

# Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

We suffer, perhaps, as little as any paper from the reproaches of our readers, but it might be useful to occasionally give a glimpse of the difficulty of an Editor's position, and the queer reasons often given for the fearful mandate, "Stop my paper!"

We will keep the veil down so far as we are concerned. But our neighbour's veil;—well, that is quite another matter, especially if he uplifts it. Here, for instance, is "Unity," a religious paper published in Chicago (in America, "the land of the free!"), suffering under Pontius Pilate. "Stop my paper!" shouts an angry reader. "I put up with your approval of the anarchists' pardon, but could not stand your endorsement of that other villainy—Free Trade!"

Now that is very pretty. One man's meat is certainly another man's poison. Just fancy a man stopping his paper because it advocates Free Trade!—and even putting that in a category of offence lower than forgiving an anarchist! But the man who would call that "folly" will, nevertheless, stop his paper for a reason quite as queer!

The Rev. E. A. Coil writes:—

Apparently, a great throng have persuaded themselves that happiness depends more upon what a man has than upon what he is. In consequence of this, business has in too many cases resolved itself into a mad and sometimes unscrupulous scramble for wealth. Many fail in their efforts, and, imagining that the only means of happiness have eluded them, they become sour and despondent. Many succeed only to find that they have given their lives in exchange for a bag of heartless metal, or a pile of brick and stone, that refuses them love when love is all they want. It is true the bread problem cannot be ignored. It is equally true that man does not live by bread alone. Then, in its essential features, the bread problem has nothing to do with much of the mad struggle for wealth that we see in these modern times. Like poor deluded Silas Marner, men pile up gold for the sake of the gold itself, and it would be equally fortunate for them if their heartless treasures that kept them ever at the loom of toil were snatched away.

As a bit of preaching that is tolerably easy; but the practising will always be terribly hard. And yet every thought of it is true, every word of it is sane and sound, especially those searching lines: "Many fail in their efforts, and, imagining that the only means of happiness have eluded them, they become sour and despondent." As to this there should be wonderful saving power in Spiritualism.

The Scotch Prison Commissioners are crying out for more flogging for juvenile criminals; upon which the last Report of the Howard Association says wisely:—

To a certain extent, whipping may be humane and efficacious. But this efficacy must be much more limited

than is often supposed, when it is considered that neither the whip nor the gaol go to the root of the matter, or touch the main causes and sources of criminality. The Rev. W. D. Morrison, of Wandsworth Prison, has made careful inquiry into the previous history of the lads sent to gaol, and he finds that half of them were either orphans or homeless. Here, then, is a real source of their going astray. And all the whipping in the world does not alter this great fact, that the daily life, from infancy, of these poor young fellows has constituted, in itself, an abiding impulse to crime. Consequently, the wiser mode of dealing with such offenders is to secure for them a better training, in an industrial home or school of some sort. And their punishment for evil-doing must be qualified by a justly merciful consideration of their being the victims of moral and other privations, rather than willing offenders.

The Gospel of Spiritualism has guidance here also for those who will learn. We *must* look to the inward causes even of crime, if we would understand it and deal righteously and successfully with it.

"The Literary Digest," under the stirring heading, "Darwinism Six Hundred Years before Christ," once more directs attention to the curious fact that the originality of the great Englishman, Charles Darwin, lay primarily in his illustrations and demonstrations, not in his theories and principles. Professor Butler says:—

Ever since the doctrine of organic evolution began to attract serious attention, about forty years ago, students of Greek philosophy have repeatedly called attention to cosmological opinions put forward by the ancients that parallel in a curious way, or else directly foreshadow, discoveries that are a part of the glory of modern science. Zeller, in his brilliant essay, "Darwin's Greek Predecessors," points out that not a few fruitful scientific ideas that were the property of the early Greek philosophers were first forgotten by the Greeks themselves, then overlooked by the Middle Ages, and finally re-discovered and fully demonstrated with great *éclat* by the modern scientific spirit. Among the pre-Socratic thinkers, Zeller cited Anaximander and Xenophanes as leading examples of philosophers who exhibited this form of prescience.

This same Anaximander is quoted by Eusebius from the writings of Plutarch, to the following effect:—

In the beginning, man was born from animals of a different species. This is manifest because, while other animals quickly find food for themselves, man alone requires a prolonged period of suckling. Hence, had man been originally such as he is now, he could never have survived.

There is a subtilty in this reason which seems very modern indeed; but the profound old Greek philosopher who wrote this, and much like it, lived six hundred years before Christ.

The "Light of Truth" advocates "eternal vigilance in mediumship." It admits the charge urged against Spiritualism by its opponents, that it is a dangerous subject for ignorant minds to deal with, and acknowledges that many have been made the butt of designing or mischievous spirits. We are disposed to think that even so unblushing a pretender as Mrs. Williams may be a genuine medium as well as a heartless cheat, and that her contemptible performances may be only the climax of a prolonged sacrifice

of herself to spirit performers. But, be that as it may, the warning of "Light of Truth" is a wholesome one; and, although it contains nothing novel—to our readers, at all events—it may be useful to quote it:—

In our experience we have learned of a number of mediumistic persons who had been made the victims of spirits who came personally to them, claiming to be some noted character or high potentate. Spirits who assured the mediums that a grand work was before them, a work that no others could do that would bring them name and fame, and which would show to the world that their celestial guides were of the highest order.

Others have been led to abandon honest toil and the discharge of practical duty to follow the *ignis fatuus* of fortune and fame held out to them by mischievous spirits, only to find themselves left to the pitiless mercies of an unsympathetic world; and still others have been encouraged by their spirit attendants to risk their little earnings in some promising investment, only to find they have been duped and that their means had been swept away. Does this not prove that one cannot be too careful in trying the spirits, and that if a sensitive is approached by decarnated intelligences claiming great things for themselves or for others under their leading, their words should be slowly weighed and carefully considered.

Eternal vigilance is needed in the minds of mediums, and on the part of investigators and believers generally, that the true may be sifted from the false, and the work of Spiritualism, through our agency, become an honour and a blessing to humanity instead of a laughing-stock and a bane.

In the "Religio-Philosophical Journal" we note the following exceedingly simple but most instructive question and answer, in a report of a séance:—

In what way can one make himself most useful in this life?

It seems to me that the question is so simple that you are yourself very well able to answer it. He who best learns to serve his fellow men, whether in the professions, or in any capacity; he who succeeds the best in bringing himself into a useful and worthy touch with the greatest numbers during life, certainly will be far on the way towards filling his place in this sphere, where the prospects and the numbers and the possibilities are so infinitely multiplied. One most important thing is spiritual development. This is a grand help to a speedy usefulness here; to crush out the lower instincts, and perfect all the higher and nobler thoughts.

We admire this because of its pellucid practicality, a quality which is not too common in séances for questions and answers. Spiritualism has the true key for our homely human lock: but it is frequently too flighty and unpractical. Spiritual and Humanitarian should almost be convertible terms.

A friend sends us the following tender lines, by Harriet Bostock, now published for the first time:—

#### MY GUIDE.

I know not the way I am going,  
But well do I know my guide;  
And, with child-like trust, I give my hand  
To the mighty Friend by my side:  
And the only thing that I say to Him,  
As He takes it, is, "Hold it fast;  
Suffer me not to lose my way;  
But bring me home at last."  
So, often the weary wanderer,  
Alone in an unknown land,  
Tells the Guide his destined place of rest,  
And leaves all else in His hand.  
'Tis Home, 'tis Home, that we wish to reach,  
He who guides us may choose the way;  
Little we heed the path He takes  
If nearer Home each day.

SERMONS FOR OUR DAY. By John Page Hopps.—Suitable for Spiritualist meetings. In parts, 2d. each. Each part contains two sermons. Post free from Oak Tree House, South Norwood Hill, London. Twenty Sermons, bound in handsome cloth, 2s.

## SPIRITUAL SOLUTIONS OF PRESENT PROBLEMS.

By J. PAGE HOPPS.

### THE POVERTY OF PESSIMISM.

THERE are two pessimisms,—the cynical and the pitiful: the one represented by Mephistopheles; the other by any sensitive man or woman whom the misery of the world has driven to despair. Of the first, little need be said,—"the devil's advocate," whose business it is to see the evil or invent it,—and scorn! Of the second, much might be profitably said.

At first sight, it is perplexing that pessimism has kept pace, and keeps pace, with the growth of means of comfort and the advance of discovery which adds to the conveniences of life. Before evidence, one would have thought that pessimism and misery would go together. But it is not so; pessimism and luxury go together. There is really a very strong and subtle connection between luxury and despair, and misery and optimism. An increase of the comforts of life tends to increase the average observation of, and acute feeling concerning, life's unfavourable conditions. John Stuart Mill, with everything to make him comfortable, and, therefore, with a keen sense of real or apparent discomfort, said of the world's misery what the persons who endured it seldom say for themselves. The philosophical Pessimists, who are always on the verge of saying "Curse God and die," have, as a rule, particularly comfortable studies and regular meals. Their standard is wrong just because they have been made over-sensitive by an excess of comfort. Misery in a cheap coffee-house near the dock gates, or in a docker's home, or hanging about the poor little mission hall, or even at the hospital, is not precisely what a Pall Mall Pessimist in his cosy slippers thinks it is. There is an amazing amount of jolly humour or strong content in that slummy coffee-house; and the poor home, in multitudes of cases, is not to its inmates what it is as seen from the windows of the philosopher's carriage, and Little Bethel and the mission hall give amazing joy to those who like them.

An increase of comfort, and of discovery of all kinds of aids to comfort, lengthen the outlook along the road of possibility. Hence longing, unrest, discontent, and a contrasting of the real with the ideal—a sure, though subtle, provoker of pessimism. Our grandfathers and grandmothers, with their lower standards of comfort, had far higher standards of thankfulness and content. They did not feel the harness which chafes us, and did not look far ahead. It is a profound truth that "he who increaseth knowledge increaseth sorrow"; and that quaint old legend about the mournful opening of the eyes, consequent upon eating the fruit of the tree of knowledge of good and evil, has deep meaning in it. We are eating the fruit of that tree now, and are "sicklied o'er with the pale cast of thought."

But there is a brighter side. There is a cause of pessimism which is, in reality, a decided advance on the road of human development, in the form of a very genuine increase in the average emotional and sympathetic instincts. We feel; we distinguish; we see the ideal; we respond; we cry out against wrong. Hawthorne truly said: "This final despair and sense of shortcoming must always be the reward and punishment of those who try to grapple with a great or beautiful idea. It only proves that you have been able to imagine things too high for mortal faculties to execute." It is because we are improving that so many of us are Pessimists; and yet, oddly enough, our pessimism seems to make us look like losing ground—just as some men get impatient and cross only because they cannot bear to see things going wrong. The smiling member of the firm seems so much kinder and better-natured. It is a mistake. The irritation of the other man is the measure of his sensi-

tiveness to wrong—sensitiveness not yet under right control, but a sign of real advance.

Never was so much done for "the struggling poor." We sympathise in all directions: we have a soft side for strikers and rebels, and even for criminals; we vote for the dog who is down and under. Even this unwholesome Ibsenism, with its sickly and dangerous treatment of the cause of woman, has its root in genuine sympathy.

The higher and more serious estimate of human life at which we have arrived is itself a cause of pessimism. Upon the question, "What is it to be a human being?" everything turns. In days gone by very little value was set upon human life. From the gutter to the throne, murder was the shortest road to getting your own way, and that way was taken. Now we protect the very lowest; we even interfere with parents in training and using their children. It seems so much more now that a child should be ignorant or oppressed, that a woman should be assaulted, that a man should be murdered. The price we pay is a realisation of the awful degradations and miseries of life—a keen and depressing sense of the contrast between the real and the ideal, and, for the time being, the mood out of which pessimism comes, not, perhaps, to say, "Curse God, and die," but "Why should we live?"

But we may easily exaggerate the miseries of life. The near is ever the urgent. The mood of the hour decides too much. The evil bulks largely because it hurts. Two little tears will blot out the smiling sky. We look, for a few times in our life, upon the apparently awful lot of the very poor, and we are overwhelmed. But, curiously enough, it is usually those who are well-off who are Pessimists; not the poor, struggling creatures whose sorrows supply the Pessimist with his doubts and glooms. The squalor, the smells, the grinding and hopeless nature of the struggle, are, to the refined and sensitive onlookers, a thousand times more dreadful than they are in reality to the participators. Is Shoreditch a failure? Or Bermondsey? Or Bethnal Green? Or St. George's-in-the-East? They are bad enough; and those miles of leprous roofs and walls hide trouble and sorrow enough, Heaven knows. But what would have driven John Stuart Mill mad these poor strugglers hardly notice. "I would rather cut my throat than live there," said William Morris to me, the other day. "Ah, yes, perhaps you would. But do not measure their misery by your needs," was the reply. In those streets and lanes, smoke-dimmed and soot-begrimed, children laugh as well as cry; and lovers gossip, and men and women come home glad, as to a little haven; and the sad wayfarers have long had their backs adjusted to the burden. Tragedy is there. Yes; but comedy smiles, and burlesque is merry, and the domestic drama runs on its quaint and even pretty way. Put tears and laughter, hope and despair, sickness and health, squalor and the wholesome fight against it, side by side, and strike the balance. Who can tell the result? He would be a bold man, or a very sad one, who would say that even St. George's-in-the-East is a failure. A mystery, an object of pathetic interest, it may be; but not a failure in the sense that it would have been better if the Thames had always flowed over where St. George's stands, and nothing of its battling life had ever been.

Even if we turn to the most backward nations—to the uncivilised inhabitants of tropic seas—what do we find but an enormous amount of physical enjoyment, and even of emotional delight of a minor kind, mixed, doubtless, with "baser matter," but not in any sense destroyed by it? It is even arguable that, on the mere score of happiness, a man had better be a healthy South Sea Islander or naked Zulu than a London dock labourer, or even a cotton-spinning "hand." In common with fishes, and beasts, and birds, the uncivilised races, apart from the higher considerations, furnish a not inconsiderable contribution to the credit side of the great account.

But, much as we may sympathise with the Pessimist, as one who is in revolt against the miseries of life, we feel, on every side, the poverty of his state of mind. It seems to lead to a theory of life which takes all the heart out of man, and all the blessing out of the world; and it is only by a miracle of mercy if it does not take all the God out of Nature.

This will be at once seen, and possibly remedied, if we contrast it with that ever-creative Idealism which is represented by the best of our poets. The poet is seer, interpreter, reconciler,—the prophet of hope to the prisoners of despair.

This will be demonstrated by a very brief study of Tennyson, for instance, or Robert Browning, our Moses and Aaron in these modern days, helping us out of the land of Egypt, and summoning us to march on to the Promised Land. Tennyson especially ripened and mellowed in his later days. The mere artist gradually fell behind: the seer, the prophet, the witness-bearer came sublimely to the front. His special message to the age was finely voiced in the poem, "The Ancient Sage"—a strong man's resolute counterblast to the sad piping of the Pessimist.

Cleave ever to the sunnier side of doubt,  
And cling to Faith beyond the forms of Faith!  
She reels not in the storm of warring words,  
She brightens at the clash of "Yes" and "No."  
She sees the Best that glimmers through the Worst,  
She feels the Sun is hid but for a night,  
She spies the summer thro' the winter bad,  
She tastes the fruit before the blossom falls,  
She hears the lark within the songless egg,  
She finds the fountain where they wail'd "Mirage"!

This is what Faith can do: for Faith is not mere credulity or sentimentalism seeking something pleasant for the hour. It is insight, foresight, understanding. The cure for pessimism is knowledge, but knowledge with the telescope, not the microscope;—the knowledge that sees ahead, and then plans, and waits, and strives.

Pessimism closes the account too soon. If there had been foreseeing angels looking on when the first man, in whose heart throbbed the new life, crawled out of his cave, pushed the matted hair from his forehead, and saw that the sunshine was beautiful, as Ingersoll said, would those angels have been Pessimists?

In a tiny verse, called "The Play," the Pessimist gets his answer as to this. He sees the great world-drama only partially:—

Act First, this Earth, a stage so gloom'd with woe,  
You all but sicken at the shifting scenes.  
And yet be patient. Our Playwright may show  
In some Fifth Act, what this wild drama means.

There, pessimism has revealed to it its fatal fault. It judges the Play from the First Act. It neither believes in nor forecasts the Fifth. That is the defect, not only of social and moral, but of the political, pessimism which goes by another name: for Conservatism is not so much a foreseeing policy as a state of mind. But the answer is so obvious. Man is restless and urgent only because he is marching on. The very Pessimist is himself a witness to man's higher destiny. He is afflicted with gauding and repining. He is disgusted, because he sees the seamy side and revolts against it. "Do you call this a perfect world?" he cries, "and who is there that can make it better?" That of itself is a kind of prophecy. The Pessimist himself is a reformer who does not know what is the matter with him: but he also is on the march. He, too, hears the trumpet call, and, in his way, is sounding it,—with a cracked instrument.

So with the Conservative, with his dirgeful prognostications of ruin if we stir. He, too, wants Eden, but he wants to go back to it—or stay here. "This is best," he says; and, by saying that, he bears witness to the old truth that man is made for the best. The real difference between a Radical on the wing and a Conservative in his armchair is that the one thinks the best is ahead, while the other thinks it is past or here.

(To be continued.)

THE MYSTERIES OF MEDIUMSHIP.

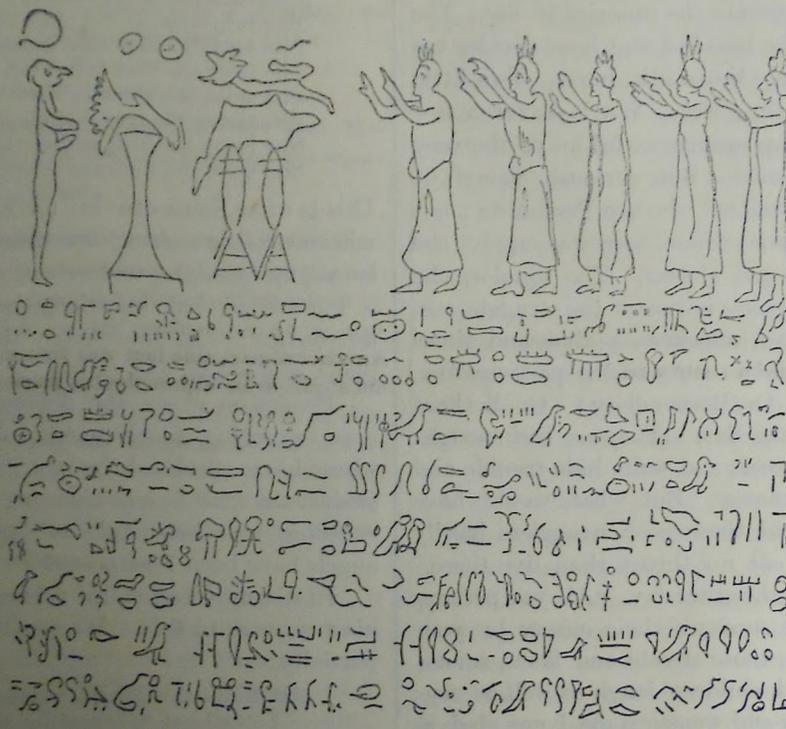
DAVID DUGUID.

SPECIALLY WRITTEN FOR "LIGHT" BY MR. JAMES ROBERTSON.

(Continued from page 575.)

HIEROGLYPHS.

I give an engraving of one of the many hieroglyphs which have been done by Mr. Duguid while in the trance state. In the volume "Hafed" details will be found regarding their production, but the present one was drawn in a church in Glasgow, on a Sunday in February, 1870. Mr. Hay Nisbet has recorded that he was sitting in a pew behind Mr. Duguid, when he noticed that David was entranced. On the Bible which he held in one hand was a card, and he appeared to be writing or drawing. This continued for about half-an-hour, when he put the card in his breast pocket and woke up. On the way home Mr. Nisbet asked to see the card on which he had been scribbling when the sermon was going on. Mr. Duguid looked astonished, and said he knew nothing about it. Both were surprised on the card being produced, when they saw the strange characters that were pencilled on it. At the next séance the controlling spirit said that the characters told the story of one of the Pharaohs from infancy to old age; that the pencilling was done in the same way as when he sketched out a painting under the direction of Ruysdael or Steen; that magnetic lines were there which he simply followed. I am not aware whether this or the other hieroglyphs have been interpreted by scholars. I failed to ask Mr. Nisbet this question before his translation to the higher life this year, and Mr. Duguid is not certain about the matter. In the early part of the present year a very similar bit of work was done by Mr. Duguid in the Spiritualists' Hall, Glasgow, while sitting amongst the audience. This is full of minute detail. The following Sunday, while in trance on the platform, he gave an address which purported to be a translation of the matter on the card. If the German, Hebrew, and Latin writings are capable of being interpreted, it is a fair inference that these hieroglyphics really tell a story, as the controls claim they do.



VARIOUS PHENOMENA.

*Psychometry.*—Mr. Duguid has many times given evidence of possessing marked psychometric power. When stones wrapped in paper have been given him he has been able to describe the surroundings from which they were taken. *Movement without Contact.*—At the majority of séances the musical-boxes are lifted from the table, set working, and moved over the sitters' heads, and round the room. *Perfumes.*—This is a pleasant manifestation which continually takes place, the most delightful odours being thrown at the sitters, now one, then another friend becoming the recipient. Mr. Nisbet tells that, sitting with the medium alone one night, for the purpose of revising the MS. of "Hafed," he felt oppressed by the closeness of the atmosphere in the room, but gave no vocal expression to his uneasiness, when immediately the whole room became saturated with the most refreshing perfumes, which were gently wafted over his heated brow. He continued reading for an hour, and during the whole time he felt the perfumes thrown at him. *Levitation.*—This has frequently taken place at séances, on several occasions when David's hands were firmly tied behind him, and also to the back of his chair. But I hurry on to the more recent developments.

SPIRIT PHOTOGRAPHY.

Spirit photography has called forth a considerable amount of interest within the past year or two, particularly since the publication of Mr. Glendinning's volume, "The Veil Lifted." Some truth has been evolved, and it might be fairly said that Mr. Duguid has been the instrument who has lifted the subject into prominence, and who may yet carry it forward till the triumph is more complete. We are still far from understanding the mysteries of the subject, but it is a consolation that we are on the way to knowledge, and some day the intelligence of man will fathom, and duly appreciate, the facts gathered together in this realm. All that has been done by the mediums Mumler and Hudson, and writers on the subject like Beattie, Dr. Thompson, and Stainton Moses, has been of immense service in laying a foundation, and now we only need an accumulation of evidence carefully sifted and vouched for by those in whom the world has confidence.

Mr. Duguid is the first medium for spirit photography who has had the phenomena occurring through his mediumship vouched for by an expert like Mr. Traill Taylor, and it has also to be noted that a stereoscopic camera, which Mr. Stainton Moses at one time thought would solve the question, has been used with success in many of the experiments. In setting down the incidents with which I am familiar it is not necessary that I should enter into any speculations of my own, or seek to controvert those of others regarding those appearances which show themselves on the sensitive plate. My province is to record facts. Frequently, when we have settled on a theory that seems complete and satisfactory, out crops some new point which fails to fit into it. Professor Faraday was quite certain that his theories had for ever settled all there was in Spiritualism, and would certainly have been in an angry mood had anyone doubted his infallibility; but to-day men of the highest scientific attainments, who may not have come all our length, laugh at his theories as failing to account for the simplest of Spiritualistic phenomena.

Of course there are crowds of people, Spiritualists included, who, because they have had no experience, may be inclined to think that those associated with Mr. Duguid are incapable of accurate observation. We cannot (except in the case of Mr. Traill Taylor) lay claim to be scientific, but we speak out from our experience, and, having used our faculties, assert that fraud or delusion has played no part in our investigations. Spirit-photography is just as real as other Spiritualistic phenomena which have had to run the gauntlet of opposition. It should be stated that each experiment in this direction costs Mr. Duguid considerable loss of vitality; no other phase of his mediumship produces nearly the same amount of physical prostration, so that were it not that he felt that men were anxious for the truth he would decline all sittings for this purpose. This is one of "the mysteries of mediumship" which someone may, perhaps, be able to throw light upon.

Mr. Andrew Glendinning, as ardent in his researches thirty years ago as he is to-day, was the first person who made an attempt to get a spirit photograph through Mr. Duguid's mediumship. In Port Glasgow, at that time, experiments were made, but nothing was seen on the plate beyond the physical sitter. Mr. Duguid, however, in the trance condition, described a person who was said to be looking out from behind a curtain, and on Mr. Glendinning sending a copy of the photograph to a medium in London, he described the same figure in the same position as Mr. Duguid had done.

The subject was not again mooted for many years after this. In fact some fifteen years elapsed before the matter once

more came to the front, and sittings took place in the studio of Mr. James Bowman, a well known and earnest Spiritualist. Here there were no full forms, as is common now, but only hands and flowers—indistinct, but with markings which undoubtedly had an occult origin. Only on one occasion there was a bust, but the success was really so limited that the subject was again allowed to drop till the early part of 1889, when a Mr. Nicholson, from Australia, spent some time in Glasgow. He managed to induce Mr. Duguid to take a picture, having a strong feeling that he would get a portrait of some one he knew. The experiment was made in my dining-room, and to our great surprise there came out, standing beside Mr. Nicholson, the figure of a young woman, whom he at once said he recognised. There were no special tests adopted beyond the fact that Mr. Nicholson saw the plate inserted in the slide and watched the development. We were carried away with our success and at once followed the subject further. On Saturday, June 22nd, 1889, after several failures, there came upon the plate in front of me a plump baby form and another figure looking at the child. I knew for certain that this was a bit of occult work. No one could browbeat me out of trust in my own eyes, which followed every detail of the experiment. It was certainly a glad surprise to me. I sent copies here and there, to photographic friends amongst others, who, of course, kindly told me I had been imposed upon by my closest friend, leaving out of sight that, apart from Mr. Duguid's honesty in the matter, he had no chance for deceiving. I did not recognise either of the figures, but a medium to whom I gave a copy said it was a sister's child named Willie. I had no means of vouching for this beyond the fact that my sister had a baby about the age shown, who bore that name. Mr. Glendinning was on a visit to Glasgow about this period, and quite a number of pictures were got, one of which looked very like his old friend, Mr. Peter Chessor, of Greenock. We took the utmost pains to be able to vouch for the manipulation of each picture, so that no caviller could accuse us of fraud; and the certainty we had in our own minds that we were on the way to establish the validity of a somewhat discredited form of phenomena gave us much satisfaction.

(To be concluded in our next.)

#### "SPIRITISM" AND "SPIRITUALISM"

Spiritualism must be differentiated from Spiritism. The terminologies absolutely necessitate, as every scholar knows, different meanings. Chinese, Indians, and Utah Mormons are Spiritists, believing in spirit communications. Most of the African tribes of the Dark Continent worship demons and believe in spirit converse, but certainly they are not intelligent and religious Spiritualists. Spiritism is a fact, a sort of modernised Babylonian necromancy. Its devotees, hypnotised by the unembodied denizens of Hades, divine for dollars. It is promiscuous spirit commerce with a high tariff. It is from beneath and morally gravitates towards the dark. I repeat, Spiritism is a fact; so is mesmerism, so is telepathy, and so, also, is a rattlesnake bite. Facts may be morally true or false. They may serve for purposes of good or direst ill. As an exhibition of wonders—as pabulum for scoffing atheists who demand visible sight of the invisible, infinite One, and insist upon a terrific clap of thunder to convince them of the existence of electricity, commercial Spiritism, with its attending shadowy hosts manifesting in ill-ventilated rooms, may be a temporary necessity, but it legitimately belongs, with such kindred subjects as mesmerism, to the category of the sciences; while Spiritualism, originating in God who is spirit, and grounded in man's moral nature, is a fact, and infinitely more—a fact *plus* reason and conscience; a fact relating to moral and religious culture—a sublime spiritual truth ultimating in consecration to the good, the beautiful, and the heavenly. Spiritualism proffers the key that unlocks the mysteries of the ages. It constituted the foundation stones of all the ancient faiths. It was the mighty uplifting force that gave to the world its inspired teachers and immortal leaders.—DR. J. M. PEEBLES, in "The Arena."

WRITTEN by John Page Hopps. Christmas Presents, beautifully printed and bound.—"PILGRIM SONGS," written during 40 years. With two portraits of the author. 3s.—"THE LIFE OF JESUS," for young disciples. 1s.—London: Williams and Norgate; or post free from 216, South Norwood Hill, S.E.

#### "A DREAM WHICH CAME TRUE."

Under this title a correspondent of the "Weekly Scotsman" writes:—

I have been reading with considerable interest the stories of the supernatural which have appeared from week to week in the "Weekly Scotsman," and although I am not a believer in ghosts, witches, or, in fact, anything that has not been satisfactorily proved in the world of spiritualism, still I had an experience some little time ago upon which I should like the opinion of those who have made this subject their especial study. Before proceeding further I may state that I am a native of Inverness, and have been in London for the past five years.

On the evening of February 24th this year I retired to rest about 11 p.m. I am not in weak health or entebled mind, as some correspondents may aver. Early in the morning I dreamt that I was at home again, and that on entering a bedroom door I beheld the forms of my father and brothers, who were in indescribable grief, wringing their hands and tearing their hair in their agony of spirit. I asked them in a trembling voice, "What's up? what's up?" but received no answer, and I awoke from my dream immediately afterwards, bathed in sweat, and feeling very uneasy in my mind.

That morning I awoke earlier than usual (it was a Sunday), and the dream haunted me unremittingly. I went to the house of relatives, and told them the fright I had had during the night; but it was passed off by them "as only a dream," and unworthy of further notice. I thought no more of the matter, and my friends went to church.

They had not been away more than half an hour when a telegram arrived, addressed to my uncle, who was one of the party that went to church. I opened it anxiously, feeling confident that although I had good news from home three days previously, this telegram was the sad messenger of ill-tidings, and that it bore relation to my horrid dream of the previous night. My worst fears were realised, as the telegram stated that my mother had died suddenly that morning.

Is this a "remarkable coincidence," or was my nightmare a message from the other world? Is this telepathy, or what is it? Another remarkable fact was that my mother did not appear to me at all, even although she passed away in the very bedroom I have referred to.

For the accuracy of the above I can vouch, verified, if necessary, by the friends to whom I related the dream before the telegram reached me.

INQUIRER.

#### "THE UNKNOWN WORLD."

The "Unknown World" for November (James Elliott and Co.) is to hand. The contents comprise an article on "Devotion," by Miss E. Kisingbury, in which the principle of Sacerdotalism, as exemplified in religious brotherhoods, is defended, on the ground that by seclusion from the world, combined with prayer and meditation, men are enabled to "rise to higher planes of consciousness." The Rev. R. W. Corbet writes with his accustomed ability on "The Comparative Value of Certain Phases of Belief." "The Elimination of Evil, or Philosophical Magic" runs its not too limpid course. Mr. Edward Maitland continues his recondite exposition of the "New Gospel of Interpretation," while "Respiro," under the generic title of "The Brotherhood of the New Life," deals with a mysterious something known to Mr. Thomas Lake Harris, and others of the elect, as "Internal Respiration." The minor articles include "The Transcendental Universe," "The New Priesthood (a parable)," "The Marriage in Cana," "What is Alchemy?" a monograph on Dr. Dee, "The Rosicrucian Mystery," a somewhat sketchy dissertation on Auras, by David Gow, "Natal Astrology," and "Saint Martin." The verse is more than usually excellent and comprises "The Wind from the East," "A Lyric of Democracy," by Thomas Lake Harris, two sonnets by Isa J. Southern, "The Soul's Splendour," a fine poem in blank verse, and some mysterious stanzas with reference to "All Saints' Day," by C. J. S. M.

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

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

## Light.

A Journal of Psychological, Occult, and Mystical Research.  
PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, 2, Duke Street, Adelphi, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed "..... & Co."

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

### "THE UNIVERSAL PENTECOST."

Of course, whatever Mr. Stopford Brooke has to say deserves serious attention. His well-proved truth-loving spirit, his fine scholarship, his intense humanitarianism, all set him apart among the few men of the day who are, in the finest sense of the word, independent. Such men are not echoes but messengers, not preachers but prophets, one of whose characteristics is that they broaden the boundaries of conventional creeds, and universalise the limitations of conventional orthodoxies.

This is notably verified in one of Mr. Brooke's lately-printed Discourses on "The Universal Pentecost," which is a strong yet tender plea for transferring to humanity what has been appropriated by the Church; or for opening to all ages and nations what has been regarded as being exceptional in the past. Above all is this true of what is usually called "the operations of the Holy Ghost"—a subject which is vital as regards Spiritualism.

But, before dealing with that, Mr. Brooke very deftly finds helpful illustrations in other directions. He points out that the great majority of Christians, up to the present day, "have been unable to conceive any doctrine without placing limitations upon it, just because they have been unable to conceive of illimitable Love." "They take universal truths, and they make them particular." Amongst these, he names the Sovereignty of God, the Fatherhood of God, the Incarnation of God in man, and the Atonement. On all these vital subjects the teachings of Mr. Brooke are, in the highest degree, spiritual.

The Sovereignty of God is universal,—in the heavens as in the heavens: all His creatures are subject to Him and are upheld by Him. The Fatherhood of God is universal: He is the spiritual cause and the merciful sustainer of every living soul. The Incarnation of God in Man is universal. "It is not only in Jesus Christ that God is incarnate, that He takes Being, that His word is spoken and His life seen: but in every spirit, even in the lowest and most degraded that has come into conscious being, not only on this earth, but in the myriad, myriad worlds which encompass us in space. The evil which conscious beings may develop as they live, or the evil they are obliged to pass through, does not prevent the incarnation of God in them, but makes that more necessary. From the beginning of the world, then, God has incarnated Himself in Man, and man has been, by that indwelling, divine: and at every moment of the present time God is now incarnating Himself in us; so that all that man has built up of the good and true and loving—all truth of every kind, all noble action of every kind, all the vast work of love, of imagination, of intellect, all that we know, all that we revere, all that we adore—is the revelation of God through His incarnation in every human being." The Atonement is universal. "It is not only Jesus who redeems by loving and by kindling love, who reconciles us to God. Every soul of man or

woman who loves and lives and dies for love is a redeemer, a saviour and an atoner."

But these illustrations of the main proposition are only introductory to the great intent of this Discourse, which might appropriately have been spoken to a Conference of Spiritualists. The essence of Spiritualism is the unceasing presence of the Spirit of God in the world, and especially in all the living forces of it. Christendom, and especially most part, limited the inspiration or intervention of the Spirit. Mr. Brooke says, with a pardonable touch of scorn, "Only the Christian religion was started by the Spirit of God—that is their limit!" He will have none of it. He is, in reality, a true Spiritualist, though, like so many, he would decline the name. He is for Humanity, and not only for the Church. The Spirit takes no account of our statistics and categories. He says boldly:—

Egyptian and Hindoo, barbarian and civilised, African and Persian, Greek and Roman, Arab and Christian European have, whenever they thought nobly and purely of God, spoken as heathen as in Christian times by the spirit of the living God—so that whenever a religious revival toward a higher righteousness took place, it was a Pentecost of the same kind as that which initiated the Christian Church. Wherever, whether among men called heretics or among the orthodox, whether in or outside of that which Priesthoods call the Church—any movement towards a truer or higher worship of the Father has been set on foot; whenever any great thoughts which have freed the souls of men have enlightened nations; whenever any great mission work for the greater love of men and for saving and comforting them has been set burning in the hearts of devoted men in any of the multitudinous churches and sects of Christianity—that revolution in human act or that movement of human thought or love has been the work of the Spirit of God in men. Then the house of Humanity was shaken—then the mighty rushing wind began to blow, then tongues of fire lit on the brains of men, then the Spirit gave men utterance—then noble spiritual gifts were received and used by men; then they spoke the universal language—then a high and glorious excitement, leading to and thrilling through all action, sent men over the world to do the work of Love. Then there was a Pentecost. And now, in this century, and at this very day, there are such things—such movements, such re-awakenings—such "descents of the Spirit." It is not to Jerusalem that we look back for the unique advent of the Spirit, we expect it now, at any moment. Even now the wind is blowing and the fire falling, and the passion of Pentecost is among us. Even now men of different nations and tongues understand one another. The speech of great ideas is one.

But even this noble passage does not reveal the full sweep and harvesting of this splendid thought. Why should we talk about the Spirit of God only in relation to so-called "religious" affairs? "Is Inspiration confined to the things of the soul?" "Is there no divine inbreathing for man's intellect, for his imagination, for that power of his by which societies and states are built into order and harmony? Is the realm of science, of the arts, of literature, of philosophy, of politics, of the social progress of man, shut out from the Spirit of God?" We regard this as vital in relation to Spiritualism. The supremacy of Spirit, the universality of Spirit, the unceasing contact of the human and the divine, in the sphere of the Spirit, are, for us, among the essential verities. This, in truth, is our Gospel, on the strictly religious and theological side of it. Of creeds and dogmas we know nothing; but for this great fact we stand,—that God is the living God of living men, and that, on the plane of Spirit, the human is ceaselessly penetrated by the divine. We literally mean "ceaselessly," and entirely hold with Mr. Brooke when he says: "Every scientific truth, and the intellectual change that follows it; every new impulse in the arts, and the new world of beauty and its emotions which it opens to men; every great political movement towards a higher justice among men, and a greater union of nations; every new development of the universal ideas of man as one nation and one people, such as took voice in the early days of the great Revolu-

SCIENCE AND SPIRITUALISM.

ADDRESS DELIVERED AT ST. JAMES'S HALL, LONDON, ON SEPTEMBER 27TH, 1894, BEFORE THE MEMBERS AND FRIENDS OF THE LONDON SPIRITUALIST ALLIANCE, BY

PROFESSOR W. F. BARRETT, F.R.S.E., &c., Professor of Experimental Physics in the Royal College of Science for Ireland.

(Continued from p. 572.)

There is another supposition worthy of consideration. It may be that the intelligence operating at a séance is a thought-projection of ourselves—that each one of us has his *simulacrum* in the unseen. That with the growth of our life and character here, a ghostly image of oneself is growing up in the invisible world; nor is this very improbable. As thought, will, and emotion can affect, and to some extent mould, the gross matter of which our bodies are composed, a more perfect impress is likely to be made upon the finer matter of the unseen universe. The phenomena of telepathy show either that thought can powerfully affect an unseen material medium, or that "action at a distance" exists; the latter a supposition opposed to all we know. Moreover, physics teaches us that light, electricity, and magnetism affect the matter of an invisible world more perfectly than they do the matter of the visible world. Suns and stars, as well as much of the world in which we live, would have no existence for us but for the corresponding image they impress upon the unseen.\* And so it has been suggested by two of the most profound and distinguished scientific men of the present day,† and has been held as an article of faith by the majority of the human race for the last twenty-four centuries,‡ that our thoughts and characters are faithfully and indelibly being written on the unseen; that, in fact, we are involuntarily and inexorably creating in the invisible world an image of ourselves, a thought-projection, that embraces both our outer and our inner most life.§ And it may be that during a séance a quasi-vitality is given to these thought-bodies which disappears when the sitting is over. There is, as we all know, some drain on the medium's vitality during a successful séance. But whatever explanation we adopt, there is certainly some sympathetic response, something analogous to resonance, occurring in these psychical phenomena. It is this which so often causes the manifesting intelligence to appear but a reflection of the mind of the medium, and leads to the danger, of which you are well aware, of deceptive communications.

Long ago Swedenborg pointed out this danger. He says: "When spirits begin to speak with man they conjoin themselves with his thoughts and affections; hence it is manifest none other but similar spirits speak with man and operate upon him. . . . They put on all things of his

\* As the sun is the source of all, or nearly all, the available energy in the world, our material life is a daily dependence on the ministry of the unseen.

† Professors B. Stewart and P. G. Tait, who have said: "If we now turn to thought, we find that inasmuch as it affects the substance of the present visible universe, it produces a material organ of memory. But the motions which accompany thought must also affect the invisible order of things, while the forces which cause these motions are likewise derived from the same region, and thus it follows that thought conceived to affect the matter of another universe simultaneously with this may explain a futures state."—"The Unseen Universe," p. 199. (Fourth Edition.)

‡ I refer to the Buddhistic belief in Karma, which is the sum of merit and demerit of each individual; a seed of existence that remains in the unseen and is handed on to every succeeding generation and determines the future condition of every living thing. Karma is thus the relentless operation and spiritual embodiment of the law of cause and effect, from which none of us can escape. In modern Theosophy the same idea is further developed in connection with the doctrine of re-incarnation. The thoughts of each individual life—being things in the unseen, i.e., thought-stuff formed of ether—ultimate in a thought-body which serves as a mould for the next dwelling-place of our soul on earth. Hence the innate disposition of a child at its birth is the result of its own past; the tendencies for good and evil we each possess are the result of the character we have moulded for ourselves, the thought-bodies we have created, during our past existences on the earth.

§ It might be considered some support is lent to this view by the words of our Lord in Matt. xviii. 10. "Their angels do always behold, &c.," a passage of which no satisfactory explanation has yet been given.

every social movement which has the bettering of the bodies and souls of men as its aim—these, too, have been initiated by the Spirit of God in men. They are Pentecosts of the intellect, of the conscience, of the imagination of man. They are human movements which have behind them as their impelling force the advent of the Spirit."

Can anyone doubt—anyone, that is to say, who knows what is going on—that we here touch the main want of the age? The partial and arbitrary dogmas of Christendom belong to a less enlightened, a less truly human, past. They lack the note of Human Brotherhood; they voice not the universals of the Spirit; they lack "the fellowship of the Holy Ghost."

"Ghost!" Yes. We take Christendom at its word. When we talk of "spirits," Christians laugh at them as ghosts, and pity us for believing in such unreal things. Very well; let them cease to invoke, as the greatest power in the Universe, the Holy Ghost.

LONDON SPIRITUALIST ALLIANCE.

A meeting of members and friends of the London Spiritualist Alliance will be held at 2, Duke-street, Adelphi, at 7 o'clock on Monday evening next, when the Rev. J. Page Hopps will give an address on "Dreams," with some personal experiences.

IN MEMORIAM

Dr. William Britten, late of The Lindens, Humphrey-street, Cheetham-hill, Manchester, now a freed spirit from a long-suffering mortal body, and a blessed inhabitant of the land where "pain and sorrow ceaseth and the weary are at rest."

On Saturday, November 24th, at one o'clock mid-day, in the presence of his faithful medical attendant, and holding the hand of his devoted and now utterly bereaved wife, the spirit of the good man of whom we write passed out of the poor worn body, under the combined action of incurable heart disease and other torturing maladies, to the light and rest of the higher life. Patient and uncomplaining to the last, Dr. Britten passed away within a few days of his seventy-third year, beloved by all who truly knew him, feared only by those whom he regarded as the false, the hypocrite, and the unjust. He leaves a wife who solely divided her time, life, and being between care and attention to him (her heart's best beloved) and the cause of Spiritualism, to which they were both equally devoted.

Dr. Britten was a graduate of a Vitapathic College of the United States, an Englishman by birth, and a world-wide traveller. He spoke many foreign languages fluently, and was in all respects a phenomenally gifted man.

"Of such is the Kingdom of Heaven."

THE STAINTON MOSES MEMORIAL NUMBER OF "LIGHT."—We have still a few remaining copies of this number with a fine portrait of Mr. Stainton Moses, and also a portrait taken after death. These can be supplied, post free, for 3d. per copy.

Mr. WILF GERRARE has prefaced his volume, to be issued almost immediately by the Roxburghe Press, of short stories illustrative of posthumous personality and character, with a new theory of apparitions. Both phantasms and phantoms are, in Mr. Gerrare's opinion, subjective; but that they are not the less real on that account is the burden of both the essay and the stories.

"THE HAUNTED HOUSE OF BEN'S HOLLOW" (James Elliott and Co.) is a fairly well-told story, written entirely on Spiritualistic lines, and, therefore, having a peculiar interest, since it appears on the bookstalls in the unpromising guise of a "shilling shocker." The story succeeds throughout in maintaining its attractiveness, while all the time pressing home some of the vital facts of spiritual communion. It is a narrative that could only have been written by a Spiritualist, and a devout one at that. Miss A. M. Stein is to be congratulated on her success in combining a few of the home truths of our faith with an account of some adventures in a haunted house, which we understand are founded on fact. The little volume also includes some sketches which are of interest from a psychical standpoint.

memory, thus all things which the man has learned and imbibed from infancy; the spirits suppose these things to be their own; thus they act, as it were, a part of man with their own; thus they act, as it were, a part of man with their own.\* And again, "Wherefore let those who speak with spirits beware lest they be deceived, when they say that they are those whom they know or pretend to be."† And so Preiswerk, in a German work published in 1856, giving an account of Spiritualism among the Swiss, says it was found "that the communications by table rapping were only an echo and reflection of the persons engaged."‡ Other German and English writers who can speak with knowledge say the same.

One of the most bewildering things in these communications is also the constant personation of great names in history. The fraud is so transparent that only the ignorant are misled, but it adds to the perplexity of the inquirer and to the contempt of the scoffer. Is this silly vanity and effort to impress also the reflection of the medium's inner mind? It is startling to find that a century before modern Spiritualism arose Swedenborg uttered the warnings we have just quoted—startling, that is, to those who have never realised the profound teaching contained in his works, too voluminous, alas, for a busy world.

The reference to Swedenborg will recall to those familiar with his writings the striking illustration his life and teaching afford of the general truths of Spiritualism. At the same time, it is only fair to say he was a firm believer in the dangerous and delusive character of communications from "spirits,"§ and his followers are therefore consistent opponents of Spiritualism to-day. But there are many who are not Swedenborgians who urge that the danger of all psychical inquiries, especially of Spiritualism, more than counterbalance any use they may be.

I do not deny that there are some risks (in what branch of novel inquiry are there not risks?), but they have been greatly exaggerated, and those who know least of the whole subject are those who magnify the dangers most. Public performances of mesmerism by travelling showmen ought to be prohibited by law, in the same way as public performances of the effects of chloroform by a quack doctor should be, and would be, prohibited. In fine, I am of opinion that, if restrictive legislation is necessary in the case of animal vivisection, it would be desirable to extend it also to psychical or moral vivisection for pecuniary or morbid purposes. But experiments in thought-transference in the normal state are entirely harmless, so far as my knowledge goes, and I speak with some authority on this matter. The general public resembles a lady friend who, not long ago, objected to our trying some simple thought-transference experiments with her daughter, and when asked why, she whispered to me, "Because I am sure that electricity is at the bottom of it!" and when I endeavoured to show her that, whatever the explanation, electricity had certainly nothing to say to it, she triumphantly exclaimed, "Well, then, if it is not electricity, I am sure it is the devil." Both agencies were, let us hope, equally unknown to her, and therefore in her mind equally likely to be the cause of these novel effects; mysterious boiler explosions and formidable earthquakes generally find the same explanation in the uninstructed mind.

As regards Spiritualism, I, for one, recognise that there are certain dangers, and we do well to be on our guard against them. These dangers do not apply to a purely scientific investigation of the phenomena, but seriously affect those who from idle curiosity venture upon these treacherous psychical quicksands, or attempt to build a faith upon the same insecure foundation.

Moreover, the views I entertain of the probable source of

the purely physical manifestations may be wholly erroneous, but holding those views and also a belief in the historical records of Christianity, it seems to me that the Apostle Paul, in the Epistle to the Ephesians, points to a race of spiritual creatures similar to those I have described, but of a malignant type, when he speaks of beings not made of flesh and blood inhabiting the air around us, and able injuriously to affect mankind. At any rate, all must admit the wide learning and profound spiritual insight of the great Apostle, and that, granting the existence of a spiritual world, it is necessary to be on our guard against the invasion of our will by a lower order of intelligence and morality. The danger lies, in my mind, not only in the loss of spiritual stamina, but in the possible deprivation of that birth-right we each are given to cherish, our individuality, our true self-hood; just as in another way this may be impaired by sensuality, opium, or alcohol.\*

You will perhaps be less inclined to agree with me when I say that another, and in my opinion, a serious danger, is the inference so commonly drawn that these phenomena teach us the necessary and inherent immortality of the soul. It is true they show us that life *can* exist in the unseen, and—if we accept the evidence for "identity"—that those we have known on earth are still living and conscious, but entrance on a life after death does not necessarily mean *immortality*. This is an error into which Spiritualists fall in common with the rest of Christendom. For my part, I am strongly of opinion that there is *no* Biblical evidence of any value whatever on behalf of the natural immortality of the soul. Immortality is the gift of God, and can be attained, as the Old and New Testaments, and the apostolic fathers teach, by the reverent and the righteous alone. But I must not go into Theology, though we are dealing with the question of eschatology.

This is not, moreover, the time or place to discuss such problems, and all that I would urge is, what every Spiritualist knows, the mischief of promiscuous sittings of ignorant people. On the other hand, so far as the *medium* is concerned, more injury is likely to be caused to its sensitive organisation by a single ferocious sceptic, than by tens of thousands simple and kind-hearted Spiritualists. In fact, one hardly knows which to be most amazed at, the apathy of most of our religious and scientific teachers with regard to Spiritualism, or their stupid ignorance, when they attempt to deal with the subject.

It may be argued, why should a *medium* be necessary in these Spiritualistic manifestations?

As we are all aware, the production of the phenomena appears to be inseparably connected with some special living organisations that are called "mediumistic." Looked at from a purely scientific standpoint, there is nothing remarkable in this. Certain persons, happily not all of us, are subject to abnormal states of body and mind, and the alienist or pathologist does not refuse to investigate insanity or epilepsy because restricted to a limited number

\* The most vigorous onslaught on the practice of Spiritualism is to be found in the "Merchants' Lecture" for 1893 (published by Elliot Stock), by the Rev. Edward White, the learned and distinguished author of "Life in Christ." Agreeing in many points with my friend Mr. White I venture to think his zeal has here outrun his knowledge, and that his arguments have been anticipated and answered in (among other publications) the Hon. Roden Noel's "Philosophy of Immortality," p. 11 *et seq.*; Mr. Eper Sargent's "Scientific Basis of Spiritualism," chap. 5; and in an excellent little paper, written in a reverent spirit, by Miss Theobald, entitled "Spiritualism in the Bible." A most interesting paper by my friend Mr. W. Theobald "On the Claims of Spiritualism to the serious consideration of Christians" was published in "LIGHT," March 18th, 1882, and should be read; the author shows how several distinguished sceptics have, to his own knowledge, been led through Spiritualism to faith in Christianity. The attitude of the Christian Churches towards Spiritualism forms the subject of a thoughtful and well-informed paper by Mr. G. La Mer, read before the British National Association of Spiritualists, and published in "LIGHT," April 29th, 1882. With the conclusions of the author I heartily agree. See also an address on Spiritualism and Christianity by Mr. H. T. Humphreys, read before the same body, and published in "LIGHT" for June 17th, 1882. In fact, I deliberately assert, after an extensive perusal of the literature on all sides of this subject, that I have found a far more fair and open-minded discussion amongst the believers in Spiritualism and in the columns of "LIGHT" than among their opponents, or in the religious or scientific Press.

\* "Arcana Coelestia," § 6192. † "Spiritual Diary," § 2686, *et seq.*  
‡ Dellitzsch, "Biblical Psychology," p. 369.  
§ Cf. "Apocalypse Explained," § 1182. "Arcana Coelestia," § 5850. "Spiritual Diary," 1922, &c.

of human beings. Furthermore, physical science affords abundant analogies of the necessity for a medium, or intermediary, between the unseen and the seen. The waves of the luminiferous ether require a material medium to absorb them before they can be perceived by our senses; the intermediary may be the photographic plate, the rods and cones of the retina, a blackened surface, or the so called electro-magnetic resonators, according to the respective length of those waves; but *some* medium, formed of ponderable matter, is absolutely necessary to render the chemical, luminous, thermal, or electrical effects of these waves perceptible to us. And the more or less perfect rendering of these effects depends on the more or less perfect synchronism between those etherial waves and their mundane receiver.

Thus we find certain definite physical media are necessary to enable operations to become perceptible which would otherwise remain imperceptible. Through these media, energy from the unseen *physical* world without us enters the seen, and passing through the seen affects thereby the unseen *mental* world within us. The extreme ends of the operation are unknown to us, and it is only during the transition stage that the flux of energy appeals to our senses, and therefore it is only with this stage of appearances, that is to say with phenomena, that science deals. And we may take it as unquestionable, whatever shrinking our religious instincts may at first feel, that anything and everything that enters the world of phenomena becomes thereby a legitimate and promising subject of scientific investigation.

The *nexus* between the seen and the unseen may be physical, physiological, or psychical, but whichever it may be, it is a specialised substance, or organ, or organism; in many cases it is a body in a state of unstable equilibrium, and in that case, therefore, of a delicate nature, a body to be handled carefully, and its behaviour or idiosyncrasies needing to be studied and known beforehand.

It is doubtless a peculiar *psychical* state that confers mediumistic power, but we know nothing of its nature, and we often ruin our experiments and lose our results by our ignorance. Certainly it is very probable that the psychical state of those present at a séance will be found to react on the medium. We should get no results if our photographic plates were exposed to the light of the room simultaneously with the luminous image formed by the lens. In every physical process we have to guard against disturbing causes. If, for example, Professor S. P. Langley, of Washington, in the delicate experiments he is now conducting—exploring the ultra red radiation of the sun—had allowed the thermal radiation of himself or his assistants to fall on his sensitive thermoscope, his results would have been confused and unintelligible. We know that similar confused results are obtained in psychical research, especially by those who fancy the sole function of a scientific investigator is to play the part of an amateur detective; and accordingly what they detect is merely their own incompetency to deal with problems the very elements of which they do not understand and seem incapable of learning. Investigators who, taking an exalted view of their own sagacity, enter upon this inquiry with their minds made up as to the possible or impossible, are sure to fail. Such people should be shunned, as their habit of thought and mode of action are inappropriate, and therefore essentially vulgar, for the essence of vulgarity, when you come to think of it, is inappropriateness.

Inasmuch as we know nothing of the peculiar psychical state that constitutes mediumship, we ought to collect and record all conditions which attend a successful séance. Mediumship seems in some points analogous to "rapport" in mesmeric trance, and it would be interesting to know whether a mesmeric sensitive is more open to mediumship than the rest of mankind. Again, are those who are good percipients in telepathic experiments also percipients in spontaneous telepathy, such as apparitions at the moment of death, and are these again hypnotic sensitives? In a word, is there anything in common between the obscure psychical states of these different classes of sensitives? I am inclined to think there is: certainly the best sensitives for perceiving the Reichenbach luminosity appear to be also the best hypnotic subjects.

(To be continued.)

#### ALLEGED "EXPOSURE" OF MRS. MELLON.

In "LIGHT" of November 17th we reported a remarkable séance with Mrs. Mellon, held at the residence of Dr. McCarthy in Sydney, when Mrs. Besant was present, spoke to one of the "materialised" forms, and shook hands with the medium outside the cabinet, a materialised form standing alongside at the same time in view of the whole circle. We gave this on the authority of a "special representative" of the Sydney "Sunday Times," the correctness of whose statement was attested by the Rev. Geo. Walters. On the same authority it is now our duty to publish the description of a very different scene which is reported to have occurred on October 12th at Mrs. Mellon's residence, Waverley-road, Woolhara. We had hoped and believed that the reputation of Mrs. Mellon, as a medium for materialisations, was without reproach, and we are inclined to hope so still, as the evidence against her is not altogether clear and conclusive. But if it should be placed beyond dispute that she has been really cheating, she must expect from us the same condemnation as others who have been guilty of similar wicked and heartless deceptions. The following is an abridgement of the "special representative's" report:—

The room in which the séance took place was one of a suite of two connected by folding doors, these being left fully open, thus practically constituting one room, although the company, with one exception, were seated in that in which the "cabinet" was placed, and which consisted, as usual, of a pair of curtains suspended from a rod across one corner. Nearly a score of persons were present in addition to the medium, and including Mr. and Mrs. A. G. D. Edwards, of Darling Point, Mr. and Mrs. Wilson (from Melbourne), five other ladies, Messrs. J. B. Mellon, T. S. Henry, C. L. Wallis, Hetherington, Rumble, Joubert, and two representatives of the "Sunday Times." The company were seated in two rows, those in front forming a semi-circle extending across the room, and the others in the rear across the room, the position of each sitter being indicated by Mrs. Mellon. The medium then entered the cabinet, and the gas was extinguished in the room occupied by the sitters and turned low in the other room, Mr. Mellon taking the seat nearest the gasolier for the purpose of regulating the light.

Some other forms having appeared for a time and then vanished, "Cissie" was seen in front of the cabinet. The whole figure, excepting the little black face, was enveloped in white drapery, and she came forward with a brisk, confident movement, kissing her hands to the sitters. She was handed a box of chocolate creams by someone, and commenced rattling them. Several of the sitters asked her to shake hands or give them some chocolates, when all at once Mr. Henry, who was sitting in one of the front seats, moved forward. I at first thought that he was merely attempting to shake hands with "Cissie," but suddenly I heard a cry like "Oh!" repeated two or three times, and then a sound as of a struggle. Several of the sitters left their seats, and asked what was the matter. I heard Mr. Henry ask for a light. Then Mr. Mellon asked if he should turn up the gas. Someone replied "No," and then the gas went right out. Mr. Henry then again called out "Strike a light," upon which several matches were struck, and the gas was eventually lighted. I then noticed that Mrs. Mellon was still held by Mr. Henry, and that on the floor was a fancy slipper and some other small articles, including something like a piece of black silk, but they were removed by someone too quickly for me to see what they were. Before a light was obtained one of the ladies said, "Mr. Mellon, protect your wife," and Mr. Mellon went forward and caught hold of Henry amidst a scene of general confusion. In the meantime, Mr. Roydhouse had gone to the cabinet, and in reply to Mr. Henry stated that he had seen a black mask and false whiskers, and had hold of the latter. A pair of lady's stockings were also pointed out on a side-table. The whole scene occurred in much less time than it takes to describe, but it was terminated by Mrs. Mellon retiring into the cabinet.

A general discussion then took place, during which various statements were made by Mrs. Mellon's friends in explanation of the occurrence from a Spiritualistic point of view, and Mr. Mellon undertook that the test séance so long contemplated should be held under strict conditions within the next few days,

such conditions to be fixed by the "Sunday Times" representative. It was agreed that it should take place at the "Sunday Times" office, on Wednesday, the 17th inst., at which it was understood that all those present on Friday would be at liberty to attend.

As a result of the correspondence, and in accordance with the conditions agreed upon, that the medium should be placed in a wire-netting cage, the proprietors of the "Sunday Times" had a cage specially constructed, about 3ft. square and 6ft. in height, made of timber and wire-netting, fitted with a door, a patent padlock, and two wooden buttons. This cage was placed in a corner of the room chosen for the séance, and in front of it was hung a pair of heavy curtains, to be manipulated by cords. The gas jet on the opposite side of the room was fitted with an orange-tinted shade, that being the colour of light said to be most favourable to the development of the phenomena.

The medium having submitted herself to a thorough search, and the ladies appointed to discharge that duty having reported that she had no properties of any description upon her person, she entered the cage and seated herself in a chair placed therein. The position of the sitters was settled by mutual arrangement. The door of the cage was locked and sealed in several places, and the key was given to Mr. H. M. Evans. The curtains were drawn in front of the cage, the gas was turned down, and the company commenced to sing. After several airs had been sung, three smart raps were heard. Resort was had to the alphabet, and the letters "Q" and "U" spelled out. In reply to an inquiry if the word were "Quick," affirmative raps were given. Dr. McCarthy at once drew aside the curtain and had the light turned up, when the medium was seen in an apparently prostrate condition. The door was at once opened, and Drs. McCarthy and Pickburn went into the cabinet and reported that Mrs. Mellon had fainted. She was taken out and restoratives were applied, but it was very evident that her condition precluded the possibility of a continuance of the séance that evening, and the room was speedily vacated by all but the invalid and those in attendance upon her. The doctors afterwards certified that they found her almost pulseless, bleeding from the mouth, semi-convulsed, and apparently quite insensible.

Mrs. Mellon's explanation is that while the black girl Cissie was responding to an appeal by Mr. Henry to give him some chocolate, he seized the materialised form. Mrs. Mellon states that she then fell from the chair in the cabinet, that those in the room heard her and thought she had fainted, but she states that she seemed to shoot into the form of Cissie, the consequence being that Mr. Henry, instead of catching Cissie, held her by the arm. When the matches were struck the drapery on her shoulders was dissipated in the atmosphere. She was subsequently released, when she retired into the cabinet, where two ladies followed her, and found her so weak that she was unable to stand.

Mrs. Mellon has sworn an affirmation before a magistrate, in which she says: "Having read Mr. Henry's statement, I deny them *in toto* with all the force of which I am capable. I fell in a heap off my seat when Mr. Henry grasped the form, and then found my left wrist grasped in his. I seemed to shoot into and absorb the form. I and Spiritualists understand that the phenomenon of my wrist suddenly resevering itself into that of the form grasped by Mr. Henry would be explained in the same way as the passage of matter through matter as described by Johann H. Zollner, late Professor of Astronomy in the University of Leipsic. I cannot reconcile Mr. Henry's action with his past experiences and protestations in regard to Spiritualistic manifestations through me. . . . Henry being a tall, muscular man, bent upon exposing me, had ample opportunity to take any mask, beard, shawl, or other article, and to prevent me from concealing them, as he said I did. I wore no such old-fashioned appendage as the bustle in which he presumes I concealed these articles. My dress was made very narrow, and fitted close to my figure. From the rough and vindictive manner, and the determination at all hazards to expose, in which Henry carried out his intention, and from his evidently preconceived intention, even though he came laden with floral offerings to me that evening, it would be absurd to suppose that he would have missed taking his final proof of fraud in the articles which he states were employed by me. Henry failing to produce these material proofs, I now, on my part, declare that when my medical adviser permits it, I shall be prepared to give, and shall, with God's help, give proof of my well-known materialising capacity by sitting after a previous searching in a

locked and sealed wire or iron cage in the presence of reliable and representative witnesses, non-Spiritualists included."

At a subsequent meeting of leading Spiritualists, a number of those present at the interrupted Mellon séance drew up and signed the following statement:—

We were present at a séance held at Mrs. Mellon's house, Woolhara, on Friday night, 12th October, 1894. We were sitting in the front row of the circle, and consequently had the best opportunity for observing. At the time that Mr. Henry grasped the form, we all distinctly heard a thud or sound of a fall, as if the medium had fallen off her chair. This corroborates Mrs. Mellon's statement that she was not on her knees when Mr. Henry grasped the form, but was suddenly drawn forward off her chair. We saw neither the false beard nor the shawl, nor the mask, but only the empty black bag that had been used before the séance to dust the musical box. Neither the shawl, beard, nor mask was produced subsequently, but only this small bag or common duster. When the light was turned up, all of us, without exception, saw Mrs. Mellon's face, and we all of us emphatically declare that there was no mask on it.

#### SPIRITUALISM AND BIBLE MIRACLES.

Premonitions, hypnotism, telepathy, trance, visions, clairvoyance, psychometry, and other varied spirit phenomena are all about us, and to ignore them without the most candid investigation is the shabbiest sort of self-stultification. Having witnessed levitation, *i.e.*, a human being floating in the air at high noon (himself and myself in the room alone), I am quite prepared to believe that the "Spirit of the Lord caught away Philip" from the sight of the eunuch, leaving him afar off at Azotus. Having seen a medium's hand put by the entrancing spirit into the full blaze of a kerosene lamp and there held for fully three minutes unburned, I am all the more inclined to believe that Shadrach, Meshach, and Abed-nego walked in the fiery furnace, "the form of the fourth" as a protecting shield being in their midst. Having witnessed spirit writing in the air as well as upon walls by a vanishing spirit hand, all the more readily do I accept the recorded account of "the fingers of a man's hand" mystically writing upon the wall in Belshazzar's palace. Soundly said the most distinguished of the Beechers, "Modern spiritual manifestations strengthen faith." And just how sectarian religionists can believe and preach that Samson slew those foxes, and that the whale swallowed Jonah, and yet imperiously deny the long-prayed-for and now realised spiritual gifts and manifestations, as attested by many of the most highly cultured, most scientific and most erudite men of this and of foreign countries, is to me not only painfully unaccountable, but it must seriously try the patience of all true Christians.—Dr. J. M. PREBLES, in "The Arena."

As surely as God is good, so surely there is no such thing as necessary evil; for by the religious mind, sickness, and pain, and death are not to be accounted evils. Moral evils are of your own making; and undoubtedly the greater part of them may be prevented.—SOUTHBY.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—Africa, Mr. B. Stead, care of Hazell, Ballan & Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Argentine Republic, Sr. Don A. Ugarte, President "Fraternal Society," Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-Liège; Brazil, Sr. Don A. C. Munhoz, Director de "A Luz," Curitiba; Canada, Captain G. W. Walrond, 198, Locke-street, Hamilton, Ontario; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn, Middellaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Teramo; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torestenson, "Advocate," Christiania; Russia, M. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 13, Berkeley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne.

SEANCES FOR MATERIALISATIONS.

The following reports appear in the "Banner of Light" (Boston, U.S.A.), and we reproduce them—not because there was anything special in the character of the phenomena observed, but because the narrators seem to recognise the importance that all such séances should be conducted under strictly test conditions:—

There is no more honest difference of opinion upon any one phase of phenomena, even among true Spiritualists, than upon that of materialisation. Many of our most earnest and active workers have investigated such manifestations under differing conditions, time and again, without receiving evidence satisfactory to their own minds as to the phenomena.

Nor is this necessarily claimed to be the fault or lack of sincerity on the part of the medium, conditions entirely beyond the control of the sitter, or ignorance of the laws and principles necessary to such manifestations, often being the basis of doubt.

Our experience in this line of investigation has convinced us that every precaution should be taken, as well in the interest of the medium as in that of the general public, that no possibility for deception or misrepresentation should exist; and when we can honestly and conscientiously vouch for such conditions and a satisfactory result, we feel it our duty to give to others equally sincere the benefit of our experience.

On Tuesday evening, October 30th, a séance was held in Red Men's Hall, 514, Tremont-street, by Mrs. Carrie M. Sawyer, which was peculiarly successful both in the number of spirits able to manifest themselves and in the conditions self-imposed by the medium, to convince all present of her frankness and honesty.

Owing to a delay in the arrival of the boards, the cabinet was necessarily put together after most of the audience had reached the hall, and was built by one of the Lyceum workers, who kindly gave the cabinet and his services in the interest of the manifestations.

Before going into the cabinet the medium allowed herself to be thoroughly examined, that no suspicion of fraud might be held by any present.

A common cane-seat chair was placed in the cabinet, in which Mrs. Sawyer was seated, after having court-plaster placed over her mouth!

The curtains were then drawn, and with no one else in the cabinet, voices were heard at once, purporting to be those of the medium's control, and speaking plainly to the audience. Mrs. Sawyer then had the court-plaster removed from her mouth, was reseated in the chair, a mull scarf was tied about her neck in double knot, the ends passed through two holes bored in the side of the cabinet and again tied outside; scarcely had this been done before the audience received unmistakable evidence that the spirit forces were at work within the cabinet, hands and arms being thrust out between the curtains, succeeded by full-form manifestations of all sizes and both sexes.

Many of the spirits who manifested were entire strangers not only to the medium but to all other members of the audience except those to whom they came. After a little, three other chairs were placed in the cabinet, and different members of the audience alternately were allowed to take seats therein.

Slates were placed in their laps, and pencils in their hands. They then joined hands, the medium's being held by those next to her, when the tapping of hands of all sizes immediately commenced. The pencils were drawn from their hands, and the writing on the slates commenced. The messages written were found to be perfectly legible, and faces were artistically drawn.

Upon the whole we consider the séance a decided success, both in its results and the genuineness of its character, and we feel that we can recommend Mrs. Sawyer to that class of investigators who wish to feel that everything is earnestly and honestly carried out.

At the conclusion of the séance, the committee who tied the knots testified that they found them in the same condition as they left them. CHAS. T. WOOD.

In these days of scientific psychological research, the following may be of interest to your readers:—

A party of four business men of this city recently undertook some investigations in a quiet way, with the following result

Having heard of Mrs. A. Mott-Knight as a very fine physical and materialising medium, they approached this lady with the proposition to hold séances with them under strict test conditions.

The lady welcomed them frankly, and said that she would not only submit to the test conditions, but, to show her disinterestedness, would hold the circles free of charge in the cause of science, the participants to donate what would have been paid to her to some worthy charity.

These terms being mutually satisfactory, the séances were begun about two weeks ago.

With the medium's hands tightly bound to that of a gentleman on each side, written communications were obtained on the floor, and the electric line of the pencil followed by all those present, making each word legible as written, then fading away and afterwards reappearing in pencilled words when the light was turned on. Every message was recognised by some one present of the investigating party, none others being admitted to the circle.

At the next séance lights and forms began to appear, finally culminating in full-form materialisations of friends of those present.

At this sitting the command was given by Mrs. Knight's control to have the next séance a light one.

This was done, with the result that full forms came to those present which could be plainly seen from the beginning to the end of the materialisation, and which were genuine without doubt. There was sufficient light to distinguish the features clearly, and of the four sceptics who began there remains but one partial one, and he believes, but still wants to probe deeper.

These are plain facts, and taken in conjunction with the independent voices, spirit touches, and the very presence, tangible, to be seen and heard, of our loved ones, makes us feel like shouting the truth of Spiritualism from the housetops.

Give us more of such illustrated truths and they will do more good than volumes of exhortation. I am but one of the four gentlemen present, but feel that it is due to the world as well as to our beautiful belief that the truth should be known.

Waltham, Mass.

E. TURNBULL.

Perhaps some of our readers may be able to suggest something better than the rough and ready methods described in these reports. Surely a chair might be contrived in which the medium could be seated, with both hands and feet free, but from which he would be quite unable to escape until released by the sitters. Could not this be effected by having a comfortable armchair with a locked band or bar passing over the medium's knees, and another across his chest? We throw out the hint for the consideration of ingenious skilled mechanics.

RECEIVED.

- "The Theosophist" (November). (Adyar, Madras, India. 2s.)
- "Lucifer" (November). (London: 7, Duke-street, Adelphi, W.C. 1s. 6d.)
- "Review of Reviews" (November). (London: 125, Fleet-street, E.C. 6d.)
- "Humanitarian" for December. (London: Hutchinson & Co., 34, Paternoster-row, E.C. 1s.)
- "The Astrologer's Magazine" for December. (London: 12, Lugard-road, Peckham, S.E. 6d.)
- "The Practical Value of Religious Belief." By HENRY SMITH. (London: Elliot Stock, Paternoster-row, E.C.)
- "Illustrated Modern Art and Literature" Christmas Number. (London: Iliffe & Co., 3, St. Bride's-street, E.C. 1s. 6d.)
- "The Building of the Kosmos" and other Lectures. By ANNE BESANT. (London: Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. 2s. nett.)
- "Kabalistic Astrology; or, Your Fortune in Your Name." By SEPHARIEL. (London: The Astrological Publishing Association, 33, Great James-street, W.C. 2s. 6d.)
- "Traité Expérimental de Magnétisme." Par H. DURVILLE. Tome I.—Physique Magnétique. (Paris: Librairie du Magnétisme, 23, Rue Saint-Merri. 3 francs.)
- "L'Etoile de Kervenn." Par RENÉ GIRARD. "Révélation en Trois Actes, suivies d'un Epilogue au XX. Siècle." (Paris: Au Comptoir d'Éditions, 14, Rue Halévy. 1 franc.)
- "What Do I Believe?" Two Essays in Justification of the Argument advanced in "The Practical Value of Religious Belief." By HENRY SMITH. (London: Watts & Co., 17, Johnson's-court, Fleet-street, E.C. 1s.)

## LETTERS TO THE EDITOR.

## The Epidemic of Frauds.

SIR,—Many of your readers will soon be in doubt as to which is the greater sin—to commit a fraud or to expose it—if we have many more letters like the two you have inserted from Mr. Richard Harte. It is astonishing to me that anyone could exhibit such warmth of feeling for a medium who has been so completely and deservedly exposed as Mrs. Williams.

It is all very well to believe the ridiculous assertions about masks, drapery, and doll being brought to the séance by the woman's enemies, but the said enemies could not undress her and put on her a suit of men's clothes without her knowledge. Mr. Harte might hold a brief for her defence, he is so determined to overlook anything and everything which tells against his client. But I suppose even he will admit that those who were present know more about what occurred than those who were not! It seems to me, therefore, a great waste of time, and, indeed, very foolish, for him and others to argue that, because they have had genuine sittings with Mrs. Williams in the past, therefore she was genuine in Paris. She was proved to be false in Paris, and her past can have no bearing upon what occurred there; if writers had taken notice of your editorial remark at the end of the "Supplement," November 10th, this confusion would have been avoided.

Instead of abusing the sitters for their abominable "grabbing" propensities, "incurring the execration of all seekers after truth" (!), I consider that those who expose a fraud—particularly one who gets money by playing upon our strongest and most sacred instincts—are entitled to our sincere thanks. By all means purge the movement of such vampires; and if the purging leaves us with one solitary medium of communication between the two worlds, our progress will be safer and more certain, though more slow.

Surely it is a weak policy that would allow fraud to exist rather than run the risk of retarding our progress a little by exposing it!

I am glad indeed to notice a very different opinion expressed by you, sir, and "The Two Worlds"; and I am sure that the decision to insert only those accounts of séances held under test conditions is a right one.

Again, some persons have jumped to the conclusion that because Mrs. Williams was caught cheating in Paris, therefore she has been cheating for the past eighteen years! Not necessarily so; she may be—probably has been—a genuine medium; most fraudulent mediums have been genuine at one time. Unfortunately mediumship and honesty are not synonymous, as all experienced Spiritualists know. The former is often found among people who lack both moral and mental development; and herein lies what has proved a stumbling block to many would-be investigators; they expected to find the saintly, and were disgusted because they only found the human.

Nottingham.

J. FRASER HEWES.

[This letter must close the correspondence on the subject of Mrs. Williams.—ED. "LIGHT."]

## SOCIETY WORK.

45, MARKHAM-SQUARE, KING'S-ROAD, CHELSEA, S.W.—Monday, at 8 p.m., clairvoyant séance, Mr. Coote; Tuesday and Thursday, at 8 p.m., developing circles, Mrs. Perry.—W. C. C.

245, KENTISH TOWN-ROAD, N.W.—We are pleased to announce continued success, with full meetings. Sunday next, at 7 p.m., Mrs. Whitaker, trance; Thursday, at 8 p.m., séance, Mrs. Mason.—J. H. B., Hon. Sec.

SOUTH LONDON SPIRITUALISTS' MISSION.—The next social evening will be held on Monday, December 10th, at Winchester Hall, High-street, Peckham, commencing at 8 p.m. Full programme of music, games, and dances. All Spiritualists are invited to join us. Silver collection in aid of free literature for distribution.—C. M. P.

218, JUBILEE-STREET, MILE END-ROAD.—On Sunday last Dr. Reynolds gave an interesting and instructive address, which was highly appreciated by the audience, and we hope to have him again on a future date. On Sunday next, December 2nd, Mr. Dales will give a lecture on "Sun and Planetary Influences on Character."—W. MARSH.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday Mr. Humphreys dealt with the "Mediumship of Joseph," pointing out the prominent features of his life, such as his dreaming dreams, interpretation of dreams, and his discernment, &c. Sunday next, Mr. W. E. Long, at 7 p.m.; Thursday, at 8 p.m., Mrs. Bliss; early application for tickets necessary as the number will be limited.—J. B., Secretary.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mr. J. T. Audy kindly paid us a visit on Sunday last. His subject, "Religion, Old and New," was very ably treated. Next Sunday, December 2nd, at 7 p.m., Mr. J. J. Morse, trance address; December 9th, Miss McCreadie, clairvoyance; December 16th, special visit of Mr. E. W. Wallis, trance address; December 23rd, replies to questions, Miss Rowan Vincent; December 30th, Mr. W. T. Cooper, with clairvoyance by Miss McCreadie.—L. H.

LONDON OCCULT SOCIETY.—Our next fortnightly meeting will be held on Tuesday, December 4th, at 8 p.m., at 113, Edgware-road (one minute from the Marble Arch). Mr. A. C. Bryant, B.A. (Lond.), will then deliver a lecture on "Magic." At the last meeting of the present year, on December 18th, instead of the lecture on "Christian Mysticism" announced, we shall hold an experimental séance. Those who wish to attend must be introduced by a member, or write to me for permission.—A. F. TINDALL, A.T.C.L., 15, Labark Villas, Maida Vale.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Mr. W. E. Long occupied the platform on Sunday, his spirit guide "Douglas" dealing with the subject of "The Drunkard in Spirit Life." The cardinal truth that was the key-note of a fine exposition of Spiritual philosophy was the fact that death does not end or limit man's opportunity of repentance and reform; hence, no matter to what depths of sin a man may have descended, eternity will afford him opportunity to redeem the errors of the past. Sunday next, subject, "Our Belief: The Brotherhood of Man. Our Practice." Service at 6.30 p.m. sharp.—CHAS. M. PAYNE, Hon. Sec.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last Mrs. Whitaker's guides discoursed upon "Spiritualism: What use is it?" pointing out its many benefits, both spiritual and material. Owing to the crowded state of our meetings, larger premises have been secured, namely, the St. Mark's Mission Hall, 111, Clarendon-road, Notting Hill, W. As funds are urgently needed to extend our work, donations will be gratefully acknowledged by Mr. and Mrs. Mason. On Sunday next (in the new hall), at 7 p.m., Mr. W. Wallace, trance; Tuesday, at 8 p.m., séance, Mrs. Mason; Saturday, at 8 p.m., spirit circle.—J. H. B., Hon. Sec.

CHEPSTOW HALL, HIGH-STREET, PECKHAM.—On Sunday Mr. Robson occupied the platform, the control dealing with subjects selected by the audience. These were "The Absolute, and Causation, and Life in the Spirit World." Our president, Mr. Butcher, opened by reading one of Lizzie Doten's poems, "A Respectable Lie," and the controls dealt in a masterly manner with the selected subjects. Questions were answered at the close. We gratefully acknowledge the parcel of literature sent for our use, though some good volumes are still required. On Tuesday, at 8.30 p.m., open circle, and magnetic healing by Mr. Edwards. On Sunday, at 6.45 p.m., Mr. Edwards will give a lecture on "Magnetism and Mesmerism, Their Relation to Spirit Force."—W. H. E.

STRATFORD SOCIETY OF SPIRITUALISTS.—Miss R. Vincent will occupy our platform on Sunday next, at the Workman's Hall, West Ham-lane, E., at 7 p.m. Mr. Veitch gave a very instructive address on Sunday last on the recent School Board election. Mr. Chapman kindly rendered a solo, which was highly applauded. Our hall, as usual, was crowded throughout. Mr. Savage on Fridays for inquirers. Miss Florence Marryat on Tuesday next, subject, "There is no Death." Tickets, 2s., 1s., and 6d. (for the benefit of our building fund), can be had at 23, Keogh-road, Stratford, E. We are using every endeavour to get a hall that will seat 1,000 people, and we are confident of filling it. Our half-yearly meeting will be held after the services on December 2nd.—THOS. MACCALLUM, Hon. Sec.

NOTTINGHAM MASONIC HALL.—A Pleasant Sunday Afternoon venture came off on Sunday afternoon. Some of the committee thought it desirable that this beautiful hall should remain no longer unused in the afternoon (the Lyceum being held in Morley Hall), and invited the writer to repeat his lantern lecture, with spirit photographs and portraits of some leading lights of the movement. The hall was well filled, and the financial results quite satisfactory. Through the kindness of the editors of "LIGHT" and other Spiritual papers, and gifts from private friends, he was able to show some sixty exhibits, with brief descriptions of each. The chair was ably filled by Mr. T. Stubbs. The harmonium was played by Mr. Stevens, and songs were given by Miss Casson and Mr. Smith, in addition to the congregation joining heartily in two well-known hymns. The experiment is regarded as encouraging.—BEVAN HARRIS.

## TO CORRESPONDENTS.

"SNOWDROP."—We are in accord with you to some extent, but we regret to say that a compliance with your suggestion is at present impossible.

A NOVEL SHIP.—A type of vessel has been invented by a Captain Hodgetts which it is claimed will revolutionise ship-building. The Hodgetts Safety Ship has two subsidiary keels extending two-thirds of the length of the vessel parallel with the centre keel, giving a clutch upon the water, preventing rolling or pitching. For passenger and cattle ships this vessel will be invaluable. This type of vessel has the warm support of such distinguished officers as Admiral Sir Reginald Macdonald, K.C.B., Admiral Sir George Elliott, K.C.B., and others, who have recommended it for adoption in the Royal Navy. An ironclad rolls heavily in a seaway, and besides being unable to fight her guns effectively exposes the unarmoured portions of the hull to the enemy's fire and torpedoes. The value of a ship giving a steady platform is, therefore, evident. A syndicate has been formed to build a steam vessel for exhibition in Great Britain and the United States.