

# Light:

*A Journal of Psychological, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

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## CONTENTS.

Notes by the Way .....	289	Mysteries of Mediumship .....	295
'Esoteric Basis of Christianity' .....	290	Some Recent Materialisations.....	298
The Duty of Spiritualists to the		Reception to Mr. John Slater .....	297
Young .....	292	Reception to Mr. W. J. Colville .....	298
'What is Your Life?' .....	294	Letters to the Editor .....	298-300

## NOTES BY THE WAY.

Mr. Hedley Peek has sent out new editions of his books, 'The Shadows of the Lake' and 'Skeleton Leaves.' (London: Longmans, Green and Co.) We confess to a shrinking from the too-familiar books of poetry. As a rule, they are high-strung and theatrical, very prolific in fervour and very economical of thought—in brief, they, as a rule, are rant. If we were more kindly disposed to what some philosophers would call 'the-thing-in-itself,' we might make a large exception in the case of the books before us. As it is, we can only say that they are decidedly above the average of the sort. Mr. Peek does think, and thinks to some purpose: and that is precisely what 'minor poets' usually do not. He can rant, too; but he does not seem to relish it, and soon sheers off to something better; but the worst of it is that he is then apt to be prosy. We put two instances together:—

Yet, ere she ceased to speak these awful words,  
He caught her in his arms, with burning love,  
And on her lips, her eyes, and silken hair,  
In many eager kisses told his love.

As from the mountains came the solemn moan  
Of distant thundering.

Firstly, my child, it is no certain thing  
That any life shall fail to gain the soul,  
Which, being found, must rise eternally.  
Yet, were it so, what do we know of pain?  
Let us consider.

Which is rant and which is prosy we leave to the 'gentle reader.' It is not a severe task.

But there are hundreds of good things in the books, nevertheless; and some of the thoughts on life and death and the spirit's progression are decidedly clear and bright, if not brilliant. 'Skeleton Leaves' is a gruesome book, but the author introduces a spirit-voice justifying its publication:—

Dost thou not know that, hour by hour, lost souls  
Are hurrying down into the sea of death?  
Why tarriest thou amidst these gardens fair,  
Weaving fresh garlands of sweet-scented flowers?  
Listen! from every side the nightingale  
Makes the air throb with its full, tender notes;  
And through them all, ever those strange, sad sounds,  
Like bitter sobs of pain.

This is very characteristic of these books. Here is a glimpse of the writer at his best:—

Shall we in death a ransom win? or will the end of the dream  
begin,  
Going on as it did before, with illusions yet more rife?  
Shall we, indeed, at last be free the meanings of all our dreams  
to see,  
To pluck the leaves from the mystic tree, and rest from  
phantom strife?

Does Death in his hand hold the mystic tree, the healer of  
earthly strife?

Then Death shall but bring us life.

This writer, and many others, would do better if they discarded rhyme and 'blank verse,' and went in for strong musical lines—rhythm, not rhyme. As Walt Whitman said, there is something comical in rhyme—and unreal as well as comical.

There are signs that the Church of Rome is slowly facing about in relation to Spiritualism. We have often wondered why that Church should be so unfriendly to us; for Spiritualism justifies many of the most characteristic notes of Catholicism, and places ready to hand many strong weapons for meeting present-day unbelievers. Perhaps the real reason for Rome's opposition to Spiritualism was the fear that it might show up and disperse some of the old terrors and tyrannies, and blend too much individuality with the mysteries. Possibly. But Rome is drifting to a choice of evils. Its great solvent is unbelief—the denial of the foundations.

That being so, one can understand why Rome should come to terms with its poor relation, and accept its help, as, at all events, a bulwark against the rough tide of utter unbelief; for Spiritualism makes many occult things possible, and, in any case, has its immense uses, in demonstrating the existence of the unseen powers and the life to come. Besides, it is the Spiritualist who gives to the Church and the world the only modern foothold in relation to the wonder-side of the Old and New Testaments.

On the whole, we think we have our price, and a very high price, too—and we can well afford to bide our time.

The Scotch are credited with being a shrewd and practical people, with a keen eye to 'the main chance'; and people have even been unkind enough to suggest that their intense zeal for Religion has in it something of the national desire to make all safe and to secure a good bargain. When the great ironmaster Baird gave his hundreds of thousands to the Kirk, it was a canny Scotchman who made the remark that 'it was one of the largest insurances against fire he ever heard of.'

We have just come across some verses which well illustrate this same tendency. They were actually found written at the back of a one pound note:—

This piece of paper in your hand  
Declares to you that, on demand,  
You twenty shillings shall receive;  
This simple promise you believe,  
It puts your mind as much at rest,  
As if the silver you possessed.

So Christ who died, but now doth live,  
Doth unto you the promise give,  
That, if you on His name believe,  
You shall eternal life receive.

Upon the first you calmly rest;  
Which is the surest and the best.  
The bank may break; Heaven never can;  
'Tis safer trusting God than man.

A lovely mixture of piety and prudence!

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

We think that the Theosophical Society should feel itself indebted to Mr. William Kingsland, a prominent 'F.T.S.,' for his new book, 'The Esoteric Basis of Christianity.' This work takes us out of the atmosphere of credulity and fraud with which we have lately been forced to associate nineteenth century Theosophy, and leads us into a region of pure and highly interesting old-world religio-philosophical speculation.

The book consists of four parts, which follow a valuable 'introduction' of forty-four pages. These parts are called 'Theosophy and Christian Doctrine,' 'Genesis,' 'The Logos,' and 'The Gospel.' To examine all these *seriatim* is not possible here, so we shall merely endeavour to give our readers a general idea of Mr. Kingsland's argument, leaving it to them to study the book for themselves, should they find their interest in the subject, or in our author's treatment of it, stimulated by what we have to say.

A quotation from St. Augustine on the title page explains the thesis of the book :—

'That which is called the Christian Religion existed among the ancients, and never did not exist, from the beginning of the human race until Christ came in the flesh, at which time the true religion which already existed began to be called Christianity.'

Now, nearly half a century ago, J. S. Mill wrote that no new religion is likely to succeed in England which did not to some extent assume the name, and adopt the form, of Christianity. Mr. Kingsland is a Theosophist, and he goes so far as to identify Theosophy with 'real' Christianity; but in his case this claim is no pandering to popular prejudices, but a serious assertion of what he believes to be a fact, susceptible of historical and philosophical demonstration. He says :—

'It is our contention in this work that there is a true esoteric basis underlying the historical records of Christianity; *esoteric* in the sense that the original meaning has been entirely lost or obscured, with the result that Christianity has nothing left but the merest husk and shell of what were once spiritual truths.'

This 'esoteric basis' is nothing more nor less than Theosophy; and the obscuration of true or primeval Christianity, and its reappearance in the world to-day, in the shape of Theosophy, are effects of the general law of cyclic change, which itself is a universal incident in development. Mr. Kingsland would, in fact, do what so many other religious reformers desire at present to accomplish; he would, if he could, re-establish 'the Christian Religion' in the place now occupied by 'the Christian Churches'; but it is not the narrow Christianity of the materialistic Jew Peter that he would give us, but the Christianity of the 'initiate' Paul, which Mr. Kingsland claims to be the Christianity 'which never did not exist'; for he urges that the ancient conception of the Christ, or Logos, the Son of God, is one thing, and Jesus, the Jewish mystic, quite another. It has frequently been pointed out that Christ himself could not have been a Christian in the orthodox sense; but in the sense in which Mr. Kingsland uses the name, Jesus was the most Christian of Christians, for he was exceptionally imbued with that divine spirit which in all ages has been recognised as the Logos, or the Christ, the Son of God.

The doctrine of Peter was an exoteric form—almost a burlesque—of the ancient esoteric doctrine of Plato, Paul, and all initiates, and also of all Christian mystics, past and present; and there is one great difference between those doctrines, namely, that, according to exoteric Christianity, human nature is evil, wicked, fit for damnation, whereas in esoteric Christianity the nature of man is divine. Man could not be other than divine, because he is, in fact, the

manifestation on earth of the Divine itself. Christ is 'the impersonal divine principle, the life of all that lives, and the Ego seated in the heart of man.' Mr. Kingsland expresses this idea more fully, thus :—

'There is nothing immortal in our nature save that which is divine, or which can assimilate itself with the divine. And that divine light, which is the *Christ*, vibrates through the whole universe; not in man only, but in every atom of "matter" also; and as it vibrates there the "matter" responds, begins to unfold, to seek outward towards the light which seems to come as an *external* sensation. Thus we get what is now called evolution. All evolution is religion. It is the seeking back to the divine. At first unconscious (in our limited sense of the term) in mineral and stone. Then expanding into larger sensation in lowly forms of life in plant and cell. And as the organism becomes responsive to the vibrations, the impulse passes on to forms of ever-increasing beauty and complexity. From vegetable to animal, from animal to man; ever and ever moulding the organism into higher and higher manifestations, the ONE LIFE works in and through all.'

If evolution be religion, then any doctrine which recognises evolution as the development of man's divine nature is religion, the various religions being only imperfect presentations of the same underlying truth :—

'In the Bhāgavad Gita we find the same esoteric doctrine with regard to the indwelling Logos, or Christ. Thus Krishna says: "Those who practise severe self-mortification not enjoined in the Scriptures are full of hypocrisy and pride, longing for what is past, and desiring more to come. They, full of delusion, torture the powers and faculties which are in the body, and me also, who am in the recesses of the innermost heart. I am the Ego which is seated in the hearts of beings; I am the beginning, the middle, and the end of all existing things."'

The distinction so frequently made now by 'advanced' Theologians between Christ and Jesus is thus expressed by Mr. Kingsland :—

'Jesus is the personal historical character, *Christ* is the type, which has been grafted upon and associated with that character. *Christ*, the "Second Adam," could no more be historical than the "First Adam"; and those who have accepted the mythical and allegorical character of the one, have no choice but to do so for the other. Both are types of humanity: "the first man is of the earth, earthy; the second man is of heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly." (1 Cor. xv. 47.)'

The difference between the 'character value' of Jesus to us and his 'type value' marks a most important distinction between exoteric and esoteric Christianity :—

'The character-value is dear to every devout Christian; it is the inspiration of the example of the Master which carries them through life's dangers and difficulties. But the type-value is the most important, and may be understood and appreciated by those who do not feel that intense personal attachment which the emotional devotee endeavours to cultivate. The type-value consists in this, that all that Jesus was,—aye, even to the divinest attributes with which we may invest him—we can and must become.'

The followers of Peter overcame those of Paul, and exoteric Christianity triumphed over esoteric, fables and allegories being taught thenceforth as if they were material facts in nature. But :—

'Just as in the Old Testament we have the historical Jewish race, into whose history is cunningly woven the thread of the mystical allegory of man's evolution, so in the New Testament we have the historical Jesus, into whose life and teachings is woven the mystical truths of the nature of the divine man. There cannot be an historical Christ, any more than an historical Adam; for every man is Adam, and every man will become Christ or "anointed."'

The problem for us is to identify our consciousness with that of the divine entity struggling, through the ages, to manifest in us—this is the *magnum opus* of religion :—

'Whatever we may think of Jesus of Nazareth as a manifestation of the Logos, it is with the indwelling *Christ* in our own

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

hearts that we have to do, in the working out of our salvation. For the *divine man*, the *higher-self*, is the *Christ*. This was taught in the schools initiation ages before the Church limited the divine manifestation to one particular man. It is the esoteric teaching of the Divine Nature of Man.'

It is not with the Christianity of the Churches that Mr. Kingsland identifies Theosophy, but with the Christianity of the Ages:—

'If Christianity still means the acceptance of such a God, if Jehovah, the tribal God of a small sub-race, with a national history of a few thousand years only, be still declared to be the *Father* who is revealed to us through the *Christ* of the New Testament—so be it. Between such Christianity and Theosophy there is an impassable gulf. But there is another and a better Christianity rising up, like a Phoenix out of the fire of controversy, which is burning to ashes fetishes and shibboleths. And as it rises from the flames it grows more and more into the likeness of the glorious truth which sages and Initiates have proclaimed in all ages—the immortality of man *because of his divinity*. Whether the new Gospel be called Christianity or Theosophy, matters little, perhaps—for they are one and the same.'

Evolution is an idea of but yesterday with us Western people, and already it has killed the heavens and hells of exoteric religions by showing that, since we cannot set bounds to evolution, any permanent condition such as they postulate would necessarily be an 'arrest of development,' and an accident in the normal course of nature. We have arrived at our conception of an evolutionary universe by generalising from data furnished by observation, but we cannot by a similar inductive process reach any conception of involution; yet a little consideration shows that 'in order that there may be evolution there must be involution.' Now the ancients arrived at the idea of evolution by deduction, and it was with them the necessary complement of previous involution, insomuch that their very hells and heavens were merely steps in the ladder of ascent. Here we come upon the weak point of modern scientific evolution as a theory of the universe; for although Herbert Spencer, and to a lesser extent Professor Huxley, have recognised the absurdity of placing finality at the limit of material evolution, science still loses sight of life and of nature at the point where suns burn out, and we seek in vain in 'the latest word of science' for the smallest recognition of any purpose or object in the universe, other than the production of perfect and beautiful things in order to destroy them the next moment, as a silly child might do—'the end' being, not eternal life, but 'a dead universe' and everlasting ruin.

Whether it be through 'a revelation' or by a happy thought, this larger Christianity, which Mr. Kingsland boldly identifies with Theosophy—the Christianity of Paul, and presumably of Jesus himself—includes both involution and evolution in a cycle which is its 'unit of progress,' so to speak, for cycle follows cycle 'for ever and ever.' The ascent of man out of matter is thus preceded by his descent into matter, and it is the accomplishment of this re-ascent which is the 'object' and 'purpose' of our present universe:—

'Man as a spiritual being can only become self-conscious through experience of "good and evil"; that is to say, through a descent into matter and physical life, by passing through those lower planes of cosmic life and consciousness which constitute the phenomenal world of manifestation, where everything is inseparably connected in our consciousness with its opposite; for it is this opposition or duality in all things—good and evil, light and darkness, life and death, here and there, then and now—which is the basis of all phenomena.'

Our readers will doubtless have perceived that Mr. Kingsland's presentation of Theosophy, as identical with the esoteric basis of Christianity, gives us a conception of that religio-philosophy far higher than the curiously mechanical system with which some of the publications

emanating from No. 7, Duke-street, have accustomed us, with their accurately-marked and carefully-weighed divisions and 'principles' of man, like the 'components' of the human body which we see bottled up in pints and quarts, and measured out in ounces and pounds in the South Kensington Museum. We find, in effect, that Mr. Kingsland's 'Theosophy' is, in its generalities at least, much the same as that of all the great Theosophists of all ages; and, in so far as it is so, Mr. Kingsland seems justified in resenting, as ignorant and officious, the attack which Professor Max Müller lately made upon the Theosophy of the Theosophical Society in his recent work, 'Theosophy or Psychological Religion.'

Neither is there in these generalities anything which the most jealous Spiritualist, as a Spiritualist, can very well object to. Theosophists deal deductively with the subjects in which we have, with them, a common interest, such as continued consciousness after death; we, on the other hand, chiefly treat them inductively. We endeavour to establish our theories on a basis of observed facts, while they try to determine the nature of the facts from preconceived theories. Our danger is lest we limit our views to the small region of the unknown which happens to be in touch with the material; their danger is lest they should be blind to what *is*, through too much insistence on what, according to their theories, *ought to be*—on the principle of 'so much the worse for the facts.'

There is, however, a good deal more than mere religio-philosophical generalities in modern Theosophy as presented by Mr. Kingsland, for he applies 'the secret doctrine'—whether of Madame Blavatsky or of the old Theosophists—to the subjects about which he generalises, purporting to show that this more detailed system explains or interprets the facts of the universe. This aspect of Mr. Kingsland's book, with which Spiritualists may not be so much in accord, we must reserve for another article.

#### 'DIE KINDLICHEN SPIRITISTEN UND ANTI-SPIRITISTEN.'

Under the above title Mr. Max Rahn, editor of 'Die Ueber-sinnliche Welt,' issues a pamphlet of some twenty pages, exhorting all whom it may concern to make a critical and unbiassed examination of the facts of Spiritualism. And as such a duty really concerns every person of intelligence, we think the brochure should have a very wide circle of German readers. Professional and scientific people, who do not admit the existence of an immortal part, Mr. Rahn, for the nonce, leaves out of count, although he hopes to meet them in another life with an expression of amazement on their faces; but whoever busies himself with the teaching or experiences of soul—excluding primarily all reference to disembodied souls—he thinks may be described as a Spiritualist, or, in the widest sense, a spiritist. He does not speak to those who seek to raise a kind of Church on the foundation of spirit facts, but he addresses himself to those who are, in this widest sense, studying the human problem, and thinking over and evolving systems, including that materialistic one which really accepts the notion of soul but identifies it with the functioning of the brain, and permits it to fall and perish with this organ. The pamphlet, which deserves the serious attention of those to whom it appeals, contains carefully considered directions for the formation of private circles, and other information likely to be of service. It can be procured from the author, 16, Eberswalder-strasse, Portal 1, Berlin, N., and is published at 6d.

MANY persons have inquired what John Page Hopps meant by describing his latest work, 'Pessimism, Science and God,' as in all probability his final book. Mr. Hopps now explains: 'No; it does not mean that the writer is ill. It only means that he has published as much as is necessary, that his particular message is about given, and that with very much less trouble, he can do more useful and certainly more profitable literary work.' That's all very well, but we have heard something remarkably like it before in the case of other brave writers and workers; but 'the star kept on shining,' and unless J.P.H. suddenly retire into *devuchan*, he will continue to 'message.' And more power to him, and all like him, say we!—Melbourne 'Harbinger of Light.'

## THE DUTY OF SPIRITUALISTS TO THE YOUNG.

BY ALFRED KITSON.

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PAPER READ BEFORE THE GENERAL CONFERENCE OF SPIRITUALISTS,  
HELD IN PORTMAN-ROOMS, LONDON, MAY 14TH, 1895.

The subject chosen for our consideration this afternoon is, in my opinion, one of vast importance, inasmuch as it deals with the young; for all true reformations—if they are to be permanent—must have their foundations laid deep in the hearts and affections of the rising generation. It is a well-known fact that the ideas and impressions received during infancy have the most enduring effect upon the life and character of the individual. It is an adage that, 'a child's mind is as wax to receive, but as marble to retain, the impressions made upon it.' Thus it is that old faiths and traditions die hard, because, being received in the days of infancy, when trust and confidence is unbounded, they become the most deeply seated in the mind, and as such are held sacred. These impressions become authorities and standards by which they measure everything; and such a hold do they ultimately obtain over the hearts and consciences of the majority that they mistake tradition for fact, and authority for truth. Hence has arisen all the ecclesiastical opposition, both in ancient and modern times, to discoveries and reformations that were opposed to the cherished teachings of infancy; hence, too, arises the opposition to the facts and teachings of the Spiritualism of to-day, because the cherished ideas and impressions received as religious instruction are not endorsed by it, but opposed, and we see traditions and authority preferred to its beautiful revealings of an immortal life, that are in harmony with the needs and aspirations of the human heart. The same is true of all religions, because human nature is the same the world over.

With this brief glance at childhood's impressional nature let us see how it affects Spiritualists. Spiritualists, as a rule, are such, not from choice or belief, but from force of facts witnessed by them, which, by their persistency, have compelled acceptance where the parties receiving them had the moral courage to avow their convictions, and would not do violence to their reasoning faculties by ignoring them. Having accepted the facts of spiritual agency the avenue for spiritual communion is opened, through which they can receive the testimony of millions of arisen souls as to the nature, conditions, laws, morals, and ethics of the great beyond. These testimonies, be it remembered, are not the subtleties of the metaphysician, the vapourings of an overheated imagination, or the party bias of the religious fanatic, but the veritable observations and experiences of the parties communicating them. These testimonies are opposed to the cardinal doctrines of Christianity, viz., the creation, the fall, the immaculate conception, the crucifixion, and the vicarious atonement.

In opposing these, Spiritualism does not stand alone, for the science of geology has shown that the Creation according to 'Genesis' is utterly wrong. And the science of archæology has proved that the human race is immeasurably older than the age assigned to it in the Bible. And these revelations, moreover, point out, clearly and incontestably, that man was *not* created perfect, only a little lower than the angels, but instead he was at the bottom of the ladder of civilisation, only a little higher than the brutes. Therefore, there could be no fall, no degradation, and mankind owes its present status of civilisation to a gradual and hard won ascent. These scientific facts were assailing the Theological Citadel, undermining its very foundations, and threatening to annihilate man's being in the continuity of life after death of the physical body when Spiritualism made its appearance, confirmed the deductions of science in reference to the history of the earth, and the age of mankind, and supplemented theology by demonstrating the continuity of a conscious life beyond the grave. It also cleared the character of an All-wise, All-good Creator from the aspersions cast upon Him by representing Him in the character of a short-sighted, passionate, despotic, oriental monarch. And instead of a God to be approached with fear and trembling it has revealed to humanity a God of infinite love, wisdom, and beneficence, who is too wise to err in the manner He has been represented, and too good to be so unkind as to curse the first human beings He made and all their progeny, as taught by theology. And while Spiritualism has revealed to us a more lovable and adorable God, it has also swept away all creeds and dogmas as a means of salvation, as being worse than useless, because they are misleading, and has placed in their

stead the beautiful and simple precept of doing right, day by day, as the only means of attaining happiness hereafter; and for every wrong done, injustice inflicted, and crime committed it teaches reparation, and retribution; and therefore it is a far greater deterrent of sin and wickedness than the doctrine of a fiery hell with its eleventh hour possibility of escape by believing in the atoning blood of Jesus and thereby escaping all consequences.

Here we have a clear issue between the teachings of Christianity and Spiritualism. The former are opposed by science and all that makes for righteousness in the human soul; while the latter are supported by the discoveries of science, and are attested by witnesses who are with us, who are our own parents, offsprings, relations, and bosom friends. These, we know, would not have deceived us while here in ordinary matters; how much less will they do so in matters of such momentous and vital importance as those which relate to the life and conditions of the great beyond. Remembering, then, childhood's impressional nature, I ask, Is it not our duty to teach them how to use their reasoning faculties so as to sift truth from error, fact from tradition, and reality from fancy—to accept truth for authority and not authority for truth—to teach our children the beautiful revealings of life and its duties, and that the future life is the harvest time of the present one, instead of sending them to be taught that which is false and misleading, and which we, as Spiritualists, utterly repudiate? These facts and considerations ought to infuse energy and enthusiasm into the heart and soul of all Spiritualists, whether they be parents or not, and cause them to resolve that such an inconsistency shall no longer exist. If the doctrines of Christianity are unworthy of our acceptance, they are not worthy of our children's acceptance. If Spiritualism is a fact—and such we have proved it to be—and its teachings are true and reliable—and we are assured that they are given by our nearest and dearest friends who have gone to prove the great secret for themselves—then it is only right and just that our children, and the children of all progressive minds which are in sympathy with us shall be taught them, and may our Heavenly Father and His holy angels inspire and direct us aright.

We must now take a brief survey of what is being done by the adherents of the former to propagate what we now know to be false and misleading teachings among the young, in order to more correctly gauge the magnitude of our duties to them.

In the first place, we notice that almost every place of worship has a Sunday-school attached to it, and that the majority of them have select class-rooms in which the senior scholars can the better apply themselves to their lessons. They have, also, well stocked libraries of books that have been specially written, and the remainder carefully selected. Secondly, these schools are knitted together by a Sunday School Union whose influence and power is world-embracing in its magnitude. It possesses large funds for the maintenance of its various departments and projects, which are supported with a liberality that is wonderful. I find that the donations and grants acknowledged in the 'Sunday School Chronicle' for four consecutive weeks ending April 25th, 1895, amount to the magnificent sum of £1,166 17s. 1d., or £41 13s. 5½d. per day, inclusive of the Sundays. This Union publishes the 'Sunday School Chronicle,' in which are given, every week, Scripture lessons intended for the perusal, study, and use of all Sunday-schools in the United Kingdom. These lessons are published simultaneously in America and on the Continent, being selected and arranged a year in advance by an International Committee. The best talent in the ministry is secured to expound these lessons for the senior scholars; and the ablest expositors among the females are secured for the infants. These are published side by side, and thus an uniformity of the reading, study, and exposition of the Scriptures is obtained throughout Christendom. This Union also publishes monthly magazines for teachers and senior scholars, containing 'teachers' helps.' It publishes a weekly for boys and girls, containing stories of thrilling adventures; and others for infants, all of them being coloured with their theological doctrines. And thirdly, there is a great work done by the Society for Promoting Christian Knowledge, which publishes books on special subjects. Then there is the gigantic British and Foreign Bible Society, translating the Scriptures into every known language, and it supplies the English edition under cost price, thus rendering it a very easy matter for every Sunday-school scholar to possess a copy for him or her self.

One cannot help admiring the enthusiasm, skill, and talent thus displayed in their work. At the same time we deeply deplore the serious errors that are being so persistently pro-

pagated and disseminated by them throughout the world. I have only named a part of the work that is being done by the Christians, but I think I have stated quite sufficient to show that the harvest is, indeed, great, and calls on every one who is able to labour to enter the Spiritual vineyard and work for the reformation and regeneration of the world. If we had but half of the earnestness, zeal, enthusiasm, talent, and liberal support that they have, what a great and noble work we could do. Children would be taught to do the right, speak the truth, and act honestly, not through fear of offending God, but because it was right, true, and just. They would be taught that no amount of belief or faith in any doctrinal creeds would avail them aught in the shirking of the consequences; that they, and they alone, must bear the consequences of all their misdeeds; and under such teachings we should soon have a nobler manhood and more lovable womanhood permeating society with a higher moral and spiritual life and conduct; and honesty and truthfulness would soon become the recognised stamp of true nobility. I hope the day is not far distant when my brother and sister Spiritualists will recognise more fully the beautiful moral and ethical worth of the teachings of Spiritualism, and not dwell continually on its startling phenomena. It is not by phenomena that the world is going to be redeemed from error and superstitious night, but by the application of its teachings to every-day life. Shall it be said that the Christians, who have nothing but faith, derived from traditions, to work for and guide them, which you know to be wrong, shall be more zealous and devoted to the young than you? Remember that 'of such are the kingdom of Heaven.' And we venture to add, that of such will the kingdom of Heaven be established here on earth when they are rightly trained. The future of Spiritualism depends in a large measure on how we deal with the young, whether we give them of our knowledge and spiritual light, or selfishly ignore their needs and our duties. If we do this we shall prove ourselves guilty of a great omission and unworthy of the angelic ministrations that have hitherto been ours. We ought to remember that the teachings of our infancy have been a hindrance to the pure and undefiled inspiration of the angels of this new dispensation, and in many instances those who had the gifts of clairvoyance and clairaudience in their infancy have been misunderstood, their gifts have been looked upon as signs of serious physical weakness, and as such have been treated medically. It is now your privilege and duty to instruct the children aright, and where you find they possess natural mediumistic gifts to see that they are cultivated, kept pure by pure thoughts and habits, and wisely used. And oh! my friends, you know not what rare gifts and talents your own children may possess. You know not how many angels in disguise your own families contain. They may be able to transcend all the illustrious workers who have preceded them. It is through those rightly trained in their infancy that the angels will be able to effect most in the future.

Let us, then, earnestly strive to do our duty to the young by forming Children's Progressive Lyceums on the principle of the associations of the young in the summerland. We have long prayed for the kingdom of Heaven to be established here on earth, and now that we have that kingdom revealed to us let us set about establishing it. I am pleased to be able to report that there are seventy-eight societies who have already recognised the importance of the work. But we must redouble our efforts to obtain sufficient funds to publish suitable books for the use of Lyceums, and children in general. And here let me point out to you the great difference in the encouragement given to the Sunday-school teachers' efforts and those which are accorded to ours. We have seen that for four consecutive weeks the former have received on an average the sum of £41 13s. 5½d. per day; while we have failed to raise £100 in three years, notwithstanding the most strenuous efforts of which we were capable. We are deeply grateful, however, for the help we have received, and mean to persevere. The Lyceums have already formed themselves into a Union whose objects are, 'To promote the welfare of the Lyceum movement, by (a) an Annual Movable Conference; (b) District assemblages when and where necessary; (c) Extending the work in new directions; (d) Bringing Lyceums into closer sympathy, and promoting greater uniformity in the manner of working them; (e) Encouraging the publication of suitable literature; (f) Such other methods as may be found desirable.'

With regard to the object (c) the Union has devised and established Lyceum Districts and appointed district visitors, whose

duties are to visit the Lyceums and render them all the assistance in their power; also to encourage and help the formation of new Lyceums, all services to be rendered *gratis*. With regard to the object (e) I am pleased to state that one gentleman, Mr. H. A. Kersey, of Newcastle-on-Tyne, has generously published a 'Lyceum Manual,' which is indispensable to the movement, and which contains some of the richest and most beautiful gems of spiritual and moral truth that the world has ever received. Some eight or nine thousand copies of these have been sold. He has generously undertaken this good work until the Union is able to relieve him of it. The same applies to his 'Spiritual Songster,' which is full of bright sparkling gems for young and old alike. The British Spiritualists' Lyceum Union has been able to publish one book as the result of its efforts to raise a publishing fund, *viz.*, 'Outlines of Spiritualism.' The Union has not as yet been able to publish a weekly or a monthly magazine for the information and edification of its members, but it has found a splendid substitute in the 'Lyceum Banner,' published by our noble and highly esteemed co-worker, Mr. J. J. Morse, ably assisted by Miss Morse.

The Union has just held its Tenth Annual Conference. Copies of the various reports are before you, from which you will see that we have made a determined beginning which we hope will soon attain to much greater dimensions; and we shall work on till every Spiritualist Society recognises its duties to the young and provides for their due tuition and training. Then we shall be able to unitedly appeal to the Sunday-schools in general to abandon the erroneous teachings with which they so assiduously indoctrinate children's minds, and substitute for it the purer and nobler teachings of Spiritualism, and so hasten the glorious time when the will of God shall be done on earth as it is in Heaven.

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#### MR. SLATER: A WARNING TO THE DILATORY.

A correspondent writes: I had an appointment with Mr. Slater at a stated hour. I was a few minutes late in reaching Portland-road, though not sufficient, perhaps, to merit a scolding. As ill-luck would have it I went to the wrong house, asked for Mr. Morse, and was kept waiting in a well-laid-out breakfast-room for a considerable time, while the servant was away with my message. I thought the two gentlemen were administering to me a lesson for my slight lack of punctuality, and humbly waited on until, after the return of the girl and subsequent appearance of the landlady, it suddenly dawned upon me that I was not in 'Florence House.' Hastily apologising, I got away, leaving the lady probably wondering about her spoons. This delay cost me, I think, quite seventeen minutes, and by the time I reached my real destination I was about twenty-five minutes late. In a most amiable manner Mr. Morse received what must have appeared to him a strikingly bogus explanation; but I could see that Mr. Slater was annoyed, although he was too courteous to show it ostentatiously. In fact, he told me plainly that he had intended to give me no sitting at all; and I believe his spirit friends sympathised with him, for they threw into their advice one prominent hint about punctuality. Mr. Slater, however, paid me off in another fashion, *viz.*, by pouring out upon me, at the rate of some two hundred and fifty words per minute, a torrent of talk which might have referred to almost anyone. I did not in the least blame him. I, nevertheless, saw that his psychic nature was too powerful even for his emotional one, as his character-reading was most excellent; and in one or two particulars, having reference to unseen agencies, his statements were corroborative of similar allusions by other mediums. I believe that, in so far as my sitting was a failure, it was entirely due to what may have seemed to him an impolite want of consideration with regard to his time. Whoever wishes to have the benefit of this distinguished medium's psychometry should take care to 'be in time,' and to be at the proper place.

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TALKS WITH TIEN.—Several questions have come to hand. They will be submitted to Tien in the order in which they reached us; and the replies will be given in 'LIGHT' in due course.

It is not on the basis of belief, but on that of loving co-operative service, that the union of religious people can be based; and religion, rightly understood, is so much more a question of practical philanthropy than of creed and ceremonial, that though the widest differences may prevail on matters of belief and speculation, there may be unity and harmony on the great essentials of peace and good will to all men.—W. J. COLVILLE.

OFFICE OF 'LIGHT,' 2, DUKE STREET, ADELPHI,  
LONDON, W.C.  
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## Light.

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### 'WHAT IS YOUR LIFE?'

The ancient writer, who asked this question and answered it, said that life, or the owner of it, is 'a vapour that appeareth for a little time, and then vanisheth away.' In a surface-sense it is true: but life is immensely more than that. Even if there is no hereafter, and no herein, life is, for most of us, much more than a vapour that condenses itself into a tear. Even the 'worldlings' know that; and many are the answers they give to the question 'What is your life?' One says: 'It is a race; I want to win'; another: 'It is a pleasure-party; I shall gather me rose-buds while I may'; a third says: 'It is a struggle; and I shall be content if I can escape being crushed.' But none of these says, It is a vapour; and yet none of them even begins to tell the stupendous truth.

Let us try another answer to the question. Suppose we say that life on earth is *A short and narrow path to the Infinite*. In thus defining life, we retain the great Christian writer's description of it as a vapour, but add to it something which transforms it. And, in truth, every word in our definition is significant.

Life is a 'path.' In a profound sense, what we call our life is not life but only a path for a life, or a path to a life. This world is, for each one of us, like a country we are passing through: and we are indeed 'strangers and pilgrims upon the earth.' Or we may compare our life here to a procession going past a feast: and old Time stands there with his inexorable cry: 'Pass on! pass on!' Everything is only suggestive: nothing seems finished. Everywhere we see signs of further explanations, further developments. Our own growth, our hopes, our preparations, our confidences and capacities, all point on to something yet ahead: and life seems only a path to it.

A 'short' path, too: short in relation to the life of the race; and short in itself. When we think of the millions of years that mankind has been or will be upon the earth, how insignificant is the poor stroke of the pendulum given to any one of us! We say that 'the days of our years are threescore years and ten'; and the young look forward to it, when they think of it at all, as something almost absurdly remote. But what are threescore years and ten? Hardly time in it to get old, much less to get wise: and never time enough for grasping the full meaning of even one human life. Considered as a life, it is almost ridiculous; but, considered as a little path, it is entirely comprehensible.

And 'narrow.' Narrow everywhere. So narrow that it is only the small fool who thinks it is broad. The wisest man is he who feels the chafing walls on each side of him, who knows his pitiable limitations. Tennyson is right:—

'Behold, we know not anything.'

So narrow is the path that we are even beginning to question the reality of Free-will; and even Mr. Spurgeon could preach a discourse on 'Free-will a slave'; and many say that the path is so narrow, and the barriers so close, that we are all held in by an iron necessity. In relation to all knowledge, the utmost we can claim is that we know surfaces. Centres we never know. He who replied to the

swaggerings of 'scientific men' by talking of 'the pint pot of Science' was not far out. The best of them has only dipped his pint pot into a stray dribble of Niagara. It has been well said that:—

Having broken away from the superstitions and idolatries of former ages, men are now falling into another kind of idolatry—the worship of Science, and belief in its infallibility; whereas we know that Science is but the collective name for the sum of poor finite human knowledge; a knowledge which is clearly unable now, and probably always will be, to grasp the whole truth about the universe and the works of its Founder. Science at best can grope but a little way into the darkness, and there it loses the thread. The things it sees and classifies look like the connected links of a chain, but where are the two ends? What links lie beyond reach? And how long is the chain?

'How long?' indeed! We only know the few links that a few laborious centuries have placed in our hands. But this narrowing and holding in has, doubtless, deep uses as a developer of personality. It is by resistance we learn all things. Consciousness and desire, reason and longing, hope and love, all come through resistance and friction; and it is always true that through much tribulation we must enter into the Kingdom.

Yes! but a path 'to the Infinite.' By 'infinite' the boundless is usually meant, but that is not the true idea of it. The word *boundaryless* would be better—not merely illimitable, but without hiding barrier. The same is true of the word 'eternal,' which does not really mean endless time, but freedom from earthly limitations and fragmentary knowledges. But this poor earth-life is all barriers, beset with limits and doomed to isolations. It is inevitable and it is right, but it will not last. We shall pass beyond the need of discipline, through resistance and friction, into the great unity and continuity of existence symbolised by the word 'Peace.' But we must remember that this path to the Infinite could not be dispensed with.

So we may picture life as the little, narrow, broken mountain-path—rugged, winding, sometimes hardly discernible; now ending in a bit of bog, now encircling a delicious natural rockery, now passing by a sheltered bank of flowers; now so gentle and easy that one forgets it is part of a struggle up, and now calling for all our staying power—but always, always leading up: and by it the height is gained. So, for every one of us, by the narrowest path we may climb to the Infinite greatness and goodness. The dingy bench, the little school, the homely desk, the poor bits of household work, as well as the broader roads and the so-called higher vocations, may lead surely enough to the great highlands of service, attainment, and reward.

And yet, after all, the Infinite is here. The infinite and the finite are not like London and Paris—one here and another there. They are different, not distant: they co-exist, but on different mental and spiritual planes. Thus regarded, we may consider our earth-life as a kind of journey, not *to*, but *through* the Infinite; just as, in a railway train, one travels through a foreign land. Outside, it is a calm and genial summer day. The sun shines, the birds are musical, the woods and forests veil their summer secrets, the great reaches of sea and land spread out their placid beauty, and there are 'the everlasting hills.' Through it all the train rushes, with dust and clamour, and worry and weariness: here a dismal tunnel, and there a noisy halting-place, with babbling crowds; and then the frontier—and farewell! And all the while the radiant beauty of that foreign land makes heaven on earth: and the poor train-bound passengers know it not. They have not been there. And such is life!

MRS. HARDINGE BRITTEN.—In our next issue we shall publish the first of a short series of articles by Mrs. Hardinge Britten on the question of the Organisation of Spiritualists, with special reference to the formation of a Training College for Mediums.

## THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

'GENERAL LORRISON.'

(Continued from page 285.)

'Your experience, General, at least so much as you have told me, seems to have been of a thoroughly practical character. Can you concisely tell me what you have learned from these facts, and what you feel sure about?'

'I will endeavour to do so. In the first place, the evidence I have personally had proves that we have a second state of existence; that in this second state we retain our individuality; and that the knowledge we gain during our earth-life we carry with us. Thus a thoughtful reasoning man will be a thoughtful reasoning spirit. A man fool will at first be a spirit fool. The love of justice and of adding to the happiness of others, the desire for truth, irrespective of how this truth may affect us, are attributes which a man carries with him when he becomes a spirit; and the possession of these qualities tends to give the spirit what I may describe as rank. It is not the blind belief in certain dogmas of the various Churches, conforming to various forms and ceremonies, uttering with endless repetition a series of prayers, too often of an entirely selfish nature, that elevate man spiritually. Humility, unselfishness, and an absence of jealousy seem the best manner of developing the higher spiritual nature.'

'Of course you have obtained information relative to the means by which beings in the spirit communicate with beings in the body?'

'Early in my investigations this was a subject on which I took every opportunity of obtaining information, and it is a deeply interesting science, governed by most subtle laws, compared to which the laws even of electricity are simple. This is why, I believe, so few persons are competent to investigate this subject. Too many inquirers who imagine themselves to be scientific, proceed to investigate this subject, just as a blacksmith would investigate a defect in a chronometer. The delicacy of the laws is beyond their mental grasp, and that which is beyond them they think has no existence. In the first place, it seems to be a law that spirit, or men in the spirit, cannot *per se* move or influence matter, just as we cannot by the action of the mind alone lift a distant chair. In order that spirit should act on matter, it is necessary that there should be available a something which can be only vaguely defined as an atmosphere, aura, or animal magnetism, by which the spirit can temporarily interpenetrate the matter. This so-termed aura must have peculiar properties, and emanates from persons in the material body. The possession of such a peculiar aura is that which distinguishes the medium from the average individual. When any heavy object, such as a table, chair, or anything else, is interpenetrated with this aura, it can be moved, or even raised in the air, by the will of the spirit, with as much ease as we can raise our hand to the head, in spite of the laws of gravitation. Thus, for solid objects to be instantly transferred from one part of a room to another, without any apparent contact from human agency, is one of the most elementary manifestations of this law. But there are various other forms of manifestation which can be produced, just as the magnet can do something more than cause a balanced needle to point to the magnetic North.'

'I conclude that you have had several experiences as regards communications from relatives and friends who have what is called "died." Are these communications all alike?'

'Far from it. Some of these have been not only deeply interesting, but also instructive. For example, not long since, a female relative "passed on" at a great age. For

years she had been a sufferer from bodily ailments, but during thirty years had been acquainted with the main facts of so-called Spiritualism, and was a good drawing medium. The first time I met a medium after her departure, which was only six days after the funeral, this relative, although not knowing enough of the laws to be able to control the medium, was able to tell a spirit who was controlling her, what to say to me. What was said was this:—

"I cannot express to you what a blessing this change is to me. I am freed from my aches and pains, and feel free from all troubles. It was only a few hours after I had left my material body, before I realised that I was what you call a spirit; yet it seems all so real now, and what I had learned about this change was a great help to me. I would not return to the body for the contents of the Bank of England."

The controlling spirit told me he had repeated exactly the words my relative had spoken. He then asked me who the two lanky fellows were who were with my relative. I replied that I did not know, but he might ask them their Christian names. In half-a-minute he said, "One tells me his name was S. the other W."

'S. was the husband, W. the son of my relative. Both died thirty years previously; both were very thin, and six feet high when they died. A few weeks later another relative came and controlled the medium. This relative died of fever, and was buried abroad. He was a man so prejudiced against Spiritualism that, if the subject were mentioned, he would either remain silent or would leave the room. I recognised his voice at once. This is what he said:—

"Who am I? What am I? What is this body, so different from that which I formerly possessed? I am bewildered, and seem still to be under the influence of a fever. Are you not ——?" mentioning my name.

"Yes," I replied, "and you are——"

"True; I dimly recall things now; but who was it visited my grave? It was his coming that enabled me to leave and to come here."

'This was interesting, because a cousin of the speaker, some three weeks previously, had visited the grave. The names given in the former case, and the fact of the cousin having visited the grave, were unknown to the medium. Possibly, credulous theorists will account for these two facts by means of some speculation in which they believe.

'A very dear friend, a man of high attainments and of deeply orthodox religious views, to whom I had never ventured to speak of Spiritualism, died. Two months afterwards he was able to control the medium. His first words, spoken in a tone of reproach, were:—

"Why did you not tell me of this when I was in the material body?'"

'I replied, "Knowing your religious views I feared I should shock you, or you might think I was crazy."

"Not so," he replied, "whatever you had told me I should have listened to with the deepest attention, and should have thought of, long and often. My change of state was utterly bewildering; this would not have been the case had you told me what you knew and had so carefully investigated."

'I felt the reproach, but having more than once found that speaking on this subject did harm, I have ceased to refer to the matter when the listeners were unfitted to receive a statement of facts. In the last case, perhaps, I was too cautious.

'On another occasion, the spirit of a friend who had died three months previously was able to control the medium. In an agonised tone he said: "Can you do nothing to save me? I am in terror."

"In terror of what?'"

“Of hell fire. I expect every instant to be seized and cast into hell fire. Before my death I was told that unless I believed certain things, which I should have lied if I had said I did believe, I should be cast into hell fire, and I live in terror.”

‘I handed this friend over to one of the spirits who regularly attended our circle, and he was soon set right. The spirit who took charge of him, and who had a habit of speaking very plainly, said: “Is it not downright wicked to teach that such things are true? How many poor ignorant people die in misery and terror because of such teaching; and, as you see, they carry their terrors with them.” Thus you see the communications are not all alike.’

‘Have you learned anything relative to the laws by which solid bodies are brought from a distance and seem to pass through walls, and closed doors and windows?’

‘As I cannot accomplish this business myself, I cannot speak positively. I can, however, tell you what P. and others have told me relative to the process. Solid bodies can, by a process known to some, be reduced to their elements. These elements can then be carried through space, and through solid obstructions, such as walls, &c. The elements can then be re-formed into their original condition, if there be mediumistic power available. Thus, after all, it is not matter passing through matter, but the *elements* of matter passing through matter. It is not every spirit who can accomplish this, but many can learn, if possessing capacity and perseverance. The facility with which various bodies can be reduced to their elements, these elements carried great distances and re-formed, depends much on the nature of the bodies themselves. The productions of nature, such as eggs, fruit, vegetables, and flowers, especially if these have been handled by a medium only, whose wish was that they be conveyed to a particular person, give facility of transport. More solid objects, such as china, wooden boxes, &c., require to be handled during some time by a medium, in order to get rid of other influences, and to become saturated with the medium’s aura. People ignorant of the laws governing these facts sometimes remark, “If you can get a dozen eggs brought from America in a few seconds, why can’t you get a newspaper a few minutes after it is printed?” A newspaper has about it a multitude of obstructive influences. The horrors too often described in it, the actual paper on which it is printed, the atmospheres of the compositors, printers, and others cannot easily be removed, especially in a short time. Hence the difference in the facility of transferring a dozen eggs, and a newspaper. A person unacquainted with electricity might say, “You can send a message to America by means of a copper wire enclosed in a covering. If you can do this, you ought to be able to send a message through a rope laid from England to America.” To endeavour to explain to this person the laws connected with the conducting powers of metals, the necessity for perfect insulation, &c., would be a mere waste of time; he would not comprehend it, and would listen with an incredulous smile. If all these subjects were what are termed “miracles,” they would not possess for me one tenth of the interest that they now possess, when I find they are governed by laws as rigid as those connected with geometry. Learning even the elements of these laws is a fascinating study.’

‘You have, of course, heard it stated, General, that all the spirits that communicate with mediums are “spooks,” “shells,” or a very low order of being; is this your experience?’

‘No; my experience is the very opposite. I have talked for an hour with several spirits on deeply philosophical and difficult subjects, utterly beyond the medium’s mental range. I have found the spirit thoroughly original and sound in his arguments. When I have put questions which

his spirit could not answer, he has told me so, and has said he would inquire of those above him. In a few minutes the spirit has again spoken, and has given me the information that had been imparted to him.’

‘Then you do not think that the spirits who communicate with mediums are all low spirits?’

‘This depends mainly on the mediums and on those with whom they sit. I pity professional mediums, as I know what, too often, they have to suffer. If a medium gives up her time for séances, I see no more reason why she should not receive remuneration, in order that she may obtain the necessaries of life, than I do that a clergyman should receive an income. But sometimes a professional medium may “help” a little too much, or some low mischievous spirit may impel her to do so, when some severe test is required and she has not the power to supply the test. But my experience has been obtained almost entirely with private mediums who had no object in deceiving, and those who have communicated have shown more wisdom and knowledge than any man I have ever met on earth, and their calm reasoning and argument have been more sound. If such teaching and reasoning emanate from spooks, shells, and low spirits, then I am quite prepared to be with them, as what they say is profound wisdom, compared with the self-confidence and mere assertions of those who are “cocksure” about “spooks,” &c. But we might go on talking all night on this subject, so we will stop now.’

[Should any of our readers desire to submit questions to ‘General Lorrison’ regarding his experiences as recorded in these pages, he has kindly offered to grant us another interview for the purpose of answering them. Questions should be addressed to us at the office of ‘LIGHT.’—ED. ‘LIGHT.’]

## SOME RECENT MATERIALISATIONS.

BY EDINA.

No. IV.

### MRS. TITFORD’S SEANCES.

Mrs. Titford came to Edinburgh on May 2nd last, and returned to London on the 24th of the same month. During the three weeks she was in Scotland she gave a number of séances, both in Edinburgh and Glasgow, with much success. It is with the former of these I now wish to deal. The three circles who sat with her were selected by myself. They were not all Spiritualists, some being honest inquirers after truth on the vital question of spirit return; and all were earnest-minded ladies and gentlemen. In addition to these three circles we had the powerful aid of Mr. David Duguid, who came from Glasgow on three occasions because we were informed by the ‘control’ that his psychic power would be of great assistance in the production of the phenomena. I may here state, however, that on only one of the occasions when Mr. Duguid was present did he sit next the medium before she went into the cabinet, while at the remaining two séances he was (by the direction of the control) placed in other parts of the circle. In addition to Mr. Duguid, we had, sitting nightly, in each circle four ladies and two gentlemen possessing strong psychic power—the ladies including two of my daughters. In this way there was secured, as it were, a ‘body guard’ or reserve force of psychic help to the medium, from which she certainly was able to draw a considerable amount of ‘power,’ as the depleted and exhausted condition of these six psychics undoubtedly demonstrated at the close of each sitting.

The séances, with one exception, were held in the business rooms of a friend of ours, an old Spiritualist, who kindly placed them at my disposal. The remaining séance took place in the house of my friend, whom I have designated as Mr. C., and was given at the request of Mrs. Titford, when we were there (sociably) spending the evening. As I was present at the whole series, I am able to speak with perfect accuracy regarding the details. The rooms referred to were two in number, an outer and inner one, and the séance was held in the latter. The one room entered from the other,

and between them was a small lobby, three feet square, which formed the cabinet. The chair on which the medium sat when in trance was placed in the lobby against the door leading from the outer to the inner room. As this door opened inwards to the sitters, it was impossible that the medium could receive assistance from behind (even had this been available) without her slightest movement being heard. After each circle was formed, the outer door of the rooms was locked, either by myself or one of my friends, and the key remained under our control during the entire séance. The average number of persons sitting at each séance (including the medium) was sixteen. I further premise that she resided when here in rooms selected by us, and the persons with whom she stayed could give her no information regarding the circles who were to sit. In this way Mrs. Titford was in complete ignorance of the circumstances, the life, or the family history of any of us.

Mrs. Titford's mediumships consists entirely of materialisations combined with the playing of the musical box, and occasionally the production of spirit lights. Many of the materialised forms, though robust and fully developed, were unable to do more than come to the sitters and indicate their identity by means of pats on the body, signifying yes or no to the queries put, placing their hands on the heads of the sitters, kissing and caressing them, throwing masses of drapery over them, and similar tests of materialised activity. In numerous other cases, however, these materialised forms were able to walk round the room, carrying in their hands luminous cards, by the light of which the sitters were able to see and recognise the spirit faces; and, as will be later demonstrated, this form of psychic manifestation was most successful at our séances in Edinburgh. The control under whose direction all our sittings here were conducted was 'Harry,' a little brother of Mrs. Titford's, who passed over some thirteen years ago, when about the age of six; and he was much *en evidence* at our séances; and became, in fact, a familiar figure during each night's demonstration.

The procedure at all our séances was as follows: The medium sat in the midst of a circle placed along each side of the somewhat narrow room. The gas was lowered, and we joined hands. After some music on the piano and the singing of a few hymns, signals came, by means of raps on the floor, that the control was ready, and the circle was then rearranged, each person being told whether he or she was sitting rightly, and numerous changes had to be made. All these directions came by raps on the floor, or the chairs on which we sat. Thereafter the gas was lowered almost to vanishing point, and we sang until the control spoke to us. He did not usually do so until the medium was in a trance, when he generally gave directions that the medium should be led or carried to the chair or the cabinet before referred to. On this being done, the gas was completely extinguished, and the circle sat and waited events.

Having thus cleared the ground, as it were, of all details, it only remains for me to deal as succinctly as possible with the events that occurred at these marvellous séances.

(To be continued.)

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#### RECEIVED.

- 'Lucifer,' for June. (London: 7, Duke-street, Adelphi, W.C. 1s. 6d.)
- 'The Review of Reviews,' for June. (London: Mowbray House, Norfolk-street, W.C. 6d.)
- 'The London Home Monthly,' for June. New Series. 1d. (London: Horace Cox, Bream's-buildings, E.C.)
- 'The Theosophist,' for June. (London agents: The Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. 2s.)
- 'The Palmist' and 'Chirollogical Review,' for June, 6d.; 'The Senate,' a Review of Modern and Progressive Thought, for June, 6d. (London: The Roxburghe Press, 3, Victoria-street, S.W.)
- 'Transactions of the London Lodge of the Theosophical Society.' No. 25: 'The Path of Initiation.' By A. P. SINNETT. (London: Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. 1s.)

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WHAT are commonly regarded as qualities and states of matter, sound, colour, odour, taste, hardness, are names for different ways in which our consciousness is affected. Were we destitute of hearing, sight, smell, taste, and touch, the supposed qualities of matter would not, so far as we can know or conceive have any existence whatever; for by psychological analysis, they are reducible to states of consciousness, in other words are psychical.—'Philosophical Journal.'

#### RECEPTION TO MR. JOHN SLATER.

On Friday evening, the 14th inst., by invitation of Mr. J. J. Morse a large party assembled to meet Mr. John Slater, the American test medium and clairvoyant, who is now on a visit to this country.

MR. MORSE, in some introductory remarks, referred to his knowledge of Mr. Slater as a personal friend and fellow-worker, and bore testimony to the remarkable character of Mr. Slater's medial powers. He considered that Mr. Slater had done as much for the cause of Spiritualism as any one medium that had been produced during the past forty-seven years of the existence of the movement. He did not pretend that all the praise for this was due to Mr. Slater, as, indeed, that gentleman himself would be the first to admit. He recognised that Mr. Slater was a medium for the spirit-world. But his organisation was of an exceptional character, and made him so useful and valuable an instrument of the unseen workers, that it was only fitting that his presence amongst them that evening should be recognised as an event of more than ordinary importance.

MR. SLATER acknowledged the tribute paid him by Mr. Morse, and the kindness of the reception accorded to him. He gave some brief particulars of his career as a medium, and alluded to the sufferings that it had entailed; but he expressed his devotion to the cause of Spiritualism, and the happiness which he derived from his work of illustrating and confirming its truths and principles.

Mr. Slater subsequently gave some examples of his mediumship by psychometrising a few articles handed up by some of the guests present. It should be noted that Mr. Slater retired from the room while the various objects intended to be psychometrised were placed on the table for the purpose, and we understand that in his public demonstrations that is his invariable custom. His ignorance of the ownership of the various items of personal property having thus been ensured, Mr. Slater proceeded to give some delineations. In several instances the results were of a remarkable character, and tended to bear out Mr. Morse's estimate of the quality of Mr. Slater's mediumship. The musical portion of the programme included a pianoforte solo by Mrs. Bathe, and a song by Miss Florence Morse. Amongst the guests present were Mrs. Besant, Colonel Olcott, Mr. and Mrs. A. E. Waite, Mr. and Mrs. Barrington Nash, Miss Rowan Vincent, Mr. E. Dawson Rogers, Mr. T. Heywood, Miss Nellie Dixon, Mrs. Coulson, Miss A. Hunt, Mr. Lance, Mr. and Mrs. Rushton, Mrs. Darling, Mr. and Mrs. Ray, Miss Cartisser, Mrs. Moffatt, Mrs. Pym, Mr. B. D. Godfrey, Mrs. Brinckley, Mr. W. T. Cooper, Miss H. Withall, Mr. H. Withall, Dr., Mrs., and Miss Berks Hutchinson (of Cape Town), Dr. Robert Cooper, Dr. David Jones, Dr. Wallace, Dr. and Mrs. Roe, Dr. and Mrs. Jagielski, Mr. and Mr. Lucking, Mrs. Martinez, Mr. Geo. Spriggs (of Melbourne), Miss Dunbar, Miss Porter, Dr. and Mrs. Abercrombie, Mrs. R. S. Crews, Dr. and Mrs. Densmore, Mr. Leigh Hunt, Mr. Hamiltonburgh, Miss Day, Mrs. Morris, Mrs. Morse and Miss Florence Morse, Mrs. Chandos Leigh Hunt-Wallace, Mrs. Lewis, Mr. David Gow, and others.

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#### A SEANCE BY MR. SLATER.

On Monday evening last a select séance, attended by forty persons, was held in the drawing-rooms of Morse's Library, 26, Osnaburgh-street, Regent's Park, N.W., for the purpose of witnessing some further manifestations through the remarkable mediumship of Mr. John Slater, of San Francisco, now on a brief visit to this country. The plan pursued on this occasion was that each person was requested to write a short sentence, or question, on a slip of paper, signing it with initials, *nom de plume*, or real name if preferred. This was done, and all the slips were placed upon the table. During the evening Mr. Slater dealt with all the slips, coming by handling them into *rapport* with the writers and their material and spiritual surroundings. In one case he gave the details of the death of a lady's husband, how he suffered from a badly injured and swollen foot, from which she helped to cut off the boot, details as to private affairs, papers, &c., the man's name and other items, the whole of which transpired in Australia, and concerning which, or the lady whom he was addressing, Mr. Slater knew absolutely nothing whatever. One gentleman was told of a photograph he had in his pocket, which he had bought in London on arriving that day from Brighton; another

was told of a letter he had upon him given him by a second party, inquiring concerning the whereabouts of a third, all which was positively correct and unhesitatingly given. In fact, so numerous were the narrations of facts and incidents pertaining to the living and the departed that at times a visible tremour ran through the entire company. Mr. Morse presided over the meeting and introduced Mr. Slater, and the results were abundant, extraordinary, and satisfactory in their nature. Mr. Slater has been prevailed upon to hold a similar séance on Monday next, at 8 p.m., at the same place as above named, the admission being at the same rate, 5s. each person. There will be no seats reserved.—SIGMA.

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

Dr. and Mrs. Densmore gave Mr. Colville, who arrived on Saturday from America, a reception on Sunday evening at their beautiful home in South Kensington. There were about fifty guests present, among whom were Spiritualists, Theosophists, and inquirers into the higher truths of occult science and spirit communion. Dr. Densmore prefaced the exercises of the evening with a few well-chosen words of introduction, in which he described the type of Mr. Colville's mediumship, and the methods pursued by his inspirers. For about an hour Mr. Colville answered, impromptu, questions put by the friends; after which he gave character poems and improvisations, embodying the characteristic work and peculiarities of those delineated. At the close, he asked for a subject for a general poem. Subjects were given by two persons simultaneously, which he wove together, making one poem.

At such a time, one can well understand how much the nature of the questions has to do with the quality of the manifesting intelligence. So for the elevated spiritual truths to which all delightedly listened, we were indebted to the high range of subjects to which the questioners introduced us. These questions ranged through the fields of spiritual philosophy, touched on Swedenborgianism, explained re-incarnation and Karma from a Spiritualistic standpoint, and spoke of the school of mental therapeutics which has grown to such large proportions in America and is just beginning to be known in this country, and which has various titles—Christian Science, Mind Cure, Spiritual Healing, Faith Cure, &c. Mr. Colville, never at a loss for a word, in language full of the deepest thought and closest logic held his hearers with unvarying attention. Nor was there any hesitation for questions. The promptness with which they came was the best proof possible that the interest was great, which was fully sustained to the last.

The delineations of character were quite as remarkable as the answers to questions. Before commencing it was explained that it would be impossible to give character poems for all, and it was suggested that there should be twelve, which it was thought would be the limit for the time allowed, and that they be of known and representative persons. These poems were remarkable for their correctness, especially when one considers the difficulty a sensitive labours under when used by an outside power, and subject to the varying conditions which must often be conflicting in a miscellaneous company. Among the representative persons who had character poems were Mr. Edward Maitland, whose intellectual power and earnest work for humanity were described with telling clearness; Miss Esther Palliser, the young and successful cantatrice; Mrs. Campbell, of whose wonderful healing power the Rev. Page Hopps lately gave so appreciative a notice in 'LIGHT'; Mrs. Guppy-Volckman, a knowledge of whose wonderful mediumship for physical manifestations has travelled round the world; and Mr. Richard Harte, well-known to the readers of 'LIGHT.' Mr. Colville was not acquainted with any of these persons, and the accurate knowledge of the individuals which these poems evidenced must certainly have rested in some other consciousness than that of his own brain. Just how it is done is an interesting problem, and one which, in spite of prejudice and bigotry, is assuming vast proportions, and engaging the attention of the most thoughtful men and women of our age.

Two subjects for a theme were given. Mr. Maitland suggested 'The Communion of Souls,' and a lady 'The Expression of Song.' These were woven into one poem, which closed the exercises, after which the guests partook of a generous collation, provided by their hostess, to whom all expressed appreciative thanks for a most charming evening.

K. P.

Mr. Colville desires us to say that many inquiries have been made as to his proposed courses of lectures on 'Spiritual Science,' but that, as yet, no definite plans have been perfected, largely on account of the wish of Lady Caithness that he should visit her at once in Paris, and give some addresses at Holyrood. As soon as arrangements are made for the London lectures, full particulars will appear in 'LIGHT.' Two courses will be given, one at 3 p.m., the other at 8 p.m., in different districts of London, so as to accommodate as many as possible. Mr. Colville desires to thank numerous correspondents, in various parts of England, for offers of engagements addressed to 'LIGHT' office, and hopes to be able to respond favourably to many, if not all of them. All letters for him may be addressed care of 'LIGHT.'

### LETTERS TO THE EDITOR.

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

#### Mrs. Besant's Facts.

SIR,—I should like to say that I do not impute the least dishonesty to Mrs. Besant, neither do I consider that the paragraph in my letter of May 25th warrants 'R.C.' in drawing any such inference. 'R.C.' alludes to the excellent 'arguments' offered, but we should prefer 'evidence.' If that cannot be produced, it can at least be described, which is all we are asking for.

'BIDSTON.'

#### The Psychology of Mysticism.

SIR,—Mr. Butcher's thoughtful notice of Max Nordau's chapter on mysticism suggests a few remarks. There is enough truth in the physiological explanation to make it worth notice, but too little to satisfy the student. The brain condition which gives rise to mysticism, we are told, is nothing else than want of attention, and this is equivalent to want of will-power. Again, attention means the 'suppression' of all impressions that have arisen in consciousness 'except those directly related to the exciting cause.' The italics are mine. How does the physiologist know what impressions are directly related to the exciting cause? Doubtless the narrow mind, farthest removed from mysticism, would answer readily enough that the relation must be causative. Some people have very clear ideas, because they fix upon a chain of cause and effect, never losing hold of the logical sequence, which they follow in a straight line. But what if causation is not a chain at all, but a web or net-work? And supposing it is not even so simple as that, but is rather a net-work in three dimensions, with lines (of causation) crossing in all directions. In this case the 'state of attention,' so far from allowing 'no obscurity to persist in consciousness,' may oftentimes, at any rate, prevent all the daylight of truth, but the one ray, from penetrating.

Monkswood, Upper Norwood.

LIBRA.

#### What is the Good of It?

SIR,—One of the great arguments against communion with disembodied friends is often, *Cui bono?* So, as my experiences have been rather convincing on this point, I think they may prove of interest to the readers of 'LIGHT.'

I became assured of the fact of spirit communion rather more than two years ago, when, out of mere curiosity, I attended a séance at Madame Greck's. Her control mentioned that a lady, whom I had known and loved on this earth plane, but who had passed on some years previously, was standing by my side, and she gave her name, which was curious, as there is only one family bearing it in England. The lady gave me as a test an account of a day she had spent with me many years ago. So strange was the experience, and so strong had been and is my affection for that lady that I resolved on my return home to sit for manifestations of her presence. I began with a friend to sit at the same hour and place every day. At first we used a Ouija, but I soon discarded it for the pencil, and after a few weeks we had the most practical and convincing tests. I will instance a few:—

My spirit-friend wrote asking me to help a poor woman whose husband (a bricklayer) had been thrown from a scaffolding and broken his ribs. An hour or so afterwards, a woman begged at the door of the house, and on inquiry I found that she was the woman I was to assist.

Then, again, I have been told by the same lady that I had a piece of bad money in my purse, and she mentioned the name

of the person who gave it me. The person took it back, saying she had given it in mistake, but she knew she had a false piece. An address was also given me which I wanted very much, and also the name of a woman I wished to know ; and advice in all sorts of household affairs.

The last really test experience we had was very curious. One Sunday morning on taking the pencil, my lady friend wrote that a little girl had begged on the doorstep in the morning, when I was in bed ; that she was dreadfully hungry, and that her mother was a widow with seven children. She could not give her name but said she lived in a certain street. On inquiry, I found a little girl had begged, but the cook (a Catholic), in a hurry to get to early Mass, gave her nothing. I sent her off to the street named, and there she found a poor widow with seven children, and among them the little girl she had seen on the doorstep that morning. Of course I assisted her.

My lady friend is accompanied very often by her guide, who also writes through our hands. He is a very strong spirit. A few days after, on a change taking place in our establishment, he asked me to give this woman permanent work, which I did. She inquired of the servants how I came to hear of her, and when they told her she said that it was very strange, as the only service she had been in was with a Spiritualist family. She had led a very suffering life, and, no doubt, some spirit, being interested in her, had mentioned her to my guide.

On one occasion the guide of my lady friend dematerialised a paper he did not wish read, which had been left at my house.

I could cite many more extraordinary instances of my spirit-friend's guidance, but I think I have enumerated sufficient to prove at least its use to me. I am very obedient, and I find them at all times my kindest, most sympathetic, and most loving friends.

Before closing my letter I would mention Miss Mac-Creadie's clairvoyance and psychometry, which I have found most overwhelmingly convincing. She has given me names and ages of little children passed on, together with descriptions and names of people at a distance ; and her prophetic power is wonderful. I have had two rather unpleasant experiences lately of this. She foretold to me that I was to meet with a carriage accident, which I unfortunately did ; together with a still more disagreeable event.

C. SAUNDERS.

#### The Mediumship of Mr. Slater.

SIR,—Before leaving Cape Town I arranged, by séance, with my spirit children to demonstrate their presence, if possible, whilst we were in London, as I intended to consult reliable psychics in order to give them, my spirit children, an opportunity of carrying out my wishes, so that I could report the fact. Having being present at Cavendish Rooms on Sunday (9th), when Mr. Slater was first introduced to the British public as being one of the greatest clairvoyant, clairaudient, and psychometric mediums from America that has ever visited London, I was fully convinced of this fact after he had given numerous tests to entire strangers in the hall. I decided, therefore, to have a private sitting with my wife last Wednesday, when he, without the least cue as to facts, told her that Lilly, and Berks, and George were present, that the two boys were twin sons, &c., &c. She also received information regarding her health, which was quite correct. The following evening I attended a private sitting at Kingston (near London) and received a message that some spirit was present for me, and on calling over the alphabet 'Lilly' was spelt out, with a 'God bless you.' I particularly requested her to be present at the reception to Mr. Slater, to be given by our worthy brother, J. J. Morse, the next evening, and if possible to make her presence known ; and if needed to coax Mr. Slater's spirit guides to let them communicate, so as to confirm the tests.

Well, the very first thing Mr. Slater did, after his remarks in reply to Mr. Morse's introductory address, was to say that a spirit of the name of Lilly was present. He then turned round, and, pointing in the direction of my daughter Grace—who wears coloured glasses to cover defective eyes, the effect of malignant small-pox—said, 'She says she is a sister to the young lady with the dark glasses ; that there are two boys with her, one whose name begins with the same letter of her first name, which was given her in some connection with his name. Do you know what I mean ?' I stated that her name was Grace, and was given her because, by the grace of God, she was then the only child left to us (we have ten spirit children, and four still with us). He then said, 'The spirit

boy's name is George, and his brother—who is present—was one of twin sons ; the name of the other boy is the same'—pointing with his (the medium's) finger to me—'as yours, his father.' I stated that this was quite correct, my first name being Berks, and those of the twin sons Berks and George. As we never sent up any article for Mr. Slater to test by psychometry, and his very first message from spirit friends—unsolicited by me—was for my family, I am fully satisfied that our dear Lilly carried out my instructions—given on the previous evening at the sitting at Kingston—as already stated above. The other tests that followed, also those given on Sunday night at Cavendish Rooms, were so vivid, convincing, and astounding that none but the spiritually blind and deaf would question the reality of spirit friends returning. I have sat with many noted mediums in London, years ago, but none come up to friend Slater, whose visit to this country will, I trust, be the means of confirming the belief of spirit intercourse in the minds of hundreds of thousands, and giving hope and consolation to many concerning immortality, and the presence of their friends who have passed onward.

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

8, Titchfield-terrace, Regent's Park, London, N.W.

#### "A Necessary Caution."

SIR,—I see that 'The Leader of the Circle' has made an attempt to gloss over this serious matter by trying to pull Mr. Baldwyn's ideas of the séance to pieces. He calls him an ignorant man, a Spiritualist without experience, a man with defective eyesight, and very young. It only shows how palpable was the farce practised at this séance for such youth, inexperience, and defective eyesight to have so easily discovered it.

'The Leader of the Circle' says he has never been fooled a second time by anybody. But he was very much fooled the last time I attended the circle, and it shows me that, if his eyesight had been half as acute as Mr. Baldwyn's, he would not have been so fooled. It happened in this way. During the séance a form came out of the cabinet, and went over to the 'Leader,' who addressed it in this fashion : 'Is that you, Kattie darling ? So glad to see you, darling. How are you, dear ? God bless you,' and so on. Presently there was a roar of laughter from the form *in a man's voice*, which ought to have been sufficient evidence to the 'Leader' that the form was not his niece, as he supposed.

The form of the so-called niece of the 'Leader' showed itself each time I visited the circle by means of two small pieces of luminous painted cards, about the size of a dinner plate, giving such a feeble light that it was not possible to distinguish any features two feet from you. But the form that held the cards gave you no chance to recognise it, as they were continually kept on the move. My eyesight is, by test, acknowledged perfect, and although this form came quite close to me I found that it was impossible to recognise whether it was male or female on account of its head being draped all over ; and this so-called niece never spoke except in a whisper, and then it was only to utter some ridiculous nonsense, or to smack its lips to represent kisses ; nothing to show the solemnity of the situation or to impart to the sitters any knowledge for which they had come and which they were so anxious to obtain. I may say in conclusion that 'The Leader of the Circle' invariably occupied a seat next to one side of the cabinet.

R. E. LANE.

#### 'The Cyprian Priestess.'

SIR,—I am surprised to be thus singled out as the object of Mr. Hill's censure, but as the above-named 'lady' still proves a serious impediment to our psychic progress, I offer no apology for attempting to probe the matter to the bottom, even though I risk being again twitted with 'baiting and stabbing' and dealing in 'cruel insinuations and cant.'

I am truly sorry that my esteemed friend Mr. Duguid is allied to this matter. I still recall pleasant memories of his fellowship, his 'Hafed' circle and its marvellous phenomena, and I have until now had no reason to doubt his mediumship or good faith. Hence my great anxiety, coupled with ardent hopes to arrive at a satisfactory solution of the matter.

Eternal truth is like a torch, the more 'tis shook the more it shines.

As the elucidation of Truth is even paramount to friendship I care not one iota for the stigma of 'baiting.' It rather appears that not a few of us have been ourselves entrapped over this 'Priestess' affair, and we only solicit our friend's assistance

to open the cage door so that we may escape from a dilemma caused through the freaks of his 'spirit attendant.' Honest mediums, like honest financiers, deal in genuine coin in their respective spheres. It is only when a suspicious sample turns up that a hue and cry is raised, in which case the dealer is usually on the alert to account for its intrusion among the pure metal. We have thrown no doubt upon *our* merchant's honesty, and the readiness of certain of his friends to trot out his genuine coin is just a side issue, quite irrelevant to, and diverting us from, the suspicious points in question.

My opinion is that Mr. Duguid is quite capable, were he willing, to explain further. And we sneer, not at his 'shrinking from public discussion,' but rather at the appearance of shirking the duty of endeavouring to remove the difficulty in which the matter has been placed.

Mr. J. S. Hill challenges us to 'tell what *we* know towards an elucidation of the mystery,' seeing that the chief actor himself knows so little! Well, our knowledge may be related in a drama of three acts:—

ACT I. See Mr. Anderson's letter to 'LIGHT,' September 8th, 1894. The 'Priestess' has been a 'Hafed' circle personality for a quarter of a century. Original *nom de plume*, 'Lily.'

ACT II. The lady reappears in Kirkcaldy, allied with a local gentleman and surrounded by Cupids, the *nom de plume* being then 'Marion.'

ACT III. and last. She again turns up in London—assumedly original—in 'The Veil Lifted' as a full-blown ancient 'Cyprian Priestess'!!!

Now, was not my fifty pound reward proposal quite apropos to the attempt to find out the which was which in this strange illusion?

The appearance of Madame de Steiger has, to our mind, completely knocked the bottom from the 'illusion.' Our photographic students have demonstrated that the 'Cyprian Priestess' cannot be a personality, inasmuch as the pose in every case is so rigidly stereotyped as to preclude such a theory.

The crucial point I shall now put is this: Assuming Mr. Duguid to be as innocent as is alleged in the production of this 'Wandering Beauty,' did he take any steps to acquaint his patrons as to her originality? This is 'what Mr. Kinlay *does* want Mr. Duguid to say,' and we still await reply.

As might be inferred from my last, I had the pleasure of lecturing some eighteen months ago to our Naturalist Society on the 'Misunderstood Forces of Nature,' and it proved lucky that by advice we refrained from classing Mr. Duguid's name in our psychic scientist list. I then wondered at our president's doubtful attitude, but have since found out that he was fully conversant with the 'Cyprian' photo and its local connection.

Now this fact proves that purely 'baiting' purposes did not impel me to speak thus plainly, but simply the desire to protect ourselves from being made the laughing-stock of those we were earnestly attempting to instruct and uplift.

I again—in conclusion—entreat that those *entitled to do so* will come forward and help to relieve us from a dilemma.

Still patiently awaiting further 'light,'

Pathhead, Kirkcaldy.

JAMES KINLAY.

#### To Those who have Books to Spare.

SIR,—I am exceedingly interested in the study of hypnotism, mesmerism, and other subjects bearing upon the development of the spiritual forces latent in man. Unfortunately, my library is of the most meagre description, and my position at present absolutely forbids any expenditure upon books. Therefore, as a reader of 'LIGHT' of ten years' standing, may I solicit from fellow-readers the gift of such books bearing on the above subjects as they may no longer require? I should be particularly thankful for the works of Reichenbach, Gregory, and Mrs. Chandos Leigh Hunt Wallace. I earnestly hope that possible donors will inscribe their names and addresses inside any books sent, so that I may be aware to whom I am indebted for help in my toilsome pilgrimage toward the shrine of that knowledge which, in the hands of the pure of heart, is surely power.

PERCIVAL HEATHCOTE.

87, Sackville-road, Aldrington, Sussex.

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

## SOCIETY WORK.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—On Sunday last, in the absence of the speaker, some of the audience gave their experience. Mrs. Weedemeyer's guide spoke with much effect. On Sunday next Mr. Dale will give an address. Will speakers kindly communicate?—E. FLINT, Sec.

23, DEVONSHIRE-ROAD, FOREST HILL.—A floral service will be conducted at these rooms by Mr. W. E. Long and Mrs. V. Bliss on Sunday next, at 7 p.m., to commemorate the passing into spirit life of the infant son of our worthy president, Mr. Elphick. Members are respectfully requested to attend and bring flowers.—J. B., Sec.

WINCHESTER HALL, HIGH-STREET, PECKHAM.—On Sunday and Thursday evenings last good circles were held by Miss Hammond Hills. These meetings (which are open to serious inquirers) are held every week on the evenings named, at 7 and 8 p.m. respectively. Free magnetic healing is also given.—H. E. B., Hon. Sec.

NORTH LONDON SPIRITUALISTS.—Our annual outing to Epping Forest will take place on Sunday next, 23rd inst. Friends will please meet for tea at the King's Oak, High Be ech (we understand Rigg's Retreat is closed), at 4.30 p.m. Spiritual service under the shade of old oaks near by, at 6 p.m. Frequent trains all day to Chingford or Loughton.—T. B.

LONDON DISTRICT COUNCIL.—The next monthly delegates' meeting will be held on Friday, 28th inst., at Chepstow Hall, High-street, Peckham, at 8.30 sharp. Will secretaries please forward unsold excursion tickets by their delegates? Any Spiritualist will be welcome to attend. Opportunity will be afforded for questions or suggestions.—H. BODDINGTON, Hon. Sec.

PECKHAM SOCIETY OF SPIRITUALISTS, CHEPSTOW HALL.—On Sunday last Mr. Hardingham gave a very interesting discourse on 'The Atonement,' which was much appreciated by an attentive audience. Next Sunday, June 23rd, at 7 p.m., Mr. J. A. Butcher will give a trance address. Tuesday, June 25th, open circle at 8.15 p.m.—W. G. BUTCHER, Assist. Hon. Sec.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday evening last Mr. Long gave an address, dealing with the question of 'After Death—What?' and said that the most reliable teachers must of necessity be those who have passed through the death change. After Mr. Long's address a control gave his experiences of the after-life. On Sunday next, 'The Spirit Circle,' at 6.30 p.m. sharp.—CHAS. PAYNE, Hon. Sec.

CARDIFF, ST. JOHN'S HALL.—On Sunday last, Mr. S. Longville gave a thoughtful and interesting address upon 'Clairvoyance,' introducing at the close a lady member, Mrs. S. Billingsley, who kindly gave several clairvoyant descriptions in a clear and successful manner. We are anticipating, with much pleasure, the visit of our old friend, Mr. George Spriggs, of Melbourne, who has kindly consented to give an address on Sunday evening next.—E. A.

111, CLARENDON-ROAD, NOTTING HILL, W.—Our service on Sunday last was well attended. Mr. Bradley's inspirers delivered an eloquent discourse upon the Scriptural injunction, 'Take up my yoke and follow me,' urging all to carry out the teaching of our great exemplar Jesus. Sunday next, at 7 p.m., Mr. Boddington, on 'Organisation'; Tuesday, at 8 p.m., séance, Mrs. Mason; Saturday, at 8 p.m., spirit circle, inquirers welcome; June 30th, Mrs. Whitaker.—J. H. B., Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS.—Mr. and Mrs. Brenchly will occupy our platform on Sunday next, and Mr. Savage will give psychometry on Friday, 21st inst. On Sunday last Mrs. Besan occupied the chair, and, being an open meeting, we had several speakers, including Mr. Dennis, Mr. Savage, and a friend. Mrs. Besan gave an interesting discourse on her experience. Friends are requested to note our annual outing to Epping Forest on the last Saturday in August. Further particulars later.—THOS. MCCALLUM, Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—A hall twice the size of Cavendish Rooms would have been insufficient to hold the crowds of people who came last Sunday to hear Mr. J. J. Morse and the famous medium, Mr. John Slater, of San Francisco. 'The Dawn of Immortality' was thought to be the best of this series of trance addresses yet delivered by Mr. Morse. Such utterances cannot fail to raise Spiritualism to the level of the mightiest truth before the world. After a solo by Miss Morse, Mr. John Slater gave evidence of his powers as a psychic of high development. The tests *were* tests in the true sense of the word—proofs that man incarnate can and does communicate with man incarnate. Next Sunday, June 23rd, at 7 p.m., Mr. Morse will give the fourth of this series of trance addresses, the subject being 'Life on the Threshold.'—L. H.

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