

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT,"—Psalm.

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NOTES BY THE WAY.

Perhaps the most impressive Article in the new 'Borderland' is that on 'Psychic Healing—The Story of Francis Schlatter, the Healer.' If he is really like the very beautiful portrait of him in 'Borderland,' we do not wonder at the credence given to the statement that he is, in some way, the Christ. But, of course, that claim depends upon his wonderful works of healing, of which Mr. Stead tells the story, prefacing it with an exceedingly keen linking of the American medium with the Christ of Nazareth. To the Jews, Jesus was not and could not be more than Schlatter is or was to the men and women of Denver, 5,000 of whom came to him in one day.

If Jesus came now, and worked the miracles recorded in the Gospels, what would happen? Mr. Stead bluntly tells us:—

So far from the miracles of Jesus of Nazareth affording such clear and overwhelming evidence of His Divinity as to cover with everlasting infamy all those who did not recognise Him as the Messiah, nothing is more certain than that if every incident recorded in the Gospels were to occur to-day in England or America, the immense majority of our people would scornfully refuse to pay any attention to the man or his miracles. The credulous vulgar might go gaping at his marvels. But the Psychological Research Society would report that the evidence was inconclusive, the witnesses not being trained in accurate observation, and many of them being persons of indifferent character, and that self-delusion, coincidence, and the influence of suggestion were quite sufficient to account for everything that could be actually proved to occur when that residuum of truth had been carefully extricated from the exaggerated rumour by which the real facts had been concealed. As for the mass of our educated orthodox folk, they would shrug their shoulders at the folly of the Psychological Researchers who actually wasted their time in demonstrating what everybody knew beforehand, viz., that miracles do not happen.

Mr. Stead prints, from various newspapers, full accounts of Schlatter's work. The testimony seems overwhelming. Names and full particulars are given with written and spoken declarations such as these:—Mr. F. M. Foote, Grand Commander of the Masonic Bodies of the State of Wyoming, writes: 'Daughter, twelve years of age. Blind from birth in left eye. Sight fully restored instantly.' 'Division Superintendent Sutherland, of the Union Pacific,' says the 'Omaha World Herald,' November 10th, 'was injured in a wreck of his private car three years ago, and since he has suffered a great deal. He has had four operations performed, and he has been able to attend to his duties, but he could not even move an office chair without pain in the back, and it was an impossibility for him to ride on an engine without suffering greatly. Aside from this he was deaf. After he returned from Denver, and at present, he can lift a loaded trunk without pain, and a few days ago rode from Valley to Waterloo on the engine without suffering, and his deafness has entirely disappeared. These are facts, and are told by Mr. Sutherland. "The sensation of touching the hand of Schlatter is something like an electric current being turned on," said Mr. Sutherland

last night to half-a-dozen who had asked him for information as he stood on the platform at the depôt, and cheered the men with promised relief. "When he took my hand it was a good deal as though this current, but weak, was passed into my hand. After I left I felt my ear hum and then as if a plug had been taken out of it. I can hear as well as ever."

Schlatter professes to be entirely guided by someone he calls 'Father,' and is apparently absolutely indifferent to comfort or money. He appears to be curiously unconventional in his arrangements, dress and movements, and London would regard him as by no means a candidate for 'good Society.' But we wish 'Father' would tell him to come. In the meantime, Mr. Stead tells us of a healer he has *in camera*, and invites any who are suffering from acute ailments, not infectious, to send in handkerchiefs, with names and addresses, and brief statement of their cases.

'The Crescent' (Liverpool) is a quaint little weekly paper, devoted to the setting forth of the truth of Mahomedanism and the virtues of the Sultan—a doubtful programme. But one can find good in everything. Here, in a late number, for instance, is a very sensible address on Immortality, by Sheikh Abdullah Quilliam. The conclusion seems to us to be a most impressive one:—

Islam taught that death was but a step to eternal life, and that it was just as natural an event as being born: that it should be regarded, not as a gruesome and horrible thing, but rather as an open door which leads to chambers of far wider extent than kenned of by mortal eye. The prophet Mahomed had said that the Moslem during his life should work as if he should live for ever, but should live as if he was about to die the next minute. In other words, he was to do his best and leave the result in the hands of One wiser than he. The true Moslem was never afraid of death. To him it came simply as a refreshing sleep after a fatiguing day, and trustfully, calmly and contentedly, like the tired child, he laid his head down feeling sure that He who had protected him during the day-time of life would still protect him in the glorious sunshine of that eternal day into which he would pass on awakening from the sleep of death.

We regret, however, to say that the speaker concluded by quoting part of Longfellow's 'Psalm of Life' as Tennyson's.

'Photography' has extracted from Captain Abney and Mr. Gifford the word *electrography*, and the 'Chronicle' endorses it and asks for *electrographs*. We hope not. If we must have the word 'electrography,' at any rate let us have *electrogram*. It is surely enough to be saddled with 'photograph,' which (in harmony with 'telegram') ought to be *photogram*. A 'telegraph' is the instrument which produces 'telegrams'; so a 'photograph' ought to be the instrument which produces *photograms*; and, if we must have 'electrography,' an *electrograph* should be the apparatus which produces *electrograms*. Every Greek scholar knows why. But why 'electrography'? Is it really to be granted that 'the new photography' is an operation of electricity? We might as well say that water is produced by pumping. It is too early yet to christen the baby.

The 'American Catholic News' gives us a pretty instance of *non sequitur*. Here is the passage:—

In Norway we have a notable illustration of the vitality of the Catholic Church. In no other part of Europe was Catholicity suppressed half so successfully. Fifty years ago priests were still banished from the country under the pain of death. Catholics were liable to imprisonment, and the very name of the Church was in contempt. According to Bishop Fallize, however, the reaction in favour of Catholicity is as strong as the prejudice was violent. At the dedication of a Catholic church and hospital at Christiansen, recently, thousands of Protestants, including the chief officials of the province, were present. At the close of the ceremony a prominent official made an address, in which he prayed for Christian unity and the decay of religious hate. Bishop Fallize modestly attributes this remarkable change of popular sentiment to the influence of the nuns, who travel in their religious garb, and are in constant demand as nurses in Protestant homes. So highly are they esteemed that they are allowed free passage in street-cars and on many of the steamship lines.

We are delighted to hear it. True Spiritualism knows nothing of creeds—or, rather, it knows them all. All it asks is that all believers shall primarily believe in human goodness; and all it asserts is that the world will in time find out where human goodness is, and appreciate it. Millions learned to fear or loathe the Roman Catholic Church because it loved darkness and practised cruelty. But if it will go on changing the bloody inquisitor for the blessed Sister of Mercy, millions will learn to respect or even admire it. The good Bishop is probably right as to the influence of the nuns, but the 'American Catholic News' is certainly wrong in thinking that what has happened is 'a notable illustration of the vitality of the Catholic Church.' It is much more like a notable illustration of the vitality of human goodness triumphing over ecclesiastical arrogance and perversity.

Professor Newbold, at a late meeting of the American Psychological Association, reported some very curious cases of 'dream reasoning,' all the more interesting and conclusive because they turned upon experiences of two of his own colleagues, Dr. Lamberton, Professor of Greek in the University of Pennsylvania, and Dr. Hilprecht, Professor of Assyriology. 'The American Naturalist' reports Professor Newbold's speech to the following effect:—Dr. Lamberton, after putting aside, as insoluble, a problem in descriptive geometry upon which he had been working for weeks, awoke one morning to find a figure projected upon a blackboard in his room, with all the lines necessary to a solution of the problem. Dr. Hilprecht once dreamed an interpretation of the name of Nebuchadnezzar which has since been universally adopted. At a later period he dreamed that an Assyrian priest gave him information about some inscriptions which had puzzled him; and the information was afterwards confirmed in all points now capable of confirmation.

A preacher at the 'Catholic and Apostolic Church,' Brighton, joins in the ignorant cry, 'Spiritualism is devil-worship.' We are surprised at the 'Apostolic' man. The Apostles practised a good deal of Spiritualism; or, at any rate, discriminated between spirit-communion and demonism. Did not John say, 'Try the spirits, whether they be of God'? It follows from this that some spirits are 'of God.' At all events, it follows that the Apostle was discriminating, which his Brighton follower is most assuredly not. But if it is said that the Apostle was referring to the spirits of men in the flesh, what are we to think of the following passages: Acts viii. 26-29; x. 9-20; xvi. 6-7; xxi. 41. We need not go outside of this one short book, which, indeed, is full of records of spirit appearances, helps, and manifestations. This Brighton man is anything but 'Apostolic.'

INCIDENTS IN THE LIVES OF THE 'FRIENDS.'

In reading some of the biographies of early Friends, one is often reminded of the passage in the prophet Joel: 'And your sons and your daughters shall prophesy'; and one would also expect that when a congregation meets for Divine worship, as the Friends have always done—in silent, reverent 'waiting upon the Lord,' for the outpouring of His spirit upon them—various phenomena with which Spiritualists are familiar would be occasionally developed.

According to their opponents, 'these people were called Quakers from the shaking and quaking of those who received their doctrines; after such a fit they became fixed in their opinions.' If that is a correct description of their conversion, it looks very like the early stages of development for mediumship, which in these days would, by Spiritualists, be rightly understood and treated. Then, however, it was considered a matter of great mystery, and, with some, a proof of sorcery. Another account—and the one usually accepted by the Friends themselves—says that the term Quaker was first given by Justice Bennet, at Derby, in reply to an exhortation from George Fox. In any case, what was first said in derision has now lost its sting, the Friends having lived down all reproach and gained the goodwill and opinion of their fellow-creatures.

Huxley says of the founder of the Society: 'No one who reads the voluminous autobiography of "Honest George" can doubt the man's utter truthfulness.' The unbelieving Huxley, however, adds: 'But that George Fox had full faith in his own powers as a miracle-worker, the following passage of his autobiography (to which others might be added) demonstrates.' Of course no one expects such a man as Huxley to believe in the gifts of healing, prophecy, or the working of miracles being given by any spirit to any human being, either ancient or modern. The following is the passage referred to:—

Now, after I was set at liberty from Nottingham Gaol (where I had been kept a prisoner a pretty long time) I travelled, as before, in the work of the Lord. And coming to Mansfield Woodhouse, there was a distracted woman, under the doctor's hand, with her hair let loose all about her ears; and he was about to let her blood, she being first bound, many people being about her, holding her by violence; but he could get no blood from her. And I desired them to unbind her and let her alone, for they could not touch the spirit in her by which she was tormented. So they did unbind her, and I was moved to speak to her, and in the name of the Lord to bid her be quiet and still. And she was so. And the Lord's power settled her mind and she mended, and afterwards received the truth and continued in it to her death. . . . Many great and wonderful things were wrought by the Heavenly Power in those days . . . of which particular instances might be given beyond what this unbelieving age is able to receive or bear.

Since that was written, more than two hundred years ago, the world—except with Spiritualists—has made little advance in the way of believing in spiritual gifts. It is probably even more unbelieving than in the days of Fox; but that it is also more critical is equally true, and much better proof than mere hearsay would be required before any marvel in the way of 'miracle-working' would be credited. Science can account for so much, which to our ancestors was a mystery, that there is a general tendency to discredit anything which science cannot fathom.

George Fox was not only a 'miracle-worker,' but he also had visions and heard voices, and he brings some of these visions 'before the reader with apocalyptic power in the simple and strong English, alike untutored and undefiled, of which, like Bunyan, his contemporary, he was a master.' Does not the following instance of hearing voices seem very like a quiet solitary séance?—

And one morning, as I was sitting by the fire, a great cloud came over me, and a temptation beset me; and I sat still. And

it was said, *All things come by nature*. And the elements and stars came over me, so that I was in a manner quite clouded with it. . . . And as I sat still under it and let it alone, a living hope arose in me, and a true voice arose in me which said, *There is a living God who made all things*. And immediately the cloud and the temptation vanished away, and life rose over it all, and my heart was glad and I praised the living God.

George Fox foresaw the death of Cromwell. He says:—

The same day, taking boat, I went down to Kingston, and from thence to Hampton Court, to speak with the Protector about the sufferings of Friends. I met him riding into Hampton Court Park; and before I came to him, as he rode at the head of his Lifeguard, I saw and felt a waft of death go forth against him.

Of a visit to Wales he wrote:—

Afterwards he (John-ap-John, a faithful Welsh minister) set us on our journey, and as we travelled we came to a hill, which the people of the country say is two or three miles high; from the sides of the hill I could see a great way. And I was moved to set my face several ways, and to sound the day of the Lord there; and I told John-ap-John in what places God would raise up a people to Himself, to sit under his own teaching. Those places he took notice of, and since a great people have been raised up there.

In 1660, Humphrey Smith, another member of the Society, had a vision, in which he saw the great frost of 1683-4, which lasted till February 4th. The frost was so intense that the Thames was like a fair, and trades were carried on there as on dry land. Of this vision he wrote:—

Concerning the great city of London, I beheld all her waters which belonged to her frozen up, and that exceeding hard, and the vessels which went up them, so that I and others passed over her waters without the least danger, and over the greatest vessels which carried her merchandise, for all was frozen with a mighty freezing, whereby all her goodly merchandise was stopped, and her waters turned into a mighty thick frozen ice.

This vision, taken by itself, does not seem so remarkable, for a strong frost may any time be expected in our variable climate—though certainly not one like that of 1683-4. Taken, however, with the following vision of the fire of London, it looks more like a prophecy:—

As for the city herself and her suburbs, and all that belonged to her, a fire was kindled therein, but she knew not how, even in her goodly places. The kindling of it was in the foundations of her buildings, and there was none could quench it, and the burning thereof was exceeding great, and it burned inward in a hidden manner which cannot be expressed, and the fire consumed the foundations upon which the city stood, and the tall buildings fell. It consumed all lofty things therein, and burned most in secret places, but the consummation was exceeding great. And as I passed through her streets, I beheld her state to be very miserable, and very few were those that were left in her.

As eighty-nine churches were destroyed, it was certainly true that 'the tall buildings fell,' and the state of the city must, indeed, have been very miserable when 'about two hundred thousand homeless people were encamped in Islington and Highgate.' The vision of the fire was six years before the actual fire.

John Woolman, another noted Friend, describes how, awaking one night, he saw a beautiful and intensely brilliant light, whereby the whole room was illuminated. This lasted some minutes and then vanished.

Had these Friends lived in recent times, their 'half-mystical spiritualities' might have developed into true spiritualism.

W.

THE CHOIR AT CAVENDISH ROOMS.—Our friends of the Marylebone Society have asked us to give publicity to their desire to obtain new members for their choir. Those with pretensions to vocal ability may be pleased to avail themselves of the opportunities of gratuitous training offered by the choir, which is under the superintendence of Miss Butterworth, R.A.M. Applications may be made personally on Wednesday evenings, between 8 and 9, to Miss Butterworth, or Mr. A. J. Sutton, 42, East-street, Marylebone, W.

SOME INTERESTING PERSONAL EXPERIENCES.

Our correspondent, Mr. F. W. Thurstan, has sent us the following communication:—

I have recently received from an old friend of mine, a retired Major of the Indian Army, now at Boston, Mass., a letter relating some remarkable personal experiences in his research among the mediums of that city, by which he has not only been convinced of the facts of Spiritualism, but has also been drawn in to take an active part in its cause; a letter which I have found so interesting that I venture to offer it to you to make public, suppressing, of course, the Major's name, sent you herewith privately. The story is interesting, I consider, because it gives a valuable object-lesson of how things are working on this side and on the other.

I must first state some introductory facts necessary to the clear understanding of the situation. In 1888 this Major and I found ourselves living in the same station in India, and one night—I can remember it well, it was in the quiet, hot season—we had been dining together, and were sitting out, as is the custom at that season, under the canopy of twinkling stars, reclining in long easy-chairs. The other guests had driven off, and I lingered on, as I found the Major a most interested listener, not only to my stories of marvellous experiences that had occurred to me in some of my recent explorations behind the veil, but also to my statement of the 'nature of things' which the spiritualistic philosophy sets forth. So we lingered on until the patient Hindu servant, huddled up on the verandah, must have wished we had a less interesting topic. The Major was of an agnostic and materialistic turn of mind, but something in him seemed to jump at the practical view of life in the hereafter as disclosed by Spiritualism. Finally I induced him, as a beginning, to apply for membership in the Society for Psychical Research.

Shortly afterwards he retired from the service and went to live in Canada. In 1893, when I was making a tour across the continent of North America, I happened to pass through his neighbourhood, and I went to look him up. It was late in August, and I found him out in camp on the banks of one of the backwood lakes of Ontario. One night—it was under the canopy of the stars again, but this time there was also the flickering light of an Aurora in the northern sky, lighting up the pine-fringed shores and the many islets dotted about in the lapping waters—the conversation again turned on Spiritualism. I found that in the meanwhile he had steadily been imbibing such food as the *Journals* and *Proceedings* of the Society for Psychical Research offer to a hungry soul, and had not got much forwarder as regards any convictions. I advised him some winter to pay a visit to Boston, buy a spiritualist paper, and go a patient round of the mediums and séances there. 'If it is intended for you to become a Spiritualist,' I said, 'you will get personal experiences to satisfy you there, and if it is not, you will not.'

Time has gone on, and now this week I get a letter from him in which he begins by telling me how ever since that last conversation something within him has been pushing him on and on until at last this winter he got set into motion. Determining to do the research seriously he sold his property and business in Ontario, so as to have nothing to distract him or keep him back, and, taking his niece with him to keep house for him, he went to Boston, the headquarters of the movement in America. Now, I will quote his own words:—

After settling here [Boston] we went to a séance or two and were impressed by the manifestations we saw, but it was not until we attended a materialisation séance that we began to find we were in it ourselves. At this séance the forms issued from the cabinet, walked down the room, chose their friends from the circle, and led them up to confer with them

close to the cabinet. We watched this extraordinary business as mere spectators until, to our astonishment, a form came and fetched us, one by each hand, but when she got us up by the cabinet she was unable to tell us who she was. She seemed to have a great difficulty in collecting her ideas on this her first attempt at maintaining her material form, but she said she had been with me continually lately and trying to influence me, that I must continue to come, and she would get more strength next time. On the next occasion I found she was my sister Fanny, who died in infancy. She said: 'We are all here. John is here'; but I could not think who this John was until we went home, and trying to converse by means of a talking-board, we found that John is a cousin of hers and mine, who also died in infancy. My niece has also a sister Cecilia lost in infancy, and a message from her now also came through the board: 'Let me come to materialise too. Do let me come. Make Fanny let me come, &c.' We then got farther messages, saying my niece was a very good physical medium, and that, if she trained herself regularly as a medium, they would materialise through her. We represented this to Albu, who manages the sances we attended—a very capable man, who has developed several noted mediums. He put my niece in a dark cabinet with tambourines, &c., and, I sitting outside, very shortly the tambourines were shaken and strings twanged, and she felt touches. On a second occasion spirit lights were produced, and she is now to continue these sittings further, as she is plainly a powerful physical medium.

It seems I have got to do something also, because a few nights ago, when about to go to bed, I was violently controlled as if hysterical for half-an-hour (an experience totally unknown to me before, of course). At our latest sance Fanny, John, and Cecilia all fully materialised, talking to us at great length and giving us notices and advice about development. The two girls are rather given to talking also about the beauties of their spirit land, though they give us good advice too. But John I found to be a very practical man—he says he has got a first rate band ready, including a 'chemist,' and that they are prepared to do a great work through us if we will only go on. He told me my attack the other night was their doing, and was a first step towards developing me. I hope they will use more agreeable methods in future, as I said to them.

So here we are, to our unbounded surprise, taken hold by a band of spirits for some work clearly mapped out on the other side, but not clearly known to us. It is remarkable that the guides of this movement are infants who have developed on the other side, but these are said to be the best, being free from earth taint and having had nothing to unlearn.

I have been surprised to see the great growth and hold of Spiritualism here. There are at least five or six materialising mediums holding sances two or three times a week, which are attended very largely by regular habitués who come to meet their friends. One old gentleman, a well-known citizen, told me he had met and conversed with his departed wife more than 800 times. Another told me he has twenty-three different friends and relatives whom he meets in this way!

That is my friend's story. The moral for us is evident. We require to come to our investigations in an earnest way, the result of inner promptings, and not in a mere curiosity-seeking spirit; and we want two or three 'Albus' here in London, to develop our physical mediums like a regular 'maestra.' There is a moral for the other side also, and in case any spirit is becoming aware of these facts through the brain of a reader and has failed to see this moral, I will venture to point it out thus to him or her: 'You see, my dear spirit friend, that Fanny, Cecilia, and John have succeeded in converting their two relatives, because they are very earnest and energetic, and because John is such a practical man that he has organised a band of co-workers, and a "chemist" amongst them. Now, if you wish to convert your friends by physical manifestations—perhaps you do not, of course, but if you do wish it—you must go and do likewise; you must be energetic, persevering, and practical, and, above all, get hold of someone who understands the laws of spirit chemistry.'

'LE DIABLE AU XIX^{me} SIECLE.'

AN INTERVIEW WITH 'PAPUS.'

As importance and inferred authority have been attributed to this work in some quarters, it may interest your readers to know something with regard to its origin and source, as given by the well-known 'littérateur' of occultism 'Papus,' the editor of the review 'L'Initiation,' and head of the school of 'Martinistes,' whose position in this respect constitutes him an exceptional authority in such matters.

The book in question was, said 'Papus,' a financial speculation, got up by the Catholic publishers Delhomme et Briquet. It must not be inferred, however, that any of the authorities of the Catholic Church gave their support, or were even privy, to this venture. On the contrary, the clergy are very angry at the gross vulgarity and exaggeration which have been displayed, and which have recoiled upon their party to some extent without their being responsible.

Leo Taxil and Dr. Hacke were employed to get up the book. Leo Taxil was at one time a Freemason, but resigned and went over to the Church, whether from interested motives or not is best known to himself. In any case, he then turned round against his previous colleagues and wrote 'The Mysteries of Freemasonry,' a book written in the interests of the Church party, and in which Masonry was described as the work of Satan, and was supposed to be sustained by his continued support. He then produced some pornographic work on the 'Secrets of the Confessional,' which was followed by an erotic book on the Mistresses of Pope Pius IX. As attacks on Masonry were becoming drugs on the market, however, it was considered necessary to make this new venture more spicy. Dr. Hacke, who had served on the Messageries Maritimes Steamship Line and thereby had the opportunity to visit 'foreign lands,' was enabled to contribute the necessary additional mysterious and sensational element.

But, says 'Papus,' while Dr. Hacke has made up a compilation from what his friends in 'foreign parts' have told him, it must not be supposed that he has been a member of any of the mystical and occult societies which stand behind and direct Continental Masonry, of which Masonic lodges are but outposts, and with which the latter must not be confused, as Dr. Hacke has purposely endeavoured to do. It is true that Dr. Hacke was a member of an almost unknown Italian lodge, and that he was invited to assist at a Palladic initiation, which included no occult ceremonials, and this was at a small lodge of no importance, now extinct (and who really held the cultus of Lucifer, star of the morning, not the spirit of darkness as represented). But he really has no experience of mystical societies, into which entrance is most difficult to obtain. He had witnessed table levitation and a few other mediumistic phenomena in Germany, and seen the fakirs, whom any visitors to India can see. These few data were worked up and embroidered into a mass of second-hand travellers' tales, and the whole conveniently made to serve as works of devilry, according to the publisher's policy, which certainly succeeded financially, as five thousand copies were sold.

'Papus,' has, however, no complaint to make against Dr. Hacke for his accusations and misstatements with regard to himself and his own school, as those attacks, instead of serving the Catholic party, have only served to considerably swell the ranks of the subscribers to his own review.

The reason of the financial success of this work in France, says 'Papus,' is that secessionists from the orthodox faith there either become positivists (i.e., agnostics) or tend to turn to Kabbalism, as being in kinship with the Hebraic Bible. But the British mind is not attracted to magic, says 'Papus.' In England, on the contrary, the tendency of thinkers is in the direction either of the utilitarian school of the evolutionists, or of transcendental idealism. 'Papus' is surprised, therefore, that attention should have been paid to this book in England, and still more so that any authority should have been attributed to such sources.

Dr. Hacke's name, it should be added, does not appear in the 'Annuaire Medicaux,' which shows that he is not properly qualified, and his consultations, says 'Papus' (himself a doctor), must be of a curious character, as they are held once a week at his publisher's office, where, he has been told, they include dental extractions. Such are the sources from which

this work originated. The value of testimony emanating therefrom may be left to the appreciation of individual readers.

'Papus' has himself published a reply to Dr. Haecke's book, entitled 'Le Diable et l'Occultisme; Reponse aux Publications Satanistes.*' Q. V.

OCULT PHILOSOPHY AND THE NEW PHOTOGRAPHY.

In view of the recent startling photographic discovery, it may, perhaps, be of interest to call attention to the following passage from Mr. A. P. Sinnett's book, 'The Occult World,' first published, I believe, some fifteen years ago. The passage in question occurs in an extract from a letter received by Mr. Sinnett (through the agency of Madame Blavatsky) from Koot Hoomi Lal Singh, one of the inner circle of initiates in the occult mysteries, resident, at the time, it would appear, in the inaccessible fastnesses of Thibet.

Without expressing any opinion with regard to the existence of Mahatmas in general, and of Koot Hoomi in particular, it will be enough to observe that the letters attributed to that mysterious personage are, in themselves, sufficiently remarkable, and that anyone who has carefully read Mr. Sinnett's book can scarcely fail to be impressed with the sincerity of that gentleman's belief in their authenticity. It is possible that the fact of the correspondence having been carried on through the mediumship of Madame Blavatsky (to whom the letters were 'precipitated' by the distant 'brother,' for delivery to their ultimate destination) will, for some people, detract from the credibility of the transaction; but, as Mr. Sinnett has himself dealt with this circumstance in the course of his work, it is needless to comment further upon it here.

Having alluded to the difficulty—nay, to the impossibility—of explaining the overwhelming mysteries of occult philosophy to the uninitiated Western barbarian, who is not only in total ignorance of the very alphabet of the subject, but who, in most cases, denies that such a subject actually exists, and who, in spite of—or, rather, by reason of—his manifold attainments in the region of exact science, is totally unfitted to grasp those higher and vaster truths, in comparison with which all other knowledge is as nothing, Koot Hoomi proceeds:—

'How could the phenomena of our modern electrical science be explained to—say a Greek philosopher of the days of Ptolemy, were he suddenly recalled to life, with such an unbridged hiatus of discovery as would exist between his and our age? Would not the very technical terms be to him an unintelligible jargon, an abracadabra of meaningless sounds, and the very instruments and apparatuses used but miraculous monstrosities? And suppose for one instant I were to describe to you the lines of those colour rays that lie beyond the so-called visible spectrum—rays invisible to all but a very few even among us; to explain how we can find in space any one of the so-called subjective or accidental colours—the complement (to speak mathematically) moreover of any other given colour of a dichromatic body (which alone sounds like an absurdity), could you comprehend, do you think, their optical effect, or even my meaning? And since you see them not—such rays—nor can know them, nor have you any names for them as yet in science, if I were to tell you . . . "without moving from your writing-desk, try, search for, and produce before your eyes the whole solar spectrum decomposed into fourteen prismatic colours (seven being complementary), as it is but with the help of that occult light that you can see me from a distance as I see you"—what, think you, would be your answer? What would you have to reply? Would you not be likely enough to retort by telling me that as there never were but seven (now three) primary colours, which, moreover, have never yet by any known physical process been seen decomposed further than the seven prismatic hues, my invitation was as unscientific as it was absurd? Adding that my offer to search for an imaginary solar complement, being no compliment to your knowledge of physical science, I had better, perhaps, go and search for my mythical dichromatic and solar "pairs" in Thibet, for modern science has hitherto been unable to bring under any theory even so simple a phenomenon as the colours of all such dichromatic bodies. And yet, truth knows these colours are objective enough.'

Not being myself a Mahatma, I am bound to confess that I do not altogether understand this somewhat mystifying statement. It seems tolerably clear, however, that the writer asserts that, by means of certain invisible rays of the solar spectrum, it is possible for one individual (being an 'initiate') to communicate with, and even to see, another individual (who must also be an initiate), at a time when the two are situated at an indefinite distance, in space, the one from the other.

Now, of course, in the present state of our scientific knowledge, this assertion will be set down as absolutely preposterous, and innumerable wiseacres (scientific and otherwise) will be perfectly at liberty to ridicule the idea to their hearts' content. But I should like to point out that if, say two months ago, anyone had ventured to suggest (without bringing overwhelming evidence in proof of his assertion) that there existed, in the light given out by a Crookes' vacuum tube, certain invisible rays that were capable of penetrating a variety of opaque, solid substances; and that it would consequently be possible to take 'shadow' photographs of other matter (impenetrable to the aforesaid rays) through a practically unlimited thickness of wood, paper, or flesh and blood; that individual would have been set down by scientific experts as, at least, as great a lunatic as the misguided mortal who has the temerity to think that there may possibly be more truth than most people are willing to admit in some of the teachings of ancient Eastern philosophy.

It is impossible for the most ordinary intelligence not to be impressed by the brilliant achievements of modern science, yet, vast as those achievements undoubtedly are, it must still be borne in mind that, even now, we really know very little of the inner workings of Nature. By all means let those who will, glory in the knowledge they have attained; but, at the same time, it is only right that we should refrain from expressing too positive an opinion upon matters that lie beyond the range at present reached by our more exact researches, and that we should not too hastily deny, in the name of Science, the possibility of things which, in the existing state of our advancement, we are far from being in a position to understand.

W. B. F.

THE ROENTGEN RAYS—FURTHER DEVELOPMENTS.

Mr. Herbert C. Newton, of Fleet-street, thinks it only just that the work of English investigators with X rays should not be entirely ignored, while anything accomplished abroad is telegraphed to the newspapers with a flourish of trumpets. He writes: 'By far the best photographs as yet by the X rays have been made in London, and now, by the aid of improved vacuum tubes, also designed at a London college, some have been taken which actually show a considerable amount of detail in the bones themselves, such as I have never seen in any Continental pictures. The other evening I saw effects produced at King's College which, I think, really deserve some notice, as they far surpass those described in the reports from abroad. For instance, without the aid of photography, by means of a very simple fluorescent screen and a suitable lens, I could easily see all the bones in my hand and wrist clearly and sharply defined, and the action of the joints; metallic objects were readily seen through a solid block of wood two and a-half inches thick, such as is used for paving the streets; a sixpence shut up between the pages of a 'Bradshaw' was clearly visible. These results were produced by the aid of a new vacuum tube, designed and made in the college, and can be readily seen either in daylight or gaslight, no darkening of the room being necessary.'

NEW PUBLICATIONS.

- 'The Spirit World,' for February. London: 125, Fleet-street, E.C. Price 6d.
- 'The Humanitarian,' for March. London: Hutchinson & Co., 34, Paternoster-row, E.C. Price 6d.
- 'The Mystical World,' for March. London: H. A. Copley, Publisher, Canning Town, E. Price 1½d.
- 'The Lyceum Banner,' for March. T. O. Todd, Publisher, 7, Winifred-terrace, Sunderland. Price 1d.
- 'The Arena,' for March. London Agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 1s. 6d.
- 'The Coming Day,' for March. London: Williams & Norgate, 14, Henrietta-street, Covent Garden, W.C. Price 3d.
- 'The Photographic Review,' for March. A Special Illustrated Number dealing with the New Photography. London: 15, Farringdon-avenue, E.C. Price 3d.
- 'The Senate,' for February; price 6d. 'The Palmist and Chirological Review,' for February; price 6d. London: The Roxburghe Press, 3, Victoria-street, S.W.
- 'In the Sanctuary,' Sequel to 'On the Heights of Himalay,' By A. VAN DER NAILLEN. No 1 of the Californian Authors' Series. Wm. Daxoy, Publisher, San Francisco, Cal., U.S.A. Price 50 cents.
- 'Spiritualism: What and Whence Is It?' An Independent Investigation and Exposition. By a Practical Business Man, JOHN SCOLLER. Melbourne, Australia: A. H. Massina & Co., Publishers, Howey-street. Price 1s.

* Channel, Publisher, 5, Rue de Savoie, Paris.

OFFICE OF 'LIGHT,' 2, DUKE STREET ADELPHI,
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EDITOR ————— E. DAWSON ROGERS,
Assisted by a Staff of able Contributors.

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MR. GLADSTONE ON THE FUTURE LIFE.

The continuation of Mr. Gladstone's Essay, in 'The North American Review,' does not take us much farther. He is still contemplating 'conditional immortality,' and dwelling upon Bishop Butler's very cautious handling of the subject. But, still, Mr. Gladstone could not write fourteen pages on such a subject without interesting results. We only wish he was a little more modern and a little more confident.

His two main hindrances are adhesion to a rather old-fashioned conception of God as a kind of arbitrary Eastern monarch who postpones and decides, intervenes and upsets, cuts short or prolongs at His pleasure; and an equally old-fashioned notion of God's 'Revelation' as all contained in one Book. We are at once confronted with these hindrances. He quotes with evident sympathy, Clarke's remark that 'God may have more ways of disposing of His creatures after death than we are let into the secret of.' 'Ha,' say Mr. Gladstone, 'may, if He please, annihilate them at the dissolution of their bodies.' His very first words are, 'We are not to suppose that those who maintain the natural immortality of the human soul, of necessity intend thereby a life so conditioned that it is beyond the power of the Almighty to put an end to it.' But that is what we do 'intend,' if by the Almighty putting an end to it be meant anything like what used to be called 'striking a man dead.' We are open to consider the proposition that sin and silliness may be so extreme as to make it that naturally impossible for the poor creature to persist: but we are not willing to consider the proposition that God, as a deciding Ruler, from without, may order this being or that to be executed.

In like manner we cannot consent to the theory that the ultimate appeal is to 'Revelation,' if, by 'Revelation,' the Bible is meant. We hold that revelation is a great fact; but we also hold that revelation never ceases, and that the contents of the Bible form but a part of it. The true revelation from God is the evolution of Man; and we do not hesitate to say that the revelations of the human reason and conscience, and the even higher revelations of human love and aspiration, of the best minds of our day, far surpass in spiritual insight and definiteness nine-tenths of the contents of the Bible. How can it be otherwise!

Mr. Gladstone, daintily picking his way, distinguishes between the different ways of regarding the immortality of the soul. 'Is it an immortality like that of God Himself, and is it such that a soul, having been introduced into the universe, becomes inseparable from it, or must under all

conditions continue to form part of it?' 'It is scarcely possible to suppose this to be seriously held,' says Mr. Gladstone. But it is held, and very seriously held, and the surrender of that view would amount to an upsetting of belief in immortality as it is usually understood. Another view, he says, is 'that the soul is framed (so to speak) upon the lines of immortality, as the destination alone appropriate to its nature and to the consummation of that nature; and, further, that it will continue to exist unless it shall please God to impose upon it a doom which will put an end to that existence.' A third view is that immortality is 'a gift derived from the Incarnation of our Lord,' a remark which leads into a region dear to Mr. Gladstone, but into which we do not feel disposed to follow him. We will only remark that we regret to see fresh indications that Mr. Gladstone adopts this arbitrary notion of 'conditional immortality.'

The old scholar then plunges into one of those thickets of old-world lore which we so much associate with him. He takes us past Pindar and Plato, Aristotle and the Stoics, Epicurus and Juvenal, Homer and Aristophanes, St. Augustine and St. Thomas Aquinas. But the walk, even in Mr. Gladstone's company, is a rather dreary one, for the best of these old-time thinkers seemed only to see men as trees walking; and the trees did not appear to be very beautiful. At every turn of the road Mr. Gladstone seems to say, See now what human reason can do! How crude the guessing! how dreary the prospect! how dim the hope! And Grote agrees with Gladstone, and Macaulay with Grote, 'that the philosophers from Plato to Franklin who attempted to prove immortality without the aid of revelation, failed deplorably.' 'The grave Juvenal informs us that none in his day believed in the survival of the soul, unless such had not yet emerged from boyhood:' and 'the early part of the "Frogs" of Aristophanes appears to supply conclusive evidence that the under-world and the future life could safely be made the theme of ridicule before the most cultivated and popular audience in Greece or in the world.'

What then does 'Revelation' do for us? To this very hour, the large majority of critics deny that the Old Testament recognises immortality, and, though Mr. Gladstone does not admit it, he says, without remonstrance, that 'Warburton founded himself on its absence from the Mosaic system, to draw contrast between Moses and other legislators.' And Mr. Gladstone himself only claims that 'The Mosaic narrative itself gives us glimpses of the under-world; for in various passages, when our authorised text speaks of passing into the grave, this is not the mere earthly grave, but Sheol, the insatiable, indiscriminating receptacle of the dead.' But it needed no special Revelation to suggest that.

Of course, we have unspeakably richer results in the New Testament; but, curiously enough, Mr. Gladstone does not mention it. He is probably reserving it for special consideration, in order to show our indebtedness to Christianity. His remarks will be very welcome, but we wish he would pass on to his evidence or speculations concerning 'the condition of man' in the life beyond, or to some notice or analysis of the evidence which millions of us say has been accumulated by the help of positive experiment.

PSYCHIC PHOTOGRAPHY.—A gentleman called at 'LIGHT' office a few days since and showed a torn photograph. Will he be so kind as to call again, or to send us his name and address!

A work of interest by a new author, A. Farnese, will shortly be published by W. J. Sinkins, of 26, Paternoster-square, E.C. The title of the book is 'A Wanderer in the Spirit Lands,' and the contents comprise the experience of a soul after death, vivid pictures of life in the spirit spheres, with an account of the astral plane and some of its inhabitants.

ANNA KINGSFORD.*

An ungracious task is imposed on a conscientious Reviewer when it becomes necessary to sum the experiences of one or more extraordinary lives or the history of one or more extraordinary movements within the narrow compass of an article; the result is frequently an injustice, or an

through that first mystical experience which he calls the baptism of the spirit, and for myself I should like to add that, so far as one mystic may speak of another's progress, I have always regarded Mr. Maitland as one who has attained a high point in the ascent of Mount Carmel, as St. John of the Cross would say. In any case, we all deeply respect, and there are many of us who love, the venerable and honourable personality which has been less or more amongst us for so many years; so it would be difficult to say anything that was not sympathetic and tender in a superlative degree.

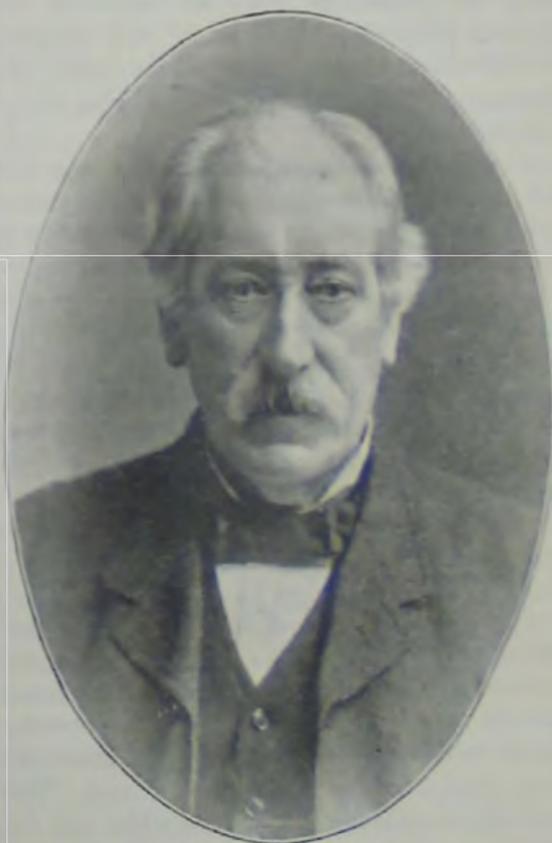
Mr. Maitland's account of Anna Kingsford, of himself as her collaborator, of the work which they performed between them, and the instruction of the spirit which they received, and of the genesis of the New Gospel of Interpretation, is precisely what might have been expected, the most simple, the most beautiful, in parts the most felicitous, and the most touching among the records of devotion in the class to which it belongs. It connects with every transcendental interest and every transcendental movement of the present time; and it gives us the fullest materials for ultimately understanding and correctly classing the inspiration—for it was an inspiration—which produced 'The Perfect Way' and 'Clothed with the Sun.' These materials being given to us thus fully for the first time, there is no need to add that the right use of them will not be the work of a moment, nor can it be indicated in the columns of a review.

Mr. Maitland's little book called 'The Story of the New Gospel of Interpretation,' told us much within a small compass, but we now have a full-length portraiture; we are shown Anna



THE LATE DR. ANNA KINGSFORD.
(From a photograph by Messrs. W. and D. Downey.)

insipid table of contents. Nor can any earnest man who has done work which he reasonably regards as noble, be expected to tolerate the 'indolent reviewer' who has neither toiled nor spun at a given intellectual loom, and yet sits in judgment, and pronounces his verdict on the product, by authority of an 'extreme flounce' of examination. To say anything of these long-expected volumes with the ordinary accent of judicial criticism, would be to deserve, if not to receive, an exceedingly summary reproof. We all know Mr. Maitland's earnestness; we all know his singleness of purpose; we all know the unswerving devotion with which he has dedicated himself to one object, and that of all things highest—'a perfect system of thought and rule of life'; we all know that he believes himself to have been led to that object through a course of transcendental experience to which no one has ever laid claim; we all know that the sincerity of his claim has been justified by the facts of his life as few transcendental claims have been ever justified palpably before the eyes of the world. We believe also with Mr. Maitland that he has passed



MR. EDWARD MAITLAND.
(From a photograph by Messrs. Elliott and Fry.)

Kingsford as she was, the recipient in chief of the gospel, that is, through whom the 'illuminations' came; we see something, as much as we shall ever see, of her inner life, by means of her letters and diaries; we see her in her relations with many friends, some of them

* 'Anna Kingsford: Her Life, Letters, Diary, and Work.' By her Collaborator, Edward Maitland. Illustrated with Portraits and Facsimiles. Two vols. London: George Redway, 1896.

gifted, and with a few enemies; we see the complete harmony of her domestic relations through good and ill report; and we participate to a certain extent in the rare friendship of two rare minds, both of the heroic order, free from all earthly ferment, and toiling, through much suffering and many difficulties which seemed often insuperable, for the realisation of their ideals.

The chief biographical facts are already so well known as to make their repetition unnecessary, and what is distinctly fresh—as, for example, the fascinating chapter entitled ‘The Baffled Sorcerer’—could not be recited conveniently in a short summary; the readers of ‘LIGHT’ will do well to make acquaintance with them at first hand. The connection of Anna Kingsford, by ancestry, with an Italian family which, among other notabilities such as Vatican architects, mystic cardinals, and founders of Venice, produced Pietro Bonus of Ferrara, the celebrated alchemist, is a point which I am tempted to mention out of personal feeling, as the editor of ‘The New Pearl of Great Price,’ written luminously, all things considered, by this same Bonus. The convinced Spiritualist will have a special interest in the entire narrative, because, outside the source of the ‘illuminations,’ it is full of valuable evidence for the truth of the phenomena of mediumship, obtained, in most cases, through the ordinary professional channels, and the more satisfying for that reason. Over and above this, there are the personal experiences of the recipients in connection with, though still outside, the ‘illuminations,’ which seem to illustrate the hypothesis, duplicate the phenomena, and produce the tests of Spiritualism; so much so, indeed, that, having paid all regard to the distinctions made by Mr. Maitland, the Spiritualist will yet inevitably question whether there can be any substantial difference as to the origin of communications purporting to come from the deceased wife of Mr. Maitland, and other proofs of identity. I should add that Mr. Maitland, while establishing his distinctions, gives all recognition to the important assistance rendered to the New Gospel by the establishment of ‘LIGHT,’ which promptly threw open its columns to the discussion of the subject when the general Press excluded it.

As to the ‘illuminations’ themselves, I believe that I shall represent the feeling of all readers of this notice when I say that there is no doubt they are derived from a high transcendental source and were produced under high influence. As to this point, they carry their own evidence, but beyond this statement no independent thinker can be asked to go, much less to admit the verbal and plenary inspiration which Mr. Maitland claims for them. They are actually, as it was originally said that they were, the result of an attempt ‘to ascertain at first hand the nature of existence,’ and the interests at issue are far too momentous to warrant any hasty determination that the attempt has been so successful as to supersede others in the past or make any superfluous in the future. Meanwhile, upon the underlying conformity of all the great religions they have offered us a new and precious light, but whether full and perfect I do not see that any person is at present in a position to say. Spiritual, like other, discoverers are almost inevitably driven to intensify the importance of a result which it has cost them so much to reach. Has there ever been a revelation in the world which has not been final to its recipients, or is there one which has not been replaced? And it seems to me that a gospel of interpretation is precisely of that kind for which an ultimate character can be claimed with less certainty, if only because there may be many true interpretations. There is no doubt that the one which we have received from Anna Kingsford and Edward Maitland is beautiful in a high degree; it has attracted some minds of manifold endowments; I do not know how far it has kept them, nor do I

know whether it can be said to have taken root in the spiritual thought of the age, though I am quite certain that it has influenced and exalted that thought. Surely it has fulfilled a great mission if it be only a prophecy of something still greater to come. We cannot all say with Eliphas Lévi that the Tarot is the first book of humanity, nor with the ‘surviving recipient’ that the revelation of ‘The Perfect Way’ is, so to speak, its last book; but just as a certain type of intuition finds the Tarot admirable in its results, so have spiritual seekers innumerable found help in ‘The Finding of Christ,’ though the Omega, like the Alpha, of scriptures may still be hidden from the world.

The ‘perfect system of thought and the perfect rule of life’ for which these zealous seekers laboured and ultimately believed that they had found, do not, if I may so express it, come down ready-made out of Heaven, like the New Jerusalem of the Apocalypse; those who hold the destinies of man do not, I think, make for any such economy of human experience. The most that can be said is that the special experience of certain sections of humanity in the right conduct of thought and life at a given period enters into the sum of experience and builds it up towards the perfect rule.

The readers of Mr. Maitland’s volumes will find some portions which scrupulous fidelity has, no doubt, compelled him to include, but to which it would be inopportune for a reviewer to do more than refer in passing, because they will be painful to other schools of thought and to persons in connection with them. The history of the Theosophical Society in its relations with the authors of ‘The Perfect Way,’ is a case in point, and Anna Kingsford in one of her letters says somewhat hard things of Mr. Sinnett, which those who know him better will not regard as justified. But there is one point, in another connection, over which it is impossible to pass. It is admitted that there were distinct limitations in Mrs. Kingsford’s nature, and she states most plainly that she did not care for men, but she did care for animals. She took up medicines rather for the sake of the animals than for that of humanity. The limitation shows in her spiritual work, and, to adapt Mrs. Browning, the pomegranate of her revelation does not, I think, ‘when cut deep down the middle,’ exhibit the ‘heart within blood-tinctured of a veined humanity.’ We accordingly find her, if possible, more zealous in the crusade against vivisection than as an evangelist in mysticism. It seems entirely to have absorbed her early interest in the ‘emancipation of women,’ which was the first means of bringing her into public prominence. Now, I need, perhaps, not say that I am an anti-vivisectionist, and look with horror upon the intellectual villainy which seeks to probe the mystery of life by its dismemberment, and to produce health in one genus by the suffering of another. The attempt to justify the torture of animals, whether in the name of God or man, is detestable, and it has been rightly termed the black magic of science. I am not qualified to affirm or deny that vivisection is a possible source of knowledge, but it is an abomination in either case. Yet there is a gulf between this sentiment of righteous indignation and the blind passion which would prompt a lover of animals to compass the death of vivisectionists. Now, this is what Anna Kingsford believes herself to have done; what, transcendently speaking, she possibly may have effected; and what she very certainly attempted. It appears that on one occasion, being wound up to a pitch of frenzy, she invoked a malediction on the head of Claude Bernard, ‘the foremost living representative of the fell conspiracy,’ at the same time ‘hurling her whole spiritual being at him with all her might.’ There was no special intention of physical destruction by the operation of will at a distance, but Claude Bernard was struck down in his laboratory, so far

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as can be told, on that date, and after lingering six weeks, he died. Believing herself then to be possessed of this terrible magical power, she subsequently made 'occult projections' against M. Paul Bert and Pasteur, and records in her diary that she worked for months against the former. Whether as a result or not—Mrs. Kingsford believed that it was a result—Paul Bert wasted and died; she records the fact in her diary, and adds: 'Now only one remains on hand—Pasteur, who is certainly doomed, and must, I should think, succumb in a few months at the utmost. Oh, how I have longed for those words—*Mort de M. Paul Bert!* And now—there they actually are, gazing at me, as it were, in the first column of the 'Figaro'—complimenting, congratulating, felicitating me. I have killed Paul Bert, as I killed Claude Bernard; as I will kill Louis Pasteur, and after him the whole tribe of vivisectioners, if I live long enough. Courage! it is a magnificent power to have.' My readers will share my feelings when I state that I read this passage with dismay, and the long justification which Mrs. Kingsford recorded in another place without any conviction. I establish no connection myself as to cause and effect, but the intention at least was there. Assuming that there is a person who, in virtue of some faculty or some dispensation or some grace, has received, or believes himself to have received, a special illumination from all that is highest in all that is most unmanifest, does that make killing no murder? Does it make the intention to kill not a murderous intention? And is not the argument that the operator acts simply as the instrument and channel of Divine wrath precisely the argument which has been used by all inquisitors and all religious persecutors? I have mentioned the matter with reluctance, because from silence it might have been inferred that I attached no importance to such occurrences, or that I accepted the plea. Mrs. Kingsford died long before her intended third victim, and, without making use of any harsh terms, I can only deeply deplore that she was ever led away by her honourable love of animals into the most clumsy and hopeless of all blunders, the attempt to stop practices which obtain widely by destroying isolated individuals who resort to them. I grieve also that Mr. Maitland should, by his knowledge, have been less or more connected with such an intention.

In conclusion, it is high time that the simple truth should be known as to the supposed prophecy by Trithemius concerning a new revelation in the year 1879. Mr. Maitland has been misled by Eliphas Lévi, and has, I think, also misinterpreted his misleader. The prophecy is Lévi's alone, who says that in 1879 a new universal political and religious kingdom will be established; that it will belong to him who has the Keys of the East; that the Keys of the East will be possessed, however, by the nation which has most intelligent activity and life, which nation, he leaves us to infer, is France. When he adds, 'Such is the prophecy of Trithemius,' he is romancing, for Trithemius merely says that after 1879 it would require the gift of prophecy to discern the future sequence of events.

Mr. George Redway is to be felicitated in every way upon the very handsome manner in which he has produced these volumes, and his return to the field of occult publishing is honourably marked by the appearance of a most noticeable book.

A. E. WAITE.

'THE PHOTOGRAPHIC REVIEW' for March (15, Farringdon-square) will greatly interest those who care to know all about Radiography and the Röntgen Rays. Dr. Hall Edwards explains the whole matter in as simple a manner as the subject will admit, accompanying his remarks with excellent illustrations showing the apparatus used and some of the results which have been achieved. The Editor announces that the special feature of the April number will be Psychic Photography.

THE NEW LIGHT.

The article headed 'The New Light' which appeared in your issue of February 29th, seems to me likely to accentuate whatever expectation there may be among Spiritualists that the discovery of the new form of energy, called the Röntgen or 'X' ray, which passes through substances opaque to ordinary light, and acts on a photographic plate or a fluorescent screen, will tend to explain the production of 'spirit photographs.' In doing this I think the article raises hopes which are not destined to be realised. The fact of this new discovery may, I believe, be better employed to convey two lessons; on the one hand to caution those wise ones, who think they know all the possible laws of nature, not to lay too much stress on the 'a priori' impossibility of spiritualistic phenomena, and on the other hand a warning to enthusiastic Spiritualists not to see too readily the result of spirit influence in matters which, if understood, might turn out to be as much a necessary part of nature's unchanging and universal law as gravity is, for example.

There are several ways in which we may suppose what are called 'spirit photographs' to be produced, but we are bound, other things being equal, to consider as most likely that which seems to use for their production as many known natural laws as possible.

First, we may suppose the spirits to have the attribute of omnipotence, so that they may say, 'Let there be a picture,' and a picture is produced!

Secondly, we may suppose, as Mr. Traill Taylor surmised, 'mental emanations' from the medium, projected, not necessarily consciously, on the sensitive surface of the plate forming the picture. In neither of these methods have known natural laws any part.

Thirdly, if it is true, as Mr. Taylor thought, that the lens and camera are of no assistance in the production of these pictures, but only a 'useless incumbrance,' we may suppose that the intelligence which produces them may use some natural force, from a distance, to draw, as it were, the picture on the sensitive plate; and, if this is the case, something of the nature of the Röntgen ray may possibly be used.

And, lastly, we may suppose the spirit form to actually stand in focus before the camera during the exposure, and that this form is able to reflect the ultra-violet rays of the spectrum, and these rays only, the visible rays passing through it, and thus rendering it invisible. This being so, all the rest would follow in the ordinary course of natural law.

Only in the case mentioned could the 'X' ray be used at all, and that in no known natural fashion. It is intercepted by glass and is, as far as we know, not refrangible, so that the lens could not assist where this ray is concerned, and the divergence of the ray if reflected or emitted from a spirit form would make a minute reproduction of itself on the photographic plate, an impossibility without the intervention of a lens.

I think an injustice is done to Mr. Traill Taylor when it is hinted that he in any way anticipated the discovery recently made. The rays which Mr. Taylor described in a paper read before the Congress of Spiritualists in May last as those that 'would still cause photographic action,' though invisible, were evidently the ultra-violet rays of the spectrum. Mr. Taylor would never have spoken of rays being 'straight,' in contradistinction to their refrangibility. By the straightness of the new rays, if rays they be, is meant that they do not partake of that undulatory motion which ordinary light rays are supposed to possess. Again, Mr. Taylor is quoted as saying, 'If any thing or entity—call it a spirit if you like—emitted rays of this nature only, most assuredly it could be photographed . . . although such figures could not be seen.' This is true provided,—

1st. That the energy of the emitted rays is governed by the same laws which reflected rays obey, emphasising shades and shadows, &c.

2nd. That they will pass through glass and are refracted in the process, neither of which things, as before noticed, appears to be the case in the newly discovered energy.

I entirely agree with you when you say 'our interest in "the new photography," however, does not turn upon any particular experiment but upon the general fact that very useful education is going on as to the reality of the unseen.'

LE M. TAYLOR.

THE purest part of our life runs first, and leaves only the dregs at the bottom; and that which is good for nothing else we dedicate to virtue, and only propound to begin to live at an age that very few people ever attain.—SENECA.

MORE MATERIALISATIONS.

BY EDINA.

In my recent articles on this subject I adverted to certain séances held in the Scottish metropolis last year, which were given by Mrs. Davison, of South Shields. One of these was held in my house and was, in my judgment, to a certain extent unsatisfactory, owing to the 'filmy' and unsubstantial nature of the forms which came out of the cabinet. The remaining three séances then held, and at which I was not present, did not, so far as I could learn, disclose better or more convincing results. No doubt existed in the minds of myself, or any of my colleagues who invited Mrs. Davison here, regarding her *bona fides*, or the genuine value of the manifestations so far as they went, but as appearing to us, they were insufficient to prove the identity of any of the 'compearers' at these séances. I now deal with three additional séances which we have recently had with Mrs. Davison in Edinburgh, and which showed a considerable improvement on those of last year, largely, I believe, owing to the circumstance that the circles were more select and harmonious than on her previous visit, and also owing to the fact that on each occasion at least five persons present in the circle possessed psychic power and that these 'sensitives' were liberally 'drawn upon' by the medium during the process of materialisation.

Mrs. Davison arrived in Edinburgh on January 24th last and during the week following resided in apartments kindly placed at her service by a spiritualistic family in the southern division of the city. So far as I can recollect, about a dozen of those who were present on this occasion had sat with her last year, but, so far as known to me, Mrs. Davison neither had, nor has, the slightest knowledge of the family relationships of the several persons who sat with her, either now or formerly, with the exception of ourselves and one other family with which she came more immediately in contact. I now proceed to deal with the three séances at which I was present, in their order.

The first was held in the house of a professional friend of ours, who has for many years been a devoted Spiritualist. The circle was composed of seventeen persons, ladies and gentlemen, all earnest and sympathetic; but some of them had never sat before with any medium, and were not in the least degree familiar with 'conditions.' The cabinet consisted of two curtains put up in a corner of the apartment, while the light used during the séance was got from a violet coloured lamp placed at some distance from the cabinet, but situated so as to throw its rays upon the curtains and the space in front of them. The circle having been formed, the medium sat for a short time in front of the cabinet till trance supervened, and her little control, who is called 'Sally,' spoke a few words to us in very childish and somewhat broken language, promising, if we kept quiet, to do the best she could for us. Shortly thereafter the medium went within the cabinet and the gas was extinguished, the room being now faintly lighted by the lamp before mentioned. Before this occurred our host explained to us that, as an experiment, he had placed two luminous cards on a table at the side of the curtain, while his daughter, who is a good clairvoyant and very 'sensitive,' also informed me that at the request of those on the 'other side' she had placed a small whip, with a whistle at the butt end of it, and a toy horse (on wheels) at the side of the cabinet. I mention these details now, in view of what occurred later on.

Very soon after the medium went into the cabinet I heard the same heavy breathing and shuddering sounds which she made when in trance on her last visit to this city, and in a brief space the curtains parted and a figure in white raiment, and like a man in stature and appearance, came forth. More than once the form retreated into the cabinet, apparently to receive additional power from the medium, but it was ultimately able to come out about a couple of feet from the front of the curtain. The control then informed us that this was 'Geordie,' one of Mrs. Mellon's 'familiar spirits,' to which he assented by bowing his head. The face was not visible to me beyond looking like a dark frontispiece, but the form ultimately was able to take up a luminous card and show his face and black beard to the gentleman who sat next the curtain opposite me, and who has frequently seen and conversed with 'Geordie' at Mrs. Mellon's séances, both here and in Newcastle. 'Geordie's' identity was also corroborated by my clairvoyant daughter (who, from her deafness, had not heard 'Geordie's' name announced).

She tells us that she has had many visits from him during the past five years, and she has been often controlled to write (automatically) messages purporting to emanate from him, all penned in most 'elementary' script. The form then squatted down on the floor, blew the whistle on the toy whip, and strummed for a few minutes on a musical instrument lying beside the curtain. He also took the toy horse off the table, and made it turn backwards and forwards on the floor.

I must here note, however, that the face of this form was never at any time visible to the bulk of the sitters, the proofs of his identity only resting on the statements of the control, corroborated as they were by the gentleman sitting next the cabinet, and by my daughter, whose abnormal powers enable her to distinguish what is not visible to others; and who also informed us that he spoke to her in rather a jocular manner regarding one or two of the sitters present at the séance.

After 'Geordie' had retired, a small figure then came out, who, we were informed, was the control herself. Her face was too dark for me to distinguish it, but the outline of the little figure was quite apparent. As far as I remember she was unable to lift the luminous cards, and very soon afterwards disappeared. Next followed another small figure, who first showed itself by the light of a luminous card to the gentleman on the left side of the curtain, who informed us that it was our boy F., who has so often materialised before at Mrs. Mellon's and Mrs. Titford's séances. Power seemed to fail, and the form retired for a few seconds within the cabinet; but in a minute or two thereafter again emerged on the right side of the cabinet, lifted a luminous card, and, going to the table, took up the horse and whip, and tried to blow the whistle, but only succeeded in extracting a 'wheeze'; then came forward, passing the two persons sitting next the curtain, reached his mother, who sat third from the cabinet, placed the horse and whip on her lap, and then going back took a white flower from a vase on the table and placed it in his mother's hand. She could not recognise the face, but felt the fingers and received the flower. The evidence of identity rests chiefly on the statement of the gentleman next the cabinet, to whom the form showed itself, and the information given by our clairvoyant. All that was visible to myself from where I sat, in the middle of the circle, was a little form in white, 'pottering about' the side table and, judging by the sounds, handling horse and whip.

To this little form succeeded a tall one, apparently a female, who, the control informed us, had died of cancer in the stomach. A medical gentleman in the room asked how long it was since she passed on, and being informed that it was about two years, inquired if it was Mrs. M., whereupon the figure bowed, came close to him, and laid her hand on his arm; but so far as I can recollect was unable to use the luminous card.

Another female form then came out, who, we were informed, was the mother of a gentleman present, but was unable to stay long for want of power. She was succeeded by a very strong form like a lady, clothed in a large mass of white drapery, who was at once recognised by our clairvoyant as Mrs. B., a lady friend of ours who passed on so recently as October, 1895. We put the question, 'Are you Mrs. B.?' whereupon the figure took up the two luminous cards and clapped them together thrice, signifying 'Yes.' Here again the form was robust and distinct, and the face not distinguishable, even with the aid of the cards; but the gait and pose of the figure closely resembled that of our departed friend, to whom we addressed a few affectionate words, receiving a gentle bow in reply, ere she retired within the cabinet.

Shortly after this figure had disappeared the control informed us that the power was exhausted, but she would endeavour to open the curtain and show herself and the medium at one and the same time. She certainly opened the curtain, but in the dim light I could not see the effect intended. After this, the control indicated that the sitting was over, but that we should find the medium in her chair in front of the curtain instead of inside, and, on lighting the gas, we found this was so, and that her removal must have been effected either by herself or the controls in a very noiseless fashion. The medium, at the close of the sitting, was found slowly emerging from trance, and in a rather prostrate condition, from which, however, she soon recovered.

I shall next deal with the two remaining séances, at which I was present. Meantime, I have endeavoured to describe as carefully as possible all that came under my observation at the initiatory sitting on January 26th last.

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.]

The Planet Mars.

SIR,—As mention is made of the planet Mars on page 94 of 'LIGHT' (February 22nd), allow me to say that some interesting remarks thereon will be found in 'Lloyd's Newspaper' of March 2nd, 1873, also in A. J. Davis's 'Divine Revelations,' page 196, and in Swedenborg's 'Earths in the Universe,' page 41 (edition of 1875). They must be taken, of course, *cum grano*.
19, Bromley-street E., Ratcliff. THOMAS SHERRATT.

The Theory of the Double.

SIR,—I have read Dr. A. Russel Wallace's article in 'LIGHT,' February 22nd, respecting the appearance of the 'double' of Mrs. A. at church, as described in 'Borderland' for January last. There is one important point upon which it would be interesting to have the opinion of Dr. A. R. Wallace in connection with Mr. Stead's most carefully drawn up account, viz., the portrait of Mrs. A., taken in 'Z.'s' studio, where what seems to be her 'double' appears in the same dress, but in a different attitude. With reference to Mrs. A. herself, we are told by Mr. Stead that she is subject to fits, and that at the time of her supposed 'double's' appearance in church she was under the influence of some opiate, given to her by the doctor who had been hastily called in—and it seems to me desirable that these pieces of information should be taken into consideration by anyone who studies Mr. Stead's narrative. Two questions here suggest themselves—*First*, If a person is subject to fits, is that ailment likely to facilitate the formation of a 'double'; either visible to ordinary sight, or only to be perceived by clairvoyants and by the eye of the camera? *Second*, Does the administration of an opiate, whether the person is or is not liable to fits, pave the way for the formation of a 'double'?

J. HAWKINS SIMPSON.

Mr. W. Wallace, 'The Pioneer Medium.'

SIR,—I note, in the issue for last week of your valuable paper, an announcement of a benefit séance for Mr. William Wallace, which effort I hope will meet with much success and result in substantial help for the 'Pioneer Medium.' But there is also a request for donations to be sent for him. Now I should like to remind your readers that a pension fund is in existence both for Mr. William Wallace and for Mrs. Cogman, and to inform them that Mr. Wallace has been receiving 30s. per month regularly since July, 1895, and before that date he received in various smaller sums £1 16s. The pension funds are administered by the Council of the O. P. S. Sick and Benefit Fund.

It is very desirable that the regular help should be continued to these aged workers, and as the funds are rapidly diminishing I would strongly press upon all Spiritualists, who are able to contribute, the urgent necessity for weekly, monthly, or occasional donations for this purpose.

Much good work has been accomplished through these various funds, and it is to be hoped that by sustained effort on the part of benevolent Spiritualists the good work may be continued. Donations will be thankfully acknowledged by

(MRS.) M. H. WALLIS, Hon. Sec.,
164, Broughton-road, Pendleton, Manchester.

Is Pain Punishment?

SIR,—In your issue of February 15th you print certain affirmations, made by Dr. Peebles, one of which is 'Pain is Nature's warning, as happiness is Nature's encouragement to right action.' This appears to me to mean that pain is Nature's discouragement from wrong action. Altogether these pronouncements are, I humbly submit, the results of loose thinking. Let us see. First, there is no distinction made between physical and mental pain. However, let me instance the pain suffered by infants through teething, the pains of physical growth, the pain of accidental injuries to the body, the terrible pain often preceding death, from causes that are beyond the help of man. None of these can be said to be punishment for wrong action, nor even Nature's warning of curable disease in the body.

Of mental pain let me instance the anguish of bereavement, the loss of friends, the wounds of unmerited unkindness and wrong, the wrongs done to others, the agony of seeing others

suffer, the pains of mental growth, and so on. None of these are punishments for wrong action, nor warning of any danger to be avoided. No, the truth is that we are subject to pain, both physical and mental, which we have done nothing to cause or deserve.

As a further instance, let me mention the life-long suffering of being born with a very highly-strung nervous organisation, or a weakly constitution.

Nor is happiness always Nature's encouragement to right action. We all know people who are happy and healthy whose actions bring suffering to others. Their moral development is such that their immoral actions do not cause them a moment's compunction.

The mental suffering comes after such an one has morally developed, and a higher life is aimed at.

To say that this 'pain is Nature's warning' is to say that Nature favours wrong-doing, and tries to prevent right-doing. To such a pass does the careless use of words lead us.

Glasgow.

J. S. H.

The Ghosts in Hampton Court Palace.

SIR,—I had heard much of Mrs. Russell Davies's 'True Story of the Ghosts in Hampton Court Palace,' published in the 'Christian Million.' The paper has just been sent me, and I read the 'True Story,' fully prepared to believe in Mrs. Russell Davies's experiences, but I have been deeply disappointed.

She describes her ghostly guests as wearing the costume of the Regency. As she is writing in England I supposed at first that she meant the Regency of George IV. But when she described powdered wigs, satin coats, and lace frills, of course I presumed she meant the Regency of the Duke of Orleans during the minority of Louis XV. There might well be be-wigged and satin-coated ghosts of the time of our first Georges at Hampton Court, but when Mrs. Russell Davies added that the ghostly banquet was given in *Beau Brummell's dining-room by Beau Brummell*, every shadow of verisimilitude or accuracy in the story at once broke down.

I need not insult you, or the readers of 'LIGHT,' by pointing out the ridiculous absurdity of dressing Beau Brummell, the quondam friend of George IV., in the dress of George II.'s reign! I think Mrs. Russell Davies saw scenes somewhat like what she described; but that for want of an accurate knowledge of history she did not interpret them correctly and did not assign them to the proper period, thus committing a stupendous and ridiculous blunder. But the opponents of Spiritualism, who will not examine or publish the hundreds of interesting experiences of first-hand witnesses, are always on the *qui vive* to get hold of any absurd story which shall show the folly and credulity of Spiritualists. If they get hold of this ridiculous story of Mrs. Russell Davies's, they will class all the crystal visions of Miss A. and Miss X. with it, as being equally unworthy of belief.

Naturally, the 'British Medical Journal' published with joy the ridiculous messages purporting to come from Professor Huxley to General Lippitt. I would grudge no amount of time or of pains to induce educated and thinking people to examine into the phenomena of the New Psychology; but it is disheartening not to find more common-sense amongst honest Spiritualists as to the evidence they accept.

New Westminster, (MRS.) ALICE BODINGTON.

British Columbia.

February 7th, 1896.

Spirit Photography: Supplementary Evidence.

SIR,—In a question so profound and interesting as this, you will, I feel certain, forgive an impulsive individual like myself for again obtruding upon your attention, seeing that my communications of December 14th and February 22nd were somewhat lengthy, and full of details connected with my investigations.

It may—to many passive persons—appear very weird and irreverent to assist the spirit in emancipating itself from its earthly tabernacle, but it is a well-known fact to all earnest hypnotic (mesmeric) operators who have practically investigated occult phenomena (including Spiritualism, so-called), that the life or soul of a sensitive or mesmeric subject is absolutely under the control of the adept in certain hypnotic stages or conditions, just the same as certain spirits who appear at séances or otherwise may be compelled—by an adept—to

obey their will. This, at least, as an old hypnotist, is my experience, and I have on at least three occasions, a few hours before death, sent messages by the person about to unfold into the spirit world, to friends of mine already there. This may appear irrelevant to spirit photography, but it leads up to what I desire to say, as I believe it may show the existence of some link or rapport between myself and the spirit whose picture I obtained. The male figure in the photo is that of my wife's father. He experienced great pain and restlessness at least two months before death, and apparently could not easily die, for myself and wife were hurriedly called on several occasions expecting to see him 'pass away,' but the event did not come off so soon as expected. The last time we were called, finding him in a semi-conscious condition, and appearing as if in great pain, I remarked, on the impulse of the moment, to those who were in the room at the time: 'Do not mind what I am going to do, because I believe it will ease him very much; you know that I am well up in mesmeric healing.' (I possess the gift of healing.) I then, in a very reverent, but nevertheless positive, frame of mind, made passes from the feet, &c., upwards to the crown of his head. This was done expressly for the purpose of helping to release the spiritual body from its earthly case. Shortly afterwards we left, and for myself I thought it might be another 'false alarm' of death; but the next morning we were told that about five minutes after we left his spirit left the body. This experiment, I have thought, may partly account for my getting the spirit photo, the rapport having been already established, and I know full well that a man of his mental calibre would certainly do all that conditions would permit to give us the photo which, since the receipt of our Cape letters (published in 'LIGHT,' July 22nd), we are all firmly convinced, is a veritable likeness.

After I obtained the spirit picture of my wife's father and sister I thought I would ask my spirit friend and brother Master Mason, John King, what he knew about the matter; so I wrote him a letter, and got a friend to deliver it to him at a séance they were going to the next evening, and here is the answer in full, dated from Calville-gardens, Bayswater, W., London, December 14th, 1896:—

DEAR DR. HUTCHINSON.—Papa and I have just returned from a delightful séance with Mr. Williams. We were seven in all, and had a most harmonious circle, a fact which the spirits themselves confirmed. I gave Mr. Williams the letter for John King, who did not himself appear, but sent you a message through 'Peter,' another control. In the direct voice came as follows: 'Tell Dr. Hutchinson that John King got his letter, and will do all he can to help in the cause. The two figures in the photograph are Mrs. Hutchinson's father and sister.' Here the voice stopped, and the messenger said 'Good-bye.' Mr. Williams did not sit in the cabinet, but in the circle itself. The forms did not use up the power in full-length materialisations, but gave busts of themselves very clear and strong. My father thinks he recognised two of the forms, but cannot be absolutely certain. The manifestations were very agreeable. Two or three different scents were wafted about, and a musical box played all over the room. It is getting late, so I must cease. With kind regards from all.—Yours very sincerely,
U. M.

As I have no permission, I cannot publish the name of a strictly private letter.

The above letter may seem very strange to mere novices in occult science, but as an adept in this phase of truth, to me and many others it is the proper way to get a doubtful opinion confirmed in connection with recognised spirit pictures.

Fancy being able to converse with living people hundreds of miles apart (telephonically); and when they have been dead and gone for years, to listen to some well known song, speech, &c., of theirs, stored up by means of the phonograph.

Now again; within the last two months—owing to the recent photographic discoveries by Professors Röntgen and Salvioni—the living human skeleton can be photographed; fractures, embedded bullets, needles, gall stones, &c., easily detected; objects clearly seen when inside opaque covers; contents of letters easily read; ability to see through a so-called solid board, &c. These facts, to my mind, show that our clairvoyants have at last lived to see the truth vindicated, while so-called scientists (I) lately had to again revise their theories of the luminiferous ether, &c., owing to the havoc played with the old theories by means of the new and mysterious 'X' rays discovered by Professor Röntgen. A letter which appeared in the 'Standard' a few days ago was headed 'Photographing the Invisible.' Fifty years hence, more or less, another word will almost for certain be added to such headings, which will then read 'Photographing the Invisible Spirits.' It is now quite easy to understand the hitherto mysterious pictures that have been produced by means of spirit photography.

BEARS T. HUTCHINSON, D.D.S., L.D.S.
Langholm, 23, The Avenue, Southampton.

The Order of the White Rose.

SIR,—Should 'Companion, O.W.R.,' not receive other and better offers of help than mine, kindly insert this to say that my name and address may be had through you.
'BIDSTON.'

SOCIETY WORK.

PROVIDENT SOCIETY, 227, SHIRLAND-ROAD, PADDINGTON.—For some weeks past we have been giving, on Saturday evenings at 8 p.m., lectures to the members and friends of the above society upon spiritual and occult subjects. Should any friend feel disposed to assist us we shall be thankful.—T. P. WEST.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday last Mr. Whyte gave an excellent address on 'Popular Objections to Spiritualism.' Mrs. Gozzett rendered a violin solo. On Sunday next, Mr. W. Ronald Brailey. Friday night, meetings for clairvoyance. A good medium for next Friday.—THOS. MCCALLUM.

WELCOME HALL, 218, JUBILEE-STREET, MILE END, E.—On Sunday evening last, Miss Marsh delighted a large audience by her remarkable clairvoyance, in one case the death scene of a friend who had passed away by poisoning being correct in every detail, and fully convincing the person concerned that the dead (so called) do return. On Sunday next, open meeting. Thursdays, public meeting.—W. MARSH.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last Mr. E. G. Sadler gave a thoughtful address upon 'The Mercy in Nature.' The after-meeting, devoted to a personal narration of experiences by various friends, concluding with clairvoyant descriptions by Mrs. Dowdall's 'Snowflake,' was most enjoyable. On Sunday next, at 11 a.m. and 6.30 p.m., short addresses, followed by clairvoyant descriptions by Miss MacCreadie, of London.

51, LADBROKE-ROAD, NOTTING HILL GATE, W.—A benefit séance for W. Wallace, the pioneer medium, will be held at the above address on Sunday next, at 3 p.m. Mrs. Treadwell, Mr. Goddard, and other mediums will be present. Friends can be accommodated with tea at sixpence each. For the same benefit Miss MacCreadie has kindly promised to hold a séance for clairvoyance at the above address, on Thursday, March 12th, at 8 p.m.—G. H. VINCENT GODDARD.

SURREY MASONIC HALL, CAMBERWELL.—Last Sunday we had the pleasure of meeting Miss MacCreadie and her guide 'Sunshine.' A full audience listened very attentively to a few well-chosen remarks from Mr. Long, explaining the law and order that should prevail to ensure successful clairvoyance. Miss MacCreadie occupied the rest of the evening with vivid and satisfactory descriptions of spirit friends, and in many instances messages were given with equal satisfaction. Next Sunday Mr. Long's guides will speak on 'Death and After.' Easter Sunday, special service to celebrate the forty-eighth anniversary of modern Spiritualism. Easter Monday, social evening at 7 p.m.; Tickets, 1s.; all friends will be welcome.—A. E. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss Rowan Vincent delivered an address entitled, 'The Development of Spiritual Gifts'—a theme which she treated in her best style, illustrating her contentions by amusing examples of her own experience as an investigator. Subsequently Miss Vincent gave a series of clairvoyant delineations with marked success. Mr. T. Everitt, the president, occupied the chair, and offered some remarks relative to the nature of clairvoyance and its value on such occasions as the present, in affording something in the way of evidence for the claims of phenomenal Spiritualism. Mr. Otto gave a solo, 'The Flight of Ages' (Bevan), which was well received. As usual when clairvoyance is presented from the platform, the room was crowded to its utmost capacity, and the greatest interest was manifested in the proceedings. As a means of extending the scope of the society's operations, therefore, the utility of platform clairvoyance is manifest. It is believed, too, that the demonstrations are of interest to many besides those persons to whom descriptions are given; this is evidenced by communications, both oral and written, which have been received by the executive from members of the audience, at various times. Altogether the present meeting was an eminently successful one. Brief reference may, perhaps, be allowed to a little incident of a pleasantly phenomenal character experienced by a few members of the audience, who were sitting in the vicinity of a lady who is reputed to be a medium of remarkable powers. The fragrance of flowers was several times wafted across the faces of the persons alluded to. The perfume, which was very perceptible, remained, however, but a few moments; and at the conclusion of the meeting the lady explained to her neighbours that she had clairvoyantly seen her spirit-daughter, who had appeared with a bouquet of spring flowers. Such occurrences, although frequent in circles, are sufficiently rare in a public audience to render the fact noteworthy in the present instance. Next week, short address by Mr. W. T. Cooper, the vice-president, to be followed by clairvoyance by Miss Rowan Vincent.—L.H.

'SPIRIT IDENTITY,' by 'M. A. (Oxon).—Any friend having a copy of this work to dispose of will oblige by sending price and particulars to Office of 'LIGHT.'