

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

The new number of 'Borderland' is specially strong on the side of spirit photography. Mr. Stead thinks he has made a great 'find' in London; and he perhaps has, though the evidence at present is by no means conclusive. The preliminaries have quite a Dickens flavour about them—a photographer in a small way, with a humble studio in the back part of his premises, nervously anxious to be kept dark, and stipulating that no information shall be given that may lead to his identification, declining to take money beyond the bare charge for an ordinary sitting, able to see when a 'shadow picture' is coming, and usually able also to 'banish' it if it is inconvenient, and not at all wishful that you shall overcome your impression that he must somehow be a fraud.

The Article contains eleven cabinet-size reproductions, falling, we may say, far short of the freshness and, in some cases, of the beauty of the originals, which we have seen. For instance, Nos. five and six (especially six) give no idea of the charm of the originals. Mr. Stead does not think the perfect test has yet been applied, but he is working up to it. Here is his crucial paragraph:—

The only test to which I put him was that on two occasions I brought my own plates previously marked. I brought my plates to the studio, accompanied him to the dark room, and sat while he placed the slides in the camera and exposed them. He then took the plates into the dark room himself alone. He said I could accompany him if I liked, but his experience was that he obtained the best results when he developed them alone. I said at once that I wanted to see the best results that he could obtain under his own conditions, afterwards I would try and see what could be done under my conditions. So I did not accompany him to the dark room on that occasion. He developed the negatives by himself and brought them out to me in about five minutes. When he did, there was my plate marked with my initials, upon which were displayed unmistakably my own portrait and the portrait of a spectral figure, which he had described before the plate was exposed. The only possibility, therefore, of fake or of fraud, so far as those plates were concerned, lies in what was done in the dark room after the plates had been exposed, and before the developed negative was brought out to me. I am not a photographer, and therefore pronounce no opinion as to whether or not it is possible for a photographer to produce in a small dark room the appearance of such a psychic figure on the marked plate, which had previously been exposed in taking the portrait of a living sitter. If it can be done in that time, and under such conditions, then, of course, there is the loophole of fraud. If it cannot be done, and I confess I am very dubious as to the possibility of producing such an effect under such circumstances, then my photographs were produced under conditions which preclude fraud. But I admit that, for the demonstration of a fact so apparently incredible as the existence of invisible forms of spirits which are capable of being photographed in the ordinary way, it is necessary to subject the experiments to the strictest of all possible tests.

Mr. Stead is backed up in this opinion by no less an expert than Mr. Traill Taylor, whose judgment is thus given by Mr. Stead:—

He examined the photographs taken by Mr. Z. with much interest, and with the keen eye of an expert. He said that no photographer, even if he had a day to do them, and confederates, could have produced these psychic figures on the marked plates, which, it will be remembered, were developed in a few minutes after their exposure. As to how the pedestal was photographed smaller, while the ferns were, at the same moment, photographed larger, he said he could not possibly even offer an hypothesis. It was utterly inexplicable, from the point of view of the photographic expert. And Mr. Traill Taylor, as editor of the 'British Journal of Photography,' is about the best expert available.

Of course, so excellent a narrator as Mr. Stead does his part in a workmanlike way. He describes under what conditions each picture was taken, and what happened, and there is no mistaking him. His present conclusion is that the pictures are really pictures, *i.e.*, not direct portraits: as 'Julia' says, 'They are, all of them, pictures of real people. But they are only pictures of pictures. The real spirit to whom they belong may, or may not, be present. . . . The spirit is not the thing photographed. That is only the picture which the spirit makes.'

Mr. Stead hopes to give us, in the next number, the result of further experiments, and to 'report further progress.' We hope so, too: but we have our doubts.

'The Review of Reviews' for October contains at least one Article of keenest interest, the character sketch (and much more than a character sketch) of Khama, chief of the Bamangwato. If the people of England were, on the whole, serious moralists and intelligent politicians, we should regard the object of Khama's mission to this country as fully secured: but we are not a nation of moralists and politicians; we are, in the main, a nation of 'practical' people on the run for territory and ten per cent. This being so, we anxiously commend to our readers this thrilling story. Even on the score of story only, it beats any 'up-to-date' novel known to us:—too brief, but immensely enlightening, appealing to the conscience as keenly as to common-sense, and to the human heart as keenly as to conscience and common-sense.

If our masters at Westminster were 'led by the spirit,' we should not for a moment doubt the result of this appeal to let this kingly spirit alone, to work out his own and his people's salvation. It is perfectly horrible to think of—that such a man should go down in the ugly rush of Chartered Companies, which are really only Chartered raiders, and that a rough rider like Mr. Rhodes should go over him. This brilliant and convincing Article will, as Coleridge said, 'find,' at all events, every true Spiritualist, and the concluding paragraphs might win the sympathy of even the hottest speculators in 'the Kaffir Circus.' To these we commend the following:—

Khama represents many things which from old time have been very dear to the British public. He is a standing illus-

tration—probably the best that can be produced—of the capacity of a native chief to acquire Christianity and civilisation through missionary agency.

The missionaries have laboured, and Mr. Rhodes and the gold boomers have entered into their labours. A great many of our people have regarded this development with profound distrust and misgiving. This sentiment of distrust has just found vigorous expression in Olive Schreiner's manifesto—a trumpet blast which finds a widespread echo at home, outside the Kaffir Circus. Mr. Rhodes would hardly be acting with his usual wisdom if this floating dissatisfaction with what may be regarded as the stock-jobber's *régime* in South Africa were completely disregarded. Khama will not fight, no matter what happens, and even if he did, he could be wiped out without difficulty. But Khama can appeal to a sentiment which, however much the new nabobs of De Beers and the Randt may despise it, is occasionally capable of blazing up and paralysing everything. The Achilles' heel of our South African empire is its financial basis. Even Mr. Rhodes' warmest supporters feel that there is too much cause given to those that maintain that, never since the world began, has there been a successful edifice of dominion which bore from its turret to its foundation-stone the inpress of Mammon. It is in South Africa as it was in Pandemonium—

Mammon led them on,
Mammon, the least erected spirit that fell
From Heav'n; for ev'n in Heav'n his looks and thoughts
Were always downward bent, admiring more
The riches of Heav'n's pavement, trodden gold,
Than aught divine or holy else enjoy'd
In vision beatific.

That is not Mr. Rhodes's fault. It is his misfortune. He has worked with such tools as he found ready to his hand. No man despises money more as an end in itself, no one uses it more constantly as a means to his end.

Mr. Rhodes is a statesman who has felt himself compelled to materialise his great ideals of empire by the aid of men whose only thought is of dollars and cents. He has constantly, sorely against his better nature, to play to as mean and money-grubbing a gallery as there exists in the world. At this moment most of the men who back him, do so believing in their heart of hearts that he has no greater object than to drive Charters up to 10, and who for their sake, so long as that be attained, are quite ready to drive Khama and all his tribe to the devil.

But Mr. Rhodes knows that it is not the crowd who shout in the Kaffir Circus, nor the likes of them, who in the long run rule the affairs of the world. And however much he may regret what he will no doubt regard as the unreasonable interference of the public at home in the execution of plans which they do not understand, he had better let Khama alone for a season. Khama is the one man in the whole of Africa whose case commands the sympathy of a large section of the British public; his claim is moderate, founded on justice and right. And if there be a God who rules among the affairs of men, it does not seem probable that He wishes Mr. Rhodes to sacrifice Khama to the exigencies of political or financial adventure.

We persist in maintaining that Spiritualism means or makes for humanity, justice, righteousness; and that it is our duty, in no narrow spirit, to see and follow up its large suggestions concerning the Brotherhood of man.

'Ideal Justice; or Natural Science applied to Ethics, Economics, and Religion,' by H. Croft Hiller (London: W. Stewart and Co.), is a thoughtful book of the kind which meanders over many topics. But the writer is keen, independent, and blest with common-sense; so is always entertaining, if not enlightening, though he is usually both. We should be sorry to have it supposed that we agree with him all along, especially as regards his 'Economics'; but we find his thoughts on Free-will and Hypnotism (curiously applied, as 'mind-environment,' to emotion and intellect) very well worth considering. From a somewhat fresh, and unusually clean, point of view, this writer advocates belief in God and unseen realities, and removes the moral and religious centre, from the priesthood and what we conventionally call 'Revelation,' to that 'method of evolution' which, 'as revealed by science and issuing in social justice, is revelation of the will of God as

real as any revelation from the mouth of a Biblical "seer." 'In so far as we conform to that scientific revelation we are conforming to divinely-imposed moral law.' This is really a deep thought. But the little book abounds in deep thoughts. The inferences, opinions, and conclusions are sometimes queer, but the thinking is fresh and strong.

This is just the kind of man to grapple with our subject. We hope he will.

LONDON SPIRITUALIST ALLIANCE.

ADDRESS BY MR. J. J. MORSE.

Mr. Morse leaves for San Francisco on November 6th; but his friends will have an opportunity of hearing him again before he goes. On Thursday evening *next*, October 31st, he will give a trance address on the question, 'Where shall we draw the line? From Tien's point of view.' As affording better accommodation than the room in Duke-street, the meeting on this occasion will be held in *The French Room, St. James's Hall*; entrance from Piccadilly. The room will be open at 7 p.m., and the proceedings will be commenced at 7.30.

THE NEW BERNADETTE.

A MARVELLOUS VISION AND CURE.

For the following interesting narrative we are indebted to the courtesy of Professor Hoffman (Rome):—

In the lovely Tuscan country of the Colle Valdelsa, situated in the neighbourhood of Siena, live a family of 'contadini,' named Fedi.

They inhabit a small hut, happy and contented in the simplicity of their rural Tuscan life.

Three years ago their little daughter, Anunciatina Fedi, while climbing and playing about the precipitous path near their cottage, had a terrible fall, which broke and so seriously injured one of her legs that it remained completely paralysed and withered after the fracture was healed. The two doctors who attended her, Dr. Pacini and Dr. Palazi, both considered her doomed for life as a hopeless cripple.

When she was sufficiently recovered to move about again, it was only by being carried in arms, or with help of crutches, that she was able to get about. Her favourite resting-place was at the foot of a little staircase that leads from the ground floor of the hut, consisting of one room or kitchen, up to the sleeping room of the family; and in a dark corner, by the side of the steps, hangs a common picture of the Madonna nailed to the wall, and beneath it a little vase filled with simple country flowers.

Here little Nunciatina was accustomed to sit, with the disabled limb stretched out before her, and amusing herself in her own quiet way.

On the 29th of last June, at eight o'clock in the summer evening, she, being just twelve years old, sat as usual, and was telling the white beads of her rosary and reciting the Ave Maria, when suddenly she saw before her, hovering in mid air, about the level of the third step, a tall and lovely lady—'Oh so lovely,' says the child, 'with long glistening, golden hair, like a veil around her, reaching down below her knees, while over her white forehead were clusters of small golden curls. She was robed in a soft green sheeny dress, and her tiny, tiny hands were folded upright as if in prayer. She called me in a low voice, "Nunciatina, rise and walk." I looked startled, but not afraid, and replied, "How can I walk, Lady? I am quite lame." But she repeated again, "Nunciatina, rise, walk." Then a sudden force and power seemed to seize me, and without a thought or feeling of my lameness I sprang up and ran out to the front of the house and back again. Then Our Lady smiled and said, "Be always good

Nunciatina, and repeat every evening the names Gesù, Giuseppe, Maria." Then she seemed to melt away and I saw her no more. I ran out, as if nothing ailed me, to meet my mother, who was just coming along the path, and when she saw me running towards her without my crutches she gave a scream and ran to meet me and clasped me in her arms, saying, "Nunciatina, Nunciatina, what is it?" "Oh, mother," I said, "Our Lady has been here just now as I was sitting at home, and she told me to get up and walk, and I told her I could not for I was lame, and then she told me again I *was to walk*, and I jumped up and walked directly, and she said I was always to be good, and to repeat every night the names Gesù, Giuseppe, and Maria; and now I am quite well."

This is the simple story as the child relates it, and which she has never altered or wavered in, no matter who questions—priest, doctor, bishop, officials, or friends; but lately so numerous have been the visitors to the hut, and the questions which both credulous and incredulous have put to her are so varied and often so impertinent, that she now maintains an obstinate silence on the matter, and only replies, 'I have told exactly, over and over again, how Our Lady came and cured me, and if I repeat it oftener, to so many who laugh at it, too, Our Lady will be offended with me.'

But the *fact* remains; the lame one walks, and the two doctors attest to the cure of what they had pronounced to be incurable. The disabled limb is still much emaciated and withered, but a direction has been conveyed that it is to be anointed with the oil which is used to burn in the lamp before the picture already mentioned, and it is said that little by little the leg will recover both form and natural power.

Nunciatina is little disposed to move beyond her own home; her great pleasure is to sit as usual in the old place where she saw the vision, and to tell, as then, the beads of her rosary. When her mother tries to get her to accompany her to town, she says, 'No, I am quite happy here, and I shall see no "Signora" there as lovely as Our Lady who came to me here, so let me be.'

But she wanders about in the fields near her home, and, sitting under a rock, with a little brother and sister on each side of her, she related her tale to the person who here records it.

The flowers that were in the vase in front of the picture when the Mother of Pity appeared to her suffering child, are now in his possession.

(Signed) GIOVANNI HOFFMAN.

Let us hope that 'The New Bernadette' will have a happier, brighter future than her inspired predecessor of Lourdes, and that she may live many happy, useful years, as a living testimony of Divine love and pity made visible to chosen mortal eyes.

October, 1895.

DR. J. M. PEEBLES.—We have been gratified by the reception of a friendly letter from this veteran Spiritualist, who has for some few years been settled in San Diego, California—"a land," he says, "which has an Italian climate—a land which has no ice, no snow, no frost—a land of limes, lemons, oranges, pineapples, and other semi-tropical and tropical fruits." The doctor has a large medical practice, but notwithstanding this, and in spite of his advanced age, he is contemplating yet another journey round the world, returning by way of England. From all which we gather that, although old in years, he is still young in health and spirits, and is intent on demonstrating the value of the principles set forth in his little book 'How to live a century and grow old gracefully.'

MRS. RUSSELL-DAVIES will return from the North of England and Scotland by the end of November, and will be 'At Home' to both strangers and friends (inquirers and Spiritualists) on the first and third Mondays of each month, from three to six p.m. Instead of writing, will strangers please call on these days, as Mrs. Russell-Davies has very little time to answer inquiries by correspondence? Her new address will be Arundel House, Balham Park-road, Balham, S.W.

MORE LUCIFERIAN PHENOMENA.

THE EVOCATION OF THE LIVING.

[TRANSLATED FROM 'LE DIABLE AU XIX^E SIECLE,'
VOLUME II., PAGE 863, *et seq.*]

(Continued from p. 496.)

I had been dining one evening with a friend of Miss Vaughan's, and our conversation, which turned upon events leading to the disclosure of high Masonry, was prolonged. My host, needless to say, was one of the opponents of Lemmi; he approved of Miss Vaughan's resignation, and was on the point of giving in his own; he, too, the unfortunate! being a Palladist. He has since left the sect, but, like Miss Vaughan, without being converted.* I know several in like case; they now form a band apart; small groups communicating with each other without a hierarchy; they are, in some sort, the anarchists of Palladism.

We spoke of the *arcula mystica*, and of the use of that magical contrivance to the highest chiefs.

'You have it not,' I said to him.

'Oh, we do not require it,' he replied, 'at least for our relations with the sister Diana.'

'How do you mean?'

'I mean that the sister Diana, wherever she may be, comes to us at our summons.'

'Not really?'

'It is as I have said.'

'It seems impossible.'

'Nevertheless, you know what we do, and when I think of you, I often wonder how it is that the prodigies which you have witnessed have not convinced you of the omnipotence of our God.'

My host was one of those who bore me no grudge for having crossed the threshold of the triangles, as a Catholic, to ascertain for myself their proceedings, that I might combat them. He is not a bad man, but blind—as blind as Miss Vaughan. Like her he has been brought up in these ideas, and does not give them up. It is we Catholics whom they call blind. . . . Thus I did not enter on an argument with Miss Vaughan's friend that evening. I let him talk, and was interested by his declaration that Diana was able to come at the summons of her Luciferian co-religionists. I emphasised my doubt, in order to pique his Palladian *amour-propre*; for to witness the phenomenon of bilocation was not a thing to be despised.

My host let himself be caught. 'Stay,' he said, 'and you shall be convinced.'

I knew that Miss Vaughan was at that time many hundreds of miles distant. The time was rather more than half-past nine in the evening.

'We will wait till ten o'clock,' he said; 'it is at eleven that the sister has the gift of appearing, and certain preliminaries are necessary which will take exactly an hour.'

He took me into his study and shut the door; the window was also closed, and he drew the thick curtain before it. 'We have no time to lose,' he said.

He took a large sheet of gilt paper, in which he cut out seven seven-rayed stars. It was ordinary gilt paper, one side white, such as one buys at the stationer's. On the gilt side, at each star, he wrote in green ink one of the seven letters of the name 'Lucifer,' and on the white side he wrote in carmine ink one of the seven letters of the word 'Masanec,' which is the first Palladic name of Miss Vaughan. The letters corresponded thus: At the first star, gilt side L, white side M; second star (in the same way) U and A; and so on. Then, of the rest of the sheet of gilt paper he made a little ball, and moistened that ball by pouring on it seven drops of essence of rose.

All this was done very quickly, for my friend had a star already carved out in strong pasteboard, by which he traced the seven in the gilt paper; it was necessary, he told me, that these seven gilt stars should be perfectly regular.

He had also a square sheet of white pasteboard sixty-six centimetres each side, on which, covering the whole space, was stuck a large seven-rayed star in silver paper. The centre of this silver star was occupied by a disc of gilt paper stuck over the silver paper. All round the disk, at regular intervals, were disposed again the seven letters of the name 'Lucifer,' in green ink large capitals, each letter occupying the largest part of one

* This was written last year; Miss Vaughan's conversion was in June of the present year.

of the seven rays. Further, on the white, between the rays, and at the height of the points, there were the seven letters of the word 'Asmodœa,' the second Palladic name of Miss Vaughan, in carmine.

He placed the silver star card on a round table. Then he placed two chairs at the table, opposite each other; he seated himself on one of them, and gave me another, at some distance from him, and a little back, inviting me to sit, and desiring me not to say a word till the sister Diana should appear. I took my place. I should have said that, before sitting down, he had taken from a cupboard a large spirit-of-wine lamp, of the sort one uses, in travelling, for making tea, but much larger than those commonly sold; it was necessary, he said, that the lamp should contain enough spirit to burn for an hour and some minutes. He placed that lamp on the disc of the silver star. The star was so disposed that the branch on which was the initial L of the name 'Lucifer' was in the direction of the middle of the chair, that letter L having on each side, in the intervals of the branches, the letters A and A, initial and final of the name 'Asmodœa.'

Now all was ready, and he waited, having placed his watch on the table in front of him, an excellent chronometer, marking the exact time of the town in which we were.

'You will see,' he said, 'that the operation will be completely successful, provided you maintain a strict silence. Remain seated, do not move, leave me to act.'

It was two or three minutes to ten. He had before him the seven stars in gilt paper, in a heap and in order, at the right of the large cardboard silver star; at the left was the ball of paper moistened with essence of rose.

He then lighted the spirit-of-wine lamp, and requested me to extinguish the candles of the candelabra which had given us light up to the present, and which was on a desk near me; I did so.

When the needle of the chronometer marked ten o'clock, he took in the left hand the paper ball, placed it on the letter R of the silver star, and then immediately placed the middle finger of his open right hand on the final A of 'Asmodœa.' Keeping it there, and laying his left hand, open, on his heart, he said in a loud voice: 'Asmodeus, suffer thy spouse Diana to appear before me.'

Then he waited, meditative, with closed eyes, for a little more than a minute. He told me afterwards that every time he closed his eyes in the course of the operation, he counted up to seventy-seven, at the rate of one a second; those seventy-seven seconds, counted mentally, being in honour of the seventy-seven high spirits of the celestial (Luciferian) hierarchy.

Re-opening his eyes, he fixed them on the chronometer, waiting the instant when the needle was on the third minute. Then, quickly, with the left hand he transferred the paper ball from R to E of the silver star, and then at once placed the right hand middle finger on the Æ of 'Asmodœa.' Then he repeated the invocation, 'Asmodeus, suffer,' &c., in same attitude as before, meditating again, with closed eyes, for seventy-seven seconds.

At the sixth minute he placed the paper ball on the F of 'Lucifer,' and it was the letter D of 'Asmodœa' on which the right middle finger was placed. Third invocation, and the rest as before.

[Ninth, twelfth, fifteenth, eighteenth minute, the same proceeding, following the letters of the two words backwards to the beginning, arriving at L and A, the initials.] But this time [when at these letters] he did not close his eyes after the invocation. He took with the left hand the ball of gilt paper, and placed it over the flame of the lamp, while, with the right hand, he took the little star in gilt paper, on which was cut out, as above mentioned, on one side the letter L and on the other the letter M.

He respectfully kissed the star on both faces, then immediately kindled it over the paper ball, which burnt out, and should have slightly burnt his fingers; but he showed no sign of pain, letting the paper burn down to the end.

The first part of the operation had been by series of three minutes for seven invocations; the second part went by sets of seven minutes, to reach exactly eleven o'clock.

At the twenty-fifth minute the operator burnt the gilt star bearing the letters U and A; at the thirty-second minute, that bearing the letters C and S; at the thirty-ninth, the one with the letters I and A; at the forty-sixth, that carrying F and N; at the fifty-third, that with E and E.

Each time, before burning the gilt paper star, he kissed it with respect on both faces. But on these occasions he did not

close his eyes in the intervals. On the contrary, he kept them wide open, fixed on the chair opposite, again repeating, 'Asmodeus, suffer thy spouse Diana to appear before me'; but during this new period of invocations, always with the open left hand placed over his heart, he was absorbed in the thought of the approaching apparition; the formula was not repeated methodically; he pronounced it impulsively, now quickly, now gently, not going by rule in the number of repetitions, not moving his eyes from the chair except to consult his watch; his sole care was not to miss each seventh minute.

Finally, at the seventh seven minutes from the eighteenth*, that is, the moment the needle of the watch arrived at eleven, he burnt quickly his last golden star, that bearing the letters R and C. Then, turning to the back of his chair, he closed his eyes. A neighbouring clock struck eleven. A last time he murmured, 'Asmodeus, suffer thy spouse Diana to appear before me,' and looked.

The flame of the spirit-of-wine lamp was bright and very white, more than was now natural. Miss Vaughan was seated before us, in the chair.

'My friend,' she said to the operator, and as if she did not see me, 'here I am: I was at Moscow. What do you want with me?'

'Dear Diana, pardon me for having disturbed you; we have been for a long while talking of you this evening—with the doctor here: it was he who desired to see you.'

She then turned her head to my side. 'So he is,' she said, laughing, 'the doctor is there. . . Doctor, you are incorrigible. Come, confess that you had me summoned out of mere curiosity, and that you have nothing to say to me.'

'May I get up?' I asked.

'There is no objection,' replied the apparition.

I rose and approached.

'I do not know,' I continued, 'who you are, you who show yourself here. Are you, truly, Miss Diana Vaughan?'

The apparition burst out laughing.

'You take me for a maléach, I suppose,' she said ironically.

'Ah, no, indeed. . . But between that and being the person you say. . .'

There was in the room a fine malacca cane belonging to my host. I took it and directed it towards the apparition, who took no offence. I then steadily thrust the cane, the end of which went through the phantom, was stopped by the back of the chair, and suddenly took fire. At the same moment, Miss Vaughan disappeared with a final burst of laughter, and I remained standing with the burning cane in my hand. The lamp had gone out. My host lighted the candles. I apologised for the injury to the cane. 'That is a small matter,' he said. He opened the window, and taking from me the cane, which emitted an acrid odour, threw it into the garden.

What follows, the remarks of the evocator to 'Dr. Bataille,' and the reasons adduced by the latter for considering the apparition to have been a demon and not Miss Vaughan, need not be added. In the absence of Miss Vaughan's own testimony, the probability seems to be that she was simulated; and if we can trust the statement—and if not, we must reject the whole story—of the ignition of the cane, a difficult question arises as to the power which thus concentrates or manifests elementary forces. We are reminded of the production of heat, lighting of candles placed under the table, &c. (with the explanation, 'fire everywhere'), recorded by Zöllner, as witnessed by Baron von Hoffmann and himself with Slade.

Some may think that I have transcribed in unnecessary detail the process of evocation in the above case. I gave it at length because it was unusually simple and intelligible, and undoubtedly indispensable to the result. In all magical operations the faith of the operator is the prime factor. The establishment of this faith by word and action, following a prescribed ritual or process, and that the most appropriate possible, is certainly necessary to its efficacious virtue. As to the responsive agent, we need not describe him or it in the terms of traditional demon-

* That is, at the completion of the sixth period of seven minutes from eighteen past ten. The initial letters of the two sevens were burnt at the beginning of the first seven minute period; leaving six letters of each name for consumption in forty-two minutes.—TR.

ology.* But I, for one, have certainly not more respect for the easy verbal evasion of a superficial or would-be occultism, which disposes of such phenomena by the indefinite term 'astral.' The 'astral' is very properly opposed to the spiritual, but when illusion is meant, in relation to the empirical standard of reality, I deny the applicability of the term. No; in these cases, if they are truly reported, we have to do with great powers, nay, with mighty personal forces. And if we have to recognise them as such, we have to re-conceive their relation to humanity and its spiritual interests. We have also—there is no evading the necessity—to consider the bearing of this conception on the special facts and phenomena called 'Spiritualistic' in England and America, 'Spiritist' on the Continent. We must, it seems to me, re-question these experiences with at least a deep misgiving. One thing comes out very strikingly, if this one witness now adduced—and there are others—is to be believed as to his facts. It is that phenomena, far exceeding in force and regularity almost all with which 'Spiritualists' are familiar, are obtainable by explicit recognition of super, or infra-human, personalities, and by the rapport mediated by a devotional evocation of them. Are, then, the feebler, the less regular, more capricious phenomena of the ordinary séance inferior, not by reason of another order of causation, but only for want of knowledge and acceptance of the real cause?

Hereafter I may ask leave to give my own view of the antithesis referred to by your correspondent 'Hesperus,' in 'LIGHT' of October 5th; that is, of the difference between the magic of the Palladian cult, with its pretensions to religion, and the magic of Christianity.

I had thought to translate further accounts from the two ponderous volumes before me—some of those concerning Sophia Walder, personally attested by the author, are perhaps the most amazing of all—before even touching on the questions suggested by this whole order of facts, if facts they are. But perhaps enough has been given by way of specimen. Those who appreciate the significance of these things can follow up the evidence for themselves if they please. I may add that during the past two or three years a whole literature of the subject has developed in France. I have received a long list of works upon it from a foreign correspondent. It is said that Miss Vaughan's 'Memoires d'une Ex-Palladiste' is now published. I have not yet received it. C. C. M.

SUNDERLAND SPIRITUAL EVIDENCE SOCIETY.

A circular has been issued by Mr. T. Olman Todd, of Sunderland, on the part of the Sunderland Spiritual Evidence Society, convening a 'Council of Workers' connected with the Spiritualist movement in the Northern counties, to which they invite all platform workers, conductors of receptions, and the chairman and secretary of each society. The object of the meeting is to take into consideration means and methods of society work in the propagation of Spiritualism, combined with the equally important question of the development of the truest aspects of Spiritualism among Spiritualists themselves. The Council will be held on Sunday, November 3rd, in the Reception Rooms, at 27, Ann-street, Sunderland. The Afternoon Session will meet at three o'clock prompt, and Evening at six o'clock. Tea will be provided by the Sunderland friends for all those who intimate their intention of being present. The invitation is extended to all those who take an interest in the subjects to be considered.

MRS. BESANT will give an address at 8 o'clock on Sunday evening next, in the Small Hall, Queen's Hall, Langham-place, on 'The Astral Body: Its Composition, Purification, and Possibilities. Its Functions, Waking and Sleeping. Appearances at a Distance, before and after Death. Death.'

* Let me say here, however, that I wish I had not, at the close of my letter entitled 'Le Diable au XIX^e Siècle,' in 'LIGHT' of 12th inst., used the words 'effete superstition.' I should have said that the illustrations I called (and still call) vulgar gave the book the appearance of a mediæval 'penny dreadful.' The less we drop into the cant of modern rationalism the better.

WELCOME NEWS FOR ASTROLOGERS.

Of the many objections that have been raised to the claims of the astrologers, one of the most formidable, perhaps, is the assertion that there is no direct evidence, as in the case of the sun and moon, of planetary influence. The moon, we know, gives us the tides, and solar outbursts derange our magnetic needles and seriously interfere with the working of our telegraph instruments: but hitherto there has been nothing to show that the stars transmit anything to the earth beyond a few feeble rays of light. I am not now concerning myself with either the truth or falsehood of astrology; all I wish to do is to simply call attention to the fact that it can be demonstrated scientifically that the planets, and even the remoter stars, exert a definite and measurable influence upon the earth. Of late it has been found that the light of the stars is capable of two effects—the one photographic, the other electric. The first has been known for a considerable time, the second is a recent discovery, and what is very significant, is almost *instantaneous*. In order to detect the electrical action, a photo-electric cell of great sensitiveness to light has to be employed. Such a cell can be constructed with selenium, aluminium, and the liquid oenanthol. I omit full details, as they are far too technical for the pages of 'LIGHT.' Suffice it to say that such a cell has been prepared, and that by its aid the electromotive force of the planets could be readily observed. This was in January, 1894. Subsequently a notable improvement was made in the construction, with the result that the sensitiveness of the cell, instead of being lost at the end of a few hours, as was at first the case, now remains constant for weeks—a great boon for the investigator.

With a cell of this description Professor Fitzgerald, Mr. W. E. Wilson, and Mr. G. M. Minchin measured the electromotive force of the light of Jupiter, Saturn, Vega, Arcturus, Regulus, Procyon and some other stars, in April last, at Mr. Wilson's observatory at Daramona, Westmeath. It was found, taking the light of a candle placed nine feet from the cell as a standard, that the light of the star Vega gave a slightly greater deflection than the candle. The light of Arcturus gave 0.82 of the standard; that of Saturn 0.56, which was also about the value of the light of Regulus. Other stars were dealt with, but it is not necessary, perhaps, to give the figures.

Now, what does this mean, but that there is such a thing as planetary influence or action—a Saturn ray or a Jupiter ray, if you will—scientifically admissible, if not astrologically? Of course it can be urged that in each case the observed effect was very small, and necessitated a specially sensitive instrument to render it visible; but it by no means follows that the results obtained are unimportant. We are beginning to find out that Nature's finer forces are often masked, and what appears trifling at first sight is, in the end, of great—nay, stupendous—importance. With a space-filling ether in sympathetic relationship with all matter it is impossible to state positively what may or may not be the limit of action of any particular set of vibrations. Another point. Have our astrologers ever reflected that to all intents and purposes the sun and planets may be regarded as vast rotating, magnets of enormous capacity, and as such must necessarily be endowed with polarity, attraction and repulsion, like all other magnets? That the earth is a magnet no one who has followed the advances made in the study of the physics of the sun and terrestrial magnetism during, say, the past twenty years can reasonably doubt. But wherever we have a magnet, no matter of what magnitude, there we have a magnetic field or aura extending in all directions, within which all magnetical bodies are more or less influenced. Granted, as is extremely probable, that all the members of our solar system are magnets, it follows from their rotational and orbital movements that they must at times exert considerable attraction or repulsion one upon the other, in accordance with the laws of magnetism as at present understood. In other words, position or *aspect* must be an important factor in what, for want of a better term, I will venture to call the magnetic equilibrium of the solar system. I would not be understood to say that astrologers are altogether correct in what they teach respecting 'aspects'; but I do think there is, within certain limits, scientific evidence for their belief.

ARTHUR BUTCHER.

THERE is but one great right and good, and ill
And wrong are shades thereof, not substances;
Nothing can be antagonist to God.

—PHILIP J. BAILEY.

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

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A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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MESSAGES FROM GOD.

There are three things that are needed by every Spiritualist, and especially by every active medium. The first is common-sense; the second is an all-round knowledge of the world; the third is a sense of humour. We believe that these three requisites are possessed by believers and mediums to a very much greater extent than the outer world imagines; and there are times when we are even inclined to think that Spiritualists, on the whole, are stronger in these very matters than their revilers. But no one can deny that this is *only* 'on the whole.' It is only natural that the subject, merely as a subject, should attract the morbid, the badly-balanced, the humourless crank, to say nothing of the excitably ignorant and the rogue: and it is certainly necessary that all our people should stand on their guard in relation to these.

Take the whole subject of what we call 'Messages from God.' Now we do not deny that such messages may come, in whatever sense we understand 'God': but we do say that, on such a subject, we all need to be as careful, as critical, and as reticent as possible. All along human history we have had mediums, or persons who were mediumistic, who imagined they were the confidants of God; and no more intellectually and spiritually ragged regiment ever paraded this much-abused and long-suffering earth; from Ezekiel with his 'Thus saith the Lord' to Joanna Southcott with her expected birth of 'The Prince of Peace.' A little common-sense, a fair share of real knowledge of the world, a merciful awakening of the sense of humour, would have sent home nine-tenths of these roaming receivers of 'messages from God.'

We know it because it has fallen to our lot to come across not a few of these 'messages,' given with all the assurance of a prophet, and all the conceit of a fourth-rate poet: and, in nine cases out of ten, the message has been unworthy of the fifth standard in a Board School. What tawdry metaphors! What excited drivel! What vain repetitions! Ring down the curtain upon them, and let the rest be silence!

What then? Does that tell against our great contention that messages come from the Unseen? Not in the slightest. We do not care to deny, in any case connected with this 'ragged regiment,' that the message is genuine as an incursion from the Unseen. All we say is that it must be judged upon its merits, and that it is the very height of misleading folly to endorse everything with the name of 'God,' or to let that great endorsement, as a matter of course, remain. Spirit-communion is not necessarily

'the communion of saints,' much less 'the communion of the Holy Ghost': and it is precisely for this reason that we cite, as requisites, the safeguard of common-sense, the help of a knowledge of the world, and the blessed gift of a sense of humour.

But Spiritualists and mediums are not by any means the greatest sinners in this Jerusalem. In truth, their revilers, in some respects, outdo them in their impertinent attempts to annex the Almighty, and to promulgate His secret decrees. 'The New York Observer' lately did uncommonly good service in directing attention to this little-considered field. Time out of mind we have had our 'prophets' and 'interpreters' who have busied themselves with the puzzles of Daniel and The Revelation, finding modern dates in ancient numbers, and, in general, making plain the cryptograms of God. Says the 'Observer,' with that very common-sense, knowledge of the world, and sense of humour, so lacking in these prophecy-mongers:—

What folly has been committed by some who have undertaken to decipher the prophetic numbers, and arrange with precision the dates for the transpiring of great events in the development of the purposes of God! The date of our Lord's second coming has been prescribed and published over and over again with the definiteness of a show-bill. Yet still that day tarries. Suspension of worldly affairs, and preparation of ascension robes, and assemblages of expectant adventists, have not hastened its approach. We remember hearing an old doggerel which stated most positively,

'The end of the world will certainly be
In eighteen hundred and forty-three.'

That was some time ago, and, instead of ending, the world has taken on very considerable new life since that date.

A vaguer set of prophets potter with great calamities and wars, with very bad weather, and even with epidemics of influenza, as connected with the judgments of God and the verdicts of Heaven. The late Mr. Spurgeon, in his dramatic way, was rather given to it: and there are few preachers, high or low, who have not had a turn at it. Even great bishops and archbishops, in our own day, in times of cholera, or drought, or excessive wet, have advised fasting and prayer, and have arranged for days of 'humiliation' before an incensed and hotly-judging God. It is, in truth, a common folly, and one that still widely prevails amongst the aggravating or amusing superstitions of even 'good Society': but the enlightened Spiritualist is as free from it as the enlightened rationalist, and he will entirely agree with the 'Observer,' when it says:—

Puny human arms often attempt to steer the thunderbolts of God. There are not lacking those who, no doubt with the very best of intentions, and with great zeal for God's glory, shoot out some terrible judgment upon the Sabbath-breaker and the blasphemer, and stand ready to account for any disaster or mishap on such principles as Job's friends explained the calamities which overwhelmed that sorely-tried man, or as the Maltese barbarians interpreted the viper's visit to Paul. Yet oftentimes, too, they are called to change their minds. The result will not bear out their hypothesis.

The touch of humour in that last sentence has much philosophy in it:—'The result will not bear out their hypothesis': for, as it happens, not only 'Sabbath-breakers' but adoring devotees, not only the rebels but the trustful and obedient, are burnt, shot down, drowned, crucified: and the very greatest had to cry, 'My God, my God, why hast thou forsaken me?'

Yes; Westminster Abbey needs the lesson as much as the humblest little parlour where two or three are gathered together, feeling for some open door to the spirit-world: and even the Bible needs the discrimination which we counsel with regard to every 'trance address.' It becomes us all to be moderate and modest, to let reason keep her seat on her glorious throne, to bring to bear, upon glimpses of the Unseen, the experiences of daily life, and to 'try the spirits'—perhaps as much for their sakes as our own.

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MR. GEORGE SPRIGGS.

(Continued from Page 508.)

'It was not long,' pursued Mr. Spriggs, 'before our Cardiff circle got beyond the use of the tables. We had writings and various other phenomena; and then shadowy forms began to appear. The forms, with repeated sittings, gradually grew more distinct, until they were perfectly recognisable, and after a while they were able to move freely about the room, and even about the house and into the garden.'

'How often did you sit?'

'The circle continued for about five years, and during that period we sat regularly three times a week.'

'You were not particular about keeping exactly the same circle, I understand, or about the admission of strangers?'

'No, we were less particular than I think we ought to have been. Three visitors, in addition to the regular circle, were admitted each evening, and practically any person applying who appeared respectable and earnest was allowed in. In most cases, I ought to say, the spirits themselves decided who should be present, but I am not certain they were always in a position to judge accurately of the applicants, for more than once we had some very unpleasant company. For instance, one man who got in loudly expressed the opinion that a form who came was I, masquerading to deceive the sitters. This, I was subsequently told, seemed to have a most peculiar effect on the form, which assumed a pained expression, began to shrivel up, and slowly retreated to the cabinet, a voice at the same time directing the circle to look to the medium at once. They found me in a shocking condition, quite insensible, with blood flowing from mouth and nose. Great difficulty was experienced in restoring me, and I was ill from the shock for some time.'

'Did you get any explanation of how this unpleasant thing came about as a result of the interruption?'

'I learned from Mr. Smart, who was present, and who wrote an account of the occurrence to "LIGHT" some fourteen years since, that the controlling spirits ascribed it to the disturbance of the whole mental atmosphere of the circle, consequent upon the members being startled by the abrupt and unexpected assertion—a disturbance which re-acted upon me in my then highly sensitive condition of body and brain.'

'If a large portion of your physical substance was withdrawn for building up the materialised form, it is conceivable that the shock to the spirit, by which it was temporarily animated, occasioned either directly by the act of interruption, or indirectly by the sudden change in the mental atmosphere which you mention, may have had a prejudicial effect on that substance which became an effect upon you, when the substance returned to its place in your physical organisation. And perhaps the blood that was found on your face and beard may have been blood of your own employed in the materialisation and, through the disturbance, not restored to your physical system?'

'I think that is a not unreasonable hypothesis. The blood appeared to be on my face at the lower part and particularly on the beard, and whether it became so deposited in coming from the body or going to the body, it is impossible to say, but it was certainly not flowing at the moment when Mr. Rees Lewis, at the summons of the control, rushed into the cabinet.'

'After this incident, I should think you were more careful in admitting strangers.'

'We were; but it was this very care in the admission of strangers that led finally to a little discord in the circle;

ill-feeling was engendered, and the phenomena in consequence fell off in a marked degree. I received an invitation to go to Australia—the result of a visit to Cardiff of J. Carson, Esq., of Melbourne, who attended one of our meetings, and on his return reported what he had seen to his Spiritualist friends on the other side of the world. As an earnest of their good intentions they sent over a draft for £80 to pay the expenses of myself and my friend, Mr. Smart, who was to accompany me, and with very little hesitation we accepted the "call." I must tell you that before I left Cardiff, Mr. Rees Lewis, who was much distressed by the want of unity in the circle, prevailed on me to give a series of private sittings in his own house, in the hope that my mediumship, which he fancied must have deteriorated under the adverse conditions introduced, might be restored to its highest point before my departure. During these sittings, which lasted about five months, many phases developed, which, in the eagerness for materialisation, had been so far neglected. The direct voice became a complete success, and was heard to perfection, whether I was entranced or not. Numerous communications were received from old friends, and long conversations were held with loved ones passed over, with the same freedom as if they were still of earth. The passage of matter through matter, in broad daylight, was of common occurrence; flowers, fruit, nuts, corn in the ear, branches of trees, and pieces of rock were brought through walls, closed windows and doors, in profusion, and at the last sitting I remember there came a shower of nuts upon the table, continuing for a quarter of an hour, and when gathered up they filled a large bowl.'

'In Australia you continued, I believe, to have the same manifestations as at Cardiff?'

'Yes, in abundance, extending over a series of years; but not very much that was new was learnt from them. We had some very interesting experiments in weighing and measuring the materialised forms. We found that they weighed just anything, some evenings scaling at not more than two or three stone, others running up to seven or eight stone. So too with height; the same, or professedly the same, spirit would not only be quite a different weight one night from another night, but also a different height; they seemed to be able to arrange both details at will. But we noticed this fact, that when there were tall people in the circle the forms were taller than when the sitters showed a low average stature.'

'From which you gathered, of course, that the sitters were drawn upon for materialisation as well as the medium?'

'That was our conclusion. It was found that I myself used to lose about half a pound, taking three days or so to recover my normal avoirdupois, and I have no doubt several, if not all, of the sitters would have found a difference, had they experimented, in their weights also, though probably not to the same extent. Another fact we established conclusively at Melbourne, and that was the remarkable extent to which the presence of an objectionable person affected the manifestations. The sitters having this influence were not necessarily ill-disposed or bad charactered: in several instances, indeed, they were good, earnest Spiritualists against whose character nothing could be said; but there was something about them that did not agree, and if such people were present we either got very indifferent manifestations or nothing at all. One man especially, a very good sort of fellow, was a perfect wet blanket in this way, and we were not only obliged to keep him out of the circle, but the mere fact of his having sat reading in the same room during the day was enough to spoil our séance at night. It became, in fact, necessary to ask him to keep out of the room—which was the library of the local Association—during the day, and read his books elsewhere.'

'Poor fellow! It's a hard case to be a thorn in the flesh of the spirits—or in the way of their assuming the flesh—like that. How long did you continue to sit for form manifestations in Australia? I understand you have quite given it up for some time.'

'I continued to give materialising séances in Victoria for six years, and as I have been abroad now for fifteen or so, a simple sum in arithmetic answers your second question. Why did I give up? For the very sufficient reason, from my point of view, that the power began to wane, and with the waning of the power came loss of vitality and a disinclination to sit.'

'You were wise to give up, then. But you did not abandon sitting altogether, I suppose?'

'Oh dear, no! Other phases developed, in particular the direct voice, which I found not only less exhausting to myself, but frequently more satisfactory to sitters, who felt greater pleasure in hearing their friends speak to them in recognisable voice than in seeing more or less indistinct and uncanny looking forms moving about the room. Since I have taken up diagnosis and prescription I have given time to little else, as the healing work has required all my strength and attention. I have quite a large practice and many hundreds of patients in the course of the year.'

'You speak like a regular medico. Is your status as a medical practitioner generally recognised?'

'Not officially, of course; but I am not interfered with, and the doctors are, on the whole, more friendly than not. Some of them, indeed, occasionally seek my assistance. My work is almost entirely to diagnose and prescribe, both of which I do by the aid of my clairvoyant mediumship. I give prescriptions and supply herbal medicines, but write out for my clients what is to be obtained at the chemist's. This is my card.'

'Skiwaukie! I had understood that was the name of your principal control, not of your house.'

'It is the name of both—the one in honour of the other.'

'As you have told me that you believe in a medium having one control only, I presume that Skiwaukie is alone entertained by you.'

'That is practically the case, and has been so for many years for materialisation and direct voice. Ski, as we always call him, came to me whilst the Cardiff sittings were proceeding, and has been a constant attendant ever since. It was at a sitting given by Mrs. Billing at Mr. Burns's, which I attended whilst on a visit to London, that I first met him. He was director of Mrs. Billing's circle, and he told me he knew all about our sittings at Cardiff and the difficulties in the way of the materialised forms speaking to us in the direct voice, and would come down and help us. On my return, we had a sitting at Cardiff simultaneously with one held by Mrs. Billing. Ski came as promised, with the immediate result that the forms were able to talk freely—if you ask me how he managed it, I can't tell you—and he has stuck to me ever since. A right good friend, too, has been Ski.'

(To be continued.)

OUR FATHER'S CHURCH.—For spiritual religion, not verbal controversy. For delight in God, not fear. Three Sunday evening meetings will be held in the Queen's Hall, Langham-place, near Oxford Circus (entrance No. 2, Small Hall), on November 3rd, 10th, and 17th, 1895. John Page Hopps will conduct the meetings and will speak on the following subjects:— 'There is a river, the streams whereof shall make glad the city of God,' 'Children and Angels,' 'Does God inspire His men and women now?' The meeting will commence at seven prompt. Close before half-past eight. All seats unallotted and free. Voluntary offerings will be taken for the expenses. Persons who are willing to assist in the choir, or in any other way, are invited to send their names to Mr. J. Page Hopps, South Norwood Hill, S.E.

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.]

Miss Diana Vaughan's 'Memoires d'une Ex-Palladiste.'

SIR,—My private correspondence testifying to the lively interest of at least a few readers of 'LIGHT' in the subject of 'Luciferian' worship and its attendant phenomena, allow me to say at once that I have just now obtained the three first numbers—July, August, and September—of Miss Vaughan's 'Mémoires,' and that, as far as I can judge from a hasty glance through them, they justify the publicity you have given to the extracts I have translated from 'Dr. Bataille's' narrative. No doubt can remain of the fact of an occult Masonry, of which Albert Pike, the late acknowledged head of the whole Masonic body, was the modern founder and chief, and in which devotion to 'Lucifer' is a perfectly explicit and highly developed cult, with magical and apparitional accompaniments. The possibility of Miss Vaughan having been hallucinated may be considered hereafter; it is an explanation which has already been publicly urged in France, and which is dealt with by Miss Vaughan herself, with a clear and intelligent appreciation of the subject.

October 22nd, 1895.

C. C. M.

The Theosophical Society.

SIR,—With reference to the letter from Mr. Thomas Green, which appeared in your issue of the 12th inst., will you allow me to say that I know full well that no particulars which I can give with regard to Madame Blavatsky, will ever satisfy Mr. Green and his school of Theosophists? Some months ago, Mr. Green, writing in 'Lucifer,' and speaking of Mr. Judge as 'the greatest known occultist in the Theosophical Society,' asked this general question of Theosophists: 'Are you a rash and ignorant man ready to oppose your puny self to the mighty force of the Theosophical Society, in the person of its leader, W. Q. Judge? This question embodies the attitude of most of the Judges towards those who venture to offer any criticism, either of the views of the Judge section on Theosophy as they interpret it, or of any Theosophical leader. Already I have been asked by some of them how I 'dare attack' Madame Blavatsky. The quotation I give from Mr. Green contrasts strangely with that which he gives from Madame Blavatsky as to the inner self being prosecutor, defence, jury, and judge. Mr. Green blames Mrs. Besant, and I believe rightly, for her present attitude and teaching, but the real fact is that there is as much nonsensical popery in one section of the Theosophical Society as there is in the other, and the sooner both sections are rid of it the better for the best spiritual interests of all.

68, Aberdeen-road, Highbury Park, N. HERBERT BURROWS.

The Law of Gravitation.

SIR,—Is not the assumption that spirits can cause material objects to act in opposition to the law of gravitation just a trifle premature?

In 'LIGHT,' October 19th, occurs the following passage in the letter of your correspondent S. U. Zanne:—

If there be a law of things relatively absolute on earth, it is the law of gravitation. Yet every one of us Spiritualists has seen or known the phenomenon of levitation, say, the rising of a heavy table from the ground without any contact, the floating about a room of musical instruments, and many other such physical manifestations.

Certainly it would be most foolish, with our present imperfect knowledge, to assign any limit to the power of spirit; but instead of saying 'without any contact,' it might be safer to say 'without visible contact.'

We can hold a table in the air. So can spirits; only, as a rule, we do not see them, but only the table. A little while ago at a friend's house we saw a heavy musical box flying round the room. Its close proximity to the ceiling of a rather lofty room was plainly determined for us by a line of light which ran along the top of the high window. As the box flew past we saw the outline of an arm holding it. I say nothing of the possibility of fraud, because it does not come in under the circumstances. My desire is that people should bear in mind at all times that spirits are men, women, and children, with brains and limbs like ourselves. We want all the realism possible for our presentation of the subject.

'BIDSTON.'

Materialisations.

SIR,—Will you permit a Spiritualist of some few years' standing to give his opinion as to the treatment of materialising mediums?

According to 'R.S.' and 'Verax' it seems absolutely necessary that the instrument should be tied up by strong silk or tape, so as to render the medium (male or female) helpless.

I respectfully beg to suggest more gentle treatment, more sympathy, for to my mind far better results would be the consequence if mediums were treated as ladies and gentlemen, instead of permitting them to be fastened up like savage dogs.

We cannot wonder that the beautiful manifestations of the past are so seldom witnessed at the present day. (See 'Life of D. D. Home.')

227, Shirland-road, Paddington, W. T. C. WEST.

Christianity and Spiritualism.

SIR,—Mr. Hopps, in his recent article on 'Christianity and Spiritualism,' struck a note which will find an echo in the hearts of many. Spiritualists do not, on the whole, offer to Christ that homage which is undoubtedly his due. Some of them dismiss him with a few flippant words; some ignore him altogether. But the Great Teacher, the Wonderful Healer, is not to be snuffed out by the sneers of ignorance, or even of contemptuous culture. Christ was a transcendently glorious personality: the divinest man, in my opinion, that ever lived; and besides, as Mr. Hopps says, a mighty medium. Let us be thankful that such an one ever ennobled our race, and that we can number him among us—as our 'lordliest brother.' Personally, I thank Mr. Hopps for his article.

Penwortha, Callestick, R.S.O. J. G. ASHWORTH.
Cornwall.

Burial or Cremation?

SIR,—Your correspondent, 'An Interested Reader,' requests information as to the relative merits of cremation or burial as a preventative of premature interment. Previous to cremation, let me say that it is a *sine quâ non* that a careful examination of the body by two independent medical practitioners (neither of whom is related to the deceased) be made, and the cause of death must be clearly stated. In ordinary burial the law imposes no such scrutiny or obligation, and death certificates are regularly made out without any examination of the body, and on the unsupported statement of those who are utterly incompetent to diagnose a case of apparent death, such as is produced by trance, catalepsy, syncope, asphyxia, or other forms of suspended animation.

Enlightened students of psychological science, and Spiritualists generally, recognise the existence of these peculiar counterfeits of death, and are, therefore, on the lookout for what escapes the notice of the ordinary medical practitioner. The liability to premature burial is admitted by high authorities to be much greater than is generally supposed, as anyone may see who will take the trouble to look into the subject. To assist those who are inclined to study the facts of this momentous, but much neglected, subject, I would recommend the following works: 'The Absolute Signs and Proofs of Death,' by Sir B. W. Richardson; 'The Aselepiad, No. 21'; 'One Thousand Persons Buried Alive': a Treatise on Suspended Animation, by Dr. R. Moore Fletcher, Thayer, Boston, U.S., 1890; 'Ashes to Ashes,' by Haweis; 'The Perils of Premature Burial,' by Dr. Alexander Wilder, London, E. W. Allen, price 6d.; 'Premature Burial,' by Dr. Franz Hartmann, London, Swan Sonnenschein and Co., price 1s. There is a whole library of French and German treatises, which would occupy too much of your valuable space to mention.

JAS. R. WILLIAMSON.

Clarendon-street, N.W.

Spirit Photography.

SIR,—The following suggestions are respectfully offered, not only to facilitate the attainment of positive proof of personal immortality by non-believers, but to thereby promote that far greater service, the support of social principles of justice—as, without that basis, and living moral enlightenment, is it possible for so-called religion, Spiritualism, and Spiritualist to be generally much more than a delusion, practically devoid of the divine spirit of humanity?

Of alleged spirit photographs, as of psychic personalities who seem in various ways to communicate with this world from the realm of spirit, would anything be so cheering to believers in

this immortal communion, or so important to the conversion of sceptics, as unquestionable proof of the identity of those who communicate with people here? To effect this much more of that deeply-needed co-operative action for the service of *all* seems needful to thoroughly verify the source of alleged spirit writing, independent clairvoyance, the expression of personal characteristics, as well as what is stated to be spirit-photography, and other kinds of Spiritual phenomena. It should be needless to add that such an inquiry should be conducted by a committee animated by an impartial scientific spirit—one with which exact truth would be paramount over all foregone conclusions, theories, feelings, and wishes. Before the scientific mind sheds its materialistic bias (if that can pertain to science), it first, of course, requires to see that personal soul-power is as eternal as the knowledge on which its being essentially depends. Then, perhaps, the most difficult of problems hitherto essayed would confront the new-world scientist—if not the key to this world's chief results—the laws which govern psychic manifestations.

However, to commence with, might it not be a sufficiently valuable and satisfactory test—and otherwise serviceable to the cause—if scores of 'spirit photographs' were lent, numbered, arranged in line some five feet high around an apartment (so that visitors could gradually pass along to inspect them, with half-a-dozen or more magnifying lenses hired for the purpose), say at the chief room of the Spiritualist Alliance? A record book for inquirers to simply state their names and addresses, and whom (if any) they recognised among the photographs, with the number or numbers, might so elicit in the pages of 'LIGHT' invaluable facts, if the cases were thus accurately and thoroughly unravelled.

If it be sometimes true, as is often stated, that one's friend, or relative, who has left this life, has communicated or been seen at a distant séance, or otherwise, it may be that analogous conditions which have so favoured that may also aid the photographing of other people's friends or relatives among *strangers* to them—here, at least. In that case, an exhibition of such photographs might present a very precious revelation to some, and a most valuable one to many.

Clive Vale, Hastings.

A. C. SWINTON.

S. U. Zanne, Hierophant, and 'Quæstor Vitæ.'

SIR,—I was somewhat startled by the appearance in 'LIGHT' of October 19th of a criticism of 'Quæstor Vitæ's' article on 'Form Transference,' signed S. U. Zanne, Hierophant. It is not the criticism, but the signature, that caused my mental disturbance and surprise. The signature, it is to be hoped, is not a bogus, but a real, 'significator,' which I take to be similar to, if not the same as, Adept, Master, Mahatma, &c., &c., conveying to the ordinary reader the idea of one who is in possession of superior knowledge and wisdom: 'a proficient' in so-called occult science and art, and able to control (relatively or otherwise) the forces of nature.

It is a pity that the name of the personality is masked by a *nom de plume*, as in a case of this kind it detracts from the implied claim of himself to be an Initiate of 'the school of living occultists' who started the great movement known as Modern Spiritualism. The writer says, in reference to Mr. Sinnett's statement, '*This I, from personal experience, know to be a fact*'; also that the movement 'was supported by advanced Initiates, who, in setting it on foot, were undoubtedly actuated by sincere devotion to the spiritual welfare of mankind. *This, too, I, from personal experience, know to be a fact.*'

Now, when any man or woman comes forward with such a claim, with the evident intention of influencing the minds of others, it is only right and fair that the claimant—who in this instance says 'he knows from personal experience'—should produce his credentials, and, as a Spiritualist like himself, who says he is the same, I would respectfully request the 'Hierophant' to state:—

Who compose the school of living occultists that originated the Spiritualistic movement?

Where is it located? and

What evidence is, or can be, produced to prove that the 'advanced Initiates' of that school possess the power, more than others, to affect the spiritual welfare of mankind?

Unless these queries are met in a manly, straightforward way, and not by taking refuge under the plea of being a secret society, which may mystify, but cannot enlighten, public opinion, then, in the name of the Spiritualists, who are so

deeply involved in the question, I use his own answer, 'It is simply an assertion, and must go for what it is worth.'

We have had enough and to spare of such claims and assertions by all and sundry secret occult societies, *vide* the 'Unknown World,' which was started for the purpose of tracing the origin and making known the secrets (if any) claimed to be in possession of said societies, which effort resulted in failure; and I for one hope the Editor of 'LIGHT' will not allow his paper to be used for such purposes as are involved in the 'claims' referred to. They may be suited for and used by, Theosophists, who sail in the same boat and use the same tactics, which may go down with their votaries, but emphatically not with true Spiritualists.

Higher Broughton, Manchester. WILLIAM OXLEY.

[If unwarrantable claims are made by any of our readers, it is well that such claims should be stated, in order that they may be fully discussed. But S. U. Zanne will doubtless speak for himself in reply.—ED. 'LIGHT.']

'Le Diable au XIXe Siècle.'

SIR,—Under the heading 'Le Diable au XIXe Siècle,' in your issue of the 12th inst., p. 497, your erudite and esoteric student, 'C.C.M.,' after answering your correspondent 'Hesperus' in regard to Luciferian matters (which have again cropped up between the Papal authorities and high Masonic officials), writes: 'I have concerned myself with the book in question only for the sake of its alleged facts, and their possible significance, if true. Is it true that there is in high Masonry an explicit Manichæanism and adoption of "Lucifer" as the true divinity?'

Evidently 'C.C.M.' is not a member of the higher degrees of the mystic order (Ancient Freemasonry). Therefore it is utterly impossible for him, or any other outsider, to clearly understand the intimate and subtle connection that exists between exalted or high Freemasonry and Christendom, as exemplified in the Greek, Latin (Roman) and Anglican Episcopal Churches, all of which are based on judicial astronomy, and known under the esoteric term of 'the astro-phallic religion' (worship). Zoroastrianism is the basis of Manichæanism, which, I think, was the cause of a great schism in the early Christian Church, and which, as I have said, is, like all other religions, based on judicial astronomy (as I am prepared to substantiate when the proper time arrives), there being a graduated scale of progression from the old Druidic temple (sun dial?) 'Stonehenge,'* on Salisbury Plain, to that noble ecclesiastical edifice—nine miles away from its prototype—called Salisbury Cathedral. This edifice is nothing more nor less than the consummation of Astro-mundane architecture—for architecture was an indicating theology in the earlier ages of Christianity—and that is why all our grand old cruciform cathedrals were built by Dionysion builders (consecrated to Dionysos or the Sun), who were, by the liberality of Pope Boniface IV., A.D. 614, exempted from local, royal or municipal statutes, besides giving them exclusive privilege to erect *all religious* buildings and monuments, whence the name free-masons (builders).

As a matter of hard fact, Christian, Jewish, Masonic, and ancient Indian, Abyssinian, and Egyptian religious edifices are built after the plan of the Roman basilicum or hall of justice—laid oblong, with a semi-circular recess (apse) at the east end, for the judge's seat and altar table. Members of the early British Holy Royal Arch Chapters (Masonic) swore allegiance to the Holy Catholic (Universal) Church, and it is a matter of history that, with few exceptions, all the British kings, bishops, and other high officials—lay and clerical—were members of the Mystic Order (Masons); but, owing to the arrogance of the Romish branch of Christendom, there was a schism between the Romish Church (*not* the Anglican), and the craft *before the Reformation*.† High Masons know full well why—in A.D. 1250?

* On September 25th I made a special visit to Stonehenge Temple and Salisbury Cathedral to verify from personal observation the astro-phallic origin of both, of which fact I intend to write before leaving this country.

† His Holiness the Pope and the Roman Catholic clergy are inimical to Masonry. His Holiness frequently denounces the craft, and occasionally ex-communicates the brethren; no pious Catholic can, therefore, be found among the Order so denounced by the priesthood. That Masonry was co-existing with Catholicism is evident: practically the Masonic tools are claimed by the Catholics, who also retain the Masonic book, the Bible. Brahmans are Masons, and their religion can easily be traced to the heavens. The Mahomedans do not forbid Masonry; and among the Jews are probably the most enlightened of the Craft. See Henry Melvill's grand Astro-Masonic work 'Veritas,' page 17, note on the construction of the Triple Tau, &c.

—some 1,500 Knights Templars were massacred by connivance of the Romish Church authorities; who spread false and malicious reports about the Order—and I fully believe are trying to do the same thing at the present time; hence the French publication of 'Le Diable au XIXe Siècle,' and the apostacy of Miss Diana Vaughan, admittedly an ex-Grand Mistress of the Palladium (the triangle symbolises Deity, and is considered talismanic; as was also the statue of Pallas to the Trojans). This ex-Grand Mistress of the Palladium (an Order of high occult Masonry) is evidently under the hypnotic power of Dr. Hacke (Dr. Bataille), or possibly some wily member of the Order of Jesus. This, I should say, is a similar case to that of Mrs. Besant and the Theosophical Society, Mrs. Besant, as it is said (see Thomas Green's letter under 'Theosophy' in 'LIGHT,' October 12th, 1895, page 499), having permitted herself to be magnetised by a Hindu; hence her recent extraordinary conduct, which she and Miss Vaughan—being still under hypnotic influence—would emphatically repudiate.

I trust my *ipse dixit*, given above, will not be considered offensive to 'C.C.M.', who is, I believe, a Buddhistic Theosophist (Re-incarnationist), while I prefer to be a Christo- or Western, Theosophist, and am still in communion with the Anglican Church.

AFRICANUS THEOSOPHICUS

(Past Master and Holy Royal Arch-Mason).

A Remarkable Seance with Mrs. Titford.

SIR,—Having heard much of the wonderful powers possessed by Mrs. Titford, the Clapham Society of Spiritualists made arrangements with her early in the summer for four sittings, in order that an opportunity might be afforded for studying the ever-interesting phenomena of materialisation. I may say that no doubts were entertained by the members as to the genuine character of her mediumship, and they were thus in a most trustful and receptive condition of mind—a mental state which it seems is favourable alike to the production of real and also of fictitious phenomena.

The first and last séance took place on July 3rd, at 32, St. Luke's-road, Clapham. Mrs. Titford was accompanied by her sister Emily and a musical box, and there were about twenty members of the society present, in addition to four or five visitors. After a preliminary chat, an oval-shaped circle was formed, Mrs. Titford and her sister being at one end, and having in front of them a small table. When a couple of hymns had been sung, the lights extinguished, and the curtains drawn down, raps were heard apparently from the table. Good loud assertive raps they were, not the timid tentative taps with which many of us are acquainted. 'Is that you, Harry?' from Mrs. Titford, elicited a volley in reply; and as it seemed that in 'Harry's' opinion we were not sitting in our proper positions, quite an hour was spent in arranging and re-arranging the members of the circle. This shifting of human atoms resulted in Mrs. Titford being brought to the side of the circle, her sister's position also being changed; but it was noticed that, like Saul and Jonathan, 'they were not divided.'

I had been an interested spectator from the back of the room, until I was invited to come up higher, upon which I took my place, having a lady member of the society, Miss B., on my immediate left, and another lady, Mrs. S., on my right, who in turn had sister Emily on her right hand. Hardly had I sat down when Miss B. whispered that 'they were trying to get the table,' which was in front of her, and which she was holding fast. It will be well to note that just previous to this the room had been further darkened, so that we were then sitting in Cimmerian gloom. When the last change of sitters had been effected, strong appeals were made to 'Harry' to let us know if at last we were 'sitting right'; but although he was frequently reminded that the time at our disposal was very short, not a sound did he give us. For quite twenty minutes most touching appeals were made by Dr. Reynolds to 'dear Harry,' counselling him to rise to the occasion; but that wary spirit, with discretion quite beyond his years, was evidently aware of the maxim that a still tongue makes a wise head, and consequently made no reply. As Poe says in the 'Raven':—

'The silence was unbroken, and the stillness gave no token.'

I was reflecting on the mean perverseness of this little spirit, from whom so much had been expected, and noticed that neither Mrs. Titford nor sister Emily joined very heartily in these entreaties. Like Brer Fox in 'Uncle Remus,' they 'laid

low and said nuffin'. Some people, however, control, whilst others are controlled by, events, and subsequent proceedings showed that strong reciprocal action was being set up between these ladies and the table in question. It was evidently the key which unlocked the vocal chords of the invisible and much required 'Harry,' but that key was not yet in the possession of the medium or her sister. Small wonder, then, that I felt the table giving a sudden lurch, as if nervously anxious to regain the friends from whom it had been temporarily dissevered. I quickly disengaged my right hand, and, running it alongside the table, captured, to my great and permanent wonder, the hand and wrist of sister Emily, who was trying with all her strength to drag that luckless table towards herself and Mrs. Titford. An involuntary exclamation burst from her lips; but, being desirous of seeing the matter out, I, and those on each side, allowed the little episode to pass without comment or challenge. I suppose 'Harry' was annoyed at the turn events had taken, seeing that he remained silent as a dumb dog for the remainder of that fateful night; and, in fact, he has not spoken since!

To revive the drooping spirits of the sitters, the familiar musical box was next introduced. We could hear it being wound up by 'Harry,' and presently it played in the centre of the circle, moving about, but on a low plane. 'Keep tight, keep tight,' came in imploring accents, and most awful consequences were predicted if by any accident the circle were broken. I, however, released both hands—and, as I afterwards learned, at least one sitter on the opposite side did the same; but still the musical box moved about, ran down, and was re-wound, just as naturally as possible. It soon gave up the ghost, and was followed by another ancient property—a sub-luminous slate, which also moved about on a low level, rarely coming close to the sitters.

Whilst we were freely chatting about these 'super-normal' proceedings, a continuous rustling of paper attracted our attention. No one could definitely locate it, but we are all agreed that it came from that part of the room where sat Mrs. Titford and her sister. 'Ah, there he is!' 'Ah, Harry, come at last!' 'You are a naughty boy, Harry, not to have come sooner.' Remarks, such as these, were addressed to a small, dull, luminous patch of something, about three square inches in extent, which whisked rapidly about in front of the medium; but, as it was in the condition of the world, as described in the first chapter of Genesis, 'without form and void,' there seemed to us no alarmingly special reason for designating it as 'Harry.' Any other appellation would have served just as well—or as badly. To do 'Harry' justice, he evidently did not wish to be identified, seeing that he, with a modesty which the sitters could thoroughly appreciate, refrained from giving anyone an opportunity of even a passing inspection.

As the 'power' began to give out, and the properties were exhausted, the proceedings terminated; Mrs. Titford and her sister went on their way rejoicing, whilst the members of the Clapham Society of Spiritualists looked one another in the face and said, 'Men and brethren, what shall we do?'

A meeting was called a week later to discuss the whole matter, when the members gave free expression to their feelings, and stated their experiences, some of which are interesting.

Miss B. was sitting beside the table, next to sister Emily, when the knocks were first heard, and she positively declares that the sounds were produced by Emily's foot against the leg of the table, as she distinctly felt the movement of Emily's leg and foot co-incident with each knock. This statement is supported by the fact that when the medium and her sister were away from the table no knocks were heard, although interrogations were 'frequent and painful and free.' Miss B. also states that she caught a hand and wrist of good solid flesh, which was holding the luminous slate; but, like myself, made no comment, as she wished to see the matter out.

Mrs. Stanley, the well-known inspirational medium, who was the hostess, states that each time the slate came in her direction she saw associated with it the face and fringe of sister Emily; and Mr. Stanley, happening to push his head suddenly forward when peering into the darkness, knocked it against the arm of someone sitting where Emily was supposed to be, and which was stretched out in front of him, evidently for some 'occult' purpose.

Mr. Fitch's experience is also peculiar. The sisters were sitting together; Mr. Fitch holding Emily's right hand, Mrs. Titford being supposed to hold her left. Whilst sitting in this order, the musical box was wound up, he states, by Emily, with

her left hand, as he could feel the muscular contraction caused by her efforts, and he also states that for some time he did not have possession of her hand, as she broke the circle.

Needless to say the various experiences produced a very bad impression; but as some of the members who had not noted anything of a suspicious nature seemed to think that Mrs. Titford should be given a chance to put herself right, she was invited to give a séance under test conditions. I may say that, hearing she was ill, this letter was delayed four weeks. No reply having been received, the following letter was sent on August 4th:—

August 4th, 1895.

DEAR MADAM,—On Wednesday, July 3rd, you gave us a sitting for the purpose of obtaining materialisation phenomena. In this, as you know, we were unfortunately unsuccessful. Having heard such excellent accounts of your powers as a medium for that class of phenomena, we were naturally led to expect results, if not quite convincing, at least far more satisfactory than those we obtained. There are causes, no doubt, for our disappointment. Anyhow, our friends are still anxious to make another trial, hoping a second sitting may elicit more favourable results. With regret we heard from Mr. T. of your indisposition which prevented your fulfilling the engagements to sit with us on the four consecutive Wednesdays. A month having now elapsed, I trust you are now able to resume your sittings. I am consequently requested to ask upon what date you will grant us another sitting for materialisation phenomena under good test conditions, in order to afford indubitable proof of the truth and reality of form manifestations and possibly of the identity of spirit friends or relations of the sitters.

Hoping to receive an early and satisfactory reply.—Yours,
in the cause of Truth, W. STANLEY, Sec.

As this did not elicit a reply, the following was sent on August 29th, but shared the fate of its predecessors:—

32, St. Luke's-road, Clapham, S. W.

August 29th, 1895.

MADAM,—Having received no reply to my last three communications, viz., one to your husband and two to yourself, I am requested by the Committee of the Clapham Society of Spiritualists to inform you that, at a Conference held upon the subject, it was decided not to let the matter drop, and that unless you and your sister consent to come and give a satisfactory explanation of certain suspicious occurrences at the sitting with them on July 3rd last, when you and your sister were present, their sense of duty to the public will compel them to publish a report of what actually took place on that occasion.—Hoping to get an early reply, yours truly,
Mrs. Titford. W. STANLEY, Sec.

Finally a letter was sent, with a stamp directed envelope enclosed, asking for a reply to our former letters, but without effect.

In the first instance the members were extremely reluctant, in face of what has been published concerning Mrs. Titford, to believe that they had been imposed upon; but, looking fairly at all the facts of the case, they have now no doubt whatever that the whole affair was a fraud from beginning to end, and they feel that they would be lacking in their duty to their fellow Spiritualists if, by their silence, they connived at methods which have done incalculable injury to the Cause.

R. MCALLAN.

RECEIVED.

- 'Lucifer,' A Theosophical Monthly, for October. (London: The Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. Price 1s. 6d.)
- 'The Story of the Year: A Record of Feasts and Ceremonies.' By the author of 'Light on the Path.' (London: George Redway, 9, Hart-street, Bloomsbury, W.C. No price stated.)
- 'The Palmist,' and 'Chirollogical Review,' for October. Price 6d.
- 'The Senate,' a Review of Modern and Progressive Thought, for October. Price 6d. (London: The Roxburghe Press, 3, Victoria-street, S.W.)

THOUGHT reaches out to thought through the antennæ of mind force, extending as rays of light extend from a brilliant point in all directions. It is a spiritual and immaterial impulse, and yet by its action, it is a recognised energy. By it, the universe of thought is co-related and made one, through Universal Spirit. The more it is in harmony, and in accord in any community, the greater its effects. And the more spirit thought is in harmony with the Divine Spirit, the farther such thought may extend, for then thought impulse is not antagonistic to universal spirit, and is carried wave-like, in all its freshness, perchance to some loved one gone before. Each individual is then a universe from whose centre thought proceeds; and whose circumference of influence is inestimable, as the effects of his thought are never-ending, but go onward and outward for ever.—From 'Matter, Force, and Spirit' (Putnam's Sons).

SOCIETY WORK.

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

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—The address by Mr. Rodger was appreciated by a large audience. On Sunday next, Miss Marsh will give clairvoyance. Strangers are requested to come early, about 6.30 p.m.—E. FLINT, Sec.

BRIGHTON.—LECTURE HALL, NEW ROAD.—On Tuesday, October 29th, Mr. J. J. Morse will lecture on the 'Science of Human Immortality.' Will friends interested do their utmost to get the hall well filled? Admission free. Voluntary offerings in aid of expenses.—F. F. A.

SPIRITUAL HALL, 111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last Mrs. Hubert's controls addressed us upon the text 'God is Love,' warning us of the evil influences around us. The free healing at the close was very successful. Sunday next, at 7 p.m., open circle; Tuesday, at 8 p.m., Mrs. Mason; Saturday, at 8 p.m., spirit circle. Inquirers welcome. Sunday, November 3rd, Mrs. Whitaker.—J. H. B., Hon. Sec.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last we held an open circle, when the guides of Mrs. Perry recounted their medium's search for truth, and gave clairvoyant tests. Several members then gave their experiences, and urged the audience to test for themselves the ennobling truths of Spiritualism. We have received three books for the Lyceum from Miss E., of Blackheath, for which we desire to thank her. Next Sunday Mr. W. E. Long will speak.—J. J.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday next Mr. Veitch will occupy our platform. Mr. W. Ronald Brailey will be the medium for Friday next. On Sunday last Mr. Dennis and Mr. Boddington gave addresses, which were listened to with interest by a crowded audience. Mrs. Gozzett and Mr. Smith rendered solos, which were highly appreciated. We beg to acknowledge the sum of 2s. from Mr. Moody towards our building fund. Mr. Dawes gave us 10s. 6d. and not 10s., as was previously announced.—THOS. MACCALLUM.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Wednesday, 16th inst., our social evening was a splendid success, the friends present thoroughly enjoying themselves. On Sunday evening last Mr. Long occupied our platform, and was controlled by an intelligence who purported to have taken his life by suicide. The discourse was interesting to Spiritualists, but differed greatly from the frank and racy manner in which the speaker usually addresses his audience. Afterwards one of Mr. Long's oldest controls took possession, and in his usual genial style swept away the sad influence exercised by the former control. On Sunday next, at 7 p.m., Mr. Beal will deliver a short address, followed by psychometry by Mr. Blackman.—J. B.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—On Sunday last Mr. Horatio Hunt, editor of the 'Spiritual Review,' occupied the platform both morning and evening. In the morning he spoke for a short time on 'Dreams,' after which he gave six delineations. In the evening Mr. Hunt, in an address on 'Life in Spirit-land,' contrasted it with earth-life, which he characterised as 'the first stage of our physical consciousness.' At the close of the address Mr. Robertson, the chairman, asked for a subject for an impromptu poem. One of the audience called out 'Sympathy,' and scarcely was the word spoken before Mr. Hunt was at the front of the platform reciting in a dramatic manner a fine poem on the subject. A number of delineations were then given. Mr. Hunt was afterwards controlled by Judge Edmonds, and, laying his hand on Mr. Robertson's shoulder, spoke some encouraging words to him about the progress which he saw would be made in Glasgow through the instrumentality of a wonderful medium. His first words to Mr. Robertson were: 'I see that you have lately had a visit from someone who was dear to me in earth-life.' As a matter of fact, Mr. Robinson received a visit lately from the Hon. Mr. Armstrong, who was Clerk of Court to Judge Edmonds, and of this fact the medium was ignorant.—T. H.

PECKHAM SPIRITUAL MISSION, CHEPSTOW HALL.—On Tuesday last we held our usual open circle, when the President gave an address on Hypnotism and Magnetism, during which he related some remarkable experiences. On Sunday our secretary, Mr. Jones, favoured us with a lecture, taking for his text: 'Thou shalt have none other gods but me.' The subject was handled with considerable skill, and showed a deep knowledge of human nature. The various gods of different races were examined and their strength and weaknesses brought to light, by a critical examination of the numerous creeds. The Spiritualistic hypothesis was claimed to be the only satisfactory one that could possibly meet the religious requirements of to-day. It was conceded by the audience that the lecture had thrown much light on a perplexing subject, and Mr. Jones was requested to take the platform again at the earliest opportunity. These marks

of appreciation are very gratifying to the executive, who are fortunate in having at their disposal lecturers who are well worth hearing. We regret that some who came late were unable to gain admittance, and must remind the public that our doors close at 7.20 p.m. to avoid interruption. On Sunday next, at 6.45 p.m., Mr. Bradby, and on Tuesday, at 7.30 p.m., open circle.—W. H. E.

NORTH LONDON SPIRITUALISTS' SOCIETY, OPEN AIR WORK IN FINSBURY PARK.—Last Sunday's meeting was opened with an instructive lesson in 'Cranial Psychology,' by Mr. Brooks. Mr. Jones followed with an address, in which he refuted the argument that man is nothing more than an aggregation of atoms of 'matter.' Mr. Kinsman called attention to the testimony of eminent writers as to the reality of spirit communion, and spoke on the religious aspect of Spiritualism, illustrating his remarks with extracts from 'Spirit Teachings.' Mr. Adams (a gentleman who was at one time an enthusiastic opponent of Spiritualism) related how he had been convinced of the truth of our claims, and stated that the development of clairvoyance in himself had made doubt impossible. It is gratifying to be able to report that these open-air meetings have been the means of inducing many people to investigate for themselves, and of disabusing many minds of erroneous ideas as to the practice and teachings of Spiritualists. Perhaps the best comment on the work is the interest manifested by the audience each week. The credit of having changed a hostile crowd into a sympathetic audience is due to Messrs. Rodger, Brooks, and Jones, who have won the respect of all by their earnestness in presenting the case for Spiritualism and their generosity in dealing with opponents.—J. K.

CARDIFF.—ST. JOHN'S HALL, ST. JOHN'S-SQUARE.—On Sunday last Mr. E. Adams gave an address upon 'Religious Unity in Diversity,' claiming that the mere creeds and beliefs of any religious system have little to do with determining the future condition of its adherents, and that the real factor therein is some more interior principle governing life and conduct, universal as mankind itself. This eclectic something is revealed and demonstrated by the phenomena of Spiritualism to be the cultivation of a life of practical goodness for the love of it. The intolerance of the many conflicting systems and sects towards each other has blinded them to the fact that this has, in greater or less degree, been the saving virtue silently running through all the world's religious beliefs. Spiritualism, by its facts, reveals the existence of this common bond of unity, shows the need and the possibility of a common brotherhood, and the establishment of one harmonious basis in relation to essentials. Spiritualism, also, by its close observance of the whole phenomena of life and being, has proved itself to be the only reliable guide for the masses of mankind, and the only effective harmoniser of religious discord now and hitherto so disastrously in evidence. We were delighted to be favoured with the presence of our old friend Mr. George Spriggs, of Melbourne, who very kindly presided over the meeting. Speaker next Sunday, Mr. E. W. Wallis, of Manchester; 11 a.m. and 6.30 p.m.—E. A.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The meeting at Cavendish Rooms, last Sunday, afforded another proof of the growing interest manifested by the general public in matters psychical. Soon after seven o'clock every seat was occupied, and the chairman (Mr. W. T. Cooper) having read a short extract from 'Spirit Teachings,' Mr. Sherman sang 'The Guardian Angel' (Gounod). This gentleman's interpretation of Gounod's famous solo proved him to be the possessor of a splendid voice, and his artistic rendering was greatly appreciated. Mr. Sherman has our cordial thanks. Miss Rowan Vincent then followed with an address on 'The Subliminal Consciousness.' To make a subject of this nature clear and intelligible from the platform was no light task, but Miss Vincent never for a moment lost the attention of the audience, and with characteristic ability succeeded in placing the matters involved before her hearers in a deeply interesting and instructive form. The clairvoyant descriptions given by Miss Vincent at the close of her address were again of a most successful nature, and, although most descriptions were given to strangers, eleven out of the sixteen were immediately recognised. It is almost superfluous to refer to the great satisfaction expressed by the audience, for whenever Miss Vincent occupies the platform the Marylebone Association feel certain that the meeting will be at once a credit to the cause of Spiritualism, and productive of much interest to Spiritualists and inquirers alike. We are very pleased to state that Mr. Sherman has offered to sing again at the Cavendish Rooms, and will most likely oblige next Sunday, October 27th, when Mr. J. J. Morse will take the platform, the subject being 'What is man that Thou art mindful of him?'—L. H.

A NEW BOOK ON AUTOMATIC WRITING.—Mrs. Sara A. Underwood, associate editor of the 'Philosophical Journal,' has prepared a work of 400 pages, giving her psychical experiences and many of the rather remarkable messages written through her hand. The price of the book, which will be published by the middle of December, will be one and a half dollar. Those who desire copies may address Mrs. Underwood at 262, Flournoy-street, Chicago, Illinois, U.S.A.