

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

In Mr. Maitland's remarkable 'Life of Anna Kingsford' (in which, 'as in our beloved brother Paul's Epistles,' there are 'some things hard to be understood,') there is a passage which very strongly bears out the utterance of Dr. Peebles, lately referred to by us. The passage is quoted from an Address given by Dr. Kingsford before The British Association of Spiritualists on 'The Systematisation and Application of Psychic Truth.' It is as follows:—

To become a Spiritualist simply in order to converse with ghosts implies a very poor kind of advantage. But to be a changed man; to take new and illuminated views of life; to look with the 'larger other eyes' of the gods on life's problems, duties, and ordeals; to hear a voice behind us saying, 'This is the way, walk ye in it; and not go aside to the right hand nor to the left'—to have exchanged doubt for knowledge, hesitation for decision, strife for peace, expediency for principle;—this is to have systematised and applied psychic knowledge, and to have become a true Spiritualist.

And because the percipience and experience necessary to make such theoretical and practical application of his system come to the Spiritualist only by means of thought, study, and heart-searching, it is, I submit, of the strongest urgency that those burning questions with which the lay and scientific worlds are now ablaze should be examined and argued by Spiritualists from the platform which is peculiarly and exclusively theirs. Of what use to be the 'salt of the earth' unless we give forth our savour? Of what good to be the candle of the world if we submit to be put under a bushel instead of giving light to all that are in the house? And of what avail will Spiritualism prove to ourselves or to the age unless it make the world purer, sweeter, more just, and more godly?

Wherefore I, at least, as one Spiritualist among many, will be instant in season and out of season, with voice, pen, and desire, to hasten the advent of the Kingdom of God, and the age of the 'new heavens and new earth in which Justice dwelleth.'

This penetrating passage goes right to the heart of the difference between Spiritism and Spiritualism. The one is external and experimental; the other is also internal and experiential. But if we accept this last, we ought to be prepared for the bringing of every subject within our sphere of thought and action,

'Borderland' for the current quarter contains a very noticeable article by our old friend, Andrew Glendinning, on 'Some Recent Experiments in Dorchagraphy'—a fearsome word, meaning *dark writing*. 'Mr. Glendinning,' says Mr. Stead, 'has been trying to follow up the clue that was given us by Mr. Traill Taylor when he reported the obtaining of psychic photographs without any exposure at all.' As his introduction of Mr. Glendinning, he says, 'Mr. Glendinning may be mistaken. He certainly is incapable of making any statement that he knows to be false. A more upright man does not live.'

The *modus operandi* is extremely simple. In the dark room he cut open a new box of 'Imperial' quarter plates, took out the upper packet of four, and placed it, in its wrapper, in the medium's hands, which he then held firmly

in his own. In a short time, he took the packet out of the medium's hands, removed the upper plate, and placed it on the developing tray, when a very charming figure came out.

The following facts, summarised from Mr. Glendinning's paper, will be of general interest; some of them are new and important:—

As a rule, not more than three pictures were obtained in one day; but, in recent experiments, twenty-four plates were used during three evenings, yielding nineteen pictures.

Some of these plates the medium did not touch.

Occasionally the picture obtained was a duplicate of one elsewhere obtained; once it was a reproduction of a picture in a magazine.

No recognised portraits have been secured.

Mr. Glendinning has fixed his thoughts on certain desired pictures or portraits, but was quite unsuccessful.

Pictures were obtained when a lady friend, not known to be a sensitive, held the plates. Upon this, Mr. Glendinning remarks:—'I have frequently told inquirers that it would be waste of time for them to experiment without the aid of a sensitive, in whose presence the higher class of abnormal physical phenomena can only be obtained, but in view of recent experiences I cannot continue to say so.'

All this is undoubtedly noteworthy. We hope it will be followed up.

In a 'Borderland' Article on *Vampires*, Dr. Franz Hartmann has a section on 'Personification,' with a strong tinge of Theosophy in it. What he calls 'elementals' a Spiritualist might call extremely undeveloped spirits. But here is the paragraph—not without a certain profound significance:—

Elementals are semi-intelligent forces of nature, which may become personified in man, and a person obsessed by such an elemental is himself, to a certain extent, that elemental personified. The elemental having originally no individual life of its own, in becoming individualised in man, absorbs from him life, and is endowed by him with his own consciousness. In this way another centre of consciousness, besides his own, is called into existence in a person, and thus may arise many of the perplexing cases of double consciousness which have not yet been satisfactorily explained, and which never will be fully understood as long as we leave out of consideration one of the prominent factors in the production of physical phenomena, namely, the elemental spirits of nature.

The proper place to study the nature of obsessing spirits would be within the precincts of insane asylums, and if their nature were known a most important factor would be added for the treatment of insanity. At present the principal cause of insanity is ignored by medical science, and thus medical science deprives itself of some of the means of accomplishing the object of its existence.

The Article in which this paragraph appears was submitted by Mr. Stead to another writer, who holds that it is entirely wrong to identify 'elementals' in any way with 'vampires.' He says:—

Dr. Hartmann gives very correctly all the recognised symptoms of vampirism.

The elementals, on the contrary, are in this connection perfectly harmless. So far from bearing any hatred or malice

towards the recipients of their favours, they are actuated towards them by (at least so far as they are capable of feeling it) love. This is self-evident by their conduct.

Prominently quoting Mr. Thurstan's practical scheme for psychic development, Mr. Stead says:—

The first criticism upon this proposal is that it amounts to the institution of a college for psychics; and—who are to be the professors? Not even the most gifted psychic in London could in him or her self undertake to train any student in all these branches of psychic study. Then again, supposing (which is not very probable) that a competent professor of each department existed, their services would not be available. Most psychics are busy people, earning their own bread, after the fashion of the rest of the non-psychic world. How are they to be induced to leave their business and their home in order to instruct Mr. Thurstan's 'eligible applicants'?

I have no prejudice against paid mediums. It seems to me obvious that if ever the study of psychics is to be taken in hand seriously, it must be recognised as a legitimate profession. The professors of clairvoyance have as much right to earn their living by the exercise of their special clairvoyant gifts as the professors of mathematics or of biology to make a livelihood out of their special knowledge. But in Mr. Thurstan's Réunions 'no fees or charges' are to be made. This is very magnificent; but unless Mr. Thurstan is prepared to endow his college handsomely out of his own purse, or can secure endowments or subscriptions from some other quarter, it is not clear how rates and taxes and rent and professors' fees are to be met.

Mr. Leadbeater, in his 'Lucifer' articles, gives us many deeply suggestive thoughts concerning the spiritual unfoldings of the future stages of life. One in particular has a touching and beautiful thought in it, of immense practical value.

A certain hard-working seamstress, living in a dreary London slum, gave to nursing the sick much of the precious time she needed for rest. In doing that, the world would agree that she had saved some of her fellow-creatures from misery and pain, and perhaps from a sense of forlornness; and it might be disposed also to agree that she had laid up for herself treasure in Heaven. But that is not the result which Mr. Leadbeater mentions. She did more than she knew. While ministering to the suffering body, she was saving the soul. How! Not by prayer and teaching doctrine, but by awakening or developing the higher feelings:—

In many cases the gratitude and affection which her unremitting kindness aroused in them were absolutely the only higher feelings they had during the whole of their rough and sordid lives. The conditions of existence in that court being such as they were, there is little wonder that some of her patients died, and then it became clear that she had done for them much more than she knew; she had given them not only a little kindly assistance in their temporal trouble, but a very important impulse on the course of spiritual evolution.

MR. J. J. MORSE.

A communication from San Francisco informs us that the engagement of our good friend Mr. J. J. Morse, by the California Psychical Society, will shortly terminate, and that he will, in all probability, sail from New York, by the s.s. Umbria, on Saturday, December 12th, for Liverpool, being due there on the Saturday following. We are pleased to learn that Mr. Morse's work for the California Society has called forth unstinted praise on all sides, and that the society will part with him with great regret. On the other hand, we shall be glad to welcome him back again, confident that his experiences during the past year will make his services here even more valuable than before. The same post also brings us the report of an interesting address on Clairvoyance recently given by Mr. Morse before the members of the California Psychical Society at its headquarters, the Wenban Building, San Francisco. This address we hope to give in the next issue of 'Light.'

NEW YORK, U.S.A.—'LIGHT' may be obtained from Messrs. Brentano, 31, Union-square.

SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF
W. STANTON MOSES.

THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stainton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.]

No. XXXV.

AUGUST 28TH, 1873.

I have been thinking of the vision. Was that scene real?

The scene was as real as that on which you now gaze. Your spirit was separated from its earthly body, connected only by the ray of light, as it seemed to you. That ray was the vital current. Had you been more used to such experiences you would have seen your body as it lay dormant on the bed. The scene was real, but we were compelled to show it to you, as it were, in vision.

In what sphere?

The spirits were gathered by Mentor, at my request, in the second sphere. They came from various spheres and conditions, and were assembled for a special purpose. The names known to you were shown around the heads of those who bore them in the earth life in order that you might see.

There seemed such strange conjunctions, '—', '—', '—', and '—'.

Strange to you. State, not time, determines conditions; and the conditions of all were not alike, but widely different. They were assembled, as we say, for a special purpose.

I noticed that S.'s robes were violet shot with green, whereas the rest were robed in white.

He wore the robes in which you would recognise him from his description. The green typifies the earth condition which has not yet faded, and the violet typifies progress. All with us is symbolical. The house open to the sky shadows forth the spirit's dwelling with no bar to its upward aspirations. The flowers and scenes of beauty show the alleviation and pleasures which Divine Love casts around the lot of each. The procession of praise shows the onward march of the progressive spirit with praise to its God as the voice of the daily life. The preceding cross was the emblem of holiness and self-sacrifice. The white robes typified purity, and the harps and music were the symbols of perpetual praise. The girdles of divers hues showed the special pursuits and attributes of the wearers, and the crowns and fillets on their heads were emblematical of their characters. You could see the words which each would speak, even as we see. No need for speech, no room for disguise. The hypocrite has no place in the assembly of the blessed. This was but a typical scene. You shall see more hereafter. Only we wish you to know the reality of what you saw, and to think and meditate upon it. It has its lesson, which you must learn before we can do more for you. Your mind must gradually drink in the knowledge which we give.

I am perplexed at present, and must have time to think. Did I see you as you are seen always? I shall never forget the dazzling robe you wore.

You saw me there as others see me. But I do not always present the same appearance. And you could not gaze upon the scene which the highest spheres would present, not in your present state.

Do I understand that the spheres fill all planetary and interplanetary space, as we call it?

They fill all space, and space infinitely beyond what the eye of man has yet penetrated, or the mind of man conceived. You cannot, in your present state, conceive of condition apart from locality or space. Do not perplex the mind by vain attempts to grasp that which is too high for it in its present state.

What would become of those spirits whom I saw?

They would disperse to their several spheres of work.

May I know who the strange spirit was who came up with my own friends at the last?

That was a spirit who has been attached to you for some time now—the Spirit of Love, as you have known the name. The figure appeared in the first photographic plate which you tried.

I remember. Who was she on earth?

That spirit was incarnated on your earth as H., and was known to men as a philanthropist.

I thought the figure in the photo was a female?

No, friend; it was the picture of H. whom you saw in spirit-land. He is concerned with you at times still. He will eventually communicate with you.

I noticed a peculiar self-luminosity in spirits and in the atmosphere. Is that so?

Yes; it would seem so to you. We have a higher form of what is known to you as electricity, and it is by that means we are enabled to manifest, and that Mentor shows his globes of light. He brings with him the nucleus, as we told you. This nucleus is the light you saw.

I am called, and leave you with a blessing.

+ IMPERATOR, S.D.

No. XXXVI.

EVENING OF THE SAME DAY.

You have said that the spheres may be round about planets known to us. Are planets then inhabited?

No star but is a world instinct with life, so far as we know. But, friend, we know not of many worlds. We are not endued with knowledge save that which is gained by actual experience.

Then you only know what you have seen or heard from others?

Only that; and spirits have none but hearsay evidence of the spheres above them. Many, indeed, knowing not of a sphere beyond, fancy themselves in the highest. The information touching the spheres, save from experienced sources, is not trustworthy.

Is the earth high or low in scale amongst the worlds?

I know not, friend. It is a later creation, as we imagine; and in the lower spheres around it are some spirits who have sunk from a higher state.

You told me once of spheres below as well as above the earth?

I wished to explain, as far as you could then understand, that it was possible for a man to fall as far as it was possible for him to rise. It is true; but you could not then have grasped the fact that God has other children besides mankind.

Then are all creatures amenable to the same laws?

Assuredly, there is one moral law for the universe, one code of right, one law of progress, one unalterable edict that progress ensues from good, and retrogression from evil.

No. XXXVII.

AUGUST 29TH, 1873.

It occurs to me to ask whether there is an extraordinary effort being made now by spirits to impress men; or is it no new thing?

In one sense it is no new thing. The age has never been when spirits did not act upon men. From the earliest ages of which we know it has been so. And in proportion as man has cultivated the spiritual side of his nature, have we been able to operate upon him. During the dreary days that are now passing, when man had swept away all faith in spirit communion and had well-nigh eliminated angels and angel-ministry from his creed, we were forced to withdraw our influence. We had no option. Even as with the voluntarily depraved, the guardian is powerless, and in the end is forced to flee. There have always been epochs of special activity, both with the adversaries and with those who resist them. The present, as you know, is one such epoch. We hope for great results, inasmuch as the mind of man is more directed now to the subject of the possibility of actual communion with the spheres, and because recent scientific discoveries have in a measure prepared men for entering into the means which we employ. We look to scientific investigation into our own actual phenomena for directing attention to that of which they are only attesting witnesses. When science admits existence in a disembodied state, as ye say, and furthers the operation of such invisible agents by means which man can see and partially understand, we shall be on a different footing. But the time is not yet. Ignorance and prejudice hold sway; and generations must pass while the slow process of laying the foundation is going on. The time is not yet; and we may not hasten it. When, in the counsels of the All Wise, it shall arrive, blessed are they who have waited and watched for it, and who have prepared the way for the acceptance of the great truths which shall then burst upon mankind.

And is this directly organised by the Lord Jesus? Is it entirely under His direction?

We have already said that two great spirits have been intimately associated with every such movement as this—Moses and Elijah. My immediate inspiration has been derived from my great Master. He it is who has ever inspired in me whatever of great or noble I have imagined. He it is who animated me when I trod your earth, and he it is who, through me, influences you. But he and we all act in direct subordination to that exalted spirit whom men call Jesus.

Have you ever seen Him? or the others?

Yes, friend. I have seen both my Master and the great spirit who was the mouthpiece of God to His chosen people. I have conversed with them, and have also received from them direct instruction. But not until I became connected with my present work was I ever brought into contact with Jesus. Not until I was called to attend at a gathering of great intelligences for the very purpose of organising this movement in its future, did I ever see Him. So far as I know, He has never visited the spheres of probation until of late. Nor have the exalted spirits whom I then saw. They have descended, I believe, for the first time since the era when Jesus was born into your world, to work a similar work.

To what meeting do you allude? You once said, I think, that Jesus had never returned?

The meeting was one which took place at the time when I was absent from you, as you know. And I never speak with positive assertion save of that which I know. Jesus had passed beyond the sphere whose denizens operate directly on man. And it was not until necessity called Him that He came again to work out a further portion of

the work which He began in the flesh. I do not know that He has even now manifested Himself on earth.

Yet one I know has received communications professing to come from Him, and others of whom I have heard.

I cannot say, friend; but I know that He is now organising a great mission to man, and without curiously questioning, you may be content to know that this which now operates on you comes from Him, and has His blessed sanction. It is of Him: and we are His ministers. You will discover indications of what is now being accomplished in some recorded words of His. But we warn you that you attach not too great importance to the wording of records which are in many cases obscure and erroneous, and the utterances of those who did but record their fallible impressions. Still in them, broadly read, you may discover indications, many of which are now transpiring.

About the second coming?

Yes; and with regard to the general outlook now for a new Revelation, as it was in the days that preceded the coming of the Christ.

Are there others who are being prepared as I am? Do you influence any other?

I influence directly none but you. Many are being gradually prepared and wrought upon by missionary spirits. We shall endeavour hereafter to introduce many such spirits to you. They take great interest in your work, which is peculiar. We have developed in you the most considerable means of intercourse between the higher spheres and earth which has yet been opened. Many will come to greet you as your mind grows more settled and your doubts vanish. They cannot approach you as it is. All those whom you saw in the sphere will address you: and we shall endeavour to find suitable exponents of different sorts of instruction. Wise spirits will take advantage of you to give information on subjects in which they are versed, so far as it is needful and desirable for you to be informed. But cease. The Great God guard you.

+ I. S. D.

A GHOST IN A LIBRARY.

'Frivols' (Fisher Unwin), by Dr. Augustus Jessopp, opens with the author's full, true, and particular story of a ghost which he encountered at 1 a.m. on October 10th, 1879:—

'There he sat, and I was fascinated; afraid, not of his staying, but lest he should go. Stopping in my writing, I lifted my left hand from the paper, stretched it out to the pile of books, and moved the top one. I cannot explain why I did this—my arm passed in front of the figure, and it vanished. I was simply disappointed, and nothing more. I went on with my writing as if nothing had happened, perhaps for another five minutes, and I had actually got to the last few words of what I had determined to extract when the figure appeared again exactly in the same place and attitude as before. I saw the hands close to my own; I turned my head again, to examine him more closely, and I was framing a sentence to address him, when I discovered that I did not dare to speak. I was afraid of the sound of my own voice. There he sat, and there sat I. I turned my head again to my work, and finished writing the two or three words I still had to write. The paper and my notes are at this moment before me, and exhibit not the slightest tremor or nervousness. I could point out the words I was writing when the phantom came and when he disappeared. Having finished my task, I shut the book and threw it on the table; it made a slight noise as it fell—the figure vanished. This is a simple and unvarnished narrative of facts. Explanation, theory, or inference I leave to others.'

MR. AND MRS. EVERITT are spending their holiday in Scotland, and, of course, are delighting their friends there with the interesting phenomena obtained through Mrs. Everitt's mediumship. We hope that some of the sitters will kindly send us a report of their experiences. During the past week Mr. and Mrs. Everitt have been staying at Aberdeen, whence they intend to proceed to Dundee.

FICTION—OR FACT?

We give a translation of a strange story kindly supplied to us by M. Joseph de Kronhelm, of Gajsin, Podolia, Russia:—

I send you a very interesting story narrated by M. Paul Heyss in the 'Deutsche Rundschau,' and which I believe cannot fail to be appreciated by the readers of 'LIGHT.' It is a record of the experiences of a Bavarian colonel, Monsieur M., who states that just previous to the Franco-German war, when he was a lieutenant in garrison at Munich, he contracted a deep attachment for a very beautiful young lady whom he met at a ball. A tender correspondence ensued, which, however, was suddenly terminated by the breaking out of the war. On his return he learned to his great distress that the beautiful Abigail had been married to a certain Mr. Wyndham, an old and wealthy amateur lover of pictures. He heard no more of her, but he never ceased to regret her loss. Ten years later, namely in 1880, being in garrison in a small German town, he went to spend an afternoon with one of his friends, a doctor, and on leaving brought away with him a bouquet of jasmine and roses. After dinner his eyes chanced to fall, in a local paper, on the name of 'Wyndham, an art collector'—an incident which brought back to him a host of sad memories. He recalled all the circumstances of his unfortunate passion, thought over the events which had led to the separation, and asked himself whether he had done all that he might have done to recover and to marry her whom he loved. But here let me quote the words of the writer. The Colonel is speaking:—

My face was burning, and I felt a heavy weight at my heart. I wandered long about the deserted streets of the town, and the night was far advanced when I again took the way to my home. I found the door open, and the porter asleep. Without disturbing him (for I had left the key of my room in the door), I went up to my chamber, intending at once to throw myself on my couch, to rest my tired limbs. But I stopped on the threshold, transfixed with surprise! By the light of the moon, the rays of which had free access through two open windows, I distinctly saw someone seated on the sofa—a woman in mourning attire. With one hand she gathered up to her breast a long crape veil; in the other she held a bouquet, of which she was inhaling the perfume—the same bouquet of jasmine and roses which had been given me that afternoon by the lady of my friend the doctor, and which I had placed in a bowl on my table. Having recovered from my first astonishment, I took a step forward; whereupon she raised her head—it was Abigail! My astonishment, my stupor, and my emotion at meeting her again, here and at such an hour, cannot be described. But she, without any apparent embarrassment, addressed me in a quiet tone: 'Then you really recognise me? You have not forgotten me? I have not deceived myself?'

'Abigail!' I repeated. 'Is it possible? You here at my house! And at such an hour! But how did you know—?'

In the partial obscurity I could discern her large eyes fixed upon mine. She was as beautiful as ever, if not more so, but from time to time a trace of bitterness came over her smile, and her manner betrayed an inexpressible sadness. 'How did I come?' she said, with a slight expression of animation. 'That was quite simple. I ascertained that you were here, and being quite sure that you would not come to me I have taken the initiative. The porter was asleep, and I took the liberty of waiting for you. My husband has been dead for two years. I am quite alone, and I could not resist the longing to see a friend once again. Do you blame me?'

I knew not how to reply to her. She—formerly so proud, so unapproachable—to come in this way at midnight to my private room! 'It is very dark,' I said, at last; 'will you permit me to light up?'

'Oh, no! no!' she replied, excitedly; 'you will think me very vain, no doubt, but what good will it do to make clear the ravages which the years have brought me? Perhaps they would have dealt with me more gently if you had not abandoned me!'

'Madame—'

'Give me my name as a young girl. Do not call me Madame, for that is a position I never reached. To the old man who married me I was nothing more than one of the specimens in his art collection. Certainly, he was noble and good. And yet when he died, my God, what a deliverance! My life was very empty and sad—a very real and heavy burden to me.'

In her accents, more even than in her words, I perceived a reproach, and I endeavoured to justify myself. I pictured to her the war, and spoke of my long waiting, my hopes always deceived, my discouragements, my despair. 'What use is there in regretting the irreparable?' she said at last; 'perhaps after a time you would have grown weary of loving me and of admiring my beauty!'

Saying that, with a graceful gesture she threw aside the crape veil with which she was draped. Her shoulders and her arms appeared matchless in their splendour, just as I had seen and admired them in the ball room. Raising herself she said: 'I shall take away these flowers as a souvenir. They are fragrant, while mine have no perfume. Would you like to have these?' Thereupon she held out to me a bouquet of 'immortelles' which she had withdrawn from her bosom. The rays of the moon falling full upon her enabled me to see all the perfection of her fair beauty. 'As a souvenir!' I exclaimed. 'Abigail! do you then wish to bid me adieu? You are free and like you I also am solitary. We know now that neither of us has been to blame. Dear Abigail, are you willing that we should at last be united for ever?'

I held out my hand to her, but she hastily recoiled. 'Gently, my dear sir! Not so fast,' she exclaimed in tone of raillery.

In the sound of her voice I detected a deep sadness. Again I extended to her my hand. 'No! no! no! not here,' she said, again drawing back; 'what would the people of the house be thinking to-morrow? Come rather with me. Come! let us lose no time!' She went immediately towards the door, and I remarked once more the undulating motion which belonged only to her—so light that she seemed scarcely to touch the carpet. I followed her, and we passed through the outer door, which was still open. In the street she refused my arm, but she walked so near to me that I perceived, as she talked to me, the freshness of her breath. Again I was painfully struck by the expression of sadness in her smile. Her hair was loose, her veil fluttered in the breeze, and her bare arms were exposed to the night wind.

'Are you not afraid of taking cold?' I asked.

She cast at me a suspicious glance. 'Have no fear; I will not compromise you,' she answered. 'If we should meet any persons they will not think of suspecting you.' At that very moment a belated passer-by approached us, but when we met he did not appear even to see the charming creature who walked by my side in so strange a garb. She broke into laughter. 'Did I not tell you? And could one be more discreet? But what matters?'

She went on so quickly that I had some difficulty in keeping pace with her. We had long since passed through the town gates. Some lonely houses showed themselves here and there along the solitary way. The moon was veiled. 'Shall we soon arrive?' I asked, with some vague uneasiness.

'Soon,' she murmured. 'Are you tired? Do you wish to return?'

My only response was an attempt to imprint a kiss on her fair shoulder, but she escaped me. 'Hold! hold!' she said; 'moreover, we have now arrived.'

We found ourselves in the front of the iron gateway to a large garden, in which one could faintly distinguish some regular paths, and, amongst the sombre foliage, the whiteness of some statues. 'Open quickly, Abigail!' I said.

'No hurry,' she replied, as in a spirit of raillery. 'Ah, how vexatious; I have lost the key. What is to be done?'

'But we can ring the bell,' I suggested.

'Oh, no! no! What would the old gardener think? He would despise me, and would no longer water my flowers. Moreover, we do not need anyone! By squeezing a little, what more easy than to pass between the bars?' And having done so, to my intense stupefaction she was already on the other side of the gate!

'Who loves me follows me,' she said, and, with her two hands on the bars, she looked into my face, laughing. Just then the moon shone out brilliantly. Never before had I seen her so beautiful.

'Do not jest with me,' I cried, 'it is too cruel! You see plainly that in that way I cannot follow you. Be kind, and find the key, and let me enter.'

'Yes, of course; but to-morrow at cock-crow Monsieur would abandon without remorse the solitary widow. Ha! ha! For I ought to confess that I am only beautiful at night. As soon as the sun rises, I hasten to hide myself. On the other

hand, all that I desired this evening was to find an escort. An honest woman does not go about alone at midnight—is not that so? And now, lord of my heart, I wish you a pleasant journey' (*bon voyage*). She curtsied with queenly grace, and slowly wended her way along the principal path.

'Abigail—one kiss! Just one kiss!' I cried.

'Be it so,' she said, retracing her steps. 'I shall not be sorry, after all, to have known what a real kiss is.' She passed her arms through the iron bars, threw them round my neck, and drew my face to her own. I felt her icy lips. It seemed to me as though she inhaled my very life. My breath stopped, my sight grew dim; an indescribable anguish took possession of me. I wished to disengage myself from the deadly embrace of those arms; but I suddenly lost all sensation.

The crack of a whip made itself heard in the stillness of the night, and I found myself free! A clear ring of laughter burst out on the other side of the gate, and I entirely lost consciousness. When I came back to myself I was lying at the side of the way in the hands of my friend, the doctor, who was rubbing me vigorously. His carriage was near, and with the aid of his coachman he bore me to it. 'What the devil are you doing at this time of night at the cemetery?' he inquired, as soon as he saw that I was in a state to answer him. I do not know what shame, or what fear of his raillery, prevented me from telling him the truth; but I spoke of imprudent libations, and of a long walk, and, naturally, he accepted my explanation.

The narrative thus concludes:—Nobody who knows the Colonel will doubt his word as that of a man of honour. But why, some one will say, should it not all have been a dream induced by a bottle of old wine? Do dreams leave tangible traces? The bouquet of jasmine and roses had disappeared, and on the couch was found a small bouquet of 'immortelles.'

This is truly a strange story, but many of our readers will no doubt recognise the name of its narrator, M. Paul Heyss, as that of a gentleman who is well known as a charming writer of fiction. Is this but pure fiction also?

CONDITIONS FOR SUCCESSFUL SEANCES.

A gentleman who has had some experience of Miss MacCreadie's mediumship writes:—

The Marylebone Association of Spiritualists were recently favoured by an exhibition of Miss MacCreadie's mediumistic powers, at 7, Regent-square. There was an exceptionally large attendance of members and friends, and Miss MacCreadie gave descriptions of spirits from her own natural powers of clairvoyance, also when under the control of her guide 'Sunshine,' and added some most successful efforts to sense the circumstances and surroundings of some of her audience by means of psychometry. Almost without exception the descriptions were promptly recognised, the names being usually given, and interesting messages were in some cases communicated to living friends from 'the so-called dead.' In one case a living friend at a distance was described, and his present thoughts and intentions in connection with some family matter delicately indicated. Another medium present had his guide described, and 'Sunshine' advised the former not to be afraid, for his control (an Indian) was both a powerful and a fine spirit. She also advised him to prepare himself for sitting in circle by having his thoughts calm and unimpassioned, for the spirits sometimes told tales if their mediums had been in a temper during the day! Everything should be sweet and clean in the room. People should go to a séance as if they were going among the angels, and give the best conditions for the spirits to come near to them. The ladies should always wear a clean, tidy dress; no jewellery, unless something very nice. Keep harmony in your circle, she concluded, and you will get on splendidly. Miss MacCreadie was accorded a very hearty vote of thanks at the close. She has since gone north, to Scotland, for rest and holiday, and her many admirers in London wish her a very pleasant time there, and a safe return.

PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

ACKNOWLEDGMENT.—Mrs. C.C.B. and Mr. J. Lamont have each been kind enough to forward £1 towards the cost of Incorporation of the London Spiritualist Alliance, Limited. Other contributions will be gratefully received.

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EDITOR E. DAWSON ROGERS.

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WHY DO THEY NOT COME?

There is, perhaps, no question more frequently asked than this, 'Why do not our departed friends communicate, even when mediumistic conditions are favourable, and when there are plenty indications of "power"?' Why the frivolous chatter, or the comparatively unmeaning discourses, or the disappointing generalities, when we are longing for something definite from one whose assured presence would turn earth to heaven? How is it that when a certain communicating spirit volunteers the statement that the beloved one is present, and we beg for a message, the answer too often is, 'It cannot be,' or, perhaps worse still, something comes which has in it no note of reality—as vacant as the sentences of a prisoner, gaoler-guarded and behind a prison screen? It is by no means always so. There are times when floods of recognition, sense and affection flow forth in an almost overwhelming stream. But there are many who have spent half a lifetime of inquiry in vain, and who still sigh and say, 'Why do they not come?'

The truest and clearest answer is,—We do not know. But experience has suggested many hints that may help the disappointed seeker to be patient and submissive. We must remember, in any case, that in spirit-communion we are dealing with a world which is at least as much subject to law as this which is our present home. Has it ever occurred to the asker of this pathetic question that the beloved one on the other side may be asking it too—though not, perhaps, with the same anxiety—being wiser? We are too apt to condition spirit-communion by what we usually know as spirit-mediumship; but have yet to learn that perhaps as much depends upon the inquirer. Can anyone explain the undoubted fact that one person may persistently 'get nothing,' and another as constantly find the open door, and through the same medium? It is perfectly conceivable that one person may be, as it were, more body-bound than another, giving no help to spirit or medium, while another may be strongly helpful or co-operative, and not know it. It is not a question of desire, or merit, or affection, or openness, but a question of personal make, so to say—the difference between transparent and opaque glass.

The laws of the spirit-spheres must be enormously complicated and subtle, depending on rarest refinements. It is said that if one could get the exact note of a metal bridge (and even a mighty bridge has its note) it could be made to vibrate by a violin steadily playing the same note; and we know how subtle are the laws of magnetism and

electricity, and how amazing are the affinities and repulsions of chemistry. Add to all these the deeper laws relating to consciousness and duty on the planes of spirit-life, and it will be seen at once that the power to communicate or to be communicated with may or must depend upon conditions that we are hardly likely to be aware of, or to comprehend even though we were aware of them.

For all we know—and there are many facts which suggest that it is so—most of the communications from the other side come through unseen mediums who may be as much needed there as here. If so, this may account for many difficulties and for much confusion—for impersonations, too, and heartless jests and intrusions; inasmuch as mediumship on that side may no more be conditioned by goodness than on this side. In truth, if we may set down deliberately such a painful reflection, it is perfectly conceivable that mediumship on that side may be easier for the gross than for the refined, for the earth-bound rather than for the spirit speeding on its heavenward way. That seems extremely reasonable; and, if it is to any extent true, it may account for the non-appearance of our beloved ones who here on earth may have shrunk from questionable people and doubtful transactions, and prefer to hold back than to run risks.

That reflection suggests another of undoubted weight. There are multitudes of loving friends on earth who have the gravest doubts as to the desirability of this intercourse between the unseen and the seen. Why should not those doubts pass on with them to the other side, and even be strengthened, if they can see the dangers of misrepresentation and impersonation? They may perhaps say: 'Well, it is only for a little time; better for them to wait than to try experiments where the results are doubtful and the dangers are many.' They may be mistaken—for passing on does not remove all prejudices and change all habits—but this, in multitudes of cases, may be the answer to the question, 'Why do they not come?'

But there is another answer. We ask, 'Why do they not come?' What if the answer is—*They do?* What if, all the time, they are choosing their methods? What if they come in their own way, and do for us what is best? The chances are that they know us better than we know ourselves; they see what we need and what we can bear; they smile at many of our anxieties, and may even mercifully help to prevent the answering of some of our prayers; they smooth our way, or try to turn its roughnesses into means of grace; they hide themselves from sight and sound only that they may the better influence the mind and touch the heart; and, best of all, they wait for us, they are preparing our path for us, and presently we shall have no reason for saying any more—'Why do they not come?' *They will all be there.*

NEW PUBLICATIONS.

- 'The Prasnotara.' Indian Section Gazette, No. 66. (Freeman & Co., Tara Printing Works, Benares, India.)
- 'What it Costs to be Vaccinated: The Pains and Penalties of an Unjust Law.' By JOSEPH COLLINSON. (London: William Reeves, 185, Fleet-street, E.C. Price 1s.)
- The Humanitarian League's Publications. No. 11. 'The Horse: His Life, His Usage, and His End.' By COLONEL N. LISLE B. COULSON. (London: William Reeves, 185, Fleet-street, E.C. Price 2d.)

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.—The London Spiritualist Alliance having been incorporated under 'The Companies' Acts 1862 to 1893,' copies of the Memorandum and Articles of Association may be obtained from the office of the Alliance, 2, Duke-street, Adelphi, London, W.C., price 1s. The Memorandum sets forth in detail the purposes and objects of the society, with the names of the signatories; and the Articles prescribe the necessary rules and regulations for its conduct, including the election of members and associates, council, and officers.

THE RECENT ECLIPSE OF THE SUN.

BY AN INVESTIGATOR.

A total eclipse of the sun was predicted to occur on the morning of August 9th, which although not visible from England, would be seen from high northern latitudes.

In order to witness this eclipse, and to investigate, by the aid of photography, &c., the various effects, the Astronomer-Royal, the President of the Royal Astronomical Society, the Professors of Astronomy at Oxford and Cambridge, and scores of other learned gentlemen undertook, at great expense and trouble, a long journey up North.

Every preparation having been made, a trifling obstacle prevented the eclipse from being seen, this obstacle being, that dense clouds concealed the sun.

Thus, whilst from an accurate knowledge of the mechanical movements of the earth and moon, the instant at which the eclipse would occur could be calculated, yet in consequence of our ignorance of meteorology, the expedition was a failure, because no one could predict that dense clouds would prevent anything from being seen.

To predict the instant at which an eclipse will take place, and to fix the locality at which it will be total, requires merely a knowledge of celestial mechanics. To predict, even twenty-four hours in advance, whether the atmosphere will be clear or cloudy, requires a knowledge of a multitude of subtle laws, of which laws men of so-called science at present know no more than, if as much as, the mere savage.

By those who are capable of instruction, a very valuable lesson may be learnt from the fact of the failure of our recent eclipse expedition, for it has been proved that whilst a fair amount of knowledge has been gained in one branch of astronomy, yet an utter failure to perceive an eclipse occurs, because it was unknown that dense clouds would intercept the view.

If any person existed who was so ignorant of geometrical astronomy, so sceptical and prejudiced, as to deny that eclipses could be predicted, how he would sneer and laugh at a number of scientific men who made a long journey to see that which they failed to see. This sceptic might urge that to claim to predict the instant, and the locality, at which an eclipse would be total, and yet not to know that dense clouds would interrupt the view, was too absurd to be believed by any man possessing common-sense.

Suppose this sceptic consented to accompany the expedition in order, as he might say, to fairly and impartially investigate, he would have seen nothing, and no doubt he would have returned, and assured those who thought with him that the calculation of an eclipse was a delusion which he had completely exposed.

Fortunately for the science of astronomy, eclipses occur with such frequency, that to deny that they can be predicted is opposed to reason, but I refer here to only one eclipse.

How childish it would be for a man who claimed to be a searcher for truth, to attend at only one eclipse, and because he failed to see anything, refuse to persevere in his examinations. It would be little short of a contemptible act if this man set himself up as a teacher, and informed the ignorant that he, from his profound researches, had proved that the calculation of eclipses was mere imposition.

What, however, are the important items that are expected to be discovered by an examination of an eclipse? Details relative to the corona; the question of whether the moon possesses an atmosphere; and a few other similar items, all no doubt of interest, but not of vital importance as influencing the human race. Yet thousands of pounds

were spent, and scores of men of science devoted weeks of their valuable time, in order to endeavour to obtain such information, and all their time, trouble, and money were wasted, because they did not know enough of Nature's laws to be able to predict that dense clouds would prevent their seeing that which they went to see. When there is another eclipse, will these men of science refuse to make a journey in order to investigate phenomena, because their last trip was a failure?

Certainly not, if they are really earnest searchers after truth.

Probably bigoted sceptics, who denied that eclipses could be calculated, would refuse to again be fooled, and would claim that they had practically examined the subject, and found that nothing could be seen, and their time was too valuable to be wasted in examining such delusions.

Valuable as any increase in our knowledge of the constitution of the sun may be, there are many other subjects which perhaps are equally as important. For instance, we must all die, and the questions arise:—

What is the change that occurs at death?

Do we retain our individuality?

Do we lose remembrance of, or do we remember, our life in the body?

Can we, after so-called death, communicate by any means with relatives, friends, or others who are called 'alive'?

Do we gain additional knowledge after so-called death?

Do we gain additional powers which enable us by natural laws to accomplish certain things assumed by the limited science of the day to be impossible? If so, how are these powers gained?

Here are a very few only of the questions which may be of interest to each member of the human race, and which are perhaps as worthy of a searching investigation as questions relative to the sun's corona, and may produce, when satisfactorily answered, as much influence on the human race, as though a knowledge had been gained that in our atmosphere there was a minute quantity of something called 'Argon.'

But another item of interest had attracted the attention of careful investigators.

It had been found by repeated experiment that in the presence of certain persons, and under certain conditions, inanimate objects moved without contact, and were acted upon by some force which overcame that of gravitation. These experiments had been made by men well acquainted with science, and sufficiently wide awake not to be taken in or deluded by shams.

Here was a chance for some of the popular leaders of so-called science to investigate a new force, or power. To what grand results it might lead! Perhaps it might tend to reveal something about the human race equally as valuable as anything discovered in connection with the sun's corona. Several able men such as Robert Chambers, Serjeant Cox, William Howitt, S. C. Hall, and others, eagerly sought to investigate, and were, after numerous tests, convinced that a power hitherto unknown to orthodox science really existed, and this power was possessed of a very high intelligence.

A person inexperienced in the peculiarities of the human mind would probably imagine that when such well-attested facts were made known, a rush would be made by lovers of truth, and men claiming to be scientific authorities, to investigate in the same careful, and unprejudiced manner, in which they had examined less subtle matters. What, however, were the results?

A leading scientific gentleman said that *a priori*, he knew that what was stated to have occurred was impossible, and that his time was too valuable to waste on investigation.

Another scientific man attended a meeting, but announced that he had done so for the purpose of finding out how the trick was performed, or how the investigators had been deluded. When certain manifestations commenced close to him, he at once pointed to the opposite part of the room, and demanded that the same manifestations should take place there, before he could count twenty. When they did not occur, he said his investigation was completed, and he refused ever to attend another meeting.

If some sceptic as regards eclipses were to turn his back to the sun when an eclipse was commencing, and were to point to the opposite part of the heavens and demand that the eclipse should take place *there*, he would be considered a fit subject for medical attendance. If this same sceptic failed to see an eclipse in consequence of clouds, and then refused ever to make a journey to see another eclipse, we should know that his object was not to test whether eclipses occurred, but merely, on superficial evidence, to claim that his preconceived opinions were correct. When we find that there are hundreds of men who will go to enormous trouble and expense in order, if possible, to discover something slightly in advance of that which is at present known in connection with the sun, but positively decline to even investigate phenomena of which they know nothing, although these phenomena may reveal the most important laws and facts, we have an interesting problem for consideration in connection with the human mind.

It seems that men who are regarded as great scientific authorities, are those who have been trained in a particular school, and who regard all that is not in exact accordance with the teachings of that school as unsound, and unworthy of attention. I can remember when Darwin was termed 'a crack-brained theorist.' 'Oken was a poor fool.' Believers in mesmerism were termed by the medical profession 'hysterical idiots,' whilst now in France, the medical profession are trying to claim a monopoly of mesmerism, which they term hypnotism in order to escape from the ridicule of having once pronounced mesmerism a delusion.

The very slightest possible advance in a science fairly well known, will be welcomed with cheers by so-called schools of science. The most valuable discoveries in any matters not well known to the schools, or which are not in accordance with the theories of these schools, are ignored, and pronounced unworthy even of investigation.

Those who have devoted years to a careful investigation of the phenomena termed 'spiritual,' have frequently shown the greatest desire to convince men of so-called science of the facts they have proved. Not unusually these endeavours have been met by pretentious assertions of 'impossibility,' by ridicule, or by indifference.

The practical astronomer who can work out 'a lunar,' or an eclipse, does not trouble himself to try to convince those ignorant of the mere elements of geometry and astronomy, especially when such men are perfectly satisfied that an eclipse can be calculated, whilst the ignorant are sure it cannot be.

It may be a question worthy of the consideration of those who have, during many years, carefully examined the facts of spiritual phenomena, whether they may not be wasting their time in endeavouring to convince those who are (without evidence) perfectly sure that no spiritual phenomena ever occur.

Why go out of one's way to convince those who don't want to be convinced, who sneer at evidence, and disbelieve statements of facts? If men are contented with their want of knowledge, they may be allowed to enjoy it. And those who have accumulated sound evidence to prove the facts of spiritual phenomena, will more profitably employ their time by learning the laws connected therewith, than in

endeavouring to convince those who are unwilling to investigate, or who, *a priori*, assert that such phenomena are impossible.

EUSAPIA PALADINO.

Poor Eusapia Paladino seems to have been subject to unreasonable treatment, to say the least, for a good many years, and from her youth upwards, from both sides of the veil. On opening an old volume of 'Human Nature' I find, in its number for January, 1873, the following sad testimony, given in a letter from Naples by Signor G. Damiani, who was well known at that period as a frequent and able contributor to English Spiritualistic journals. In this letter the medium is called 'Sapia Padalino,' but it undoubtedly refers to the person whom we now know as 'Eusapia Paladino.'

WM. R. TOMLINSON, M.A.

PRANKS OF UNDEVELOPED SPIRITS.

TO THE EDITOR OF 'HUMAN NATURE.'

DEAR SIR,—Some time ago I sent you an account which you published in 'Human Nature,' respecting the extraordinary mediumship of the girl Sapia Padalino, of this city, on whom I built the best hopes of developing a first-rate and very useful medium. Most unfortunately, through one of those physical or psychical disturbances the causes of which are as yet hidden to the investigators of Spiritualism, the poor girl, notwithstanding the greatest care and intelligence employed in guiding and developing her mediumship, finds herself now obsessed by a band of low spirits, who not only render any further experiment with her unpleasant and unprofitable, but seem determined also to torment and drive her to despair. Let me give you a brief account of the facts, the knowledge of which may prove useful to Spiritualists; and with the further object of eliciting some advice from some of your correspondents who may have more experience in this line than I possess, thus perhaps enabling me, by a change of tactics, to relieve that great but unfortunate medium from her present distressing position.

The unpleasant phenomena began with a request from the circle that the spirits might bring in some material object through closed doors and windows. The request was immediately complied with by our hearing an object fall upon the table. On striking a light we found a neatly made-up parcel, and on carefully unfolding it, we were much disgusted to find it containing—a dead rat! I mildly remonstrated with the spirits for the unpleasant joke, and told them to bring in future more genial objects. They said they would, and, at a subsequent sitting, some tawdry brass gilt trinkets were soon brought in (always with closed doors) as a present to the medium. At the next regular séance, they said they would show their power also by taking things *out* of the room, and sure enough, at the end of the séance, a new mantle belonging to a lady present had been abstracted, and has never been found since.

The next day poor Sapia brought a red mantle to the lady, asking if that was the mantle lost, and saying she had found it spread on her bed as she awoke that morning; but it was a different mantle, and remains still in Sapia's possession. At another séance a member of the society, Signor Lamarra, had his new hat stolen by the spirits. He had to go home without his hat—not, however, before searching minutely the whole house for it; but it has never been recovered. The spirits next pilfered a watch and chain belonging to an ardent Spiritualist, Signora Commetti, who seemed distressed at the loss, as the watch and chain had belonged to her departed husband. This time, in a speech which I made as impressive and instructive for them as I could, I urged the spirits to return the property to the lady, as their mission here was to convince the sceptics, and not to distress the friends, of the spirit world. They promised they would, but not then; and when the lady reached home she found the watch and chain lying on her bed. A few days afterwards, however, both watch and chain were missed from before her eyes, and have never been found to this hour.

At the next séance I asked to speak to the spirits, and Sapia said she saw them muster all round our circle in great numbers. I again addressed them in a kind of sermon, explaining to them

the law of progression, and how wrong it was thus to squander their time and ours, and give us such serious annoyance by abstracting our property; and that if they wanted to advance in a better sphere and be happier, they should be active in good works and not distress their fellow beings; they should repent their faults, and earnestly pray the Almighty for their deliverance from their present unhappy state. At the end of my speech, Sapia informed us that only one of the band seemed moved, and shed tears, while the others were dancing about and making horrible faces at me.

One of the most remarkable phenomena occurring through Sapia's mediumship consists in noises, either as from the explosion of firearms in the room, or as from a large hammer striking the séance table. One evening, Signor Barone, an old Spiritualist and medium, felt alarmed at the concussion on the table so near his hands, and said aloud he had withdrawn them from the table in fear. A Spiritualist present observed that he had not the least apprehension of being hurt by the spirits, but he had no sooner said the words than he was struck with a very severe blow on his hand, the painful effects of which he felt for nearly a week. Sapia said she saw the spirits strike the table with an instrument like polished iron in the shape of a funnel or cone.

Their next trick was to throw to the ground from a table where they were standing five cages containing my pet canaries, and they did so by drawing a table-cover on which they rested. On hearing the crash we struck a light, and found the poor little things motionless, as if they were dead. They recovered a few minutes afterwards, and I cannot help thinking that they were mesmerised by the spirits, who, perhaps, felt compunction at hurting the poor little things.

Again, a séance was held at the house of another member of the society. A pet cat, seeing—or feeling, no doubt—the presence of ungenial beings, began loudly to mew. The sitters expressed their annoyance, and the spirits said they would soon quiet the beast, and the poor thing was found dead the next morning. At the same house the spirits broke a table almost shapelessly, and a large, expensive clock-shade. One day, at the house of Signor Lamarra, some object was missed, and he peculiarly said to a friend who lives with him, 'Ha! it must be Alessi' (the chief of the band of low spirits who torment Sapia, and who, in life, had been a poisoning doctor) 'who has stolen it!' Sapia knew nothing of this circumstance, but that same evening this spirit appeared to her whilst she was in bed, surrounded, as she said, with a sinister light, saying to her, 'Tell those scurvy friends of yours, Lamarra and Co., that I am not going to stand their insults, ascribing to me that which I have not done. I have never been a thief, and if they say so again I will twist their necks, and yours too, if you do not speak more respectfully of me!' Sapia says that as the spirit stamped the ground with his foot the whole room trembled, and all the objects standing on a chest of drawers against which the spirit leaned, moved and jingled most violently. She was, indeed, so frightened that she called the landlady where she lodged to her succour, and begged not to be left alone that night.

One evening, Signor Lamarra, on entering his club, was set upon by two young lawyers of the Positivist school, who publicly ridiculed him for believing in spirits. He asked them if they had investigated Spiritualism. They said, No, but would he take them to the spirits? Lamarra boldly assented, and there and then they started for the medium's lodgings. A dark séance was immediately held, and the light was scarcely put out when numerous very loud explosions, as from fire-arms, were heard in the room. This rather startled the new visitors; but they were still more surprised when blows were heard falling on the table as from a large hammer. The sceptics, however, charged their friends with producing these noises with some hidden machinery, at which Lamarra placed in the hands of the new visitors his own and those of the medium. The noises then ceased, but instead the affrighted voices of the non-believers were heard piteously asking for a light; for one of them had had his hair and beard pulled, and his face handled by a large, callous, ice-cold, perspiring hand; and the other was touched upon the head and face with an instrument in the shape of a club, cold and hard as iron. A light was struck, but nothing was perceived except the pale faces of the scoffing young lawyers, who do not like the subject being mentioned again. In this case, we must admit, the low intelligences did their business well.

Having tried every means to deliver this poor girl from her tormentors, the Naples society thought it better to suspend the

séances for a time; and as the girl wanted employment, she was recommended to a nice place as a servant. In the night previous to her going to her new master's the spirits appeared, and mockingly intimated to her that they would take care that she should not remain there. She expostulated with them, but they laughed and disappeared. She, however, did go, and was immediately set about cleaning a large drawing-room, her master, an old gentleman, being present. All at once a small table, in a part of the room opposite where Sapia was, began to move about. This much astonished her new master; but while he was wondering in bewilderment, an awful crash was heard, and a large shade and some china that were on a chiffonier some distance from the poor girl, had fallen to pieces. Frightened more than vexed at these strange occurrences, and believing them to be the work of Satan—whose escutcheon in Naples preserves still its ancient effulgency—Sapia's master bid her immediately to leave the house, and the poor medium is again dependent on her friends and sympathisers.

We have had Sapia mesmerised and thrown into a trance, in which state kinder spirits have spoken through her, who, interrogated, have told us these unpleasant phenomena would give way if we could induce Sapia to cultivate her mind. This we have tried to do with unremitting patience, but without avail, as she shows the greatest reluctance and impatience at being taught the elements of letters. We have done all in our power to remedy this evil, which deprives us of one of the best physical mediums in existence. Can any of your correspondents give any suggestion, that we might, by some new tactics, reclaim this remarkable medium, Sapia Padalino?—I am, yours, &c.,

Naples.

G. DAMIANI.

November 24th, 1872.

MR. SLATER AND HIS PREDICTIONS.

Mr. Tubbs's letter is one that demands an answer, and as it is easily given, I venture to explain that Mr. Slater, like all other platform clairvoyants, is simply a mind-reader, as, indeed, all sensitives are more or less. Mr. Slater got his knowledge of Mr. Tubbs's son in Auckland, of his relatives in London, of those near and dear to him who have passed away—getting their names and incidents of character connected with their lives—all from the mind of Mr. Tubbs. The prediction (?) was no doubt due to some encouraging hope present to Mr. Tubbs's mind which was read by the mind-reader. Mr. Slater and other so-called clairvoyants are perfectly honest in what they say. They tell you what they see, and in their semi-trance condition cannot distinguish between ideas and forms. What they receive is some clear or dim perception of the ideas in the inquirer's mind which are seen by them as forms. The best proof of this is that a man or woman who has been busy writing plays or novels, and who goes to see a clairvoyant, will hear the incidents of his writing retold by the clairvoyant as facts, and the characters of the imaginary work are seen and believed to be spirits by the clairvoyant. Not long since I narrated an experience of this kind in 'LIGHT,' at which the forms of the supposed spirits were minutely described, their dress, their manner, &c., and beyond this the particulars of a terrible murder which had taken place in the very house we were in, and all this came from the mind of a lady romance writer who was present, the story being then in the hands of her publisher, and not having any basis in fact whatever, being wholly the work of her imagination.

I am an old Spiritualist, but I am more and more convinced, the older I grow, that Spiritualism will never be strong till it ceases to be a faith and becomes a strictly scientific inquiry. As long as you mix it up with questions of absent friends, deceased relations, &c., &c., there is room at every step for self-deception, as in Mr. Tubbs's case; but when in a scientific spirit you ask the clairvoyant to describe someone quite unknown to himself or any one present, and to obtain proofs from that person of his actual existence, or past existence, then and then only are you in a condition to prove or disprove clairvoyance, because then only is mind-reading impossible. I may have been unfortunate, but as yet I have seen no clairvoyance which was not obviously mind-reading. Mr. Slater's is very remarkable mind-reading indeed, and it fails just where one would expect it to fail, viz., in prediction, because there, there are no clear ideas in the mind of the inquirer to mind-read. In the cases where Mr. Slater's predictions come true it simply means that the hope or fear he had read in the mind of the inquirer has been

verified by the occurrence of the event hoped or feared. In the cases like Mr. Tubbs's where they are not verified, it simply means that the mind-read hope or fear has not been justified by facts. Mr. Tubbs was the real prophet, not Mr. Slater. The latter is merely a mirror reflecting Mr. Tubbs's thoughts, hopes, and provisions.

VIR.

'SO-CALLED EXPOSURES.'

There are several good reasons why Spiritualists should discourage 'grabbing,' and, with your permission, I shall endeavour briefly to state them for the benefit of 'Xyzed' and of others who may not have given the matter much thought:—

1. It is no real test, and makes the application of genuine scientific tests impossible.
2. It terrorises genuine mediums.
3. It plays into the hands of the enemy.
4. It encourages brutality and violence.
5. It raises feuds and factions among Spiritualists.
6. It is not only an insult, but a wrong to the other sitters.
7. It is a gross breach of faith towards the medium.
8. It is a cowardly outrage upon the manifesting intelligences.
9. It always does injury to a medium, and the more genuine the medium the greater the injury.
10. It produces an atmosphere of suspicion and distrust in the séance room, weakening and obstructing the phenomena.
11. It destroys the chance of investigating the phenomenon of fraud, which is a most interesting and important one, not only from the detective, but from the psychological and psychic points of view.

In my opinion, anyone who countenances 'grabbing' shows thereby that he is ignorant of the subject about which he presumes to judge; and anyone who encourages it thereby proves that he is not only an enemy to Spiritualism, but to all genuine investigation of the hidden side of Nature.

I can see only one good thing about the practice of 'grabbing,' but that is an indirect benefit, which by no means counterweighs its evils. I mean that it has the certain effect of making the practice of mediumship a secret thing, confined to circles of sitters, who may be regarded in some degree as members of a kind of Masonic lodge or order. I think that the time has come when the more 'advanced' phenomena should be kept from the ignorant and the brutal—you would not give a rare plant to the cow! This, of course, does not debar those who enjoy the antics of a bull in a china shop from holding séances at which 'grabbers' may be present; but such persons, I think, should not call themselves Spiritualists, or even *bonâ-fide* investigators.

RICHARD HARTE.

I perceive that your contributor, 'Xyzed,' is of opinion that mediums sometimes indulge in fraudulent imitations of materialised spirits, and there cannot be a doubt that on some occasions a figure emanating from a cabinet has been clutched and found to be the 'medium,' and that all sorts of elaborate disguises have been discovered behind the scenes. Whereupon the scoffing public raises its hands and its eyebrows, and utters its amazement at the credulous and simple Spiritualists allowing themselves to be deceived by such transparent trickery. The public and even Spiritualists may be pardoned for believing that in the instances narrated mediums have really resorted to the most deliberate deception, but I believe nothing of the kind. I know that spirits of a low order can cram a cabinet with disguises brought suddenly from a distance, even clothe the medium in them, and send the medium forth without that personality being in the slightest degree aware of the device thus conceived and enacted, of which he or she may be thus rendered the instrument.

I remember on one occasion a friend of ours, of the highest character—a non-professional medium—was instantaneously transfigured and made to represent the deceased wife of a gentleman who was present; and gradually the medium was restored to her normal condition. Here there was no disguise, no cabinet, no deception; the transformation was effected openly and visibly in the presence of the few select persons who attended the private séance in question.

The manifestations in which the grabbing and exposing processes so conspicuously are among the occult wonders of Spiritualism, and those persons who doubt the power of spirits to play the tricks which have been so notoriously practised and attributed wholly to the mediums, have not made themselves sufficiently acquainted with the more profound potentialities of spiritual intercourse, and how the medium may be made unconsciously to enact an apparently dishonourable part.

Of course, I am not contending that designing persons may not purposely practise tricks with the object of bringing ridicule upon spiritual phenomena; but their devices are so easily seen through, and so obviously the work of knavish fools, that a knave, pure and simple, would be too clever, and no real medium would be likely to resort to such transparent deceptions.

These tricks are so blundering in their conception and execution that they could only be practised by those who must suppose observers to be destitute of common-sense; but perhaps there are no beings in existence more blundering than undeveloped and evil spirits. Fortunately, they can be so readily found out.

Some time ago I discoursed on this subject in your columns, but I am too lazy to look up the date and refer your readers to my previous communication.

NEWTON CROSLAND.

THE OBJECT OF THE THEOSOPHICAL 'CRUSADE.'

The 'Theosophic Isis' for August throws some light upon the methods and objects of the 'Theosophical Crusade' which is said to be actually going on at present. The object of the Crusade, we are told, is 'the girdling of the globe with a chain of thought centres.' We are further told that 'the band are endowed with the very life-energy and active creative essence of the Theosophical Society' ('the band' in which such tremendous potentialities exist must not be understood in a Salvationist sense). Only two Crusaders were told off to overrun Scandinavia, two ladies, one of whom gives an account of their triumphs which is written in a strain that betokens genuine and innocent delight. 'Everywhere we were received and sent upon our way with deputations and flowers; everywhere we were entertained amid beautiful gardens or upon shining fjords' Nor was this all. One member 'sent a beautiful silk banner (Swedish) to the Crusaders.' 'A number of Swedes and Norwegians' sent 'a beautiful letter of greeting and a flag of the Union (Sweden and Norway) for the Crusaders.' Another member 'sent a handsome donation to the Crusaders.' 'A Norwegian flag was also sent to the Crusaders.'

'These delightful reunions, flags, and donations, are declared to have helped' to call forth that true fraternity which blesses all who contract it.' Well, real kindly feeling is a thing sufficiently rare in the world to command respect whatever be the methods by which it is evoked; but the Crusaders started out to do more than attend theosophical picnics and garden parties—they professed the intention of 'girdling the globe with a chain of thought centres,' and we fail to find, in their own record of their doings so far, the faintest trace of 'thought,' as that word in this connection would be commonly understood. Had the phrase used been 'emotion centres,' there would not have been so great an apparent discrepancy between the promise and the performance.

The fact seems to be that if this Crusade be regarded as a kind of nucleus among the American Theosophists, the 'Revival of the Lost Mysteries of Antiquity' has to be regarded as a nucleolus within that nucleus. An article by Dr. Keightly, one of the leaders of the Judgeite faction, makes this clear. In it we learn that on April 26th last it was determined at a convention of the 'Theosophical Society in America' (as the Judgeite Theosophists call their society) to found a 'School for the Revival of the Lost Mysteries of Antiquity:—

That there were Mysteries in olden times none will deny. Those of Elusis, the Orphic, and Bacchic, and Assyrian, show to students of history how deeply impressed on the minds of the people was the idea.

But, as Paganism declined, eras of 'persecution' and of 'alandar' ensued, and the Mysteries were profaned and misrepresented, and finally suppressed:—

The question naturally arises, How, if these Mysteries are 'lost,' can they be revived? The reply is obvious. They are lost only to the profane. . . . There are, and have ever been, the real hierophants and custodians of the Mysteries.

These hierophants 'carefully concealed their existence from the public,' and among these very retiring custodians were Messmer, Count St. Germain, and Cagliostro, to say nothing of Paracelsus. The Crusaders are at present looking for a hierophant to teach them the Mysteries; they expect to unearth one, and won't be happy till they get him. The chief difficulty seems to be to know a hierophant when one sees him; those exalted

beings dwell unknown among men, and pretend to be nothing more than ordinary mortals. Dr. Keightly, however, thinks that:—

There may be those among us who will be able to recognise the presence of those who occupy to-day the place of the ancient hierophants. What the dwelling among men and the being unknown will mean one cannot say. At least it means a great destiny for those who, through Karma, have earned the right to come in contact with the hierophant.

All this sounds like an invitation to some ambitious and wily individual to come forward and proclaim himself a hierophant; but we believe that Mrs. Tingley has already been elected by acclamation to hold that important office, until a more ancient and experienced hierophant is discovered.

It is not easy to understand why the Ancient Mysteries should not be at once 'revived' by our Theosophical friends, for they certainly seem to know all about them, and can surely want to find a genuine hierophant only in order to obtain a kind of 'Apostolic Succession' for their rites and ceremonies. Dr. Keightly says:—

The sacred Mysteries were enacted in the ancient Temples by the initiated hierophants, for the benefit and instruction of the candidates. They were in every country a series of dramatic performances, in which the mysteries of Cosmogony and Nature in general, were personified by the priests and neophytes, who enacted the parts of various gods and goddesses, repeating supposed scenes (allegories) from their respective lives.

That 'The revival of the Ancient Mysteries' means the actual stage representation of scenes from the heathen mythology there is no room to doubt. Dr. Keightly expresses himself in these plain words:—

What, then, may be the meaning to this the latest effort? Simply that the Theosophical movement has reached a new phase. This phase is to link on the ethics with the practice and demonstrate the scientific basis for those ethics, so that all may read the lesson. It means that again, before many, will the mystery plays be enacted in word and symbol; that ceremonies which heretofore have had no life, will begin once more to live, and that we may understand their value and meaning.

A public representation of the old heathen myths would probably "draw"; but when one remembers the rather questionable character from the point of view of propriety of a large proportion of those myths, it strikes one as quite possible that they will have to be represented with closed doors.

We wonder what Madame Blavatsky would say to all this, were she here now!

PSYCHIC PHOTOGRAPHY.

In our next issue we hope to give a communication from 'Edina' recording a series of séances with Mr. David Duguid, of Glasgow, conducted, it is believed, under satisfactory test conditions. The narrative will be accompanied by illustrations showing some of the results which were obtained.

MR. GEORGE REDWAY'S PUBLICATIONS.

Among Mr. George Redway's autumn announcements is a complete translation by Mr. A. E. Waite of Eliphas Lévi's great work 'Dogme et Rituel de la Haute Magie.' Mr. Waite reproduces all the original illustrations, and gives a portrait of Eliphas Lévi, dressed in the flowing robes of a magician. Mr. Waite's version is entitled, 'Transcendental Magic—Its Doctrine and Ritual.' Mr. Redway will also publish a translation from the German mystic Eckhartshausen, by Madame Isabel de Steiger, called 'The Cloud upon the Sanctuary.' This work will have a preface by Mr. Brodie Innes. A work of fiction, entitled 'A Blank Page,' a story for the bereaved, by a frequent contributor to 'LIGHT,' will appear under the pseudonym of 'Pilgrim,' and Mr. Waite's long-announced translation of that rare alchemical work the 'Turba Philosophorum' is also promised by Mr. Redway, who has been appointed London agent for a new and complete translation of the new edition of the Babylonian Talmud, undertaken under the auspices of Dr. Wise, the venerable President of the Hebrew Union College, Cincinnati. The Rev. W. R. Tomlinson, late rector of Sherfield English, Southampton, and a frequent contributor to 'LIGHT,' is about to publish, through Mr. Redway, a poem on spiritual matters, entitled 'Metastasis,' and Mrs. Tweedale her theosophical novel, entitled 'And They Two.'

Love makes the hovel to be a golden palace, scatters dancing and play over the wilderness, uncovers to us the light traces of the divinity, gives us a foretaste of heaven!—Holz.

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 Fowler and the Serpent.

SIR,—In your article on 'A Real Hindu Magazine,' in your issue of August 22nd, your reviewer says, in reference to the story of 'The Fowler and the Serpent': 'It gives a lesson in justice and good sense, which is very much needed in the West.' The 'Prabuddha Bharata' has not been the means of bringing this tale before English readers. The story was made known, not only throughout the United Kingdom, but also throughout Europe, and to thousands of readers in India, some two or three years since through the medium of the 'Graphic' Summer Number. The story was beautifully illustrated, and formed the chief feature of the Summer Number of the 'Graphic.'

National Liberal Club.

D. E. EDWARDS.

Pre-existence, Re-incarnation, and Plurality of Existences.

SIR,—Will some of the readers of 'LIGHT' give me the benefit of the views gathered by them as to the above, and as the result of spiritual teachings or communications?

It is obvious that mere personal opinions on such subjects can carry with them no conviction. I have as yet come across no English or American work in which these questions are treated exhaustively, and yet they must have an immense bearing on all other spiritual truths. It is to be presumed that advanced spirits, who have revealed so much touching this life and the hereafter, have also freely spoken or written on the subjects in question, which become of infinitely greater importance when we remember the direct and veiled illusions made to them by Christ when on earth.

GEORGE A. NEILSON.

2, Lindore-road, New Wandsworth, London, S.W.

Animals in the Spirit World.

SIR,—Allow me to add what little knowledge I possess. I have seen at Mr. West's circle, at Paddington, a lady on horseback, recognised; and soldiers on horseback, partly recognised. At Mrs. Ashton Bingham's I have seen eagles and doves. I have also, at another time, seen a parrot. Some time ago, Mrs. A. Bingham was controlled by a little girl who, in earth-life, lived at the house where Mrs. Bingham lives; she told us she had a beautiful home, and she had four birds to talk to, and they understood her.

Personally, it would be the greatest enjoyment for me to be surrounded by loving animals, even in spirit-life. Animals are true to a beggar as well as to a prince, and why should their spirits be annihilated?

H. WALTER.

SIR,—I am carefully and thankfully collecting the very interesting experiences of clairvoyants on this subject which are appearing in 'LIGHT,' and should welcome many more.

One thing has especially struck me in the communications of those opposed to the belief in the survival of animals; these writers appear to judge the whole question entirely from the human point of view. The ideas, wants, and tastes of man are brought forward as clinching arguments, and the claims of the animals as individuals are totally ignored. It often strikes me that perhaps we are not so overwhelmingly important as we are inclined to consider ourselves. Justice is justice, whether to man or beast, and if the True God cares for the sparrow in the present, will not He also provide some compensating future for those

'Martyrs by the pang without the palm,'

for whom man has made earth a hell?

L. B.

The Higher and Lower Spiritual Spheres.

SIR,—In reply to the letter of 'Ernest,' in 'LIGHT' for August 15th, I beg to state that although I am but a recent student of Spiritualism, I have been for a considerable time intimately acquainted with a firm believer, who claims to have had direct communications from the other side. I am also now a believer, but I have not as yet received communications myself, but hope to do so in the future.

'Ernest' asks if anyone has ever received communications from the other side giving information to the effect that the spirits of any grade have the power to see God. My friend has

repeatedly assured me that friends on the other side have told him the story of a young lady who, having departed this life, was awakened from the trance into which she had sunk, and was then led into the presence of Jesus. I thought it might afford 'Ernest' some consolation to hear that spirits of a certain grade are allowed communication with Jesus. I do not remember that my friend ever mentioned to me the fact that the spirits of any grade had seen God; but if this should meet the eye of my friend, whose initials are J. S. G., and he can give us any information on the subject, I should be greatly obliged to him if he will kindly answer 'Ernest's' query through the columns of 'LIGHT.'

Chichester.

E. H.

Memory and Identity.

SIR,—Will you allow me to refer to a remark by Mr. C. S. Wake, in the concluding paragraph of his letter in 'LIGHT' of July 25th, which I have just been re-reading? He says, or quotes, 'Without these memories, man could not retain his identity.' I should like to say that he goes too far. Identity does not depend on memory. I have forgotten the whole of my existence during the first month of my life; but undoubtedly my consciousness then was alive, and my identity with that month-old babe is certain. My memory of five-sixths of my life has gone, but I am certainly the same identity. When an old man loses his recollection of his friends, is his identity changed? Certainly not. The use of memory as a developer of the spirit (which is the identity) is very small. Is a pianist expected to remember all his lessons in the five-finger exercises? No. These exercises have trained his fingers, and given him an experience which is independent of memory. Memory of facts is of little avail, but teachings of facts must remain. What benefit is it to a disembodied spirit to know how many times he has sinned through drink? He only cares for this, that he has learned to conquer. Man must continue his individual existence, in order that his experiences may not have been in vain. It is the experience which is of use, not the memory of the details of the experience. The cessation of the memory is sometimes used as an argument against Re-incarnation. But memory is not a *sine qua non* of personality, and the absence of this memory does not destroy the personality. Re-incarnation does not promise the same personality, but the same individuality—*spirit*. When you come again you are another person (persona—mask); but the same engineer is working the new machine. It is strange that the 'rock of offence' in Re-incarnation should be *memory*. Because a man cannot remember his previous incarnation, it is argued there has not been one. I argue in the same way; because a man cannot remember how he injured his digestive organs, therefore he cannot have dyspepsia; because a man cannot remember being an unborn babe, then he could not have been one. Memory has nothing to do with the matter. Forgetfulness does not prove non-existence.

JOSEPH CLAYTON.

TO CORRESPONDENTS.

COMMUNICATIONS have been received from D.G., C.G., J.T.D., R. Cooper, R.H., 'Fairplay,' Arthur Lovell, W.B.F., and others. All shall have attention as soon as possible.

'HOPE.'—Please send us your name and address.

'ERNEST.'—The subjects you mention have frequently been discussed in 'LIGHT.' One of your questions is answered by the 'Spirit Teaching' which appears in this issue.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Building, Collins-street East.

CLAIRVOYANCE IN BERLIN.—We take the following from the 'Londoner Zeitung' of Saturday last:—The Berlin papers bring the following information about a clairvoyante, resident in that city. Mrs. M., wife of a well-known sportsman, has visions. She saw, among other things, the coal mines near Brück, where an accident had occurred. She saw the dead and the wounded being brought up. She read the names Brück and Dux. At another time she saw the burning of part of Budapest. In other visions she saw the falling of a house near the market at Dresden, the flooding of Swinemünde in Prussia, an earthquake in Greece, and the collapse of a railway bridge in the North of England.

The Subscription to 'Light' is 10s. 10d. per annum, post free. Remittances should be made payable to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, London, W.C.

SOCIETY WORK.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE LANE.—On Sunday last Mr. Barrett gave an interesting address, followed by some good clairvoyant tests by Mrs. Barrett, which were much appreciated by a large audience. Next Sunday, Miss Marsh. On Monday next a tea and entertainment will be given; admittance by ticket, price 8d.—A. WALKER.

DAWN OF DAY SPIRITUAL SOCIETY, 81, FORTRESS ROAD, KENTISH TOWN, N.W.—After the reading of a chapter out of the Bible, by Miss Butterworth, and an invocation by Mrs. Spring, Mrs. Bingham put it to the meeting whether they desired Mrs. Spring to commence her clairvoyance. The meeting being unanimous, and very harmonious, Mrs. Spring gave very successful clairvoyant tests. Next Sunday, Professor Dale on 'Astral Philosophy.' Voluntary helpers wanted.—H. WALTER.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last great disappointment was felt, owing to advice from Mrs. Green, Heywood, at the last moment that she was unable to keep her engagement. However, we managed to pull through by the aid of Messrs. R. Mark and E. Adams, and Mrs. Dowdall, whose control ('Snowflake') gave very successful clairvoyance in the evening to a crowded audience; Mr. R. Mark's address, 'Clairvoyance and Clairaudience from the Book of Revelations'; Mr. E. Adams' 'Spiritualism in the Home,' preceded by a *resumé* of the current controversy in the local papers.—E. A.

NORTH LONDON SPIRITUALISTS' SOCIETY.—On Sunday morning last, in Finsbury Park, the meeting was addressed by Messrs. Rodger, Smith, Brooks, and Emms. Hundreds of copies of 'LIGHT' and 'The Two Worlds' were distributed, for which our thanks are due to the donors. Much interest is evinced and discussion aroused after each meeting. In the evening, at Wellington Hall, Mr. Rodger presided, and Mr. Smith (Birmingham) gave a reading from Barlow, an American inspirational poet, followed by remarks from Messrs. Purslove, Emms, Brooks and Rodger. On Wednesday, September 9th, at 8 p.m., 'Phrenology,' Mr. Davis. Open to all.—T. B.

BATTERSEA PARK OPEN-AIR WORK.—We commenced our meeting on Sunday by addressing ourselves to two sympathetic souls, but soon found ourselves surrounded by a crowd eager to learn something more of our philosophy. The adjournment to Mr. Simons's (close by) for tea usually results in a 'gathering of the clans,' and a pleasant tea party is the result, which sends us back with renewed energy to the evening meeting. This meeting proved somewhat disconcerting to our Christian and temperance friends. The latter body, after a vain attempt to gather an audience, abandoned their meeting, and the former found old orthodoxy singularly unattractive while the newer light was being expounded. Mr. and Mrs. H. Boddington were the speakers for the day. Next week, at 3 and 6.30 p.m., near the band stand. Usual workers.—H. B.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last we had a floral service in remembrance of our dear friends, Mr. Wortley and Master Brown, one of our little bandsmen. Mr. Wortley was one of our members and was well known for his sterling worth. Mr. Dennis, Mr. Savage, and Miss Findley conducted the services; Mr. Gozett, our bandmaster, also spoke, and Mr. Chapman rendered a solo. After the service the flowers were presented to the West Ham Hospital. We beg to thank the many friends who kindly brought the flowers; and Mr. and Mrs. Brown desire to thank all friends for their kind sympathy. Next Sunday, 'Evangel' will lecture on 'Christ, the Reformer.' Mr. Ronald Brailey every Thursday, at 8 p.m. At our public circle, held at 13, Fowler-road, Forest Gate, E., on Tuesday, Miss Findley displayed her great mediumistic powers, to the gratification of all present. So many friends attended that we were compelled to have two circles. Our Lyceum is held every Sunday morning, at the same address.—THOS. MCCALLUM.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mrs. Helen T. Brigham (of New York) was again the speaker, and was warmly welcomed by a numerous audience. Quoting the words: 'Covet earnestly the best gifts . . . but rather that ye prophecy.' Mrs. Brigham, in the course of an instructive and elevating address, dwelt upon the diversity of spiritual gifts, the necessity of the phenomena of Spiritualism, but only as a means to an end, and the equal need of realizing the spiritual worth of Spiritualism. The word 'prophecy,' as used in the Bible, was shown to have three or four different interpretations, instances being quoted in support of this statement. The beauty and power of expression, which lend an additional charm to the utterances of this cultured lady, were particularly noticeable throughout the address, and were again exemplified when verses were improvised upon three subjects suggested by members of the audience, viz., 'Jesus, God or Man,' 'Re-union,' and 'Green Pastures.' We are glad to have been able to have the services of Mrs. Brigham once more, ere she leaves this country. Miss Samuel sang 'Consider the Lilies' (Stephen Glover), with great ability and sweetness of expression, to the enjoyment of all present. Next Sunday evening, at 7 p.m., Mr. C. H. Dennis (of Stratford) on 'Do Spirits Return?'—L. H.