

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

We are gratified to hear that Mr. William Crookes, F.R.S., has been elected President of the Society for Psychical Research. He will contribute an element which the Society rather needs.

A new business card, issued by the Mr. Z. of 'Borderland,' is by no means an improvement on the one we lately reprinted. Here is the new one:—

### SHADOWS ON THE BACKGROUND.

THEY ARE NOT SPIRIT PHOTOGRAPHS, BUT SIMPLY DOUBLES.  
CONDITIONS.

Bring your own Plates, privately marked, and in three minutes you will obtain your own photograph and a shadow on the background.

### THE CAUSE.

It might be on your plate before it reaches me to develop, or it might be put on by me, most likely it is through us both.

These photographs are not charged for, but time and material must be paid for.

Presented by.....

This card is palpably intended as a safeguard against prosecution for obtaining money under false pretences; but it would fail in this: indeed we rather think it would add to the danger of conviction. In conversation, Mr. Z. freely describes 'the spirit,' and cites cases of 'recognition,' and yet, on the card, he denies that his pictures are spirit photographs. He calls them 'simply doubles,' and yet some of them are pictures of birds or a grotesque jumble of heads or figures. We note that the card candidly confesses that the 'shadows' may be 'put on by' Mr. Z. He has only himself to blame if he is taken at his word. If Mr. Z. is a genuine medium, he takes strange pains to pose as a faker of films.

We have not the slightest wish to go on the war-path against Mr. Z. Indeed, we have to resist the strongest possible bias in favour of his genuineness, but we must honestly say that the evidence, so far as it has reached us, does not point to genuineness. It seems to be impossible to get these 'shadows' unless Mr. Z. develops the plates alone—or prints from them himself. Now we submit that development can have nothing to do with the production of a 'shadow.' If anything in addition to the sitter is taken, it is taken upon the exposure of the plate in the camera. It is in the studio that the abnormal event happens, if at all. Mr. Z. deliberately describes what he sees by the sitter's side or behind his head—a woman offering a flower, a child's head, an old man, a dove, and so forth, and this 'shadow' and the sitter are taken *together*. It follows that whatever can appear on the plate is already there, when it is taken from the camera to the developing

room. The act of development is simply an act of *bringing into view what is already there*, on the sensitive plate. That being so, it is a somewhat suspicious circumstance that nothing abnormal is found on the developed plate if any second person is present at the development! This inevitably suggests a second exposure in the dark room, in order to receive the 'shadow,' then 'put on by me,' as Mr. Z. naively says.

And yet, we do not say that Mr. Z. is not a medium for the production of spirit-pictures. We only ask for reasonable tests and above-board experiments. It ought to be possible to raise £50 to carry through a series of experiments by a friendly committee of say five persons, for the purpose of finding out, for instance, whether 'shadows' can be produced on plates taken in hand by the Committee the moment they leave the camera, and whether 'shadows' can be produced which project upon the plate some attitude or movement or figure agreed upon in the studio before exposure.

A Church magazine, referring to the late Bishop of Chichester says:—

Without a moment's warning, the saintly Bishop (the ninety-third Bishop of the Diocese) passed away into the Hades life in his ninety-third year. There we may picture him carrying on still his work for God and the souls of men, unfettered by the cares and anxieties of earth.

This is good news! It suggests two of our own special testimonies—first, that there is no such thing as 'resting in hope,' 'resting in peace,' 'sleeping in the grave,' 'the long repose,' and all the rest of the pagan tombstone moonshine; and second, that the good and the wise are busy, with the bad and the foolish, on the other side. If this is really true, what nonsense they talk about 'the resurrection of the body'! This good spirit no more wants his poor old body than the Bishop wanted his early playthings.

We have just been reading eleven pages of the harrowing of Eusapia at Cambridge. We wonder the wretched woman did not go insane. We put down our S. P. R. 'Journal,' and took up an American religious newspaper in which we found the following psychological story:—

A New England lady, removed to Southern California, decided that she wanted a cow. Visiting a cattle farm to purchase one, the sight of a tailless, thin, and forlorn heifer excited her interest and sympathy. To her question the owner replied that this heifer promised to be the best of his herd, but since she lost her tail the flies so pestered her that she could neither graze nor sleep sufficiently, and was, therefore, no good.

'How much do you ask for her?'

'She was worth forty dollars; I will sell her for five.'

The lady bought her, drove her home, crocheted for her a cotton tail, affixed it securely, and that heifer is now one of the best milk-givers in the neighbourhood, fat and well.

It does not seem to have much to do with the Psychical Research Society:—but somehow there seemed a connection at the time.

On the foundation of the Hibbert Trust, three public lectures are being delivered at Manchester New College,

Oxford, on 'The nature and importance of Demonological Beliefs in early Christianity.' The lecturer is F. C. Conybeare, M.A., late Fellow of University College. The subject is an extremely interesting one, and we shall watch for the volume which will ultimately be published. We are half inclined to think that 'Demonology' ought to be spelt *Spiritualism*. It will be very interesting indeed if such clever 'men of light and leading' as Mr. Conybeare are really finding out how much Spiritualism had to do with early Christianity.

The New York papers, lately to hand, says 'The Westminster Gazette,' 'are full of the Marlborough wedding.' It is not pleasant to see these accumulating signs that America is so much crumbling under the combined acids of money and aristocracy. 'The Westminster' tells us that, when the excited and gorgeous ceremony was over, the choir 'burst into a glad psalm, with the words, "O let the nations rejoice and be glad";' but what 'the earth' has to do with it, or why it should be 'glad' because of this heavy speculation in Vanderbilt stock, does not appear. We are looking for something very different, to make the earth glad. Perhaps Christmas will remind us of it.

In the meantime, the London papers are also 'full' of matter according to their kind—many of them pushing on hard towards the fiery verdict of St. James—'earthly, sensual, devilish.' The evening bills (how unlike 'Those evening bells'!) are still as hideous as ever. A few days ago, came the sad news of the murder of Amy Roselle by her husband, and his suicide. Not content with recording it, and making the most of it, the papers returned to it the next day, and flooded London with placards, some in glaring red letters and filling the whole placard, and all 'piling up the agony.' 'The Pall Mall Gazette' tempted its readers with 'DACRE-ROSELLE TRAGEDY: DETAILS.' 'The Globe' was content with 'PATHETIC DETAILS'; but 'The Westminster Gazette' came out with 'FULL DETAILS,' which 'The St. James's Gazette' capped with 'LATER DETAILS,' and even the decent 'Echo' used howling letters in offering 'TO-DAY'S DETAILS.' Of course 'The Star,' 'The Sun,' and that evening horror 'The Evening News' had their 'DETAILS OF THE TRAGEDY'; and 'DACRE TRAGEDY: FRESH DETAILS.'

Will any spiritually sane person tell us *why* 'details' and 'fresh details'? Or, if we *must* have them, will any one tell us why London should be, for at least two days, yelled into partaking of these details of murder and misery? And we call London—'The centre of civilisation'!

After noting the placards, and turning one's face towards home, a man connected with 'the newspaper world' stopped us in Fleet-street for three minutes' sympathetic talk. We did not refer to the subject of this Note, but he ended by saying (of London), 'I have been here seven years, and am writing a book on *Seven Years in Hell*.'

This, from 'Life' (New York) has some bearing upon a tendency nearer home;

REPORTER: 'You want me to invade the privacy of this man's home, listen at the keyhole, pry open the doors, waylay him in the hall, bribe the servants—anything to find out what the trouble is between him and his wife. No sir, I won't do it!'

Editor (sneeringly): 'And I thought you were a newspaper man!'

MISS BUTTERWORTH, the choir-mistress of the Marylebone Association of Spiritualists, asks us to announce that she is desirous of receiving pupils for musical and vocal training. Her advertisement appears on our front page.

MONS. ARTHUR ARNAUD, who figured prominently as a member of the Paris Commune, but subsequently eschewed politics and finally became a leading Theosophist, died in Paris late on Sunday night.—'Central News.'

## EXPERIMENTS IN ELECTROGRAPHY.

That interesting paper 'La Curiosité,' from which we translated Dr. Barraduc's account of his experiments in psychic photography had, in a recent issue, a communication from Dr. de Jodko. 'Some of our readers,' 'La Curiosité' says, 'having seen Dr. Barraduc's articles in our April number, reproduced in London "LIGHT," have asked us for more ample information on the subject. We have requested our colleague, Dr. Gardener, to make some experiments in the matter, and we hope to begin the publication of results in our next number. Meanwhile we print a letter from Commander Dr. J. de Jodko, Court Councillor and Associate of the Imperial Institute of Experimental Medicine in St. Petersburg, and shall be glad if "LIGHT" will reproduce it.' The following is the substance of Dr. de Jodko's letter:—

The atmosphere in which we are plunged is charged with electricity. It must, therefore, influence the human organism by means of communication and emission, and because the surface of each body merely serves as an accumulator of the electric fluid, which seems to exist there in a passive condition only so long as it is constrained by the surrounding air, but discharges by means of exchange with opposite currents which repel or attract the fluidic molecules spread over the surface of the body. The conductivity of bodies varies according to the diverse qualities of the matter. Electric repulsions and attractions display simultaneous influence from different and contrary causes. This action can even take place at a certain distance. Electrography proves it, because the different results, or the diverse forms obtained, really depend on the distance of the two conductors or of the two bodies which produce the effect of discharge. Let us get to the experiments which ought to yield this proof, and which are certainly more interesting than any hypothesis whatever. We all know that we can get photographs of large electric sparks, such as lightning. The Englishman Thomson, and the Russian Chamankow, have photographed electric discharges; on my plates we can see luminous waves, and very fine dendriform nerve-like discharges. Among these various photographs some represent electric discharges in an atmosphere showing very high barometric pressure; others, feeble discharges passing from one person to another. I have succeeded thus in fixing on plates the image of very feeble discharges obtained by the aid of static electrical apparatus and from bodies of subjects under therapeutical electric treatment. The prints indicate differences according to the diverse conditions of the atmosphere, and in accordance with the momentary state of the subject under experiment (alcoholism, excitement induced by alcoholides, slumber, pleasure, grief &c.).

Wheatstone, with his rotating mirrors, found that the duration of an electric spark obtained by means of a Leyden jar is 0,000,000,868 of a second. One can therefore understand how difficult it is to fix a spark on a sensitised plate. After many patient experiments, often without result, I have succeeded with a series of plates by varying the intensity of the currents from which I obtain the sparks. I do not employ the dark room for the photographs, the luminous effect of the spark fixing itself as an image on the sensitised gelatine.

The discharges take very curious forms on the plates, tree-shaped, in waves starting from a centre; it being possible to class them all in two great divisions, corresponding to the positive and negative poles of the current generators. In this way the well-known fact that electricities of the same names repel, while those of opposite names attract each other, can be demonstrated in a visible manner. I have obtained very interesting photographs by means of a large number of constantly successive electric discharges, representing a miniature reproduction of the electric current. In order to procure photographs of discharges from the bodies of subjects under electrotherapeutic treatment, I caused the sparks to proceed from prominent parts or from the extremities, fixing them on the plates in above fashion, and the image obtained differed according to the source whence the spark was emitted. The effects secured were much more varied and marvellous in the cases of females than in those of men.

I have made some experiments in electrography; that is, in the results of currents passing across photographic plates powdered with organic dust. These powders, by means of the

currents, arrange themselves on the plates so as to assume configurations of specific characters and radiating form, and the images of these configurations remain fixed on the plates. These figures of vegetable forms give me a glimpse of a possible explanation of the genesis of organic morphology; but such purely theoretical considerations are best dealt with as mere hypotheses on which there is no room for much insistence.

### TESTING MEDIUMS.

BY 'GENERAL LORRISON.'

Absurd as are many of the proceedings adopted by inquirers in the investigation of Spiritualism, there is scarcely one which is more inappropriate than that usually adopted to what is called 'test a medium.'

Unfortunately, the majority of people have no means of seeing anything of the phenomena, other than by paying a certain fee and attending a séance given by a public medium. If this séance takes place in the dark, inquirers are not satisfied unless the medium is tied or held, so that a free use of the limbs is impossible. If any physical manifestations take place which could not possibly have been produced by any muscular action on the part of the medium, the inquirer will probably be puzzled, and, perhaps, partially convinced that what occurred was inexplicable. He will think over the facts, and will endeavour to invent some theory which might explain them. Of course, trickery is the first theory, and the more ignorant or prejudiced a person is, the more credulous he is as regards trickery. If he relate his experiences to any one of those very clever men who claim to be able to explain everything, and to whom all the laws of Nature are thoroughly known, he will probably be assured that his eyes have deceived him, and, as a proof, he is told that the three-card-trick shows that he ought not to trust his eyes. If by his touch he claim to have ascertained any fact, his learned friend will prove to him that the touch deceives; because, if he cross the second finger over the first and then feel a marble with these two fingers, he will believe he is feeling two marbles. Consequently, our senses are not to be trusted as agents for investigation; hence we must accept, without doubt, the theories of those whose senses must be as fallible as our own, but who have not had the opportunity of seeing that which we have seen.

Tying up the medium, or holding the hands or feet of the medium, may render it more difficult for the medium to trick, but even when powerful manifestations have occurred under such so-called 'test conditions,' it is not unusual, after a day or two, for doubts to enter our minds. 'Trifles light as air' we begin to consider absolute proof of trickery, and we are in danger of becoming greater disbelievers in spiritual phenomena than before we ever attended a séance.

In too many instances the trickery and credulity belong to the investigators, not to the medium. The inquirer commences with a boundless credulity as regards fraud, and having made up his mind that spiritual communication is impossible, he will, on the very slightest suspicion, become convinced that he has discovered that for which he sought, viz., fraud.

Many years ago I was asked to dine at the house of a friend at Kensington, to meet D. D. Home. It was merely a social dinner, no regular séance being intended. The party was limited to four, my host and a male relative, Home, and myself. Whilst sitting over our wine, Home suddenly became entranced. He stood up, and seemed a little old man. I could not recognise a single feature in his face as belonging to Home. He walked, slowly and lamely, round to the far end of the table, turned and looked at us, and then spoke to my host. The voice did not bear the slightest resemblance to that of Home. My host (speaking to his relative) said: 'It is Uncle G., his very self.' 'Exact,' was the reply. A conversation, lasting several minutes, took place between my host and Home, who then went to his chair, drew himself up, and was again Home.

My host informed me that the subjects spoken of by Home could not possibly have been known to him; they referred to private family matters known only to himself and his uncle. Now, if this manifestation had taken place in the dark, instead of under the light of four gas jets, what a grand opportunity would have been given to a testing investigator to expose Home as an impostor! As soon as Home spoke from the far end of the table, the investigator could have lighted a magnesium wire, rushed at and seized the figure of the apparently old man,

and have found it was Home. What more could possibly have been required to prove that Home was a cheat? There he was—actually caught and held whilst he was pretending to be an old man, and imitating the voice of this old man. What a clever fellow the investigator would have proved himself to be, by thus detecting a fraud, attempted in the dark, and what a lesson he would have taught those poor ignorant people who are deluded by such childish tricks! The fact, however, occurred in a brightly lighted room, and my host was convinced, because the face and figure were exactly those of an uncle long since deceased; the voice was that of the uncle, and the subjects spoken about were known only to the uncle and my host. Yet, had a testing investigator been present, and we had been sitting in the dark, this convincing manifestation might probably have been claimed as a thorough exposure of Home as a cheat.

Here was a test obtained without any tying or holding, or any of those other proceedings now so commonly adopted.

But we now come to a most important item, which is too often entirely lost sight of by inquirers. That which the majority of the right-minded desire to be certain about is not whether A or B possesses abnormal powers, or is a cheat, but whether we have an existence, and retain our individuality, after so-called death, and whether, after this change of state, we can, under certain conditions, communicate with those who still remain on earth in their material bodies. This is an important question which ought certainly to possess some interest for the whole human race; but it really seems as if this question were to be tested by tying up and holding mediums, by accusing them of fraud and trickery on the slightest evidence, and by allowing an ounce of suspicion to outweigh a ton of facts.

It is, I consider, most improbable that any person is likely to be convinced of the fact of spiritual communication by attending merely one, or even a dozen, séances; more especially if there are many people at these séances. I have found the most successful way to test a medium is to make the medium feel you have perfect faith in his or her honesty. Do not demand some special test, but merely wait for that which may be given. If the medium is genuine, the inquirer will not have to wait long before such a test is given as to render doubt impossible, except to the most feeble intelligence.

The first time I met Katie Fox was at the house of a lady in Green-street, Grosvenor-square. It was at a dinner. Those present were the hostess, a doctor, a Cabinet Minister and his wife, Katie Fox, and myself. Katie Fox was sitting next to me, and on my left. Shortly after we were seated, the oil lamp which was in the centre of the table began to smoke, as the flame was too high. My hostess asked me if I could reach to turn the flame down. 'Don't you trouble,' said Miss Fox, 'the spirits will do it.' She placed her hands on the table, and said, 'Please turn down the lamp so that it does not smoke.' I saw the screw that regulates the flame slowly turn, and the flame was lowered, and the smoking ceased. Katie Fox could not have reached the lamp unless she had stood up and had leaned over the table, but when the flame was lowered she was sitting down, and both her hands were resting on the table. All the tying and holding, now imagined to be so necessary as a means of testing a medium, no matter what happened, would not have given so undeniable a proof of some unknown power as this simple act of the lamp being turned down by request.

But does turning down a lamp prove that we have an existence after so-called death, or that the so-called dead can communicate with the living on earth? Certainly not. It does prove, however, that there are laws by which results can be obtained, which laws are utterly unknown to those who claim to be our teachers in all matters appertaining to natural science, and who boldly assert that what our senses have revealed to us is impossible, as it is against the laws of Nature!

When Foster, the American medium, came to England, I was asked by William Howitt to meet Foster at West Hill Lodge, where the Howitts then lived, and to test Foster's powers. I proceeded to Highgate in the afternoon, and to Howitt's inquiry as to how I intended to test Foster, I replied, 'Give him rope enough; if he is an impostor he will hang himself.' I sat next to Foster when the séance began, and he almost immediately gave me the name of a friend, who, he stated, had died in India within forty-eight hours. I knew my friend was in India, but had no reason to suspect he was dead. It was more than two weeks after I met Foster that the intelligence reached England that my friend had died about twenty-four hours before my meeting with Foster. At this same

meeting a lady, who had come unexpectedly to see the Howitts, was suddenly addressed by Foster. 'There is a woman near you,' said Foster, 'who tells me you nursed her, and were present when she died; she died from cancer; her name was——, and she wishes to thank you for your kind attention.' This was true.

I could give scores of similar examples from my own experience, and these are examples which I consider test a medium.

How absurd and childish is the present conclusion about the assumed trickery of Eusapia Paladino! A number of gentlemen reputed to be scientific, proceed to an island in the south of Europe. They adopt a system of testing, which to them seems profound. They tie and hold the girl who is supposed to be the medium, and yet certain phenomena occur which are inexplicable. One of these gentlemen returns to England, and relates to the testing society the wonderful things he has witnessed. Then the medium is brought to England, a professional conjurer is employed, and a séance arranged. The conjurer comes to the conclusion that the girl possesses phenomenal strength, and so plays tricks. To put it in plain language, what a pack of idiots the scientific men and the conjurer must have been not to guard against this phenomenal strength. But what proof is there that this strength is really possessed by Eusapia? It seems to be merely a theory evolved from the imagination of the testers.

Mr. Richard Harte, in 'LIGHT' of November 16th, has suggested that the American test iron cage in which to enclose the medium should be used, and the medium placed therein, the cage being padlocked to the floor. This *might* satisfy some inquirers that the medium did not run about the room and play tricks. There are, however, some persons who would readily explain how the medium could escape, and these persons, however absurd their theories, are listened to, and believed in, by the ignorant and prejudiced, whilst the clear facts stated by others produce not the slightest effect. It has been truly said that no amount of ignorance has ever retarded truth one-tenth as much as have prejudice and dogmatic theories.

#### CAN THOUGHT BE PHOTOGRAPHED?

Can thought be photographed? Mr. W. Ingles Rogers thinks that it can, and that he has succeeded in proving the fact, by some interesting experiments which are reported at length in last week's 'Amateur Photographer.' The latest of these experiments was made in the presence of expert witnesses, and may be briefly stated thus: Mr. Rogers stared for one minute at a postage stamp, and this having been removed and the room darkened, a sensitive plate was put in the place of the stamp, and he continued his gaze, 'for twenty long minutes'! On the plate being developed *two* images of the postage stamp were plainly visible. But why *two*, if the result was the photograph of a thought? for presumably Mr. Rogers would have been thinking of only one stamp—that at which he had just been staring. Mr. Rogers, himself, evidently believes the result to have been a thought-photograph. Here is what he says:—

No brain action can take place without causing waves or undulations in the ether that permeates the interspaces of all bodies, whether solid, fluid, or gaseous. Why, then, might not such undulations when meeting with or falling upon duly sensitive substances, as, for instance, the sensitive film of the photographer, produce impressions, dim portraits of thoughts, as undulations of light produce portraits of objects? And have we any reason at present for rejecting the idea that those waves or undulations of the brain are not identical, at least in action, with those of light?

On the other hand, Dr. Albert Bowhay, in whose surgery the experiment was conducted, puts forth another theory:—

This experiment has at least proved something. No photograph can be taken without the aid of light, but as the experiment with the postage stamp was conducted in absolute darkness, it follows that rays of light were re-projected from the retina, together with the image of the stamp. In other words, the human retina first absorbs light rays and then re-projects them in the same way as the eyes of cats and wild animals shine in the dark; but I am not aware that this has hitherto been observed. Although Mr. Rogers has not succeeded in photographing thought, he is perfectly justified in calling his experiment 'The Dawn of a New Science,' for the discovery that it is possible to put the eye to practical use as a camera is a very important one, and may have far-reaching results.

The experiment, with its 'far-reaching results,' is fully discussed in our contemporary, and is well worth the attention of such as are interested in photographic possibilities.

#### EUSAPIA PALADINO.

Mr. W. Buist Picken has sent us a copy of a letter addressed by him to the 'Daily Chronicle' during the recent Eusapia Paladino correspondence, but rejected by that journal. As some of Mr. Picken's observations are likely to be helpful and enlightening to Spiritualists as well as to the uninitiated, we venture to quote a portion of his letter here. After commenting on the anomaly involved in investigating psychical matters on purely physical lines, Mr. Picken proceeds:—

It is agreed that they (the phenomena) are the expression of *mind*, since they bear an obvious relation to intelligence; which mind, or whose mind?

'Eusapia's,' promptly answer Mr. Maskelyne and Dr. Hodgson. Very well; the next step in logical and psychical inquiry is this: In *which state of mind*? The whole investigation is pivoted on that question. Is it Eusapia's mind in the *ordinary* state, or in the psychological state, or in some other extra-ordinary state? Of these latter, the more familiar to the general public are the somnambule, the hypnotic, the mesmeric—I employ the current terms—in all of which *consciousness* is *differently correlated*, and thus more or less detached from the moral and intellectual responsibility of the ordinary state. Now, as a matter of mere logical right, it must be demonstrated that Eusapia's performances are the expression of her own mind in the ordinary state, before the stigma of 'exposure' can justly be attached. It is claimed that the phenomena produced through her are manifestations of the mediumistic state. The Psychical Research Society recognise such states of mind. Mr. Maskelyne, if I understand him aright, does not. On what ground of logic, therefore, may he claim authority on psychical mysteries? 'I shall assume that the phenomena are the result of trickery in every case until I have proof to the contrary,' writes this honest gentleman, entirely unsuspecting of the fact that in so doing he has written himself down incompetent for any kind of psychical investigation. As an investigator of unquestionable trickery, that is to say, of thaumaturgic expressions of mind in the *ordinary* state, there is, perhaps, no more competent mind than Mr. Maskelyne's; but it is just this extreme specialism which peculiarly disqualifies him for psychical investigation. With his one-sided working hypothesis, Mr. Maskelyne does not know, and could not easily be led to understand (on the simple law of lines of least and greatest resistance), that *he does what he can* to direct, if not pre-determine, the phenomena of varied psychological states. Whether in the 'hypnotic,' the 'mesmeric,' or the 'mediumistic' state, the *sine qua non* of successful production of characteristic phenomena is perfect *passivity* of the 'subject.' In this state the dominant mind, or combination of 'minds,' would certainly be the chief directive factor in any phenomena occurring. And, in such a case as Eusapia's, were any mind-influence, individual or combined, to become *positive*, dominating the mind usually dominant—whatsoever mind this may be—the resulting manifestations would necessarily be a more or less pure expression of the *pro tem.* dominant mind. This psychical law lies at the base of rational explanation of most of the confusion, contradiction, shame, and general anarchy which notoriously mark psychical investigations at the present time. The fatuous credulity of the fanatical 'Spiritualist' and the no less fatuous incredulity of the materialistic bigot are alike due to psychical ignorance. In regard to these matters, it is high time that those who know a little about them should speak plainly.

THE remains of the Countess of Caithness and Duchesse de Pomar, who passed away in Paris on the 22nd inst., were interred at the Chapel Royal, Holyrood, on Tuesday last. The burial service was of the simplest character, and was according to the rites of the Roman Catholic Church. The Caithness family is one of a limited number who have the right of sepulture in Holyrood.

It is only a poor sort of happiness that could ever come by caring very much about our own narrow pleasures. We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts, and much feeling for the rest of the world as well as ourselves; and this sort of happiness often brings so much pain with it, that we can only tell it from pain by its being what we would choose before anything else, because our souls see it is good.—GEORGE ELIOT.

## THE REAL ORIGIN OF THE THEOSOPHICAL SOCIETY.

BY QUÆSTOR VITÆ.

(Continued from page 570.)

The following extracts from the 'Preamble' will be of interest, as confirming Mr. Newton's statement that the society was formed for the purpose of obtaining knowledge with regard to the unseen aspects of the Universe, and of the higher spirits, by study and by the use of physical processes. There was no such thing as a proposition of studying or of proclaiming any one particular system presented as already existing. Indeed it will be found that the society expressly 'disclaims all pretension to the possession of unusual advantages.' Not a word with regard to Mahatmas is suggested. The society met to investigate the pretensions of a Kabbalist, pretensions which he could not maintain. And let it be here remembered that H. P. Blavatsky's own correspondence, written about this period, presents herself to Aksakoff as an ardent Spiritualist, ready to make any effort and sacrifice for the sustenance of Spiritualism. It is only after this venture had fallen flat, and a new and more successful effort was made in India, that the original 'higher spirits' were made to wear Eastern robes, and re-appeared as Mahatmas. In the interval 'Isis Unveiled' had been written, entailing much study of Occultism and Kabbalism, and consequently greater knowledge. But the departure for the East was accompanied by the departure from Western Occultism; and the original attitude of devotion to discovery of truth wheresoever it may be found; and the disclaiming of all pretension to the possession of unusual advantages, or of having any system of philosophy to disseminate, were abandoned. The 'Book of Dzyan' was produced from hoary antiquity. An esoteric system of philosophy appeared, backed up by Chelas, Mahatmas, and even Nirmanakayas! In subsequent years, after the society became a financial success, it was sought to attribute its inception to the inspiration and direction of romantic, invisible adepts. But that all such romance is pure fiction now appears from the statements of its original proposers, and is confirmed by the internal evidence of its own documentary constitution. It is clear from this internal evidence that the Eastern paraphernalia were a subsequent growth of gradual development, resulting from the experience culled in the later Eastern venture, and grafted on to the first programme, when the original society had conveniently melted away.

## PREAMBLE.

The title of the Theosophical Society explains the objects and desires of its founders: they seek to obtain knowledge of the nature and attributes of the Supreme Power *and of the higher spirits*, by the aid of physical processes.

In other words, they hope that, by going deeper than modern science has hitherto done into the esoteric philosophies of ancient times, they may be enabled to obtain for themselves and other investigators proof of the existence of an 'Unseen Universe,' the nature of its inhabitants, *if such there be*, and the laws which govern them, and their relations with mankind.

Whatever may be the private opinions of its members, the society *has no dogmas to enforce, no creed to disseminate*. It is formed neither as a Spiritualistic schism, nor to serve as the friend or foe of any sectarian or philosophic body. Its only axiom is the omnipotence of truth, its only creed an unqualified devotion to its discovery and propagation. In considering the qualifications of applicants for membership it knows neither race, sex, colour, country nor creed.

The founders of the Theosophical Society begin their work with a solemn conviction of its importance. They do not undervalue the difficulties, intrinsic and extrinsic, of the task. Their work is that which the Spiritualists have neglected, the Materialists have not attempted, and the Theologians have undervalued. Starting with a hope *rather than a conviction* of the attainment of their desires, they are animated solely by an earnest purpose to learn the truth, wheresoever it may be found; and esteem no obstacle so serious, no pains so great, as to excuse them for relinquishing it.

They look in vain to the Church for such evidence of immortality as will satisfy the exactions of a fearless reason. The Spiritualists, who profess to be in constant relations with the departed, are unable to agree upon a system of philosophy. Thus the longing of the race for a practical demonstration of its future existence goes unsatisfied; the laws of inter-communication between the visible and invisible worlds are not accurately defined; and the problem of the two eternities which bound this life remains unsolved.

It then proceeds to specify the activity of mental independence which finds expression in the East and West, and continues:—

In view of the existing state of things it will be seen that the Theosophical Society has been organised in the interests of religion, science, and good morals, to aid each according to its needs. . . . The Theosophical Society, *disclaiming all pretension to the possession of unusual advantages\** . . . invites the fraternal co-operation of such as can realise the importance of its field of labour, and are in sympathy with the objects for which it has been organised.—November, 1875.

A further incident must be referred to in this connection, however unpleasant. Personal incidents do not, as a rule, concern us, unless the principles represented are involved by the mode of presentation expressed by the personal representative. The incident in question is of interest as an indication of modes which may have been applied in other instances, in support of what clearly appears to have been purely and simply a speculative venture.

Mr. Newton is an amateur photographer of considerable repute. He has been president for twenty years of the photographic section of the American Institute, and is known as the father of the dry plate process in the United States. He has made numerous experiments in spirit photography and has assisted in the exposure of bogus pretensions in that direction. On one occasion he experimented in his own house in the presence of the medium, Dr. Ruggles. Mr. Newton prepared and developed the plates himself. He prepared the camera and sat for it, the medium simply opening and closing the lens. On the background of a portrait thus obtained of himself a letter B was found to be presented on the negative, which negative Mr. Newton still has in his possession and showed to me. Colonel Olcott happened to call on Mr. Newton the morning after this negative had been taken, and Mr. Newton showed it to him. He showed it to no one else, or spoke of it to no one else. Some days afterwards he received the following letter, which I copy from the original:—

113, West Forty-first Street.

SIR,—I feel myself impelled to write you a very singular communication. Impelled, inasmuch as in doing so I do my personal feelings injury, for the woman who is interested in it is an enemy to me. Also, I have certain feelings as a Catholic, which the strange manifestations I have had thrust upon me conflict with, and render my life one of incessant tumult. But of this I will speak no further, but relate as I am ordered in my thrice-repeated vision. I saw you seated in what was, apparently, a studio. You were having your photograph taken. An under-sized man, with red hair, was moving about in the room. He was evidently a strong medium, as from his person emanated the most powerful electric aura. Suddenly, over your head, appeared a transparent and luminous B. My guide, an aged Egyptian woman, pointed to it, when I beheld it gradually, as it were, unfold, and from its rays form the following words: 'Be faithful, be friendly, and be guided. BLAVATSKY.'

Mrs. Phillips, 113, West Forty-first Street, N. Y.

I am in generally after eight o'clock in evening should you wish to see me further upon the subject.

Mr. Newton said nothing about this letter to anyone; not even to his wife, and put it away.

Three years or so afterwards Mr. Newton was at a reception given by Charles Foster at 1257, Broadway. A lady was introduced to him as Mrs. Phillips. She asked if his name was H. J. Newton? If he lived in Forty-third Street? Did he remember getting a letter about a letter B? To which questions Mr. Newton responded successively in the affirmative. She then informed him that it was she who wrote that letter, and that it was Colonel Olcott who dictated it to her. Now, as Mr. Newton observes, no human being could know of the existence of that letter, except himself and the person who wrote it (and the one who dictated it).

She further volunteered the statement that it was her maid-servant who had personated a Mahatma, at Colonel Olcott's request, who had appeared at a reception given by H. P. Blavatsky to Judge R. B. Westbrook, where she had glided into the room and given a letter to H. P. Blavatsky. H. G. Alger was present at this reception.

Mr. Newton informed Judge Westbrook of this statement at the time, and the latter said that he would publish it; but Mr. Newton does not know whether he carried out that intention or not.

I hereby confirm the statements attributed to me in the above article, as also the extracts from the original manuscript book and letters still in my possession.—HENRY J. NEWTON.

\* The italics are mine.—'QUÆSTOR VITÆ.'

OFFICE OF 'LIGHT,' 2, DUKE STREET, ADELPHI,  
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### THE ADVANTAGES OF KNOWING HOW LITTLE WE KNOW.

The real or imaginary differences between average Spiritualists and average Theosophists will be surmounted just in proportion as both cease to construct theories and build up systems—just in proportion as they regard every explanation as tentative, and close no account with Nature and Life. Of course, all associations imply agreements, but agreements need not relate to more than vital facts, first principles, great ideals, consoling hopes. Christendom is itself a miserable illustration of how not to do it. Here are these believers in an Almighty Orderer and Observer, in the need of rescue, and in the hope of everlasting life, who, not content with these vast ideals, must needs vex themselves and worry one another with endless dissections, distinctions, formalities, verbalisms, policies, and bad perspective generally. And with what result? Loss of influence, waste of power, missing of opportunity, and the gendering of strifes, even to the shedding of streams of blood. And in the end, after these weary centuries, Christendom has to fight, after all, for its great elementary truths; and the rebel world challenges it to prove the existence of its Almighty Orderer and Observer and its everlasting life! What a spectacle!

To compare small things with great, look at modern Theosophy. As soon as it was born it began to map out everything, to devise a complete account of Man and the Universe, to draw up an iron-bound Constitution and Rules, to apportion authority and distribute powers and duties and rights. Again, with what result? The whole thing has fallen to pieces like a chain-stitch sewing-machine-made garment. When one stitch went, all had to go. The fatal error of modern Theosophy was that it knew too much and found out everything too soon. If it had had less authority, a simpler machinery, fewer closed doors and more open windows, it might have been a growing instead of a disintegrating object to-day. It might have gathered together a happy band of humble seekers and students, instead of an arbitrary conclave of dogmatic occultists and mutually excluding authorities.

But modern Theosophy, though so much of a new comer, has done good service, but not exactly the service it intended. It has compelled attention; it has fascinated a large number of nice people who were wandering about listlessly, needing a clever and picturesque religion; it led, by a new (or re-opened) path, to the permanent point of view occupied by Spiritualists; it interested in unseen things many who were in danger of becoming dissatisfied with every form of religious faith. It really was something to interest people in the great idea of a Universe of

order, justice, progress, righteousness; and to prepare them for the mighty march of a spirit towards perfection. That is what will remain when authorities and officials and rules and symbols go to pieces 'like a potter's vessel'; and we shall always be glad to admit that modern Theosophy did good service in going out 'into the highways and hedges and compelling them to come in.'

But surely the substance of the whole thing is, as our friend Mr. Herbert Burrows said, the barrier that has been raised, and is being raised, against the coarse and truculent Materialism of our day. Broadly speaking, Materialism is animalism. It need not at first be that, in its manifestations, but, so far as we can see, its tendency is to end there. If there is no spirit-self; if there is no law of righteousness which is bound to work itself out, to the sweet or bitter end; if there is no hereafter and herein, there may be some great souls who will still greatly live, but the herd will surely run down a steep place into the sea. Anything, then, which can stop Materialism, or enrich and convert it, is a blessing to the world; and modern Theosophy certainly has helped, and may still help, in this way. And it may still more surely help if it will be less cryptic, if it will make common cause with its natural comrades, however they may stop short on the Theosophic road, or however they may wander off on some creedal byway of their own—or however ignorant they may be. It is not at all necessary that we should all agree about a cosmogony of the Universe or a philosophy of Life; but it is necessary that we should agree to testify that there is something deeper than the flesh, that there is something more precious than gold, that the Universe is a harmony, not a chaos, and that our last word is *Life*, not *Death*.

Mr. Herbert Burrows seems to be under the impression that Theosophy supplements or surpasses Spiritualism in setting forth the great facts that the Universe is a manifestation of The Life—that everything in the Universe is a mode of that Life's manifestation—and that Humanity is the highest form of evolution from or through The Life. He prefers phraseology something like that, to the old Theistic phraseology which recognised Creation and God. We do not think that we need to be concerned about the phraseology; and we are sure that no enlightened Spiritualist will differ vitally from the doctrine indicated by Mr. Burrows. Theosophy does not surpass, by a throb of thought, the Spiritualist in his keen conception of the spirit-origin of every form and mode of manifested existence. To him, what we call *matter* is only a phantasm, a related phenomenon, saved from being a sheer illusion only by being adjusted to what we call 'the senses.' But spirit is 'all and in all,' and it is really a detail whether we call it 'Spirit,' or 'Life,' or 'God,' and whether we talk of ten or ten million stages in connection with the development, evolution, or emergence of what we know as mist or man. We go all the way with Thomas Carlyle (himself, in his way, a true Spiritualist), that all we now recognise as Man is 'but dust and shadow, a shadow-system gathered round our ME, wherein, through some moments or years, the Divine Essence is to be revealed in the Flesh. . . So has it been from the beginning, so will it be to the end. Generation after generation takes to itself the Form of a Body; and forth-issuing from Cimmerian Night, on Heaven's mission APPEARS. Thus, like some wild-flaming, wild-thundering train of Heaven's artillery, does this mysterious MANKIND thunder and flame, in long-drawn, quick-succeeding grandeur, through the unknown Deep. Thus, like a God-created, fire-breathing, Spirit-host, we emerge from the Inane; haste stormfully across the astonished earth; then plunge again into the Inane. . . But whence?—whither? O Heaven, Sense knows not; Faith knows not; only that it is through Mystery to Mystery, from God and to God!'

Spiritualists have felt their way a trifle farther, and believe they have established or demonstrated a living link between the unseen and the seen—sufficient, at all events, to assure them that what we know as Matter is only a mode of manifestation of Spirit, and that Death is only the gate of Life. Beyond that, we only guess—or echo; and we do not believe that Theosophy has gone an inch beyond, in any other sense.

### THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MR. GEORGE SPRIGGS.

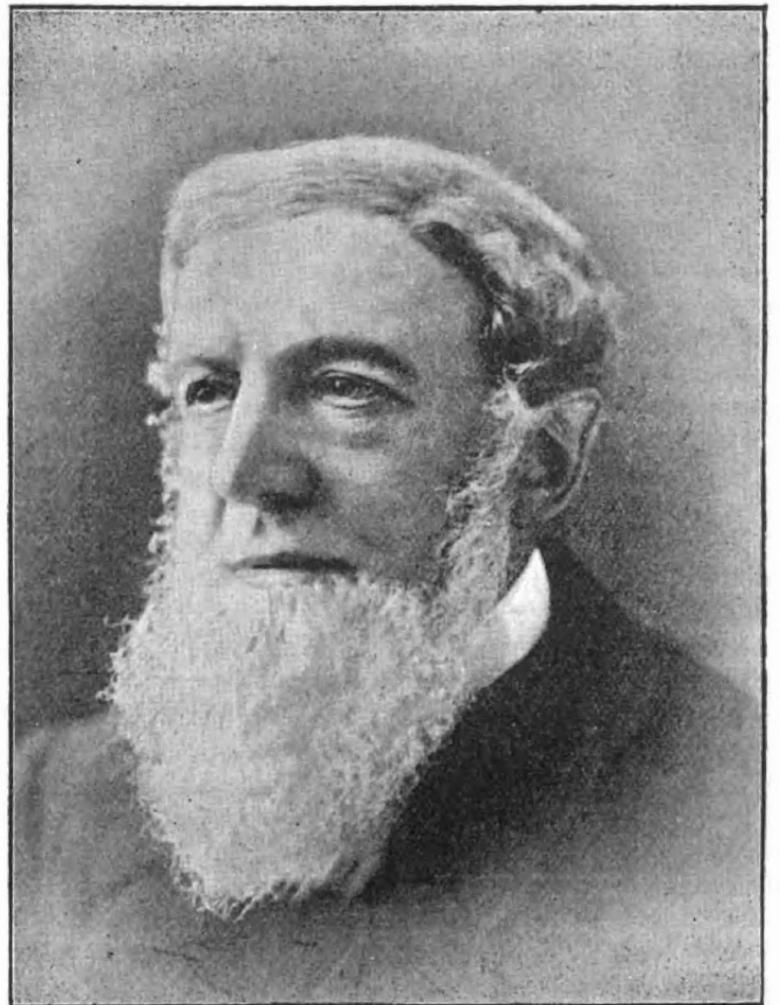
(Concluded from Page 556.)

‘One of the regularly attending spirit friends,’—resumed Mr. Spriggs; ‘Zion, it was, in fact—one night quitted the room and walked downstairs, returning shortly with a dish of fruit which he had taken from the larder and which he distributed among the circle, besides eating some himself. He repeated this performance on several occasions, always bringing up something to show where he had been. On other nights he also went out into the garden, returning once with an armful of fuchsia sprays taken from a bush at the far end, and on another night with a handful of branches from a rose tree.’

‘Mr. Rees Lewis’s garden must have been nearly denuded by these predatory associates of yours. From what you say I gather that these excursions about the house and into the garden were of almost nightly occurrence.’

‘During one period of the sittings they were. Here is a case that made a great impression on the minds of all who were present. It was a bright moonlit night during a stay of Mr. Carson, of Melbourne, in this country, and, as he was a visitor that evening, there was a manifest unanimity on the part of controls and sitters alike to insure the best possible results. I was myself entranced, as usual, but I give you the details as kindly furnished me by Mr. Adams, who, with his wife, was a constant member of the circle. A portion of the circle indicated by Zion were requested to go downstairs into the front sitting-room and wait for him to join them there. They did so—four gentlemen, including Mr. Carson, and one lady, Mrs. Adams—and formed a group near the window through which a brilliant moon afforded ample light. In a few minutes Zion, strongly materialised, but restraining his exuberance for obvious reasons, passed from the cabinet, through the séance room, downstairs to where the others were awaiting him and sat on the sofa. He beckoned to Mrs. Adams to go and sit by him, which, after some pressure, feeling a little nervous, she did, Zion moving to make room for her. The lady, being herself an excellent medium, was doubtless selected with the object of sustaining the necessary conditions. Placing his hand on her shoulder Zion said in a deep voice and with a reassuring manner, ‘You’re not afraid?’ He then rose, took her arm, walked over to the gentlemen and bowed to them with dignity, Mr. Carson and the others expressing their extreme pleasure at so splendid a manifestation. Next, accompanied by the whole group, Zion walked out of the room, through the passage, and into the garden, where he picked some twigs from a fruit tree, and returning with them to the séance room presented one to each of the sitters. Bowing with evident pleasure at his success he finally retired to the cabinet. All saw him thoroughly well whilst this was going on. John Cobham, who appeared as aged and crippled, and Maud, his wife, were also indefatigable in the work of materialisation and in endeavouring to demonstrate its nature and possibilities. The former invariably had the gas turned up by degrees until it reached

its full power, he meanwhile making repeated visits of inspection to the pictures hung in the séance room, or appearing to be interesting himself in some similar way. His wife was a tall and very graceful form, in gossamer attire, and both in turn on several occasions left the room and went to other parts of the house. On one occasion what might be called a transference of the elements used in the process of materialisation took place between them on the way, for certain it is that the well-known form of John Cobham left the séance room and went downstairs and the equally well-known form of Maud Cobham returned instead of her husband.’



MR. REES LEWIS (AGED 85).

(From a photograph by Sadler, Cardiff.)

‘Your circle must have marvelled indeed at such a transformation?’

‘Yes; and it occurred not once, but repeatedly, and with other forms besides those named; though for the moment I forget which. For a considerable time a Mrs. Wayland, of Newport, used to come and materialise whenever her husband and daughters were present. With the gas turned on to the fullest she would stand in front of them, as plainly visible and unmistakable as she had been to them while still in the earth body. She would walk about the house with Mr. Wayland, upstairs and downstairs and from room to room. There was also a spirit leave-taking I could tell you of, if you cared.’

‘Do, by all means, Mr. Spriggs.’

‘It was a touching and impressive séance of which my friend Smart, who was present, has given the details. The occasion was the leave-taking between the members of the circle and the spirit wife of one of the sitters, who had passed from earth life about a year before, and who was about to enter a higher sphere from which she would not be able to continue, under ordinary conditions, to visit us in the material form. “After an invocation and the singing of a hymn,” says Mr. Smart, “we waited patiently until there issued from the cabinet and stood in our midst the fully materialised form of our spirit friend, clad in robes of such snowy and dazzling whiteness as forcibly to remind us of the ‘shining garments’ of those other glorified spirits who eighteen hundred years ago stood within the sepulchre. Taking a bouquet of flowers from the table she presented

them in turn to some of the sitters to inhale their fragrance. Then as we stood up to receive them she took up from the table a platter containing a few biscuits, and herself handed them round to those present, one by one. Retiring a little distance she took up a small piece of cake and ate it. We next sat down and she came round handing us pieces of cake. Our spirit friend then several times traversed the entire length of the room and opened and shut the room door. After this she advanced again to the table, and taking therefrom a tumbler containing milk she again passed round the room, handing the tumbler to each in succession for the purpose of taking a sup of the

with the good work.' She shook hands with each one present (placing two or three of her fingers in contact with the sitters', but not grasping them) by way of farewell, and leading her husband to a vacant seat which she placed beside her, embraced and kissed him."'

'For cake and milk understand bread and wine, and in its main incidents this passover supper presents marked points of resemblance to that at which the grandest Spirit of which we have record took farewell in anticipation of removal to another sphere. It occurs to me, by the way, to ask if attempts were ever made at materialisations without a cabinet?'

'Yes, a series of sittings was arranged for that express purpose. After a few nights a semi-luminous formation became distinctly visible, and I have no doubt, had these sittings been continued, they would have culminated in the full form, but the experience was found to be too exhausting to me, and was abandoned. We had been sitting ten months, indeed, before the spirits were able to show me and themselves at the same time. On the first occasion a member of the circle was called forward and introduced just inside the cabinet, where she saw the white robed figure of the control standing by the side of my own outstretched insensible form, which was surrounded by a beautiful halo of light. In succession, all the sitters were allowed to witness this spectacle. Subsequently this occurred over and over again, and in time the spirits were able to raise the curtain of the cabinet to disclose me sitting in a deep trance, while two or three of them would be standing outside. I can give you a case of that kind, and repeat the circumstances as nearly as possible as given me by Mr. Adams. The séance was held at the Cardiff Spiritualists' Society's place in a room on the first floor, and at the corner of the street from which a gaslight burned brightly, and this, together with a very clear moon, gave abundant light of a suitable kind. There were about twenty-five sitters present; the cabinet was triangular, and improvised by a curtain stretched across one corner of the room, facing the window at which the light was admitted, and behind the curtain the only article was an easy chair for me to sit in. On entrancement, with an accompaniment of particularly good conditions, materialisations speedily ensued. At the close, Charity, showing a profusion of drapery, came from the cabinet, and, in the absence of the champion heavy-weight sitter usually selected, chose Mr. Adams for her feat of lifting, raising him and his chair a foot or more up and forward. Zion next bounded out in fine form, gripped hands with several of the circle, and moved about with great activity, even showing his agility by getting up on to the mantel shelf. Then a third form—I think John Cobham—appeared, and for two or three minutes, in full view in a good light, all three moved about manifesting their usual individual characteristics. When the power began to wane, Charity, followed by the other two, went up to the cabinet, lifted the corner of the curtain high up, showing me reclining entranced in the chair, and kissed me on the forehead. The curtain was then dropped, and the forms one by one retired into the cabinet. Thus closed, to use Mr. Adams's own words, "a luminous event, the recollection of which ever stirs my soul to a profound sense of the goodness of God, and grateful recognition of the fact that He has never left mankind without a witness to the spiritual verities by which we are encompassed."'

'Dematerialisation, I think, was also frequent in the sight of the sitters, was it not?'

'It occurred repeatedly, and often in the full light. Forms would melt slowly away until nothing was visible, and then slowly build up again outside and away from the curtains across the entrance to the cabinet. On one of the numerous occasions when the spirits went down from the séance room to speak to the friends in the drawing-room

contents; in doing this she had several times to return to the cabinet to gain fresh power, but eventually succeeded in favouring all the sitters in this way, she herself, in each case, handing and receiving back the tumbler. Finally she retired and stood a few feet from the curtains, and raising the glass to her lips was clearly observed to drink a portion of the remaining contents, the sound of the drinking being quite audible. Our friend then retired into the cabinet and thence rapped out a message that she would attempt to walk downstairs. It was found that at the moment there was more light in the hall than the temporarily materialised form could stand; she, however, took the arm of Mr. Lewis, walked across the room, passed with him through the open door up a few steps just outside and across the upper landing, as far as the door of the room opposite, and then returned. The fanlight having been darkened she next, again accompanied by Mr. Lewis, proceeded downstairs, touched the hall door, and returned, the whole distance being about fifty feet. This performance was repeated, after which, the power rapidly waning, our friend had to retreat into the cabinet. After this, standing at the table and being unable to articulate with sufficient distinctness, she gave through the alphabet the message, 'I shall go after to-night to a higher sphere.' In answer to questions, she intimated that she had no hesitation whatever in passing through the change, that afterwards she could only come among us when the conditions were very superior, that this change was analogous to the physical process of death, but without its gloom and terror, and concluded with the message, 'God bless you all. Go on

below stairs, Mr. Lewis's spirit-father, in passing through the hall on his way back, took Mr. Lewis's hat from the stand, and he returned to the room with it on his head. He desired the sitters to examine him to assure themselves that he was as solid and substantial as any of the company, which they did by pinching and punching him, and then retiring a little they saw him gradually decrease in stature and bulk, and slowly sink until he quite melted away, leaving nothing but the hat on the floor. The hat remained a little while, and presently was seen to lift up and turn over, and on the spot stood the little grandchild of Mr. Lewis, who had but recently passed into the spirit life, where its great-grandfather had disappeared a short time before. I have now, I think, told you everything worth noting; at any rate, that I can remember.'

'What you have said has been intensely interesting from first to last. By the way, one of your old Cardiff friends has written me, making fun of the description I gave of you as the most modest medium I have met. He says, "Talk about modesty! The travel and experience Spriggs has had since he left Cardiff have quite metamorphosed him. You should have known him fifteen or eighteen years ago. The most modest girl ever created was not more so than G. S. then."'

Mr. Spriggs blushed deeply, and turned the subject to his contemplated pleasure trip across the Continent and through the Holy Land on his way back to the Antipodes.

#### MR. REES LEWIS.

A portrait of Mr. Spriggs appeared in 'LIGHT' of July 20th last. This week we give the portrait of his friend, Mr. Rees Lewis, a gentleman who was closely associated with him during the long course of interesting manifestations which we have recently recorded. Mr. Rees Lewis, who will reach his eighty-sixth year in May next, has been an earnest Spiritualist for nearly thirty-five years, having been previously a sceptic as regards the possibility of a future life. Considering his great age he retains his faculties, physical and mental, to a remarkable extent—a circumstance which we believe he attributes in no small degree to the fact that he has been a 'total abstainer' nearly all his life. He has—as he deserves to have—a large circle of devoted admirers, who regard his friendship as a very precious treasure.

#### THE SPIRITUALIST PRESS IN FRANCE AND ENGLAND.

In an article touching lightly on the philosophical and Spiritualistic journals of France, Germany, America, and England, 'La Curiosité' (Nice) says that, in the three last-named countries, periodicals connected with our cause are much more read than in France, and thinks there is ground for acknowledging that where 'Protestantism' dominates the religions, the people are more moral and more instructed. The article opens with the following kind allusion to 'LIGHT,' which our readers will, no doubt, pardon us for translating, as it will show them how their paper is viewed on the Continent:—

For some time back we have been perusing the English journal, 'LIGHT,' and have been astonished at the vitality and abundance of material which it displays; so different from those published in France. In our country (France) the Spiritualistic papers are, so to speak, anæmic. One feels in scanning these as if all, or nearly all, lacked readers. Why is this? It would be useful to ascertain! . . . In our own country serious things are not read. We only read stories of scandals, crimes, *causes célèbres*, &c.

While grateful to our esteemed contemporary for his courteous reference to our columns, we can assure him that if, as we have pointed out more than once, we were to be judged, as to the quality of our reading, by the contents-bills of the majority of our secular papers, the British reading public would stand on as low a level as any community could occupy without entirely losing hope of ultimate rescue.

#### SPIRIT IDENTITY.

By EDINA.

On October 27th last, we had a visit from a military officer who, about three years since, when he was resident in Edinburgh, frequently called upon us, being much interested in psychic phenomena. It was, in my judgment, entirely owing to his séances with us at that time that we received that wonderful series of spirit communications from his former comrades in arms who had fought in the Afghan, Zulu, and Egyptian campaigns, and which culminated in the Battle of Tel el Kebir. These communications were dealt with by me at length, at the date of their receipt, in the columns of one of your contemporaries, and to these I beg to refer. The officer in question, being now on a temporary visit to Edinburgh, arranged with me to call and talk over psychical matters on the night above mentioned. A circle of four was ultimately formed round the small table at which we usually sit. In a few minutes our clairvoyant stated that she saw the name B. printed in black letters on the surface of the table. This was the name of a young soldier, a friend of our visitor, who passed over, under very sad circumstances, about a couple of years ago, and who, after his demise, had appeared to the medium, who also, at a later date, identified his portrait out of three which were submitted for her inspection. Immediately thereafter she said: 'I see the name of G. also on the table.' This name being an unusual one, and quite unknown to us, I asked our visitor if he had known any person of that name who had passed over, and he replied in the affirmative. We were about to put some questions to test the identity of the communicator, when the control, Professor Sandringham (through the medium), said 'The person will write.' Writing materials were then got, and the medium, with much difficulty, as if writing for the first time, penned three lines of a communication purporting to be from Colonel William G., C.B. (Here followed an address of a country seat in Suffolk.) Power then seemed to fail, when the Professor came to the aid of the communicator, and in his 'sprawly,' but (on this occasion) pretty distinct, hand, wrote the rest of the message, which extended to close on two pages. When it seemed to be closing, our visitor said: 'You know that William is not your Christian name. Please write it out correctly,' at the same time informing us that it was so peculiar that we could not possibly guess it. In reply, William was again written, and I said: 'Do you still maintain that your name is William?' Although the medium did not hear the question, the reply was written 'Yes, yes'; so we did not pursue this inquiry further. The message began thus: 'Dear Captain ———, I have looked forward to this meeting ever since I left this world.' The rest of the message I do not give, as it was entirely of a personal character, although it did not give any further distinct clue to identity. Our friend, seeing that the Professor was now controlling the medium, and that power remained, then said: 'I will put a test question, Colonel G. Did you leave a will, and, if so, where is it?' The reply came instantly, that he had done so, and it would be found amongst the books he left at ——— Hall. Our visitor then informed us that no will of the deceased Colonel could be found after death in his repositories, and that, as one of his intimate friends, the solicitors on the estate had inquired of him on the subject; also that the deceased at the date of his demise was on a short visit at ——— Hall, and it was very unlikely he had had any books lying there; and, at all events, it was a matter into which he could not personally inquire. The message then stated that the communicator had passed over about a year ago, at the age of fifty-five; and then it broke off, saying, 'Another Captain is coming.' Our friend took the communication home with him, with a view to verifying the details as far as possible.

The medium was then controlled by another communicator, whose caligraphy was of an entirely different description from that of Colonel G. or Professor Sandringham, and who described himself as Captain James D. S., of the Royal ——— Fusiliers. This was followed by a very coherent communication, in which the communicator stated that he was 'here along with Colonel B.' (a former companion-in-arms of our visitor, and from whom we got many messages three years ago), and went on to say, 'We are both delighted to come and see you again. I am allowed a little power to-night, but I am sorry for Colonel B.; he is not able to give you a "scrawl," he has gone to higher

than the seventh sphere, and seems to turn out better to materialise himself at séances, but must wait with what patience he can till Miss — (the medium's name) can be controlled by him, and the message is sure to be forwarded to — (the name of the military station from which our visitor had just come on a visit to Edinburgh). The message is signed James D. S., — Fusiliers.

On perusing this last communication our visitor also promised to examine the Army List and endeavour to trace out the personage here subscribing himself, who was entirely unknown to him, and engaged to inform me if the identity could be traced.

With regard to Colonel B., who is stated in the communication as being able to materialise at séances, I have to note that at the séance we had with Mrs. Davidson last year, at which this officer was also present, our clairvoyant informed us at the time that she saw Colonel B. trying to 'build up,' but he was unable to come in front of the curtain and greet his old friends, the two officers then sitting with us, and that he afterwards came and told her if we had had a second séance with Mrs. Davidson he would certainly have been able to appear and greet Captain —. It is quite possible, however, he may have materialised elsewhere, unknown to us.

I shall now deal briefly with the verification of these two messages, but to do this will require another article.

(To be continued.)

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### 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.]

'Mr. King in the City Post Office.'

SIR,—I have a communication from a friend of Mr. John Slater's for 'Mr. King, employed in the City Post Office (Foreign Department).' This is rather vague, but if anyone answering that description will kindly give me a call I will bring the matter before him.

F. C. EVERITT.

1, Gresham-street, St. Martin's Le Grand, E.C.

'In the Interest of the Public.'

SIR,—Will you allow me to mention the following facts in the interest of the public?

I had been for upwards of four years a sufferer from pain in the left hip, stomach, liver, and kidneys. My nervous system was quite shattered, and I was unable to sleep. I was most sensitive to pain, and could not be touched without experiencing some commotion.

Seeing the inefficacy of the medical treatment I had been receiving during the whole of that period, I at last, under the advice of a friend, put myself under the treatment of Professor Omerin. The result has been most satisfactory, as I am now quite free from any of my previous suffering.

Begging you kindly to insert the above lines in your valuable journal,

56, Holland-road, Kensington, W.

K. A. BRADA.

'The Mediumistic Diathesis.'

SIR,—The following expression occurs in Mr. R. Harte's letter in 'LIGHT' for November 16th—'All experienced researchers now recognise the tendency to cheat must be considered to be a symptom, more or less frequent, of the mediumistic diathesis, just as it is of the hysterical.'

Dr. Quain, in his Dictionary of Medicine, gives the following expression of the meaning of diathesis: 'A morbid constitution predisposing to the development of a particular disease.'

Mr. Harte's expression is exceedingly unfortunate. It implies that *hysterical persons* and *mediums* have a *constitutional tendency to cheat*. *Hysteria simulates* other diseases. It does not, however, follow that hysterical persons have a tendency to cheat. There is no such thing, I hope, as a mediumistic diathesis, only a latent power in all men, which, by cultivation, may be developed far enough to get some kind of evidence of the presence of beings we cannot naturally see. When that is so far developed as to be subject to some measure of control by those in spirit-life, then the spirit-control may cheat. As I take it, this is the true explanation of the fraud in many, if not in most, cases. We have all sorts and conditions of men in earth-life. Both the spirit and the character survive, and we have to communicate with all sorts and conditions of men in spirit-life.

Some of them seem to be kind, frank, and honest; others lie and personate, and occasionally play practical jokes. The Cambridge séances might be a strong temptation to some of them to cheat the 'unco-wise.'

SCRIBA.

Modern v. Biblical Materialisation.

SIR,—Some months ago I ventured to ask, through your columns, how it is that advanced spirits seem to differ so much in their statements about the nature of Christ. Though no answering communication was published, I cannot but think that it is a question which has presented itself to not a few inquirers.

May I now ask another question? Are we justified in assuming that the appearances spoken of in the Bible were similar in kind to modern materialisations? The latter appear to occur only under limited conditions—a subdued light, a dark cabinet, and a medium. The materialised figure, though often indistinguishable from the human in size, temperature, and solidity, is yet evanescent, is often speechless, and requires time to build up and to disappear. Now, contrast the Biblical instances.

Christ appears to a group of disciples in the upper room; there is no account of a cabinet, nor of a cataleptic medium. Again, in the early morning he is seen on the shore, and calls directions to the fishermen. How did he materialise without a medium? Again, on the Mount, Moses and Elias materialise—it has been suggested, from the aura supplied by Christ and his three assistant disciples—but, unlike the modern medium, they are conscious, and Christ converses with the two visitants of the decease which he must accomplish at Jerusalem.

Again, in the accounts both of Christ joining the disciples on the road to Emmaus, and of Abraham entertaining three angels, and of Lot housing two others, the duration and the conditions of appearance are such that it seems as though their difference from the ordinary test séance were not only of kind but of degree.

Lastly, do not spirits themselves teach that the modern type of materialisation can only be performed by, or through, spirits of a lower order than those which produce the less material phenomena?

AITCHA HAI.

The Mystery of Miss Diana Vaughan.

SIR,—In 'C.C.M.'s' recent article on the above topic there is a foot-note respecting the Register of the University of Oxford, in which note it is stated that 'there can be little doubt that Thomas Vaughan's name will appear under 1638 in Vol. III.' Wood's 'Athenæ Oxonienses' is the work referred to.

I find in 'Oxonienses,' 1500-1714, there are about one hundred and eighty persons of the name of Vaughan. Of this number eighteen are named 'Thomas.' Of this name I copy you what is published as to four out of the eighteen:—

1. Thomas Vaughan, of Co. Carnarvon, Arm. Brazenose Coll., Matric. May 11th, 1604. Aged sixteen.

2. Thomas Vaughan, B.A. From Corpus Christie Coll., March 21st, 1625-6.

3. Thomas Vaughan, s. of Owen, of Gwytherin, Co. Denbigh, Sacerd, Oriel Coll., Matric. Feb. 17th, 1631-2. Aged twenty-one. B.A. Oct. 20th, 1632, M.A. July 9th, 1635; rector of Llysfaen, Co. Carnarvon, 1646; Cursal Canon of St. Asaph 1666, and prebendary 1673.

4. Thomas Vaughan, s. of Thomas, Llansanffraid, Co. Brecon, pleb. Jesus Coll. Matric. Dec. 14th, 1638. Aged sixteen. B.A. Feb. 18th, 1641-2, and Fellow; rector of St. Bridget's, Brecknock, a Rosicrucian; died Feb. 27th, 1665; buried at Albury, Oxon., March 1st following; brother of Henry the Silurist, who died April 29th, 1665.

If this information as to dates and ages helps 'C.C.M.' he need not wait for Vol. III. referred to.

J. L.

SIR,—I have followed with exceeding interest the 'Mystery of Miss Diana Vaughan' from the important information given to the readers of 'LIGHT' by 'C.C.M.' and otherwise.

With reference to the above special mystery (for the whole case is that of wheels within wheels), I should be glad to make a suggestion to 'C.C.M.' if he will kindly take it merely as such.

Without having studied myself the works of either 'Eugenius' or that of 'Eireneus' Philalethes, I am assured by one who has made a very thorough one, that no intelligent student would ever confound the two writers as one person. The internal evidence makes this impossible. Likewise all able students will infallibly repudiate the statement that the devout and godly

Thomas Vaughan made a 'Pacte' with 'the Devil,' and that his equally devout brother Henry endorsed this calumny. Such a flagrant one is contradicted by the lives of the two brothers prefixed to the sacred poems of Henry Vaughan, edited by the Rev. H. F. Lyte. This modern scholar has taken infinite pains, by research into the writings of Henry Vaughan, besides, as he states, 'careful inquiries both at Oxford and in the neighbourhood where Vaughan lived and died.' At the same time it seems that *there was another Henry Vaughan*,\* 'who must not be confounded with Henry Vaughan the poet, who was of the same college and neighbourhood, who wrote two little theological pieces of some merit. Though possessing so many features in common, they were, as the records of Jesus College show, different persons.

The suggestion, then, that occurs to me to offer 'C.C.M.' as a possible solution of the claim of Miss Vaughan, that she is descended from the Vaughan brothers, is, either that Miss Vaughan's ancestors might be Vaughans, only not the Vaughans, an assumption similar to the claimant in the Tichborne case; or there is another possibility. We are informed by history that *Eireneus Philalethes* is reported to have been in America with his servant Starkey, who is not represented in a very creditable light morally, though he was said to be acquainted with the results of some of his master's learning. Now, *what became of Starkey?*

Miss Vaughan makes another astounding statement, quoted by 'C.C.M.,' and which I find in her 'Mémoires,' viz., that the *original MS.* of the 'Introitus Apertus, &c.,' with marginal notes relating to the Satanic Pacte, &c., was placed by her family (of the name of Vaughan, perhaps, we need not doubt) in the archives of a public building in Charleston, whose name she gives.

Much, very much more, would be required and exacted in the way of genuine verification of this extraordinary story than her bare assertion, before it could stand as damning proof such as Miss Vaughan claims, blasting the reputation of two devout and most learned Englishmen!

What another pair of brothers, or what Starkey might have done in America, is quite another affair; for they, as far as we are concerned, might be or do anything, even to that of taking the names and reputation of two defenceless Englishmen, making the said 'Pacte,' and instructing their descendants down to Miss Diana Vaughan in all the mysteries of Luciferianism, just as she states.

Edinburgh, November 16th. ISABEL DE STEIGER, F.T.S.

#### Spirit Photography.

SIR,—In a recent number of 'LIGHT,' on spirit photography, it was spoken of as remarkable that spirits should manifest in the same spiritual outline as they had when in the flesh.

I should like to point out to you and your readers that spirits have no actual human outline, but take on an outline according to the imagination or will-power under which they are at the time of death.

I know of a case in which a spirit materialised in the same condition as that in which he was, and in which he was found, after he had been mutilated by an express train.

Upper Edmonton.

W. K.

SIR,—This quotation, cited by Mr. C. W. Savage, is very interesting, viz.: 'The phenomenon' (in question) 'is probably due to one of the tricks that photography so frequently plays in revealing obliterated records.' Italics mine. The story in question quite makes for my side of the argument in the above controversy; also a statement made by 'Julia' in the present issue of 'Borderland.'

I am not now concerned as to who or what is 'Julia,' my view possibly not agreeing with Mr. Stead's, or with that of most of your general readers; nevertheless, the 'explanation' given by 'Julia' appears to me to be one I vainly strove to suggest, but for which I was called to account as imputing (which I did not) direct fraud to the medium. I suggested that which 'Julia' said, that photography by recording 'obliterated records' reproduces faithfully 'pictures' of what originally were but 'pictures.' Is not the cosmic ether a vast recording tablet of this world's events enacted by personages, the reflections of these events being thrown on to this cosmic ether as on a vast looking-glass, and there preserved indelibly as a 'Book of Life,' so that neither deeds nor thoughts perish, but

\* Italics mine.

remain for ever as witnesses for and against us until the great Day of Reckoning? Great and small events, even abortive events in the shape of our thoughts, *everything*, we are told, is pictured there, even to the picture of the 'Cyprian Priestess.' I mean literally the picture as a finished creation from the brain of the German artist, whence photography, acting as clairvoyant vision, could see and fix it.

It would be necessary to have the understanding of an adept, of 'Tatwic' vibrations through etheric space, to understand the mechanical reason for the fact of their being occasionally recorded on the sensitised plate. This in itself seems to me sufficiently interesting.

Edinburgh, November 16th. ISABEL DE STEIGER, F.T.S.

#### Curative Magnetism.

SIR,—In reply to A. W. Laundry, I should like to ask why the establishment of such a society as he proposes 'is immediately necessary.' Also what distinction is there between the rationale of the 'Hypnotic, Mesmeric, and Magnetic practitioners?' Certainly the magnetic practitioner should include the other two, and as Mesmer was the first to publicly announce the cure of disease by 'Animal Magnetism' (the name he gave to his discovery) it is clear that the last two are for all practical purposes synonyms.

The first term 'Hypnotic' is extremely objectionable to all classes, except the medical, who are able to induce sleep artificially by mechanical appliances, and the term was coined by them to escape from the dilemma of having denounced all 'Mesmerism' as Charlatanism. The word is from the Greek 'hypnos,' and means merely sleep; and although for the moment it is fashionable and is used to include all forms of magnetic treatment, yet I do not think it will last for any length of time. The public generally have one great fear with regard to Hypnotism, and that is that the individuality will be entirely under the control of the operator, who may use it for sinister purposes. This is sedulously kept to the front by interested classes, who have no desire that so powerful an agent should be publicly used, and they are exerting every endeavour to make it an offence against the law, if practised by other than medical men, the fact that it is a spiritual gift, and cannot be taught in the hospitals like surgery and the use of drugs, being completely ignored. The play now running at the Haymarket Theatre called 'Trilby,' which has for its plot the power of the hypnotiser over the subject, is still further likely to prejudice the public against it. Hypnotism, Statuvolism, Somnambulism, and Mesmerism are all terms associated with black magic as the primary agent, and much evil has undoubtedly resulted from their use, when not employed for alleviating human suffering. The same objections cannot be raised to such an extent against Magnetism. When the patients have explained to them the principles of magnetic treatment, how the operator becomes practically a magnet, to draw from the patient inflammation oppressing the nervous system, and afterwards transmits the vitality from his own superabundance to replenish the deficiency of the sufferer, who must continue to suffer while there is a deficiency, then confidence is gained, because the nature of magnetism is made clear by the force of logic and reason, and the fear of being hypnotised, or brought under undue influence, is destroyed.

'I hope you are not going to hypnotise me?' is a question often asked of the writer when first consulted by a patient, and much relief is expressed on being assured that I strongly object to it. Many people, before employing a magnetiser, consult their medical man, who, as a rule, knows very little about it; with the result that it is at once vetoed. Only last week I had an experience of this kind, and I could tell of loss of life which could have been saved but for the bigotry of medical men in this matter. Dr. Ashburner, in his work on 'Animal Magnetism and Spiritualism,' does not mince matters in this particular, as he freely quotes names and incidents, and his statements have never been refuted.

If Curative Magnetism is to be brought before the public to be used without fear, the term Hypnotism must be dropped. No futile combination of a few individuals can do any good. The best magnetisers are pretty certain to be utilised by the medical faculty in the long run, and have been in the past. That it is exciting widespread interest I am fully aware, for I have had to treat several critical cases, under medical supervision, and am glad to be able to record that I have always been accorded respect, on explaining the theory in accounting for the success. In writing rather fully on this subject, I do so from a profound sense of public duty, that as much light as possible may be thrown on a science which, I am convinced, will revolutionise medical practice, to the great gain of the human

race. That capable magnetisers should be in touch with each other is very desirable, and I should be only too pleased to take part in any discussion on the matter.

45, Margaret-street, Cavendish-square. W. H. EDWARDS.

### SOCIETY WORK.

CARDIFF, ST. JOHN'S HALL.—The address on Sunday last was by Mr. E. Adams; subject, 'The Uses of Phenomena: Material and Spiritual.'—E. A.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—On Sunday last a short address was given by the chairman, who introduced Miss Marsh to the audience, mostly strangers. 'Sunshine,' Miss Marsh's guide, was highly successful in her descriptions, twenty-four being recognised out of twenty-five. She described scenes in Birmingham and Melbourne which were recognised by persons who had been there. On Sunday next Mr. Wallace will give a trance address. Thursday, December 5th, public meeting for inquirers.—E. FLINT, Sec.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mr. Bertram discoursed to an appreciative audience on the 'Mediumship of Daniel' as instanced in the telling of the dream together with the interpretation to Nebuchadnezzar. The address was followed by psychometry, which was of a very satisfactory character, by Mr. W. H. Blackman. Sunday next, at 7 p.m., open circle. On Sundays, December 8th, 15th, and 22nd, Mr. Beel will occupy the platform; subjects, 'Man: His Spiritual Condition, His Mental Condition, His Physical, Electrical, and Magnetic Condition.'—J. B.

SPIRITUAL MISSION, CHEPSTOW HALL, HIGH-STREET, PECKHAM.—On Sunday we were favoured with a visit from Mr. and Mrs. Brenchley, from whom we received some elevating ideas and much food for thought. The sterling qualities of our dear friends being so widely known, we hope to have them with us again very soon. On Sunday next Mrs. Stanley will occupy our platform, and we trust that our friends will rally round us in large numbers to give her the welcome she deserves. On Tuesday next, open circle, at 7.30 p.m.; free healing by the secretary.—J. C. JONES, Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS.—Several speakers will occupy our platform next Sunday, and all members are earnestly requested to come as it is our half-yearly meeting, when the balance-sheet and other business of importance will be transacted. Mr. Rowland Brailey will be the medium for next Friday. On Sunday Mr. Veitch answered several questions in an able manner, and gave the highest satisfaction. Young Mr. Chapman rendered a solo, which was well received. We are very glad to state that we had a very successful meeting last Friday. Mrs. Wallis's trance address on the 'Power of the Spirit' was beyond description. We were able to hand over £2 5s. for the benefit of the West Ham Hospital, for which we thank all friends who came and helped us to make the gathering such a grand success.—THOS. MACCALLUM.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday last Mr. W. E. Long dealt with the question, 'Are All Men Immortal?' in a logical manner that must have been rather disconcerting to any of his audience who believed in conditional Immortality. If it were a question of 'deeds,' by what virtue did a young child, who had done neither good nor evil, inherit immortality at its death, whilst one who had lived a full life here, by the very fact of being unfortunate enough to live (and sin) was debarred—if theological speculations were true—from immortal existence? If it was a question of 'faith,' that appeared to him to depend on geographical accident, seeing that the true believer at Mecca is the infidel here, and *vice-versâ*. No, said the lecturer, Immortality is a natural fact, Death is an orderly step in the evolution of life, and Immortality is the lot and portion of every human soul, independent of race, creed, or colour, faith, deeds, or belief. Sunday next, Mr. and Mrs. Brenchley, clairvoyance.—R. BODDINGTON.

SPIRITUAL PROGRESS IN EDINBURGH.—After some strange occurrences in a public form by some would-be exposers of Spiritualistic phenomena, it was resolved on the part of those in sympathy with Spiritualism to take a more public and pronounced stand in order to defend the cause from the ridiculous appearance given to it by such lecturing agents. Therefore a public meeting was advertised to be held in the Free Gardeners' Institute, 10, Broughton-street, on Sunday evening, November 24th, and as the result a large and respectable audience greeted the lecturer, Mr. Alex. Duguid. The subject announced, 'Is the Mission of Spiritualism in accordance with the Word of God?' was handled in such a way as to bring home a favourable conviction to most of the persons in the audience. The 'Word of God' was defined as speaking through the laws of Nature, in the voice of intuition, inspiration, and revelation. At the close of the meeting nearly two dozen names were put down as being in sympathy with the formation of a society to carry on the meetings and forward the objects of Spiritual inquiry. Another meeting will be held in the same place on Sunday evening, December 1st, at half-past six.—COR.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last these rooms were filled to their utmost capacity when Mrs. Wallis, of Manchester, delivered an inspirational lecture

entitled, 'Is Man Free?' Although the lecture, on the whole, was of more vital interest to experienced Spiritualists than to those persons who are but yet upon the threshold of the subject, still there were many utterances well calculated to stimulate the interest of, and to give information to, the early student of Spiritualism. The key to the whole trend of this discourse may well be said to be found in the sentence which fell from the speaker's lips, and which formed but one of the many lucid expressions that characterised the discourse throughout, 'Man is a creature of circumstances, but he is also a creator of circumstances.' Five clairvoyant descriptions were given by Mrs. Wallis at the close of the lecture, three of which were instantly recognised, thus bringing to a close a meeting that cannot fail to leave its mark upon Metropolitan Spiritualism as one in which the highest aspects of a truly 'spiritual Spiritualism' were manifest. Next Sunday, December 1st, at 7 p.m., Mr. T. Everitt (President of the Marylebone Association) will address the meeting upon that phase of the phenomena of Spiritualism known as 'Direct Writing.'—L. H.

LIVERPOOL.—Mrs. Green was the speaker at Daulby Hall, Liverpool, last Sunday, November 24th, also on the Sunday previous. The services were attended by large audiences, who were evidently charmed with Mrs. Green's simple, but effective, manner of treating her subject. After the evening service on the 17th, eight clairvoyant descriptions were given, six of which were immediately stated to be quite correct. At the close of an interesting address on the evening of the 24th, on 'The Truth and Reality of Spiritualism,' six descriptions of spirits were given, none of which were recognised at the time, but as the audience dispersed four of the number came forward to say that the descriptions given were true. In one case a vivid description was given to a gentleman present, who said he knew nothing of the person described, but a gentleman sitting behind him stated, on his way out, that the description given was a most accurate one of his deceased friend. A touching incident took place at the afternoon service of the same day. Mrs. Green, being controlled by the daughter of a lady present, went to her and embraced her in the most natural manner, calling her 'mother,' and stating that Jane (an old woman who nursed her) was soon coming over to her. From inquiries made during the day it was ascertained that Jane was ill and not expected to live. Mrs. Green and her daughter, Gertrude, who is an expert pianist, are giving an entertainment in Daulby Hall on Monday for the benefit of the Lyceum, and it promises to be a great success. Mrs. Green will deliver an address on 'Character by Hand-reading,' with examples.—WANDERER.

### QUARTERLY MEETING OF THE MARYLEBONE SOCIETY.

The quarterly meeting of the members of the Marylebone Association of Spiritualists was held on Monday evening last at Portman Rooms.

The proceedings were opened with a pianoforte solo (Waltz, Chopin) by Miss Butterworth, R.A.M., the choir-mistress of the association. Mr. T. Everitt, the President, then addressed the members, referring to the greatness of the cause which had linked them together, and expressing the hope that they were all individually animated by a desire to spread a knowledge of that truth to which the society, as a body, bore witness. The President added that, in virtue of many years of intercourse with the unseen world, he was as well assured of the existence of the spiritual nature of man as of his physical nature. He concluded with a cordial reference to the presence amongst them that evening of Mrs. M. H. Wallis, of Manchester, the well-known speaker and medium.

A song, 'Bubbles,' was then rendered by Mr. J. W. Sherman, a professional gentleman, whose generous assistance to the society's musical exercises on this and previous occasions is greatly appreciated.

Mrs. M. H. Wallis offered a few remarks, choosing for her theme the subject of the song just given. She afterwards gave a number of clairvoyant delineations with marked success.

Under the leadership of Miss Butterworth, the choir then gave a rendering of Barnby's exquisite piece, 'Silent Night,' which it is no empty flattery to say reflected equally the proficiency of the choir and the educative talent of the conductress.

A short interval followed, during which Mr. Leigh Hunt, the secretary, made some glowing references to the great progress made by the society during the past few months. He alluded to the early struggles and difficulties of the little community—a reference which made the more vivid and gratifying the comparison with its present prosperous state.

Miss Butterworth then gave a pianoforte solo, 'The Funeral March of a Marionette' (Gounod), after which Mr. Sherman sang an operatic song, 'So that I love.'

Miss Rowan Vincent, whose powers as a seer bid fair to equal her abilities as a speaker, then gave a number of clairvoyant descriptions, nearly all of which were immediately recognised. As in the case of Mrs. Wallis, the delineations given were graphic and minute.

The proceedings closed with a vote of thanks to the singers and speakers of the evening, moved by Mr. W. T. Cooper, the vice-president, and seconded by Mr. Sutton, now, happily, quite recovered from his recent illness. D. G.