.

At times my inner vision was opened, and I beheld some of the beautiful scenes in the spirit-world, and by the colour or luminosity of the spirits I was also able to judge whether their spiritual development belonged to the higher or lower order. Particularly was I able to form an opinion when I saw the spirits of those I had known whilst they were in the flesh, for being acquainted with some details of their earthly lives, I could gauge their spiritual grade. At first I was extremely nervous, fearing the lower and still undeveloped individualities; but afterwards I learnt and fully recognised the truth that all creations of the Almighty are good in their way, and, as such, are of use for some specific purpose in the spiritual life, even with the lowest type of humanity.

The most delightful phase of spiritual development was now developed in me, that of inspirational writing, and I wrote a great deal of poetry and prose. Some of these verses have been given to the world under the titles of 'The Heavenly Link,' 'The Loves of the Flowers,' 'Whisperings,' and 'Star-rays,' published by Kegan Paul and Co., at merely nominal prices, so that they should be read. I had really never studied the art of poetry, but this flowed through my brain without any effort on my part, and without thought as to the substance, the style or the length of the poem; this part pertains to the invisible world, but in spite of their creation, any faults in the expression, diction or spelling are mine. I was simply an instrument, so to say, the harp on which the spirits played, often I admit out of tune, but the ideas were theirs. Cowper gave some verses through the table, which my mother published in a small pamphlet some years before her death. At the time I felt impressed to visit his favourite haunts at Olney, and while near his garden and home, I saw him most distinctly.

He presented himself to me wearing a peculiar head-dress, which I afterwards discovered resembled the same kind of close fitting cap with a peak that he used to wear when alive. This can be seen in the portraits of him handed down to us. Shelley sent me kind messages through the home circle, and freely helped me with the verses 'Musings near Kenilworth' (see p. 64 of 'The Heavenly Link'). When a poem was complete, the spirits who had helped me generally wrote their names through my hand, 'automatically,' at the finish, and generally with the sign of the Cross. (This sign seems to express the symbol of truth, and to this day I can distinctly feel the sign of the Cross made over my head when a pressing truth is to be conveyed to me inspirationally or by the spirit voice). Some of these signatures I still possess. Our medium was now controlled by spirit Byron, the poet. He told us that he had been permitted to entrance the medium to try and better his (Byron's) condition in the spirit life. The following was written by my mother relative to Lord Byron in 1883:—

At the time of our home circles the late Lord Byron was permitted to announce his presence and to take control. He then entered fully into the events of his life on earth, acknowledging, with much regret, his many faults and failings, at the same time assuring us that great as were his sins they had been much exaggerated by the world! That he had undergone much suffering in spirit-life and for a long course of years had been wandering in an atmosphere of darkness and gloom,

seeking to find a poet-medium qualified to write for him inspirationally. He informed us that the new work lately published under the title of 'The Real Lord Byron' (Jeaffreson) had been chiefly inspired by himself, his present object of gaining admittance to our circle being to solicit the poet-medium present to write some poetry for him which would be inspired by himself for some special purpose. He *fully acknowledged* his errors and faults in life, by so doing, believed it was a means of raising him to a higher spiritual condition. That, being received into the pure atmosphere of a spirit circle, combined with the exercise of his own strong will, he hoped therewith soon to become benefited.

Byron also told us that he had been elected to remain near me for a time and to assist me with the writing of inspirational poetry or verse. I also heard he was to be assisted by his friend Shelley, Cowper, and others who were in a higher grade of spiritual life than he appeared to be at the time. After that the séances ceased, for certain reasons, and our medium went to India, but from that time I was perfectly conscious of Byron's presence. He often helped me with poetical ideas and the arrangement of phrases. He left me after a time, as I discontinued the writing of inspirational poetry, for I found the continued strain unfitted me for my daily official work.

There are a few, to me, interesting matters connecting my mediumistic experiences with Byron. Once I saw him clairvoyantly, and in my vision he was surrounded by a host of little children. He appeared to be teaching them, but looked very cross and dissatisfied. When I spoke to him at the home séance about this, he replied, 'Yes, it is perfectly true, but I find the work not to my taste; the children irritate me.' I afterwards heard he had been removed from that sphere of action and had been placed in a position for doing good by healing the mentally afflicted in the spiritual life. Later on I was extremely gratified to know that he had risen to a higher status in the spiritual life, and was happier in mind. He was far, very far, from enjoying a happy or advanced condition when he passed over, and even when he came to our circle was not like one of the blest spirits, whose life and action there are commendable or to be esteemed. At all events, he told me that by being permitted to come to our circle and control the medium he had been greatly benefited, and this had enabled him to progress spiritually. I will narrate one incident that serves to show his bias of mind at the time.

A lady friend who attended our home séances asked Byron to give her a test of his individuality. He promised to do this. At the next séance, when he had controlled the medium, she said to him, 'Well, Byron, I have been waiting for the promised test.' His reply was 'I gave it to you,' and then he explained the circumstance of his having made the horse shy on to the pavement when she had entered her carriage to drive home on the previous occasion. Then the lady remembered that the horse had actually gone on to the pavement. This clearly shows two things: that Byron, who when in the flesh always enjoyed a practical joke, had not quite given up this sort of fun, and that animals are at times very clairvoyant and can be rendered so for a special purpose. During my many talks with Byron about the past I found that he remembered some things perfectly, namely those matters relating to his ancestral home, but other matters that I had learnt through the perusal of his memoirs, written by the present generation, he had forgotten; or perhaps they were erroneous. One poem of mine called 'An Apology for Byron' (see 'The Heavenly Link,' page 93), I believe, was entirely his own idea and full of his own thought. He impressed me to write it. He was very much annoyed with me once because I had not sent it to a certain well-known editor of a monthly publication. To humour him I forwarded it, and the subsequent results were such as I had anticipated—returned, without thanks.

LORD BYRON MATERIALISES.

I will now give the particulars of a really wonderful materialisation séance, at which Byron took a prominent part and materialised himself.*

*This séance is well described in M. Theobald's 'Spirit Workers in the Home Circle,' page 209.

Mr. E., the well-known medium for materialisations, kindly favoured me with a séance, and I invited some friends to be present. Some of them were prominent people, connected with the study of Modern Spiritualism.

Mr. E. had been staying in the country, and had only returned to town the same evening. I believe he had only just then engaged the rooms, which at the time were quite strange to him. I mention this to show how genuine the results must have been. He arrived a short time before we commenced sitting, and pressed us to search into every corner of the room, under all the furniture, &c., so that we were fully convinced no stranger was hidden anywhere about. We finally gummed up paper against the doors and windows to prevent any ingress by others. At this séance under bright gaslight some wonderful manifestations occurred. One sitter, Mr. E. Dawson Rogers, Editor of 'LIGHT,' recognised his son, who had died two years previously. The spirit came forward and kissed his father on the forehead. Another spirit, who advanced and shook hands with Mr. M. Theobald, was recognised by Mr. Theobald as his father-in-law, a well-known man, and occupying a public position, who had passed to the higher life a short time before. Many spirits of both sexes and all sizes manifested themselves on this occasion. One spirit came forward, and as he walked towards us, raised the white flowing drapery which covered his form. He showed me his deformed foot. He put out his hand, and after I had received permission from the controlling spirit of the circle we shook hands. Unless permission be granted to touch these forms, it might prove injurious to the medium. All these spirit forms were clothed in the most exquisite white flowing garments, covering their bodies. Some gradually disappeared from sight, descending, as it were, into the floor, while others formed themselves before the eyes of the sitters. To show his power, one of them lifted a heavy chair into the air and banged it on the floor.

Whether the forms thus produced were veritable spirit forms, clothed with some substance extracted from the medium for this purpose, or whether they were modelled by the spirits to represent a likeness to themselves, like a sculptor produces his statues, I cannot tell. Whatever law guides the spirits, this séance was a perfectly genuine one and much impressed the sitters. At our next home séance Byron said to me, 'Well, you saw me!' I replied 'When and where?' 'Why, at the séance, to be sure, and I showed you my deformed foot!' Then I remembered the circumstance, and that, according to his memoirs, Byron had a deformed limb. I think Byron was with me constantly for four to five years, but after I had ceased inspirational verse writing, he left me.

The gifts of clairvoyance and clairaudience have remained with me, and from time to time are utilised for some good and necessary purpose, of which some examples will be given in the following pages, and on one occasion I believe my life was saved through having developed these gifts.

(To be continued.)

'REASON' for August says: 'Vel Zora Palmer Andrews, of Quincy, Mass., says she has had a clear message through Mr. Stead's Bureau from a dear departed friend who promised to communicate with her if possible. This is the first one reported to us among "Reason" readers. Any others?'

We always take it as a compliment when we see articles from 'LIGHT' copied or translated into other papers, and especially when, as is usually the case, due acknowledgment is accorded to the source from which they were taken. We regret to state, however, that this is not always done; in the 'Hindu Spiritual Magazine' for July we find Miss Dallas' article on 'The Sealed Envelope Test,' which appeared in 'LIGHT' for June 25th, copied *in extenso*, with the exception of the opening remarks, which are paraphrased, and a paragraph at the end, which is omitted, and the whole ascribed to the editorial 'we.' It is the more regrettable that this should have been done, since the article in question contains a very careful analysis of the records given in the 'Proceedings of the S.P.R.,' by one who is particularly well qualified to seize the points which need to be brought out for the elucidation of the problem of spirit survival, identity, and intelligent activity in another sphere of existence.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

ROMAN CATHOLIC MIRACLES.

Someone has sent us a copy of 'The Messenger of the Sacred Heart,' a Roman Catholic monthly. We are grateful. Showers of meaningless publications pour upon us, and it is really refreshing to get something with strong and definite intention in it. And yet the thing perplexes us. We are good Spiritualists and are quite ready to consider any story of happenings, however improbable; but the stories told in 'The Messenger of the Sacred Heart' almost beat us: and yet they are narrated with the utmost seriousness and with pious accessories that would make lying wicked if not blasphemous.

We specially refer to an Article entitled 'A Reverie— and Some Facts,' by Louise Camille Maton. It is the story of part of a woman's life. A friend had said to her, 'The days of miracles and everything of that kind are long past.' 'Are they?' asks the woman; and she proceeds to describe three 'miracles.'

It had been in her power to help an old man who had been a skilled mechanic but who had been degraded and ruined by drink. Everyone else had deserted him; but she alone took pity and visited him. The story ends thus:—

At length he allowed her to pray that his soul might not be lost. Not at all sure that he would see a priest, even if one could be procured soon enough—he was sinking rapidly now—she prayed very earnestly to St. Joseph to help this poor sinner, who, like himself, had been a carpenter, and begged that he would intercede to save this degraded creature. 'Oh! good St. Joseph!' she pleaded, 'come to this man's assistance even at the eleventh hour.' And rising from her knees she silently walked towards the door. On turning the handle to pass through, she encountered someone coming in—a tall, bearded figure, whose eyes, full of tenderness, seemed to look straight into her own; and, on venturing to look up again, she recognised the familiar brown dress of St. Joseph! He had heard her prayer and answered it in his own way.

The second story is still more wonderful. She went with a friend to pray before a statue of Mary that this friend's son might (against her husband's wish) be reared as a Catholic. They did this 'to try and obtain a settlement of the matter':—

The woman prayed: 'Oh! Mother of Sorrows! thou who dost have a little Son, see! another mother kneels to you and implores your help. The Faith for my little son is what I ask, if it be God's will.' And the other woman who believed in miracles, prayed too. 'Dear Mother!' she said, 'out of thine infinite mercy, show this poor, distressed soul whether she be right or wrong. Reveal thyself in some way. I know thou canst if thou wilt.' And she knelt on, alternately watching the strained eyes and imploring gaze of her friend, and the appealing face of the Mother of Sorrows.

Presently, the sad but wonderful eyes of our Lady seem to look straight into the mother's, and the hands that until now had been outstretched, *gradually draw closer and closer together, until they meet in an attitude of prayer.* The woman knew that all would be well now—our Blessed Lady had prayed for her.

Six months elapse; then one evening her husband returns home from business later than usual, giving as an explanation that he has visited a priest, and decided in due course to be received into the faith of his wife.

The third story is a climax. This woman was childless and greatly grieved because of that. One night, going home, with her husband, they found a baby in a hamper. The husband wanted to let a policeman 'do his duty' and take it to the station, but the wife pleaded that she might at least hear of it the next day. In the end, the husband allowed her to keep the child. 'Another woman had found a child superfluous': and she longed for it. Great happiness followed, but eventually the child died:—

With a grief she dared not show before her husband, the small body was placed in its coffin with her own hands, and a simple knot of white flowers placed upon the child's breast. Later in the day, she stole up to the silent nursery so recently visited by the Angel of Death, and locking the door to ensure perfect privacy, gently withdrew the lid from the coffin and into the child's little crossed hands pressed a written message. On a piece of paper folded up so small that none would notice it, she had written, 'Baby! when you are in heaven, remember me sometimes—I never had a child of my own to love.'

On the last day of all, when they would come and take away all that was mortal of the infant, she again went quietly to the room for a last fond look; then—she could not have told why—secretly removed from its hiding-place the tiny piece of paper bearing her message. Just for the last time she would read it. But on unfolding it, she starts and cries out—for instead of her message, commencing with the words, 'Baby! when you are in heaven . . . ' there now appear on the crumpled paper, in letters of gold, these words, 'As long as you did it to one of these My least brethren, you did it unto Me!'

We are not going to argue about it, nor even to express an opinion. The stories are told with the greatest possible seriousness and are called 'facts'; and there we leave them, with just one remark: If responsible persons in the Roman Catholic Church can seriously write such things or seriously accept them when written, how can they possibly with any reason attack us? Not many Spiritualists would believe that the outstretched hands of a statue would, in answer to prayer, 'gradually draw closer and closer together until they met in an attitude of prayer.' After that, Spiritualists ought to receive a permanent free pass.

Another article, by Honora Froude, on 'Our Lady of the May,' takes us by quite another path into fairy land, half way between Hyde Park and the statue of Mary, let us say, though that is a little hard on Honora, who has written an exceedingly charming Article on flowers.

Again it is a woman, 'who, through the Great Love and Mercy and Patience of the Holy Trinity, after years of sin and darkness, at last had turned to God.' It is spring time, in 'our Lady's month of May,' 'and the hedgerows were filled with tender green foliage, lace-flowers, buttercups and speedwell: white, yellow and blue for the purity, glory and colour of our Lady—with the foundation of green, for hope—and all round was a delicate haze of pink, grey and green;' and the woman was filled with thankfulness and joy, and went on her way singing: and as she passed on, she saw one field of special beauty, and 'the woman stood transfixed, gazing, gazing, at the wonderful purity before her, and as she looked, she saw, rising up from the field of flowers, shadowy white forms, and floating down to meet them innumerable angels, who spread their wings over the flowers, and, kissing the flower-spirits, whispered some message to them; then they flew quietly back to heaven, and the souls of the flowers sank again to

their resting-place. The most beautiful perfume filled the air, and the gentle whirr of the angels' wings passed like a soft breeze over the watching woman. And there her own Guardian Angel whispered that those flowers growing in the field were like the bluebells and crocus and snowdrops, all children of the Annunciation lilies, which are specially dedicated to our Lady, and specially honoured by our Blessed Lord having spoken of them when He was upon this earth.'

We can believe it, but we cannot, at the same time, believe what so many Roman Catholic priests are fond of saying, that *our* spirits are demons. There ought to be give and take in these matters, and even zealous priests ought to come to terms with logic, good-nature and fair-play.

A COMFORTING EXPERIENCE.

On May 30th last my sister-in-law, who had lived with my wife and self for over five years, left us to spend a month with her parents; she was a bright, happy girl in her twentieth year, and in perfect health—in fact, she had never had a day's illness. Imagine, then, our distress when four days afterwards we received the news that she had been taken suddenly ill. This was followed within an hour by a telegram telling us that she had passed on.

The blow was, indeed, a severe one, and it was with heavy hearts that on the following day we journeyed to the stricken home, for knowing that the family were not Spiritualists, we felt that their burden was even greater than ours. Arriving at the station, which is some five miles distant from the house, we were met by the father, and noticed to our surprise that he seemed very much more cheerful than we expected; the reason for this was made plain to us during the drive. It appears that on the previous evening the family, consisting of father, mother, two sisters, and three brothers, were gathered together in one room mourning their sad loss, when it was noticed that one of the brothers was gazing with a fixed stare into a corner of the room, and that his face was wreathed in smiles; then suddenly he exclaimed: 'Oh, mother, I have just seen Winnie, and she said "I am so happy";' the experience to them all was so real that they could not doubt, and straightway half their load was lifted.

On the following night she again appeared to him after he had retired for the night. In the morning he went to his mother's room and said: 'Mother, Winnie has been with me again; I cannot cry or feel sad any more, for she is *so* happy.'

One sister who passed over was a Spiritualist, but the brother was not. He is nineteen years of age, and was particularly attached to this sister. On the day she was so suddenly taken ill he asked permission to leave his business and go home, as he *felt* that one of his sisters was ill.

Experiences such as this bring home to us the fact that in Spiritualism we have indeed a 'pearl of great price,' and it is in the hope that this may lighten some one else's burden that I send this account to you for publication.

J. J. HERBERT.

Briarcot, West Chobham, Surrey.

WHEN we suffer bereavement the one ray of light in the prevailing gloom is the gleam of hope that we shall meet again. We are encouraged to bear our loss with fortitude by the consoling thought that love is immortal and that our loved ones remember and minister to us. Can it be conceived that these thoughts are false? 'There is nothing in the infinite length and breadth of the universe so incredible,' exclaimed the Rev. G. H. Hepworth, and Spiritualism affords us the standing ground of knowledge, so that we can thankfully unite with him in the joyous affirmation that 'On the other side we shall meet again; and, meeting, we shall know each other. Mated souls will continue in another life the journey which was interrupted here. Undivided hearts will remain undivided, and under the benign influence of eternity they will come even closer together.'

MR. FRANK PODMORE'S WORK FOR SPIRITUALISM.

The daily newspapers have chronicled the fact of the unexpected and unexplained transition of Mr. Frank Podmore (see page 406) and although we have had to deprecate his inveterate disbelief in the validity of the evidences for 'human survival after bodily death,' we deeply regret his untimely decease and the manner of his 'taking off.'

Personally, Mr. Podmore was a kindly, gentle-natured man, and, in trying to understand his public position, we have come to the conclusion that his determined non-committal attitude as regards spirit manifestations arose from an extreme sense of the immense importance of the subject and the necessity for absolutely conclusive evidence before he could trust himself to surrender to the natural desire to believe.

In 1875, dealing with 'The Old Revelations and the New' in 'Human Nature,' Mr. Podmore wrote as a Spiritualist and showed how high a value he set upon spirit intercourse. He said:—

Spiritualism has come to establish with speed and enduringly, the kingdom of the freer life, and fuller light and love more divine, that else had come so slowly. Let none say that he is too busy to meddle with this thing—that it has no concern for him. You are invited to listen to that which claims to be the voice of God; you are asked to examine the credentials of His messengers. You dare not say that you have not time for this; or if you do, bethink you that for those who, when bidden to 'prove all things' have rejected that which they have not proved, there is reserved a heavier retribution than for such as have never had the opportunity of acceptance.

Among the many good things which he then said that Spiritualism had accomplished, he affirmed:—

It has given a purpose to our efforts and a nobleness to our lives, which they had lacked without it. . . . It has opened the eyes of the spiritually blind—the dead in soul it has quickened into newness of life.

Could any of us write more earnestly or more appreciatively of the inestimable value of Spiritualism? What a pity it was that he lost touch with this helpful truth and drifted into materialistic darkness!

Apparently he began to feel that to substantiate these noble claims and to fulfil the duty of proving all things it was imperative that the evidences should be flawless, and the result was that in 1880, only five years later, he had gone to the other extreme, and, writing in 'The Spiritualist' for March 26th, he declared: 'So far am I from believing in the Spiritualistic theory, that I cannot even say that I believe the most elementary facts which I have witnessed, and on which that theory is based.' He had arrived at that stage of thought when he concluded that *no* proof of communication with the dead was 'likely to be salient or irresistible,' and he said that he could 'hardly imagine any single incident which would give us satisfactory proof of the survival of human personality.' He could not leave the subject alone, however, and in his hyper-critical mood of distrust of his own powers of observation as well as of those of others—a mood which inevitably grows and incapacitates the one who encourages it from forming correct value-judgments—he developed a most powerful microscopic vision for discovering flaws and imperfections; and, while we are of the opinion that he believed himself to be honest, impartial, and legitimately sceptical, he fell a victim to his own virtues, and cultivated the art of criticism, until he had no really definite convictions. He looked at small and isolated details until he lost sight of and failed to grasp the weight and significance of all the facts.

Within the last few years, however, it seemed as if even he, growing mellow and larger, had begun the always difficult task, that of retracing his steps, and that he was realising that after all his earlier convictions might have been nearer the truth. In his 'Naturalisation of the Supernatural,' we felt that there were indications that he was feeling his way along, and was being impressed with the cumulative weight of the evidence. When he said that 'The facts are, no doubt, not inconsistent with the hypothesis of the agency of the dead,'

and that 'we have accumulated a large number of observations and experiments, open to various interpretations, but among others to this one, that they indicate in some fashion the presence of "dead" men and women,' we felt that there was hope even for Mr. Podmore, and that ultimately, like the prodigal, he might return to the home of his earlier belief, even though, with his customary caution and desire to present a 'balanced' view, he also said: 'The evidence for any certain conclusion, positive or negative, is still insufficient.' However, this was compensated, on our side, by this admission: 'The remarkable freedom of the communications at some of the G. P. séances, and the occasional reference to matters apparently outside the knowledge of the sitter, suggest that in certain cases, at any rate, we may come somehow into contact with the minds of the dead.*'

More recently, in his article in the 'Daily Chronicle' for July 16th, dealing with Mr. Hereward Carrington's book on Eusapia Paladino's phenomena, he said:—

On a first reading the present writer was impressed. On a second reading he was convinced. Half reluctantly—for it is no light thing to recant the reasoned conclusions of many years—half exultantly, as one who was assisting at the birth of a new discovery, he endeavoured by extracts from the shorthand report to justify his new born faith.

But the old habit of fastening on minor details and 'supposing' and suggesting 'perhaps' this and 'perhaps' something else was too strong for him: he reverted to his worst mood and indulged in inaccuracies, which we felt compelled to comment upon in 'LIGHT' of July 23rd. The fact remains, however, that despite his limitations, in the pursuit of his ideal of obtaining absolutely irresistible proofs before he surrendered to the Spiritualist position, Mr. Podmore accomplished a valuable work for truth. He acted as a corrective to the over-enthusiastic, and as a brake to those who would rush the pace. He not only compelled Spiritualists to seek to verify their facts and obtain indisputable evidences, but by his endeavour to ascertain the 'bottom facts' he led many thoughtful persons to study the subject who otherwise might never have deemed it worth their while. And, after all, thoughtful Spiritualists do not dispute the proposition that this research is of such vital importance, and the issues depending upon the answer to the questions, Does man survive bodily death? and Can he give absolute evidence of his continued existence and identity? are of such magnitude that we ought to strive to be perfectly sure of our ground, and to obtain proof palpable of independent spirit action as full justification for an affirmative reply.

Those of us who know the truth, and who value the light, the comfort, and the inspiration which the knowledge of spirit companionship and ministry gives, have sometimes been impatient, and have regarded Mr. Podmore as a sort of 'thorn in the flesh,' but, while this was excusable, we have not been blind to the positive good, as well as the rational benefits, which resulted from his work, and we entirely agree with the 'Daily News' when it says:—

Mr. Frank Podmore's death at the age of only fifty-four would in any case be regrettable, but its circumstances call for our special sympathy. He was a pioneer, whose achievement may appear very considerable indeed say a century hence, if, as is not unlikely, the science of psychical research which he helped to launch has by that time come more abreast of its sister sciences. Mr. Podmore's contribution to it was peculiarly valuable. He was possessed by the typical scientific mind, patient, honest, and always truth-seeking. At the same time he possessed a remarkable talent on the literary side, not unworthy of comparison with that of some of our great Victorian men of science.

Now that he has passed to the other side and joined the honourable company there of his co-workers in psychical research, we trust that he will not find the difficulties of communication (difficulties which, unfortunately, are undoubtedly increased by such a mental attitude on the part of the researcher as Mr. Podmore displayed while here) too great for him to afford to the world some evidences of his survival—

evidence as irrefragable in fact as he so strenuously insisted ought to have been supplied by the communicators.

We shall await the course of events with interest, and anticipate some new features in the 'Cross correspondences' initiated by Mr. Myers and others, who, now reinforced by their late associate-worker, will be able, we hope, beyond all peradventure, to establish the world's faith in the future life on a basis of demonstrated fact.

THE SPIRITUALISM OF THE BIBLE.

Dr. E. B. Craddock, in a recent issue of 'The Progressive Thinker,' says:—

In a certain back number of the 'Concord (N. H.) Evening Monitor,' I find a paragraph containing the following item of religious news:—

'At the Christian Science service last night, Scripture was read to show that God is against hypnotism, mediumship and clairvoyance; that these phases of human will are evil, and have no divine authority.'

Permit me to call attention to some of the Bible testimony concerning the manifestation of spirit power; and, incidentally, to supply evidence that such power was exerted through the organism of individuals possessing the same gifts as are now known as 'mediumship.'

'Whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the holy spirit.' (Mark xiii., 11.) Is not every truthful and humanity-loving spirit a 'holy' spirit?

'And the spirit bade me go with them, nothing doubting.' (Acts xi., 12.) 'And there stood up one of them, named Agabus, and signified by the spirit that there should be a great dearth throughout all the world.' (Acts xi., 28.) 'The angel said unto him, gird thyself, and bind on thy sandals.' (Acts xii., 8.) According to the record, Peter was delivered from prison by an angel. And what are angels? Let the scriptures answer: 'Are they not all ministering spirits?' (Hebrews i., 14.)

'To another [is given] the discerning of spirits; to another divers kinds of tongues.' (I. Cor. xii., 10.) No one should miss reading that whole chapter. Note the counsel implied in the first verse: 'Now concerning spiritual gifts, brethren, I would not have you ignorant.' Paul himself had the gift of tongues—spoke in languages he had never learned. (I. Cor. xiv., 18.)

As in our own day, so in these days, the spirits communicating were not all to be classed as 'holy'—were not always truthful. Of this we have evidence in the first Epistle of John: 'Beloved, believe not every spirit, but try the spirits.' (I. John iv., 1.) This brings to mind a certain passage that is credited to St. Paul: 'Prove all things; hold fast that which is good.' (I. Thessalonians v., 21.)

Now let us turn to the Old Testament: 'Lo, I see four men loose, walking in the midst of the fire' (Daniel iii., 25). As only three mortal men had been cast into the fiery furnace, what could the fourth man have been but a discarnate spirit?

'In the same hour there came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaster of the king's palace, and the king saw the part of the hand that wrote.' (Daniel v., 5.) Was the medium Daniel a tool of the Devil?

'My God hath sent his angel, and hath shut the mouths of the lions; and they have not hurt me.' (Daniel vi., 22.) Were the lions made the victims of Mother Eddy's 'malicious animal magnetism'?

'I lifted up mine eyes, and, behold, a man clothed in linen, . . . and I, Daniel, alone, saw the vision; for the men that were with me saw not the vision' (Daniel x., 5, 7). Obviously, this was a case of what is now known as clairvoyance. The medium alone saw the vision.

On turning back to the twenty-eighth chapter of the first book of Samuel, we read that the spirit of the prophet Samuel appeared unto the clairvoyant woman of Endor. Not even a hint that the woman was an impostor.

The above are but a few of the many Bible evidences of intercourse between spirits in the flesh and spirits discarnate. It is not surprising that such intercourse has always excited the wrath of the domineering priesthood. In every age and every country, the arch enemy of liberty and enlightenment is priestcraft. To cognize the tricks of priestcraft, read the following: 'Them that had familiar spirits . . . did Josiah put away, that he might confirm the words of the law written in the book found by Hilkiah the priest in the house of the Lord.' (II. Kings xxiii., 24.) When such a law was

urgently needed to suppress the truth and keep the people in ignorance, the crafty priest 'found' it.

In the Bible itself may be found the testimony of humbug-haters to the true character of the Hebrew priesthood. 'Both priest and prophet are profane; yea, in my house have I found their wickedness.' (Jeremiah xxiii., 11.)

ANOTHER DENIAL BY SIR W. CROOKES.

There is an old proverb which says that falsehood will run seven miles while truth is putting on its boots, meaning that the one never overtakes the other. Sir William Crookes must by this time be pretty well tired of writing denials to the assertion, which crops up perennially, that he was deceived by Florence Cook with regard to the materialisations of 'Katie King.' A year or two ago, M. Jules Bois, a journalist of Paris, calmly wrote that he had ascertained at London that the pretended phantom of 'Katie King' was in fact Florence Cook's younger sister. To anyone acquainted with the facts as related by Sir William Crookes, this statement carries its own refutation; but a distinguished French psychologist has recently taken it up and repeated it. Dr. Encausse ('Papus'), editor of 'L'Initiation,' immediately wrote to Sir William Crookes, asking him, although he had already denied a similar assertion in 1900, to deny it again 'in the interest of the entire Spiritualist cause.' Sir William Crookes obligingly responded, under date June 30th, 1910:—

Dear Sir,—I already have denied the truth of the report you mention. I can only repeat that it is absolutely false, and has no shadow of a foundation for its repetition.—Believe me, very truly yours,
WILLIAM CROOKES.

'Papus' says, concerning the experiments with 'Katie King,' 'these experiments were conducted with such scientific rigour that they stopped the mouths of not a few false psychologists,' and he recommends that Spiritualists should keep a 'black list' of those who give currency to such mendaciously concocted assertions.

THE NEWCASTLE MATERIALISING MEDIUM.

FORTHCOMING VISIT TO LONDON.

The Council of the London Spiritualist Alliance has arranged for a series of sésances to be held at its rooms at 110, St. Martin's-lane, with Mr. Potts, of Newcastle, through whom remarkable materialisation phenomena have been obtained, which have at various times been described in 'LIGHT.' The results of Mr. Potts' second visit to Copenhagen in May last were described in 'LIGHT' for July 9th, p. 325, and an account of a sitting at his own home, written by an independent journalist, was quoted on p. 591 of our last volume. Care will be taken to comply with the conditions under which the circles are customarily conducted, in a reverent and serious spirit; at the same time it has been agreed that full test conditions are to be used. The medium will sit in a gauze-covered cabinet, screwed to the floor. The forms usually appeared at the opening between curtains hung in front of the cabinet, and if they could do no more they took a flower from a small table in front of the curtains and handed it to one or other of the sitters. The forms were seen by the light of a photographer's red lantern.

Mr. Potts has agreed to remain in London from October 7th to 24th, during which time he will be prepared to hold six or eight sésances with a circle of investigators composed of Members and Associates of the Alliance and will not give any other sittings during his stay. In order to afford the best conditions for progressive phenomena, it is essential that the circle should be composed of the same members throughout, and as the number of participants is therefore strictly limited, those who desire to attend these sésances, at a charge of £3 3s. each for the series, are requested to send in their names as early as possible. Letters should be addressed to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C.

JOY IN DYING.

In the 'Burton Wood Parish Monthly' for August, the vicar of the Burton Wood Parish Church, the Rev. A. M. Mitchell, M.A., gives another of his helpful Spiritualistic articles—several of which have already been quoted in 'LIGHT'—entitled 'Joy in Dying.' We give below a condensed summary of the principal points in Mr. Mitchell's own words:—

To write of joy in dying to many will savour of hysteria or, possibly, lunacy, yet I hold fast to my little creed 'joy in dying,' and not without reason. Death is misrepresented, misunderstood, misjudged above most things in human life. Our modern Christianity does not accept the real Christian position as to death. All that is called Christianity in the present day is not necessarily Christian. 'If,' said Jesus, 'any man keep my saying he shall never see death.' Death abolition was the work of Jesus: 'He hath abolished death and brought life and immortality to light through the Gospel.'

No! death is no more death—to the man of God it is no leap in the dark, but a change of life-sphere and conditions, a passing from life to life, from little to great: transition from a world cabin'd, cribb'd, confined, to a universe unconfined, illimitable, infinite; from a scene of constant difficulty and struggle to a world of perpetual ease and peace in which the faithful discarnate find eternal joy and felicity.

Joy in dying is simply the joy of those who realise their own personal deathlessness, whose faith grips hold of, and makes a living bright reality, those good things which God hath prepared for them that love Him. 'Thank God for death; bright thing with dreary name.'

The greater number of mankind, probably, pass away in a state of unconsciousness. Once only in my half century of life and thirty years of ministry have I heard it said of the departed, 'he died rejoicing.' And not often have I seen a heavenly radiance lighting up the face of the dead, though when it has been my privilege to behold it, all doubt as to the future was swept away, and I felt 'the other life is better than this.' Yes, indeed, the joyful dying see and hear and heed the heavenly things. They need not to look across to the other side; that other side comes to them, flooding their souls with celestial light, the beauty and the radiance of the glory of Immanuel's land, bringing to them the glad fellowship of the faithful, departed and the blessed society of holy angels.

If the atheist could be present at the bedside of the joyful dying, he would be convinced of all—of the Being of God, the certainty of the after-life, the reality of heaven. Who could preserve his scepticism, who could be a believer in the heartless doctrine of after-death obliteration, listening to the girl singing herself into everlasting bliss? One present at that joyful passing remarked, 'Oh, what a glorious death-bed we have been privileged to see! I would not have missed it for five hundred pounds.'

She, too, bore witness to joy in dying who said, 'I am dying: the happy and often wished for moment has come, rejoice with me.'

By death I shall escape from death,
And life eternal gain.

A lad who had suffered long and intensely cried when his passing time had come, 'Hurrah, heaven is close at hand now.'

That such instances of joyful dying can be put aside as the ravings of the hysterical shows how completely we have lost the mind of the Church as to Christian dying. Both by precept and example we are taught to die as victors, as more than conquerors, to pass triumphant to higher, spiritual planes of life called paradise and heaven. Alas! the twentieth century Christian death-bed is not calculated either to inspire with faith or to convert the world. Too often it is the pitiable spectacle of those who cling on to the world until they can cling no longer, of those who go hence not willingly, gladly, joyfully, but of necessity, compulsorily, sorrowfully, who fain would take with them what things they are forced to leave behind. Such are in bondage all their life long to the fear of dying, death dogs their footsteps all the days, like some gloomy, hideous spectre. We may miss the joy of life through the fear

of dying; to die joyously we must live joyously; as we live we die. If we do not believe rightly, if we do not live rightly, if we do not desire the Kingdom of Heaven and the glories of the after-life we cannot have the delightful experience of joy in dying. The fear of dying, the dread of death, as well as our grief, our despondency, our despair when bereaved, stamp us at once as unbelievers in the very Christianity we profess to live by, in our own immortality, in the discarnate spirit's eternal identity. Our burial obsequies, our funereal trappings, our mourning garments are all indicative of unbelief in the continuity of life, in joy and felicity beyond the grave. Away with these funereal trappings, have done with these sepulchral shows, an end to the deep, deep grave! Why clothe one's self in crape for a soul passed over to the better and fuller life!

If we must sorrow let not our sorrow clothe itself too long in sombre garments, let it be the sorrow with the upward look, which looks into the beyond and is comforted.

In middle age the dread of dying lays hold upon us—not that we fear the pain of death, if such there be, but that the thought of parting from those we love, and by whom we are beloved, is intolerable. Even the unquestionably religious become the victims of this horrible dread. Too much importance may be attached to the seemingly life-long parting; we may lean too heavily upon human props, we may love our own flesh and blood inordinately, inflicting upon ourselves unnecessary pain and anguish. It is a good and helpful practice, at definite times and seasons, to call death voluntarily into one's mind with joy, to project our lives forward to the dying bed, to rehearse the death scene, to look into the kindly eyes of death, to detach our minds from work, business, domestic joys, from friends and dear ones, and so to make the last farewell on earth a definite and intimate fact in which there is no dread, no bitterness, no sad repining. Good night, we shall meet in the morning!

Where no sundering of love is there is no cause for inconsolable grief and hopeless lamentation. Love is not lost, is not cast into the void when God's good man passes from this portion of the Kingdom of Heaven, to that vaster, happier, brighter portion which is entered by the march of the immortal spirit out of the mortal body of the deathless man, and its transition from the natural to the spiritual. Love binds, unites, it knows no separation, no division.

'I believe in the communion of saints' means no sundering of love, no life-long parting is possible to them that believe. They who die in the Lord are never separated from, never really parted from the faithful left behind on earth.

We must follow the blessed discarnate upon the wings of our meditations and the chariot of our affections beyond the Great Divide.

We can, if we will, make our joyful departed ones such living bright personalities that we can communicate and speak with them as if still with us in the incarnate life. I can, and do, speak into the unseen to the bosom friend of my youth, to my aged mother of fourscore and six, and to others. It is no fancy, no imagination, no hallucination, but bright reality.

Is it quite reasonable or consistent at this time of day, with the testimony of Holy Scripture and the Church corroborated by the testimony of a devout science, to speak of 'that bourne from whence no traveller returns?' If we go as far as the Church takes us, and no further; if we believe in and make a practical every-day life fact of communion between the seen and unseen, ignorance of the beyond could not be so gross—so culpably gross—as it is to-day, ignorance which sends us mourning on our way, which robs us of gladness in living and joy in dying.

Should we not, as those whose citizenship is in heaven, strive strenuously in spirit every day to stand on the other side? Is it not possible to form the devout habit of picturing to ourselves, and imprinting upon the soul, according to our inward illumination, the home for which the heart is longing, which the joyful dead have reached, the house not built with hands, eternal in the heavens? Surely we may, surely we can, if we will, put ourselves in position to imbibe its beauty and radiance, to fill our souls with its unspeakable joys, to join afar

off in its enrapturing worship and service, to be ever energised with the spirit of its activities for the work and labour of earth! Joy in dying is the joy of the completed task, the finished course, of drudgery persevered with and transfigured. 'I have finished my course.' 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' Death is an ending and a beginning, the completion of work and the resumption of work. Joy in dying is the joy of work beginning—work which will never tire, which will bring nothing but delight.

Heaven is so close to earth, the fellowship between the incarnate and discarnate is so real and possible, the communion of saints is such a humane and beautiful doctrine that it is legitimate to conclude, especially bearing in mind the pronouncements of modern psychical experts as to communications between the seen and unseen, that the efforts of those who remain behind on this lower plane of life, to rise to a higher and more heavenly sphere of action, are aided from out the unseen by those who have passed with all their faculties and powers, all their affections and love to a life of opportunity, hoped for, longed for here, but only realised in their heart's true home on the other side.

THE CONTINUANCE OF CONSCIOUSNESS.

In contradistinction to the views of Mr. Henry Frank, who in his letter on p. 379 of 'LIGHT,' suggests that an 'advanced' spirit is one that is 'aging,' that is, 'exhibiting the wear and tear of time,' and therefore virtually dying, we may quote some expressions from an article by Mr. Hereward Carrington, in 'The Annals of Psychical Science.' After discussing the so-called signs or tests of physical death, and stating that the dying person seldom feels pain, on account of the action on the nervous tissues of the carbonic acid which has accumulated in excess, he goes on to say:—

In many diseases, however, the patient remains perfectly alert and conscious up to the last moment of his life, and is able to reason clearly. Even more, it would appear that, in some cases, the patient is actually conscious of the fact that he is dying*—of the actual process of transition—and if this be true, it is a fact of extreme significance and importance, for this reason: were materialism true, death would represent the cessation of consciousness—the extinction of the mind, its total annihilation. Now it should appear perfectly obvious that a mind cannot be conscious of its own annihilation, for the reason that to be conscious of anything presupposes mental activity, and if the mind were being annihilated at that time it should be impossible for it to appreciate and perceive its own annihilation. Yet this is apparently the case in some instances. Partly from external symptoms, partly from the last words of dying men and women, partly from other indications, it would seem that, in some instances at least, this consciousness of dying is present; and while such a fact might be very readily explained on the traditional theory of the separation of soul and body, it would be most difficult to account for this fact on the theory of materialism. This fact would therefore serve to indicate that consciousness is not extinguished or abolished at death, but is, on the contrary, merely withdrawn. If that were true, it would pass into another plane or sphere of existence, where it would continue its activities, and it might be perfectly conscious of its own withdrawal. This fact would argue, therefore, in favour of the persistence of consciousness, as against its extinction.

Mr. Carrington also refers to the subject of visions experienced by the dying, as confirmatory evidence, especially when these visions include those of persons really deceased, but of whose passing over the percipient was unaware. 'These facts would seem to indicate that the dying person came into possession of certain knowledge about deceased persons which it would be hard to account for on any theory' except that the deceased friend was able to make his presence known to the dying man, and that 'there is something in man which survives the dissolution of the body, and continues to persist after its disintegration.'

TO CORRESPONDENTS.—Several communications intended for this issue of 'LIGHT' are unavoidably held over.

* As an instance of this the case of Dr. Gardner, on p. 374 of 'LIGHT,' is worth re-reading.—ED. 'LIGHT.'

JOTTINGS.

One of the newspapers speaks of Mr. Podmore as 'the greatest English authority on Spiritualism'—Such is fame! A correspondent who was personally acquainted with him, writes: 'Quite apart from Mr. Podmore's unfortunate bias in his attitude to psychical research, those who came into intimate association with him will miss a genial and cultured companion. In his new sphere of life, even though his characteristics may probably continue for a time, it is possible that with the dawn of a new day he will find opportunity for adjusting his past attitude, and joining other congenial souls in demonstrating the persistence of individual life beyond the grave.'

Another correspondent writes: 'Mr. Podmore is described as having been "jolly and happy," and never more so than during the fatal Sunday. Scotchmen might, perhaps, have said that he was "fey"—the word used to denote a condition of high spirits just before death. While it is doubtless true that Mr. Podmore earnestly desired to see the case for spirit return established on a foundation so firm that not even he could shake it, the effect of his writings has rather been to give the casual or hasty reader the impression that everything has been tested, and that nothing has been found to stand the test. That this impression is not justified by the arguments which give rise to it, is evident at once on a more careful perusal of his books, especially when the true facts are known and appreciated at their real worth.'

We are grateful to Mr. J. J. Herbert for sending us the account of his sister's comforting manifestation to her brother after her sudden passing to the other side (see p. 411). We had the pleasure of meeting the young lady in life, and were informed by Mr. Herbert of her 'passing' and immediate return to her non-Spiritualist brother shortly after those occurrences, and felt that it would be well if the facts were placed on record in 'LIGHT.' Doubtless many among our readers will feel comforted, especially those who have been recently bereaved. We would suggest that copies of this issue of 'LIGHT' would do good missionary work if they were sent by post to those who have been down into the valley of shadow and have had to bid good-bye to loved ones—it may help to lighten their burden of grief and inspire them with the thought that the death-change is only an incident in life. The bright young lady mentioned by Mr. Herbert assured her brother that she was 'happy' over there, and doubtless the fact that she was able to make her presence known to him and thus to comfort her loved ones has added to her happiness. We wish it were possible for all mourners to be helped in the same way, but failing that they may take heart when they know that there is no death.

The late Rev. George H. Hepworth, speaking of the effect of death upon the departed, said: 'The only change that can occur is the loss of the body, or rather the exchange of a physical for a spiritual body, but not even death can alter those qualities which constitute our characters. Death has unquestioned power over muscles and nerves, but no power whatever over memory or affection. These are beyond his province, and he cannot encroach upon them. Either this is true or immortality is a figment of the imagination, a pleasing delusion, but not a truth. Memory undisturbed and affection unaltered not only render the farewells of those who go as impressive as they are hopeful, but they are the crowning benediction of God on those who remain.'

During a recent brief visit to Scotland, we accompanied our good friend, Mr. James Robertson, on a visit to the home of Mr. Finlay Mac Nab, a fisherman residing at Portincapple, Loch Long, with whom the late Mr. Charles Bradlaugh stayed during his holidays for a number of years. It was interesting to hear Mr. and Mrs. Mac Nab, sincere Christians themselves, speak of Mr. Bradlaugh, which they did in the highest terms. 'He was a good man,' said Mr. Mac Nab, 'and many times he and I have fished together in the Loch.' A suggestion was once made that they should go fishing on Sunday, but when Mr. Mac Nab said that he would not like to do that, Mr. Bradlaugh, with characteristic thoughtfulness for others, at once said, 'All right, then, we will not go.' Mrs. Mac Nab willingly showed us into her room and pointed with pride to a fine portrait of Mr. Bradlaugh which had been taken shortly before he died, and which he himself had sent to her, and to a portrait of Mrs. Besant, who, together with Mr. Bradlaugh's daughter, had stayed there before she became a theosophist. While we looked at his picture we could not help wondering if Mr. Bradlaugh was present, and if so what his thoughts

were now that he looked from the other side at the old familiar spot where he had spent so many pleasant hours, and we left the house with the words ringing in our ears, 'Aye, he was a good man.'

On another day we both sailed to Rothesay and had a pleasant time with Mr. and Mrs. James Coates, who are both quite satisfied that they had genuine 'psychic extras' with Mr. Edward Wyllie during his stay with them. They showed us a large number of interesting photographs, some with portraits of deceased persons, which have been recognised by several relatives. During a little séance Mrs. Coates was controlled by Mrs. Emma Hardinge Britten, who spoke to each of us in a very characteristic fashion, making references to her old association with us and to experiences which we were assured were quite unknown to the medium in her normal state, and gave us a very cheering and encouraging message. Mr. Coates informed us that he is preparing a comprehensive book on spirit photography, and that a second edition of his valuable work on psychic science, entitled 'Seeing the Invisible,' has just been published in London.

The late Col. Ingersoll said: 'Liberty is my religion. Everything that is true, every good thought, every beautiful thing, every self-denying action—all these make my Bible. Every bubble, every star, are passages in my Bible. A constellation is a chapter. Every shining world is a part of it. You cannot interpolate it; you cannot change it. It is the same forever. My Bible is all that speaks to man. Every violet, every blade of grass, every tree, every mountain crowned with snow, every star that shines, every throb of love, every honest act, all that is good and true combined, make my Bible, and upon that book I stand.'

The Rev. Henry Ward Beecher said, in his charmingly suggestive way: 'Nothing on earth can smile but man! Gems may flash reflected light, but what is a diamond-flash compared with an eye-flash and a mirth-flash? Flowers cannot smile; this is a charm that even they cannot claim. It is the prerogative of man; it is the colour which love wears, and cheerfulness and joy—these three. It is a light in the windows of the face, by which the heart signifies it is at home and waiting. A face that cannot smile is like a bud that cannot blossom and dries up on the stalk. Laughter is day, and sobriety is night, and a smile is the twilight that hovers gently between both—more bewitching than either.'

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

Theosophic Psychics v. Mediums.

SIR,—As no one else has taken up the subject of the letter by 'E. P. F.' on p. 392 of 'LIGHT' for August 13th, may I venture to point out that the medium at Costa Rica is a striking instance to the contrary of what 'E. P. F.' so confidently asserts as being the difference between theosophical expert psychics and spirit mediums, viz., that 'the one is a self-conscious agent, and the medium an entranced person, an instrument used by some other conscious entity,' because the medium in question was not entranced but was conscious, and was able to see and speak while the materialised form was visible to all in the circle. If I remember rightly, Madame d'Espérance was conscious during the séances at which she was the medium, so, too, were 'M.A., Oxon.,' Mrs. Mellon, Dr. Slade, Dr. Monck, and Mr. Eglinton, at any rate during his slate-writing séances. Mrs. Brigham, Mr. Colville, and Mrs. Wallis are all conscious while 'under influence' for their inspirational addresses, and so also was Mrs. Britten, while Mrs. Prior, Mrs. Ellen Green, Miss MacCreadie, Mrs. Imison, Mr. Brailey, Mr. Peters, Mr. Vango, and many others are usually conscious during the time of their public illustrations of clairvoyance. So that the unconscious trance medium is the exception rather than the rule.

Further, I should like to ask who, and where, are these expert, trained psychic experimentalists who are so much superior and so much more reliable than entranced mediums? Where, when, and how did they get their training? What have they revealed that had not already been given through mediums? Where are the evidences of their superior powers and knowledge?

I have been under the impression (it may have been a mistaken one) that it was best that the consciousness of the

sensitive should be suspended for the time being so that the spirit's thoughts and ideas might have free course and be expressed with less of the medium's mentality mixed up with them than if he remained conscious. It has seemed to me that the clairvoyants and seers who repudiate spirit assistance and claim to be able to enter the spiritual or astral realms by their own unaided powers are less rather than more reliable, that in many instances imagination does duty for intuition and that their utterances need careful watching. I have yet to find that theosophists can obtain better evidences of spirit life, spirit presence, spirit identity than are given by or through mediums—if they can, why do they resort to mediums?—Yours, &c., W. F. M.

Medical Help from the Other Side.

SIR,—During a residence in India in 1904 I contracted a very severe and tedious form of eczema, and underwent a long course of treatment for it abroad, and subsequently at home. This proved of doubtful benefit, and I began to look on my case as being of a chronic nature. However, about a year ago I had a sitting with Madame Greck, and one of her guides (Sir John Forbes, on earth a medical practitioner), kindly prescribed for me. He completely altered the course I was pursuing as regards treatment, and gave me a simple prescription (homœopathic), and directions with respect to diet, bathing, &c. I followed his advice, and with the happiest results, as in less than a month I was practically free from my trouble. I have had several talks with the good 'Doctor' since, and while I have tendered to him my most sincere thanks for his kindness, I feel it a duty to place my experience on record, for the sake of others who may be needing treatment of a like nature.—Yours, &c., F. W. Bayswater.

Spiritualism at Pietermaritzburg.

SIR,—Your readers may be interested to know that although it is nearly two years since the movement first started in Maritzburg (South Africa), we are still doing a good work, in spite of many drawbacks. We are fortunate in having Mrs. Pritchard, an inspirational lecturer and clairvoyante, who has accomplished much good, and we have several mediums developing, who, it is hoped, will be of much service to the cause.

In olden days there was the 'School of the Prophets,' where those with the greater gifts could develop them to the glory of God and the benefit of man. No matter how willing mediums may be to sacrifice themselves, they have to train amidst household cares and duties, and cannot overcome the lack of sufficient education. For myself, I am a physical medium, and so far can only help by an occasional contribution to the newspapers. The spirit friends tell me to do this, but I write in a quite normal condition.—Yours, &c., FAIRPLAY.

A Spirit Photograph—?

SIR,—I am sending you a wonderful spirit photograph that was given to me by a Brazilian doctor, who told me the following tale concerning its production. I have no reason to doubt his *bona-fides*. The picture speaks for itself.

A young man passed out of the body recently in a town called Maceio, in the north of Brazil, and his remains were duly interred in the family mausoleum there. Some friends in Rio, who had been attached to him in life, wrote to another friend in Maceio, begging that a photograph of the tomb might be sent them as a remembrance of the deceased. This request was promptly granted.

Accompanied by a local photographer, the friend hurried to the cemetery and advanced towards the mausoleum, desirous of being included in the picture. Just as the photographer was about to press the button, the apparition of the deceased man appeared to his friend, to his surprise and dismay. On his asking the photographer if he had seen anything, he was laughed at for his pains. 'This plate will be no good; you must take another,' the young man remarked, upon which a second photograph was taken. When the first plate was developed, a beautiful clear spirit form was visible, but only the mausoleum appeared in the second. The first plate was brought to this city, and one of the impressions taken from it I enclose. The body had been buried about three weeks when the photograph was taken.—Yours, &c., FLORENCE M. S. SCHINDLER.

Bahia, Brazil.

[If the story told to our correspondent is a true statement of the facts of the case, it is a remarkable spirit photograph. It can be seen at this office during the next week or two.—Ed. 'LIGHT']

SOCIETY WORK ON SUNDAY, AUGUST 21st, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mr. E. W. Wallis delivered an address of exceptional merit and usefulness on 'Life and Immortality Brought to Light by Spiritualism.' Mr. W. T. Cooper presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street.—Mr. E. W. Beard gave an earnest address on 'Spiritualism and the Power that Surrounds us.'—67, George-street, Baker-street, W.—Morning, Mrs. Miles Ord delivered a spiritual address on Psalm ci. Sunday next, see advt.—J. H. C.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. W. Underwood gave a good address on 'Liberty,' and clairvoyant descriptions. Sunday next, Mr. Clegg, address on 'Lyceum Work as a Means of Propaganda.' Monday, at 8, members' circle.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—Miss Violet Burton gave an address. Sunday next, at 7 p.m., Mr. Horace Leaf. On September 4th we shall remove to Elmwood Hall, Elmwood-road, Broad Green, Croydon.—G. T.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—Miss Morris gave an address on 'Life and Death.' Sunday next, at 11 a.m., circle, Madame Betty; at 6.45 p.m., Mrs. Neville, address and clairvoyant descriptions.—C. C.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Mr. Wadsworth, of Balham, gave an interesting address on 'The Necessity for the Physical Life.' Mrs. Johnson described a vision, and gave clairvoyant descriptions. Public services: Sundays, at 7 p.m.; Wednesday, at 8.15.—K. S.

BRIXTON.—8, MAYALL-ROAD.—Miss Ada Nuthall read an address given through automatic writing. Sunday next, at 7 p.m., Mr. Abbott, address; Monday, 7.30, ladies' circle; Tuesday, 8.15, members' circle; Thursday, 8.15, public circle.—G. T. W.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mrs. Harvey gave a good address and clairvoyant descriptions. Sunday next, Mr. Smythe; September 1st, Madame Betty; September 4th, Miss Fogwell; September 22nd, 23rd, and 24th, sale of work. Everybody welcome.—A. B.

PECKHAM.—LAUSANNE HALL.—Mrs. S. Fielder gave an address and clairvoyant descriptions. On the 18th Mr. A. Scott lectured on 'Evolution,' with diagrams. Sunday next, Mr. J. Huxley. Thursday, Mrs. Webb. September 4th, Mrs. Mary Davies. 8th, Mrs. Ord. 11th, Mrs. Effie Bathe.

KINGSTON - ON - THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Miss Fogwell's address on 'Various Forms of Mediumship' was discussed. Sunday next, at 7 p.m., Madame Hope, address and clairvoyant descriptions. Madame Duvergé will recite.—T. C. W.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mr. A. J. Neville's interesting address was much appreciated. Mr. G. T. Gwinn presided, supported by Mr. G. F. Tilby. Sunday next, Mr. T. Olman Todd on 'Spiritual Gifts—the Basis of a Divine Revelation.'—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Jamrach gave excellent addresses and good clairvoyant descriptions. Mr. J. J. Vango also gave clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. H. Boddington, addresses. Monday, 8, Mrs. Curry. Wednesday, 3, Miss Reid. Thursday, 8, public circle.—A. M. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. Graham delivered an address, and he and Mrs. Graham gave clairvoyant descriptions. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mrs. Imison, address and clairvoyant descriptions. Monday, Mr. Mills Tanner. Thursday, 8.30, Mrs. Wilson. Silver collection.—A. C.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'Nearer to God,' and gave successful clairvoyant descriptions. Evening, Mr. A. F. Cauldwell gave an address on 'Life in the Beyond,' and Miss Venning psychometric readings. On the 17th Mrs. Jamrach gave an address and clairvoyant descriptions. Sunday next, at 11.15, Mr. Henry Cobley; at 7 p.m., Mrs. Annie Boddington. Wednesday, Miss Nellie Brown. September 4th, Mrs. H. Boddington.—J. F.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—Mr. John Walker spoke on 'Degrees of Development,' and gave clairvoyant descriptions. On the 18th Mrs. Nunn spoke on 'The Power of Thought.' Sunday next, morning and evening, Mr. E. W. Wallis.

EALING.—15, GREEN VIEW, HIGH-STREET.—Mr. T. Olman Todd spoke on 'The Significance of Spiritual Gifts.'

LINCOLN.—PROGRESSIVE HALL, COULTHAM-STREET.—Mr. Goodwin gave addresses and clairvoyant descriptions.—C. R. WINCHESTER.—ODDFELLOWS' HALL.—Mrs. H. Mundy, of Bournemouth, gave a beautiful address.—R. E.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. O'Keef delivered an interesting address on 'Here and the Hereafter,' and gave psychometric readings; also on Monday.—V. M. S.

BRISTOL.—52, SUSSEX-PLACE, ASHLEY-HILL.—Miss Conibear gave an address on 'Peace, Perfect Peace,' and spirit messages.—W. B.

READING.—NEW HALL, BLAgrave-STREET.—Mr. P. R. Street gave addresses; in the evening on 'Is there a God?' and auric drawings.—A. H. C. S.

SOUTHSEA.—LESSER VICTORIA HALL.—Morning, Mr. Spiller read a paper on 'Healing.' Evening, Mr. F. Pearce gave an eloquent address.—J. W. M.

EXETER.—MARLBOROUGH HALL.—Mr. Watts-Harris, of Winchester, spoke on 'The Philosophy of Spiritualism.' Mrs. Letheren gave clairvoyant descriptions.—E. F.

SOUTHEND-ON-SEA.—MILTON-STREET.—Morning, Mr. Thomas May spoke on 'Solomon's Temple Spiritualised.' Evening, Mr. John Murrow gave an address on 'Spiritualism Condemned and Defended.'—H. E. V.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—Mr. and Mrs. Roberts conducted the service, which was much enjoyed. On August 16th Madame Ruth Schwartz gave a short address followed by psychometry.—W. M. J.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—Mr. James Macbeth Bain, M.A., gave a *résumé* of his work at the Letchworth Garden City, some personal experiences and an address on 'Many are the Hands of God,' to large audiences.—G. Mc F.

SOUTHSEA.—ABINGDON HALL, ABINGDON-ROAD.—Morning, Mr. Herbert J. Nicholls spoke on 'Spiritual Growth.' Evening, Mr. Richards gave an address on 'Man's Attitude Towards Religion,' and clairvoyant descriptions.—R. B. E.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Clavis spoke on 'The Triumph Over Death.' Mrs. Trueman gave clairvoyant descriptions. On the 17th Mrs. Short gave psychometric readings.—N. F.

BRISTOL.—12, JAMAICA-STREET, STOKES CROFT.—Mrs. Powell Williams is conducting a successful mission, holding four meetings weekly, with addresses and clairvoyant descriptions.—A. C. O.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mr. Norton delivered addresses on 'Spiritualism and the Bible' and 'Spiritualism and the Poets.' Miss Coleman gave psychic readings. On Monday, at a public debate, Mr. Wood put forward 'The Christ Problem.'—L.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS, E.—Mr. H. Boddington spoke on 'Obsession and Lunacy.' Miss Trimmer presented a handsome banner to the Lyceum. On the 18th Mrs. Webster gave clairvoyant descriptions.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. W. Rundle gave an address on 'Mediumship: Its Use and Abuse,' and clairvoyant descriptions. Evening, Miss A. Chapin, the blind medium, gave an interesting address and good psychometric delineations.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—Mr. Abbott gave a brief address in memory of Florence Nightingale, the audience joining in the hymn 'She Passed in Beauty.' Messrs. Humphries and Mower and Miss Coles related interesting experiences of spirit communion.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD-AVENUE, MANOR PARK, E.—Mrs. Annie Boddington addressed a crowded audience on 'The Way, the Truth, and the Life.' On the 17th inst. Mrs. Webster gave psychometrical readings.—M. C. A.

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