

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.

'The Metaphysical Magazine' for September quotes a very curious case which the American Psychical Research Society has been investigating. It is that of a child of five who, it is said, has exhibited astonishing power as a thought-reader; though thought-reading does not seem to us to cover the case. 'The Metaphysical Magazine' does not give an independent account of it, but is content to quote the 'Washington Star.' The following passage is sufficiently arresting:—

So noteworthy is his case that numerous foreign doctors and specialists have examined him, devoting reports to the phenomenon. The boy has excellent health, and his parents are entirely free from nervous disorders of any kind. When his mother began to teach him the multiplication table, she found that he could say it as well as she herself, although he had never looked at it before. He gave correct answers to the most complicated problems in mental arithmetic without pause. Some of those who examined him found that he could translate any sentence in English, Spanish, or Greek merely on hearing it spoken, although he had not hitherto studied those languages.

After thorough examination, however, it was found that all of these feats were due merely to mental telepathy. He generally failed to give the proper answers unless his questioner's mind was fixed upon the same answers before he gave them. It was quite natural that they should do so: hence he unconsciously baffled every one for a long time. He also could repeat equally well anything that his mother happened to be thinking about. It was a very difficult matter to teach him to read. When his mother looked upon the page at the same time, he pronounced the words as they met her eyes, not as he saw them himself. Upon the advice of the doctors the mother has since striven to break him of these mind-reading tendencies, for fear that his intellect might become permanently dependent upon hers.

Surely that is a pity.

'The Metaphysical Magazine' gives us another contribution of its 'Psychic Club' papers, in the form of a report of a strange séance in Harlem. The report contains a speech, given on the spur of the moment, and covering three fairly large pages, but there is no indication of reporting. This suggests once more the important question, How far are we dealing with solid facts? and how far with ballooning?

Mr. Wm. Oxley sends us his new work on 'The Rise and Development of Religious Beliefs and Systems, Ancient and Modern.' (London: W. Stewart & Co.) We hardly know what to do with it. If we went fully into the matter we should pass beyond the province of 'LIGHT,' but if we give a merely formal notice of it we shall perhaps do Mr. Oxley injustice; for, in truth, he has a story to tell which is anything but formal. His main contentions are two—first, that the basis of original religious beliefs is astronomical; and this is quite arguable; and second, that Judaism and 'Christianism' are 'later systems' than 'the Moslem system,' or, to put it in another way, that 'the Jewish and Christian Sacred Scriptures' are later than 'the great Chronicle of Al-Tabari,' written in the year 920 A.D. Concerning which assertion we can only say that

Mr. Oxley has got a good deal of, let us call it, courage. We will say for him, however, that he seems to be very much in earnest, and that he has got together a curious heap of material.

But we must honestly say that we wish he had been more careful in some very elementary matters. 'Catholic,' 'ns' 'natinonal,' &c., must of course be referred to the naughty printer, but what about this?—'they saw that the light and heat was dependent'; or this?—'the office and position was a sinecure'; or this?—'the time elapsing between these stellar appearances were tabulated.' Then the little book is completely peppered with our faded old friend, 'and which'; and some specimens of it are as bad as bad could be. Clearly, Mr. Oxley did not revise his manuscript carefully before he put it into the printers' hands. But the booklet is only sixpence; and, one way and another, it is worth it.

'Metastasis,' by W. R. Tomlinson (late rector of Sherfield English, Southampton), is a better book than it looks. It is written in the most grotesque rhyme imaginable, and thereby much good sense is hidden. Here is a specimen, by no means chosen for its badness, but positively the very first bit that greeted our eyes:—

Here is a case for supposition,
Which images a true condition:
When men allege, by rule of thumb;
Ghosts are the souls of the medium,
Not only one self subliminal
Playing one only false part criminal,
But selves galore in multiplicity,
Of alternating eccentricity,
Showing all sorts of consciousnesses,
Getting into frequent messes,
By those consciousnesses' stresses,
Acting on new consciousnesses.
Rash consciousnesses which combine
To make e'en psychic searchers whine;
As Miss X. did so well define,
When asking: 'Where to draw the line?'
In an oration wise and sober,
At James' Hall on last October.

There are over sixty pages like this. We are unable to say why possibly good prose was tortured into such very bad poetry.

We do not comprehend 'The Savoy.' Is there any symbolism in its blend of painstaking bad drawing and clever eccentricity? Is there any gospel in its laborious and masterly ugliness? If Mr. Symons wants to know what we mean by these questions, we refer him to pages 9 and 53 of his September number—'painstaking' in the extreme, and, in a way, 'masterly,' but a sheer waste of eccentric ugliness. But we must admit the force and beauty of page 73.

We hesitate as to whether a similar general remark might be properly made as to the letter-press. A short tale on 'Mutability' is diabolically repulsive. 'A Romance of Three Fools' need never have been written.

A long and very Londony Paper on 'The Alhambra' (Leicester-square!) is really squalid though decorative. This is followed by a wildly sensuous poem on 'Beautiful dancers with Houri-like faces' who 'bewitch the voluptuous watches of night.' There are a few other and different notes in 'The Savoy' for September, but, in the main, it is 'earthly, sensual, devilish'—a not nice blend of Piccadilly and Leicester-square. And we go a little out of our way to record this because there is a good deal of this kind of thing about in London; truly a sign of the times.

'The Arena,' quoting the late Mrs. Claflin, says:—

Mr. Whittier believed in following the Inner Light, and when he thought he was directed by that Inner Light, no power on earth could influence him to turn aside. If he decided to move at a certain moment of time, nothing could induce him to change his mind; no storm was severe enough to deter him from going on the train he had set his heart on. He used to tell a story of one of his friends as an illustration of the wisdom of being guided by and yielding to the Inner Light:—

'I have an old friend,' he said, 'who followed the leadings of the Spirit, and always made it a point to go to meeting on First-day. On one First-day morning he made ready for meeting, and suddenly turning to his wife, said, "I am not going to meeting this morning; I am going to take a walk." His wife inquired where he was going, and he replied: "I don't know; I am impelled to go, I know not where." With his walking-stick he started, and went out of the city for a mile or two, and came to a country house that stood some distance from the road. The gate stood open, and a narrow lane, into which he turned, led up to the house, where something unusual seemed to be going on. There were several vehicles standing around the yard, and groups of people were gathered here and there. When he reached the house he found there was a funeral, and he entered with the neighbours, who were there to attend the service. He listened to the funeral address and to the prayer. It was the body of a young woman lying in the casket before him, and he arose and said, "I have been led by the Spirit to this house; I know nothing of the circumstances connected with the death of this person; but I am impelled by the Spirit to say that she has been accused of something of which she is not guilty, and the false accusation has hastened her death."

'The friend sat down, and a murmur of surprise went through the room. The minister arose and said, "Are you a god or what are you?" The friend replied, "I am only a poor, sinful man, but I was led by the Inner Light to come to this house and say what I have said, and I would ask the person in this room who knows that the young woman now beyond the power of speech was not guilty of what she was accused, to vindicate her in this presence." After a fearful pause a woman stood up and said, "I am the person," and while weeping hysterically, she declared that she had wilfully slandered the dead girl. The friend departed on his homeward way. Such,' said Mr. Whittier, 'was the leading of the Inner Light.'

One would need to have an intensely clear 'Inner Light' or vast and long experience in attending to it, in order to make conduct of this kind safe. It is extremely likely that the Quaker temperament—calm, watchful, introspective—is that most suitable for such leadings. The excitable or fanciful, emotional or romantic temperament had perhaps better leave the 'Inner Light' alone—in Whittier's sense; confining attention to it to the leadings of conscience and sober reason.

ACKNOWLEDGMENT.—The Treasurer of the London Spiritualist Alliance, Limited, gratefully acknowledges the handsome donation of £50 from Mr. J. Ascough, of which sum £10 is to be applied towards the cost of Incorporation, the balance to be devoted to such purposes as the Council of the Alliance may determine. He also thankfully acknowledges the receipt of £2 for the Incorporation Fund from Miss Emma Ponder.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address J. Allen, hon. sec., 115, White Post-lane, Manor Park, Essex. The meetings held at the above address will re-open on October 11th at 11 a.m.—J. A.

CLAIRVOYANCE—OR MIND-READING?

'Bidston's' reply entirely mistakes the issue. It is because I know more than he and some others do that I dispute the conclusion that what is seen is anything else than the reflection of images in the minds of the relatives of deceased persons. Once I believed exactly as 'Bidston' does, and relied on the same insufficient evidence as he. Moreover, I saw these images myself, and have had for over fifteen years this power, which demonstrated its existence in the same way as Slater's and Mrs. Bliss's, viz., by seeing the forms of persons dead and alive when their relatives were near me, and even sometimes in the middle of the night, when no one was near. But my mind is by nature analytical, and I did not fail to notice the obvious objections to the conclusion that these are spirits. Let me state a few:—

1st. All clairvoyants (?) see the forms in exactly the same way, whether they are those of persons deceased, or living persons; and in many cases the forms of living persons speak, smile, sing, &c., &c. Now, if the forms of these two classes, living and dead, are seen alike, and simultaneously at times, surely they proceed from the same cause. In the case of the living persons' forms that appear, how are they to be reconciled with anything but the clairvoyant's seeing, as images, what is in the mind of the inquirer? And, if this is so, then surely we must conclude that the same cause operates in the case of the appearance of forms of deceased persons. Surely spirits are not engaged making images of persons in the flesh, and, if not, then we may presume—and it is reasonable to do so—that they have not produced the images of the deceased person, but that the source is the same in both cases.

2nd. There is the objection that persons of a powerful imagination, such as some novelists and dramatists, and also many mechanical inventors, see persistent images of the persons and objects created solely by their imaginations, and these persons, when in the presence of sensitives, convey these passive images as real persons and objects to the minds of the sensitives. Now, if you test this over and over again for thirty or forty times with the best sensitives that are known, and also privately with clairvoyants developed in your own circle, as I have done, and find that on the same night forms of persons living, deceased, and wholly imaginary, are seen by the same clairvoyant in the same way and producing exactly the same impression, then you are irresistibly driven to the conclusion that these three classes of impressions are all produced by one cause, viz., the conveyance of mind pictures from the minds of living persons then or recently in the presence of the medium.

3rd. As to the cases when a certain person deceased is ardently wished to appear to the clairvoyant, I have always had sense enough to avoid such obtrusive action, being satisfied from long experience that any such ardent wish destroys the power in most cases of seeing anything, and when not so detrimental, destroys the image desired. The images must be passive in the mind.

4th. Actual mind images have not only been conveyed to other minds, but have been photographed. For instance there is the case of the so-called 'Priestess' in Mr. Glendinning's spirit photography, which has been conclusively proved to be a wholly imaginary individual—a picture by a well-known artist. A savant in France has made a whole series of photographs of mind pictures, without the aid of a medium at all. At first they were mere clouds, then showed slight outlines, and afterwards completed images. The matter was noticed in 'LIGHT' a few weeks since.

The question is not whether mind-reading may frequently be mistaken for clairvoyance, but whether all real and true clairvoyance of spirit forms is not simply mind-reading. As for occupying space in 'LIGHT' to show that it is so, why, such insistence and such demonstrations as I have given are in strict harmony with the objects set forth on the title-page of the journal, viz., 'A Journal of Psychical, Occult, and Mystical Research'—not a journal of 'Faith Spiritualists,' rejecting everything that does not harmonise with their creed. It is not possible to condemn too strongly such an assertion as 'Bidston's' concluding words, viz., 'What we want is evidence to the contrary' (of mine), 'and that, happily, is not hard to find.' If 'Bidston' wants the simple truth, all evidence on one side or the other is equally valuable, and any conclusion derived from facts and just inference is hailed with pleasure by the truth-loving inquirer, whether the result is to upset or to sup-

port previously cherished opinions. His evidence that 'is not hard to find' I am sure the readers of 'LIGHT' will be glad to have; but it will need to be at least a hundred times stronger than the experience with Mrs. Bliss which he narrates.

VIR.

P.S.—Since writing above, have seen J. H. Mitchiner's, Newton Crosland's, 'F. P.'s,' and M. B. Badeley's letters. The first and third of these being in support of my contention, I make no remarks upon. Newton Crosland's letter is quite destitute of evidence of any kind. His 'Ghost of Venus' incident has nothing to do with clairvoyance. However contrary to him, I believe in his friend's statement that he moved the table by his will power, and do not believe that any spirits (?) are masters of our wills, except in the case of persons who are insane. M. B. Badeley's instance is the only case given that bears on the subject. This is, of course, a case of telepathy from the dead to the living.—VIR.

Your esteemed correspondent, 'Vir,' makes a somewhat remarkable statement, that all clairvoyants are simply mind-readers. In other words, clairvoyance has no existence, and what other deluded mortals take for clairvoyance is mind-reading, pure and simple. And, furthermore, mind-reading is a simple affair and of little consequence. He supports his statements by his experience—'as yet I have seen no clairvoyance which was not obviously mind-reading.' I sympathise with 'Vir.' There are many who arrive at conclusions on similar grounds. They accept or reject, decide what is and what is not, by their own experiences—a somewhat narrow and unphilosophic position for any investigator of human nature, to say nothing of the facts and the phenomena of modern Spiritualism, to take up. The position which 'Vir' takes up is untenable.

A person with a naturally positive nature, and certain definite views, based mainly on *a priori* grounds, may, lacking the benefits of experience, assert most firmly and sincerely that certain things cannot be, which are—but outside of their thought and experience; or one may assert that which is esteemed true, and fall far short of the truth, because founded on a very inadequate acquaintance with the real facts. That which may not occur within one's own experience may occur within the experience of thousands of our fellow-creatures, and be amply testified; and such testimony is not to be lightly thrown to one side because such-and-such things have not occurred within our individual experience. 'Vir' has confessedly no experience of clairvoyance. Hence he concludes that it does not exist, that all observers have been mistaken, and that what they stupidly imagined to be clairvoyance was only mind-reading. I remember hearing or reading somewhere in my youth of a certain king of Siam who beheaded one of his subjects for asserting that he had seen a river frozen over, and that people could walk and lie upon it. As the worthy potentate had never seen a river in this condition, and as the phenomenon was opposed to all experience, to him the statement was obviously untrue, and the unfortunate testifier to what was to him an obvious fact, was forthwith decapitated. We have seen police magistrates in this enlightened country acting on the same wise principles, no amount of testimony being of any service when they (the magistrates) had made up their minds that such-and-such could not happen. 'It was opposed to the well-known laws of nature,' which meant that what was testified to was beyond the range of their (the magistrates') experience.

Whatever exists in the outward and in the inward worlds of being, which does not directly or indirectly affect man's consciousness, for him does not exist. Not that it does not really exist. Some men recognise this, and wait with open minds and with open verdicts on subjects of which they have had no experience; while others deny the existence of that with which they are not acquainted. The first are true philosophers, and the others are just ordinary people, who, whatever they may think of themselves or assert themselves to be, are non-progressive and non-philosophic folk. Society is made up of these two classes, the former being in the minority. As 'Vir' poses so frequently as an authoritative teacher of others, I do not think that he will care to be classed with those who deny the existence of those things of which they have no experience. Yet he acts like these latter, judged by his communications to 'LIGHT.' I have noticed that 'Vir' arrives at certain conclusions, and announces them in the most approved Pontifical manner, and that he rejects, in a similar manner, all views,

experiments, and experiences of others which do not coincide with his own conclusions. I have known such men to damage a most interesting series of mesmeric experiments, and to destroy the lucidity of sensitives and of mediums alike. If, unfortunately, the latter gave expression to opinions opposed to their preconceived ideas, even those ideas were marred in expression by the conscious or unconscious influence exerted by such people. On the other hand, if the sensitives gave expression to views which corresponded to their concepts, they would fold their hands complacently and assure you that the utterances were the unconscious product of mind-reading.

That clairvoyance and mind-reading often become interlinked in manifestation I do not doubt. I am also well satisfied that much which passes current for clairvoyance is mind-reading; but that is not saying that there is no such thing as clairvoyance. To do so I must lay aside valued testimony by independent witnesses during the last fifty years. I must lay aside my own experience—experiments witnessed by me, and those also conducted by myself. But, even if I had no such personal knowledge, I could not lay aside the abundant evidence contributed by others, unless indeed I followed the precedent set me by 'Vir,' or by a Bow-street magistrate.

We old mesmerists always had a distinct division in thought, based on actual experimentation, between clairvoyance and thought-reading. It would be impossible for us in the face of facts, or without personal knowledge of the facts, but with the evidence before us, to reject clairvoyance, and to assert that all clairvoyants are 'simply mind-readers.' Much of the clairvoyance exhibited by Mr. Slater may have been (or may have approximated to) mind-reading, but much of the evidence is in favour of clairvoyance. To apply either telepathy or mind-reading to all Mr. Slater's revelations would be to give to these terms a meaning never intended. Mind reading does not cover the ground; as, for instance, in such cases where Mr. Slater gave names and incidents forgotten or unknown by the persons spoken to, but subsequently substantiated as correct. With the failures and the successes of Mr. Slater's predictions I have meanwhile nothing to do.

I might venture to say that I have some experience in mind-reading experimentation; and, indeed, some of my opinions are recorded in 'How to Thought-Read.*' I recognise that thought-reading is a factor which enters into psychic phenomena. It is also a most important and a most satisfactory factor. But this thought-reading does not include clairvoyance, although the term 'clairvoyance' is capable of and can include the latter. Clairvoyance, if rare and fugitive, is none the less real for all that. Its existence has been demonstrated before now, time after time, and will be, as it has in the past, in thousands of well-authenticated cases. Let 'Vir' bring an open mind to the investigation, be less 'cock-sure' of his theory, and more anxious to get at real facts. Who knows how soon he may be able to realise that there is a faculty possessed and exercised by human beings, called clairvoyance, and that this clairvoyance, in many of its phases, can be distinctly differentiated from mind-reading?

Rothsay.

JAMES COATES.

THE REALITY OF THE HALO.

Mr. F. W. Myers is of opinion that the halo by which each one is surrounded is an imaginary phantom. In order to test the reality of this mist, cloud, or halo, a clergyman a short time ago put it to the direct test in the following manner:—He arranged a group of boys in a circle, and mentally selected three of them. In an adjoining room he hypnotised a young man, and then sent him into the room where the boys were standing, and directed him to pick out the three he had chosen, while he remained behind. This the young man did at once, without any hesitation. Asked how he knew which to select, he replied that round each of the three there was a mist or halo of a bluish colour. This was that of the clergyman hypnotising. The experiment can easily be repeated by any good mesmerist. It has been said that different mediums give different haloes to the same person. This is not the case. The question of the halo is of the utmost importance, and forms a most valuable guide to our appreciation of the altruistic nature of our acquaintances or the reverse. Two of the same halo should never marry, unless, perchance, both be white, but even in this case, white is best matched by purple. Two blues had neurotic offspring. They are best matched with red or golden.—A. G.

* Reviewed in a recent number of 'LIGHT.'

MR. AND MRS. EVERITT IN SCOTLAND.

These estimable workers for Spiritualism have been spending several weeks in Scotland, during which time they have done much to awaken the enthusiasm of the many with whom they have come in contact. What they have done for the cause would make a long and satisfactory record, and it would be difficult to name any in our ranks who are more entitled to the gratitude and respect of Spiritualists. To come into touch with them is at once to feel certain that here are genuine people, loyal to the truth which has so long gladdened their own hearts, and with the single desire of making the world participants in the knowledge. Someone has said that such a thing as disinterested benevolence does not exist, but who can look at the self-sacrificing efforts of these good friends without feeling that here at least is a splendid example of true benevolence? It would perhaps be difficult to find a more valuable medium than Mrs. Everitt; striking evidence of continued existence is manifested all the time in her presence. You feel at once that here is the kind of demonstration for which so many are hungering. Preparation and conditions for the manifestation of the raps are seemingly unnecessary. Waited on and guided by a crowd of spirit messengers, these, seemingly at almost any moment, give evidence of their presence, and readily produce conviction that they are what they claim to be, human beings once resident on our earth. It has undoubtedly strengthened the cause that these truly excellent workers, at a period in their lives when one would think they might have claimed to rest from their labours, should still continue their noble efforts when the need for such service is so great.

What has transpired in Scotland during the past five weeks cannot have been in vain; breadstuff has been furnished for to-day and seed corn for seasons yet to come; thought has been awakened which will not readily sleep; and altogether we feel that no such service to Spiritualism has been rendered to Scotland at any previous period. If the mediumship of Mrs. Everitt is of priceless quality, no less so are the character and devotion of Mr. Everitt, who from his stores of positive knowledge has strengthened the old workers and given vitality to those new to the cause. Testimony such as he is able to give, supported by the clear evidence of present facts, is invaluable, and shows that life has not exhausted itself with him as it does with many who slumber when old age creeps upon them. You feel that new joy continually springs up in him as he recounts in simple language the marvels of other days, filled with recollections of those who were once workers with him, the Halls and Howitts, D. D. Home, Serjeant Cox, &c., and others still to the fore who have been courageous like himself in declaring the truth and beauty of Spiritualism.

It has been for me and mine one of the richest of joys to have such nobility present for days in our home, partaking daily of these spiritual treasures which are the outcome of their presence. On Friday evening, August 14th, I met them in Glasgow, and conveyed them to our coast residence at Gourock, where Nature puts on her best face, the sea in front and the purple hills all around. At the supper table we had the feeling as if a crowd of unseen visitors had come in their train; in almost every corner the raps were heard loud and clear, each varied in tone and distinctive of individual character. Spirits I had known for long became something more than a memory, the reality of their presence being brought vividly before us; the very flowers on the table moved in response to the general joy; and altogether a feeling was created of which mere words are only capable of giving the baldest outline. The next day was spent in a visit to the Island of Bute, when we had a sitting with an old and devoted Spiritualist, whose heart was gladdened at the manifestations. In the grounds of the Marquis of Bute we spent the afternoon amid magnificent scenery. On the Sunday, after a long drive, we sat chatting together when Mrs. Bowman, the widow of Mr. James Bowman, well known to the older generation of Spiritualists, called upon us. The raps were so pronounced during our conversation that we felt the conditions were suitable for holding a *séance*; so we adjourned up stairs to the drawing-room, and messages came from Hay Nisbet, James Bowman, and other old friends. We had sat down without paper or pencil, and as Mrs. Everitt had an impulse to write, a friend tore the blank page from the back of a letter and handed it over with his pencil. Mrs. Everitt automatically wrote a message purporting to be from James Bowman, giving a greeting to his old friends, and a special message to his wife,

characteristic of the man and appropriate to the circumstances. By this time the room was getting dark and we lighted up; my son and some others came in and the paper was handed round for inspection. My son at once said 'Why, this is very like Mr. Bowman's writing.' He went to the piano and began singing, 'Rest in the Lord,' while the paper was being examined by others. My brother-in-law looked at both sides, and handed it on to the gentleman whose pencil had been used, and afterwards returned to him. He examined both sides of the paper, and passed it on to Mrs. Everitt, who kept it in her hands till the conclusion of the song, when she said to Mrs. Bowman, 'Perhaps you would like to keep the message.' She was about to hand it over to Mrs. Bowman, when she said, 'Why, here is something on the other side!' when we were all startled to see that there had been written in the light, and without the aid of a pencil—Mrs. Everitt having previously returned it—in response to what my son had said a few moments before—the words: 'Yes, it is your husband's writing,' and signed 'J. B.' Undoubtedly this part had come upon the paper by 'direct' writing, and it bore a clear resemblance to the writing of Mr. Bowman, with which I was quite familiar. Old Spiritualists are quite aware of the fact that numbers of messages have been got in the past through Mrs. Everitt's mediumship, some of them comprising six or seven hundred words, produced in six or seven seconds. But these were all got in the dark. Mr. Everitt stated that this was the first time the phenomenon had taken place in a lighted room. I don't think it would be possible to get a better attested fact. All were certain that no writing was on the back of the paper a few minutes before, when my son made the exclamation as to the automatic message being like Mr. Bowman's, and yet a few moments after there was found the responsive attestation: 'Yes; it is your husband's writing.' I, for one, would desire no clearer evidence of the reality of the phenomenon of 'direct writing.'

The following day, Monday, was spent in visiting the genial John Lamont, who was residing on the opposite shore of the Frith of Clyde. On Tuesday we made a party again with Mr. Lamont and other friends, and sailed through the Kyles of Bute to the Island of Arran. Each day after was spent in similar fashion, visiting new scenes each day. On Saturday, August 22nd, Mr. and Mrs. Everitt proceeded to Glasgow, where, at the house of Mr. David Duguid, they kindly gave sittings. On the Sunday, Mr. Everitt spoke at the Hall on 'Mediums I Have Known,' and it need hardly be said that his remarks were fully appreciated. It being twenty years since their last visit to Scotland, all felt it a great privilege to have such noted workers in their midst. Monday was spent in visits to the aged James Nicholson, the poet and Spiritualist, who did yeoman's service in the early days of the movement in Glasgow. On Tuesday, 25th, I accompanied them to Loch Lomond and Loch Long, returning afterwards to Gourock. A pressing request from friends in Aberdeen, asking to be cheered by their presence, made me urge them to visit the northern capital. My close friend, Mr. William Bain, received them in the most kindly way, and, as you have already noticed, arranged with the Rev. Mr. Webster that Mr. Everitt should occupy the Unitarian pulpit in that city. Except upon one occasion when Mr. E. W. Wallis lectured in the Unitarian schoolroom, this was the first public meeting held in Aberdeen for the exposition of Spiritualism. It looked like swimming against the tide to preach Spiritualism in the Granite City; yet Mr. Everitt was well received by a large audience, who listened to him with rapt attention, and eagerly pushed forward to procure the literature which 'LIGHT' so kindly forwarded for the occasion. My friends write me in glowing strains as to the pleasure and profit they derived from the presence of Mr. and Mrs. Everitt, and the outcome of their visit has been the starting of a society which I am asked to inaugurate at an early date. A visit to Dundee followed, where they had again the pleasure of meeting with Mrs. Brigham and Miss Cushman along with whom they visited the historic city of St. Andrews, so long the residence of Robert Chambers. Coming back to Glasgow, we have been able to let many friends and co-workers visit them and enjoy the rich treat which is given at the dark *séances*. So often have these been described in your pages that it is scarcely necessary to say more than that our satisfaction was complete, and to everyone was given joy to impart again to others. Mr. Everitt again spoke in the forenoon of Sunday at our hall on 'Direct Writing,' an address intensely interesting, and in the evening

he took the chair for Mr. David Anderson the place being packed to the full. We part with our friends with regret, cheered by the hope that yet again we may be favoured by a visit before their pilgrimage is over and they reap their reward in the higher Kingdom.

Glasgow, September 16th. 1896.

JAMES ROBERTSON.

SPIRITUALISM IN DUNDEE.

Hitherto, in Scotland, Spiritualism has received but slight recognition, at least in public, Glasgow being the only place in which there existed a society for the promotion of the cause; and that society deserves all credit for its efforts, which have been crowned with a certain measure of success, to promulgate the comforting and ennobling truths which Spiritualism brings to the earnest, conscientious seeker for truth. Recently, however, there have been signs that heaven has been working, giving promise of future developments which will cheer and encourage the hearts of all who are desirous that humanity should be fed with the bread of life instead of having to content itself, as it has so long been forced to do by its so-called spiritual teachers, with the stones of a barren theology. A society for the investigation of Spiritualism was originated in Dundee in February last, and efforts are being made in Aberdeen to start one there, to the success of which the visit of our veteran and devoted friends, Mr. and Mrs. Everitt, to the Granite City, will greatly contribute. The Dundee society have brought several mediums to the city, amongst others Mrs. Green and Mrs. Stansfield; and more recently Mrs. Brigham, the gifted American inspirationalist, and her companion, Miss Cushman, fulfilled an engagement of two nights. Mrs. Brigham's addresses not only gave complete satisfaction to the members of the society, but convinced many in the large audiences who listened to her that Spiritualism is not a thing of vulgar sensationalism, fitted only for the common herd and those of weak, credulous nature, but is pure, clean, holy, a veritable gospel for all, adherence to which the most refined and cultured need not be ashamed to avow. Mr. Thos. Wild was also on the platform, and, under the control of his twin brother who has passed over, described several spirits who were present, nearly all of whom were recognised at once or subsequently.

Mr. and Mrs. Everitt visited Dundee on their way to Glasgow, and were present at Mrs. Brigham's meetings. They also kindly consented to give a private séance, which was held in the house of one of the members of the society, there being about a dozen present. Shortly after the circle had been formed raps were heard, and at the request of the spirit friends several passages were read from the Bible, all showing that in those far-back days spirit communion with those in the body was carried on after the same manner as now amongst Spiritualists. The raps were heard on the table, the chairs, the sideboard, and the wall behind the sideboard. Amongst the spirit friends who came was James Burns, the late editor of the 'Medium,' who bore a large portion of the heat and burden of the pioneer work of the cause, and by the hand of Mrs. Everitt writing automatically he gave the following message: 'My dear friends, I am very glad to be able to speak a few words to you, and I hope this will be a little encouragement for the dear friends to go on, and keep the subject before the people. You have begun, and great good will come through the meetings which you have held of late. We are most anxious for you to feel and know that this is a great and glorious truth, and all who will earnestly seek to know will be much benefited in this state of yours.— J. BURNS.'

Other communications were automatically written from Mr. Burns and others, all of an encouraging nature, and promising their assistance to the society in its efforts to spread the truth. The same evening, after Mr. and Mrs. Everitt had crossed to Newport, where they were being entertained by Mr. James, the president of the society, further manifestations took place. Spirit-lights were fully exhibited, and 'Zippy,' in the direct voice, accosted those present, urging them to stand firm under all discouragements, and promising his help. At the séance in Dundee one of the ladies present stated that she had been confined to the house for about three years, and that for five months she had been unable to put one of her feet to the floor because of an affection of the ankle joint, which gave her intense pain. A skilled surgeon in the city was consulted and, after examination, advised amputation, saying that if not done speedily she would soon be unable to bear the operation. Her

friends were reluctant, and, after consideration, applied to Mr. Alex. Duguid, Edinburgh. His medical control prescribed a poultice made of slippery elm, simmered in water to the consistency of pulp. This, on being applied, raised blisters, and afterwards brought out matter. After a time the surgeon was again called in, and, on trying the joint and moving it in various directions, declared it to be all right, saying that after the external wounds were healed, the lady would be able to use her foot as before. Of course he was not told where the advice came from which had led to the cure. The lady is now able to walk out, and will soon be quite well.

It is to be hoped that Aberdeen will follow the example of Glasgow and Dundee, and that soon Edinburgh, in which there are a number of confirmed and ardent Spiritualists, will also have a society, and that in Scotland, as in Lancashire and Yorkshire, scarcely a town or village but will have a centre for the propagation of what alone can remove the fear of death and promote spiritual progress.

J. W.

THE ROENTGEN RAYS.

This, from 'The Humanitarian,' is noteworthy. We should like to have the point thoroughly investigated. It seems reasonable that if we bodily move into a more subtle and, in a sense, more forceful region, we shall find the body giving way. It is an extremely important point:—

An interesting and successful experiment with the Roentgen Rays has recently been made at Munich in connection with the International Psychological Congress. A living human body was placed under the action of the rays, and, with the aid of specially-prepared tubes, observers were able to watch the action, not only of the osseous parts of the body, but also of the diaphragm, stomach and heart. The experiment attracted considerable attention in scientific circles. Nevertheless, those who desire to inspect their skeletons by means of the Roentgen Ray apparatus, may find that a frequent repetition of the pastime is not unattended with inconvenience. A man who has often demonstrated the beauty of the arrangement of the bones *in situ* by placing one of his hands within the radius of the electrical rays, has lost all the nails of the fingers of that hand. This result is by no means singular, for Mr. Sidney Rowland, who has been engaged in making a wide series of experiments for one of the medical journals, has become acquainted with cases of similar character in which structural changes have occurred in the hair, &c., of those who have been frequently photographed by this method. Thus, in the case of patients whose heads have been subjected to the influences of the rays, the hair has either been turned white or has fallen out entirely. These results are apparently due to the electrical potency of what physicists call the ultra violet rays of the spectrum. It seems probable that these rays exist in the moonlight, and to their effect, observed by earlier generations, is due what is considered to be the popular superstition that people who habitually sleep in the open air, or in the direct rays of the moon, have their reason more or less seriously affected and their brain-power considerably impaired. Hence the term 'lunatics' from *luna* the moon, 'moonstruck,' and so on.

PREMATURE BURIAL.—Messrs. Swan Sonnenschein and Co. will shortly publish a work entitled 'Premature Burial, and How it may be Prevented,' with special reference to trance, catalepsy, and other forms of suspended animation, by William Tebb, F.R.G.S., author of 'The Recrudescence of Leprosy and its Causation' (Corresponding Member of the Royal Academy of Medical Sciences, Palermo), and Colonel Edward Perry Vulliamy, M.D. (late Medical Inspector, U.S. Army), Corresponding Member of the New York Academy of Sciences. The price of the book will be 5s.

'PLEASURE AND PAIN.'—A new book by Mabel Collins is announced, entitled 'Pleasure and Pain,' a treatise on Practical Occultism, addressed to readers of 'Light on the Path.' The announcement states that 'This latest production by the well-known authoress of "Light on the Path," "The Idyll of the White Lotus," "The Blossom and the Fruit," "Green Leaves," &c., &c., is a clear presentment of the duties of the practical occultist, and possesses all the charm which characterises her earlier productions. It can hardly fail to deeply impress the student, while for those who have or would enter upon the path of discipleship it is a valuable help.' 'Pleasure and Pain' is published at the price of 1s. nett, and may be had from the Isis Publishing Company, 28, Trothy-road, Southwark Park-road, London, S.E.; or the Theosophical Book Company, 77, Great Portland-street, London, W.

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LIGHT may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

THE HUMANISING OF GOD.

One of our tasks is to rectify a tendency which is entirely natural, but out of which the mind constantly needs to be lifted—the tendency to picture God as a glorified Man, and to draw conclusions concerning Him based upon that. The time has not yet come, but it will come, when a study of comparative religions will yield the demonstration of the fact that the humanising of God has been responsible for all the unlovely, the gross, the degrading eccentricities that have been consecrated with the name of Religion. Spiritual religion has been almost unknown in the world, except on the arrival of some unique idealist, like Jesus Christ; and even He could not prevent his teachings and his standards being overwhelmed and positively swept away by hosts of theorists, hair-splitters, creed-mongers, ritualists and priests, every one of whom projected his own particular image on the screen, and called it 'God.'

So it came to pass that men gave full swing to their own vile tempers, and threatened and damned, stormed and persecuted, all in the name of God; for, in their coarse insolence and crass ignorance, they doubted not that what they were He was. Even the Old Testament abounds with proof of it, in the frequent presentation of Jehovah as a 'man of war,' and terribly harsh and cruel at that. And even now, poor human nature, in the very centre of the civilised world, goes on reconciling itself to the old atrocities simply because these are not quite cast out from the 'old Adam' in itself; and, when theological opponents are consigned to perdition, there is more than a mere touch of the temper which rather revels in the thought that it will be made hot for these old opponents in the end.

We may see the culmination of this always dangerous and sometimes hateful humanising of God in the present diabolic persecution of the Christians by Mahommedans, and in the name of Allah and His prophet. What an awful glimpse of Hell we get in that scene lately reported by an eye-witness!—

Ah, that was a terrible time at Malatis, a time whose memory is burned into me. One priest was caught by the Turks, and asked, 'Will you believe in Mahomet?' 'No,' he answered, 'I cannot do that.' 'Then you must die,' they exclaimed. 'Spare me,' he pleaded. 'Yes, if you acknowledge Mahomet,' they answered. 'No,' he reaffirmed, 'I cannot do so.' They carried him to a well already almost full of the dead and dying, and flung him into it. As he was falling his outstretched hands caught the edges of the well, and there he hung. Again he pleaded for his life. 'If you will believe in the Prophet,' they shouted, but he firmly shook his head. 'Then die,' swore a Turk, and he severed one of the priest's arms with a blow of his sword, and the poor fellow disappeared into the well.

But the Christians were no better when they went on crusades to free Jerusalem from the Turks; and the Russians are no better who torture the Stundists in religion's name. These demon-Turks have so humanised God that they picture Him as a sort of exaggerated Turk, enraged with Christians for not accepting His prophet.

But do we not find precisely the same insane temper, in a milder form, in the good Churchman who refuses to let a farm to a dissenter, or in the priests of our national Church who refuse to bury with the accepted rites an unbaptised babe? It is only a matter of more or less. The demon-Turk chops at the priest's arms because he will not accept his prophet; and the silly priest puts the poor little babe's body into its grave with maimed rites: and all these foolish people make the same mistake:—they humanise God: they think He cares for what they care, and that He can be angry in their own detestable or silly way.

What a chance for the Spiritualist, who knows his business! By one strong stride he passes beyond all this odious rubbish, and gets back to the great reality. We say 'gets back,' for in truth, he goes back to Jesus who put the standard right when he said, 'God is a spirit, and they who worship Him must worship Him in spirit and in truth.' 'In spirit and in truth': that is our watchword; and, if 'in spirit and in truth,' then it matters not at what shrine, in what church, with what rites, in whose name; for 'spirit and truth' are supreme. O God! that men would see it! how it would stop all this infamy of bigotry and cursing—this horror of mourning and lamentation and woe!

And yet there is a sense in which this humanising of God is not only natural and inevitable, but right. This humanising of God has in it, after all, the promise of emancipation. It is progressive. Lowest down, it is sheer idolatry: then on it speeds, through the stage of belief in giant-deities, or even demon-deities, until we may hope to come at last to human nature in its higher reaches: and truly we might be well content to-day if all the world would humanise God at the highest; and take, let us say, Florence Nightingale as the model or the mould.

We hear much of 'The Holy Spirit.' Ah, when shall we believe in the true Holy Spirit,—that blessed, purifying influence which is ever at work amid our brutal tendencies, to soften, to convert, to harmonise,—that heavenly Spirit which is the universal redeeming force, and ever waiting for our receptive moods? As a true modern prophet says;—that Holy Spirit is the spirit which 'breathes in the poet's fervid song, throbs in the hero's unselfish passion, sighs in the pathos of pity and the consolations of charity; yes! and blushes in the tinted flower and in the wholesome face of the little child; gleams from the glory of stars in heaven, and from the shining of bright eyes on earth; stamps its seal of sense and conscience upon just laws, and incarnates itself in human institutions which are the expressions of humanity's sympathy with sorrow, poverty, suffering, and sin. It is, in a word, that one universal tide or force of wisdom, goodness, love, which is the creative Power of the Universe, from which all things come, and in which all things "live and move and have their being."'

The time will come when this will be everywhere taught, as natural religion. To-day, only the Spiritualist can teach it in all its fulness. And yet is it not almost a crushing thought that mighty London has no Temple where this blessed spiritual faith would be perfectly at home!—though it ought to have the noblest Temple of them all!

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.

A meeting of members and friends of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday, October 9th, when Mr. G. Horatio Bibbings, of Plymouth, will give an address on 'The Testimony of the Ages to Modern Spiritualism.' Mr. Bibbings comes with warm recommendations as a gentleman of culture and education, and an able and eloquent speaker. We hope our friends will make a point of attending and giving him a cordial welcome on the occasion of this his first address in London.

MORE PSYCHIC PHOTOGRAPHY.

BY EDINA.

THE SEANCES IN JULY, 1896.

At the first of the séances in July, which also took place in Mr. Duguid's house in Glasgow, there were present Mr. G.

remaining plates were exposed. After the sitting, Mr. G. took the camera and plates home with him to Edinburgh, making no change in their position in the instrument.

On development in Edinburgh, the following results were found to have been obtained: On the first six, where Mr. G. was the sitter and Mr. Duguid the operator, nothing abnormal could be discovered. On the next three, where Mrs. Duguid



I.—NEW PORTRAIT OF THE SO-CALLED CYPRIAN PRIESTESS.

and Mr. and Mrs. Duguid. There was also in the house, and present at a part of the sitting, a niece of Mr. Duguid's—a young person who possesses considerable psychic power, is occasionally controlled, and speaks in trance. The same hand camera was used, and before leaving Edinburgh Mr. G.



III.—FIGURE OBTAINED ON A PLATE NOT EXPOSED IN THE CAMERA BUT HELD IN THE HANDS OF MR. G. AND MRS. DUGUID.

was the sitter, psychic photographs were discovered on two of the plates, while the third was normal.



II.—THE HEAD OF FIGURE I. HIGHLY MAGNIFIED.

purchased the twelve plates. Mr. G. sat while Mr. Duguid took off the cap, exposing in succession six plates. Then Mrs. Duguid took the place of Mr. G., and became the sitter, while Mr. G. took off the cap, and exposed three of the plates. Next, Mr. G. again sat before the camera, while Mrs. Duguid became the operator, taking off the cap thrice while the three



IV.—THE CYPRIAN PRIESTESS AS GIVEN IN MR. GLENDINNING'S BOOK, 'THE VEIL LIFTED.'

The first psychic photograph was that of the (so-called) Cyprian Priestess, whose reality and personality have so often been discussed in these columns. On this occasion, however, although the face is distinct, the drapery is different from that given in former photographs, consisting in something resembling a white sheet roughly and carelessly thrown round the form, but revealing in quite a natural position a plump hand and arm held across the lower portion of the chest. (See *Figs. I. and II.*)

On the other plate of Mrs. Duguid's trio was a reproduction of a spirit face got by Mr. G., four years ago, at a séance with Mr. Duguid in the same house in Glasgow, and a copy of which I have often seen in Mr. G.'s spirit photographic album.

On developing the remaining three plates, where Mr. G. was the sitter, one of them was found to contain nothing abnormal. On the first plate was found the Cyprian Priestess (so-called), and on the third were found the face and form of a lady of medium size, clad in modern costume, consisting of a jacket and dress. This figure is standing by Mr. G.'s side, and seems to be clasping his arm. The lineaments and figure are fairly distinct, but the person is entirely unknown either to Mr. G. or any of his friends who have yet seen this spirit photograph.

The second of the July séances took place in Edinburgh, in the house of Mr. G., on July 17th last. The persons present were Mr. G. and Mr. and Mrs. Duguid. The same hand camera was again used, and before Mr. Duguid arrived Mr. G. had inserted twelve plates in it. Each of the three sat, one after the other, till the twelve plates were exposed, but nothing abnormal was got, the séance being a total failure. I cannot help saying that it looks as if there must be something in the atmosphere of Mr. Duguid's premises which tends more to the achievement of satisfactory results than elsewhere.

PHOTOGRAPHS TAKEN WITHOUT A CAMERA.

I next deal with spirit photographs taken without a camera.

1. At the séance in Mr. Duguid's house in June, and before the camera was put in requisition, Mr. G. put two plates, folded and sealed, between Mrs. Duguid's hands and his own, and they held them thirteen minutes. On developing these on his return to Edinburgh there were found the following abnormal appearances: (1) A very distinct form, lineaments clearly defined, of a young and good looking female wearing a cap and rustic costume, and having her hands folded across her lap (see *Fig. III.*); (2) a reproduction of the face and form got at the first séance, already described by me, and stated by a medium then temporarily resident in Edinburgh to be her mother. In this case the face and form were not nearly so distinct as in the first one taken by the camera. *Fig. III.*, it will be seen, is the same as one which has already appeared in 'Borderland,' under circumstances therein stated, showing that, as in the case of the 'Cyprian Priestess,' the same form is sometimes reproduced, either by presentation before the camera or by impression on a plate held between the hands.

2. At the séance in July held in Mr. Duguid's house, and before the camera was used, Mr. G. had four quarter-plates with him for another experiment between the hands. Two of these, folded in brown paper and sealed, were placed between Mrs. Duguid's hands and his own, and held by them for some time; while the remaining two, wrapped up and sealed as before, were similarly placed between the hands of the young female psychic and the hands of Mr. G. for fifteen minutes. At the close of the sitting, Mr. G. took these five plates with him to Edinburgh for development. On this process being accomplished, it was found that on two of those held by Mrs. Duguid appeared the face and form of the lady with the jacket and dress, who came afterwards through the camera (as before described) at the same sitting, and who was depicted as clasping Mr. G.'s arm. One of the faces of this female came out quite distinct and recognisable, while in the other photo the outline of the face, dress, and figure were alone apparent. So far as known to me, this is the first instance of forms coming on plates held between the hands, and being afterwards found depicted on those taken through the camera.

On developing the two held by the young female psychic and Mr. G., there was found on one of them a little figure in profile—face not recognisable, but dress and child's hood clearly defined. This figure, Mr. Duguid's young relative stated, was, she imagined, a little control who occasionally speaks through her, but this, of course, was only a guess. On the other plate nothing abnormal was found; it was simply a blank.

Summing up this series of séances, I remark (1) that although the story has only been told to me 'second-hand,' I have had an opportunity of verifying the details by talking them over with most of the persons present, and whatever may be said of Mr. Duguid by his detractors, his honesty, in my judgment, has never been successfully impugned. Mrs. Duguid I know to be a lady of great acuteness and observation, besides being a confirmed Spiritualist; while Mr. G. is a professional gentleman of the highest honour and an unwearied investigator into occult phenomena, whose word on any other matter than séances for spirit photography would be taken without question; (2) all the photographs are, like those taken in former experiments in my home circle, quite 'human looking,' and not by any

means of a spectral character; and (3) the fact that the plates were never out of his possession, nor handled by anyone but Mr. G., and developed by him fifty miles from the place where they were taken, makes the case for their genuineness (assuming the above narrative to be true) absolutely impregnable. There is here, it seems to me, no possibility for fraud; and, considering the amount of evidence collected from so many different sources during the past, I contend that psychic photography is as amply and completely proved as any of the other forms of spiritual activity so well known to believers in the cult we designate as 'Spiritualism.' The failures which have occurred at these last séances, and the apparent development of Mrs. Duguid as a psychic, all go to show how fitful and uncertain is this form of spirit manifestation, and yet, when it does come, how complete and perfect is the reproduction of the earthly likenesses.

I now come to what may be deemed to be a bit of 'real evidence' regarding the identity of at least one of these photographs. They were shown to me for the first time on July 21st last, while I was spending the evening with Mr. G. Examining them as I did in gaslight, I did not pay much heed to the 'clothes' worn by some of the forms, being more concerned with the faces; and the light, though fairly good, was not so satisfactory as it would have been in the daytime and in bright sunshine. The following afternoon my wife and clairvoyant daughter called on Mr. G. to examine these photographs, and inspected them with the aid of a magnifying glass. On looking carefully at the one of Mr. G.'s brother, Alexander, my wife said to Mr. G., 'This form appears to me to have round the shoulders what look like bits of tangle or seaweed. Did he (Alexander) die at sea, or was he a sailor?' At this instant our clairvoyant, who, of course, heard nothing of what her mother had been saying, remarked, 'That man in the photograph has been drowned, I think, as I feel as if I had been plunged deep, deep into cold water.' Mr. G. was much impressed, and said, 'That is quite true, as my brother Alexander was drowned at sea at the age of nineteen, his ship having gone down with all on board.'

I have only to add that by the time this narrative is in print Mr. G. will probably have furnished me with copies of all the photographs referred to, and, if so, they will lie at the office of 'LIGHT' for one month for inspection by any person having interest in the subject of psychic photography.

Since the foregoing article was written, Mr. G. informs me that at a séance he had with Mr. Duguid, in Glasgow, about the middle of August, he again obtained a very clear full-length portrait of the so-called Cyprian Priestess, clothed as in the photographs I have recently sent you, with the arm again exposed, but with this important difference, that the head got as it appears on the frontispiece to 'The Veil Lifted,' is exactly reproduced. On comparing the two, this appears to me to be the case, and Mr. G. hopes to be able to send a copy to the

office of 'LIGHT' for the inspection of anyone interested. Other spirit photographs, I am informed, were got at this sitting; but with these I will not at present deal. The camera was the same as formerly, and on this occasion Mr. G. was the sitter, while David Duguid took off the cap. The plates were never touched until developed by Mr. G. in Edinburgh.

[For the sake of comparison we give the portrait of the Cyprian Priestess which appeared some time ago as the frontispiece to Mr. Glendinning's book, 'The Veil Lifted,' and which, it will be remembered, was the subject of a good deal of discussion in 'LIGHT' in 1894 and 1895. We are indebted to the courtesy of Mr. Glendinning for the use of this illustration.—ED.]

PSYCHIC PHOTOGRAPHY.

It might have been better had 'Mopsus' waited till my second article had appeared, before rushing into print with theories of substitution of plates. It is not my intention to go into controversy over this matter, because I have stated plain facts. Either Mr. G. is to be believed when he says that the closed hand camera 'was never out of his possession throughout,' or he is not. These two articles have been carefully revised by Mr. G., who is a gentleman of acute observation and an excellent amateur photographer. They are not his first experiments in spirit photography, and it appears to me to be ridiculous, on the face of his deliberate statements, to suggest substitution of twelve plates, on at least three occasions when successful results were got. Surely 'Mopsus' can give us Scotchmen credit for the use of our eyes. Besides, as some of your readers are aware, I have had several careful and successful experiments with Mr. Duguid in my family circle, and on these occasions every precaution was taken to prevent fraud or double exposure. I shall not trouble you with any further observations on this subject and would not now have done so, had it not been for the suggestion contained in your correspondent's letter in last issue.

EDINA.

NEW PUBLICATIONS

- 'The Theosophist.' London: 26, Charing Cross. Price 2s.
 'The Light of the East.' Calcutta: 68/2, Shikdar Bagan-street. Price 1s.
 'Lucifer,' for September. London: 26, Charing Cross, S. W., Price 1s. 6d.
 'A Blank Page.' By 'PILGRIM.' London: George Redway. Price 5s. net.
 'The Theosophic Isis,' for September. London: 28, Trothy-road, S. E. Price 6d.
 'The Prabuddha Bharata; or, Awakened India.' Mylapur, Madras. Price 4d.
 'Metastasis.' By WILLIAM R. TOMLINSON. London: George Redway. Price 1s. 6d. net.
 'Le Spiritisme et l'Anarchie. Devant la Science et la Philosophie.' J. BOUVERY. Paris: Chamuel, 5, rue de Savoie.
 'How the State may Prevent Premature Burial.' By EDWARD CONNER. London: E. W. Allen, 4, Ave Maria-lane, E. C. Price 1d.
 'The Transcendental Universe.' Six Lectures on Occult Science, Theosophy, and the Catholic Faith. By C. G. HARRISON. Second edition. London: George Redway. Price 2s. 6d. net.
 'The Perfect Whole. An Essay on the Conduct and Meaning of Life.' By HORATIO W. DRESSER. Boston, Mass., U.S.A.: George H. Ellis, 141, Franklin-street. Price 6s. 6d.
 'The Cloud upon the Sanctuary.' By the COUNCILLOR VON ECKARTSHAUSEN. Translation and Notes by ISABEL DE STEIGER. Preface by J. W. BRODIE-INNES. London: George Redway. Price 3s. 6d. net.
 'The Brotherhood of the New Life. No. II.: The Impending World-Crisis or the Predicted Fire Deluge.' By RESPIRO. Second edition; revised and enlarged. London: E. W. Allen, 4, Ave Maria-lane, E. C. Price 1s.
 'The Magical Ritual of the Sanctum Regnum: Interpreted by the Tarot Trumps.' Translated from the MS. of Eliphaz Lévi and edited by W. WYNN WESTCOTE, M.B., Magus of the Rosicrucian Society of England. With eight plates. London: George Redway. Price 7s. 6d. net.
 'Alchemy. The Tarba Philosophorum, or Assembly of the Sages. Called also the Book of Truth in the Art and the Third Pythagorical Synod. An ancient alchemical treatise translated from the Latin, the chief readings of the shorter Codex, parallels from the Greek alchemists, and explanations of obscure terms.' By ARTHUR EDWARD WAITE. London: George Redway. Price 6s. net.

MRS. BESANT'S NEW BOOK.*

'The Path of Discipleship' consists of four lectures given last Christmas in India and to Indians, and no doubt Mrs. Besant had the religious ideas of her audience in view while she was lecturing. In the first lecture, 'First Steps,' she recommends the regular performance of the 'Five Sacrifices' which every Hindu is supposed to offer up each day—sacrifices to the Devas, to the ancestors, to knowledge, to men, and to animals. These 'outer rites and ceremonies' are, according to Mrs. Besant, a recognition of the corresponding duties. She says that the man whose daily life has been begun by these five sacrifices passes out consecrated to duty in the outer life of man. Universal experience of rites and ceremonies unfortunately proves that they generally take the place of the active performance of the duties they 'recognise.' There seems to be a natural antagonism between 'the letter' and 'the spirit,' and those who cultivate the one are always careless about the other. If Mrs. Besant could establish similar 'rites and ceremonies' in England, most people would consider that the hour or two they spent in that way was as much 'good Karma' as could be expected of them, and those who cheat and rob, lie and adulterate, would do so still, but with a clearer conscience than they perhaps have now, having thus performed their sacrifices and 'recognised' their obligations.

In her second lecture, 'Qualifications for Discipleship,' Mrs. Besant dwells on the merits of the Mahatmas. The following paragraph throws a curious light upon the devotional spirit by which Mrs. Besant is now animated:—

There stand at the head of every great religion Men who were more than ordinary men, Men who gave the Scriptures to the people, Men who traced the outlines of the exoteric faiths, Men who stand out in history head and shoulders above Their fellows by Their spiritual wisdom that gave Them glory, by the spiritual insight by means of which They saw, and who testified of what They saw; for there has been one note which we have often remarked with regard to these great Teachers. They do not argue, They proclaim; They do not discuss, They declare; They do not reach Their conclusions by logical processes, They reach them by spiritual intuitions. They come forth and speak with authority, with authority that justifies itself in the very speaking, and men's hearts recognise the truth of Their teaching, even when it rises higher than their intellect is able to follow.

Very curious, indeed, is it to find one who not long ago refused to recognise the existence of any Lord or any God, now prostrating herself at 'the Feet' (with a big F) of Lords many and Gods many! This is how Mrs. Besant speaks of 'the Blessed Lord'—not Buddha this time, but Krishna, for she is addressing Hindus:—

Here is a mighty teacher, an Avatara, who lays down what must be done, and who says it may be done. And when an Avatara says it may be done, He means that it may be done by the man who wills it; for He knows the powers of those whom He can see, and whom He as the Supreme has brought into the world; and when He gives His divine word that the conquest is possible, shall we dare to say that we cannot do it, and so, as it were, to give the lie to the God that speaks?

The qualifications for discipleship are, briefly, the getting rid of desire and of all thought of self, and the cultivation of 'purity' and other virtues. The battle is waged chiefly in the disciple's own mind, and any forbidden thought that ventures in there must be instantly cast out. 'Thus he watches on this one point through the whole of his day.' We have all heard of the Chela who was told by his Guru that he must on no account think of an elephant, and who, in his endeavours not to think of an elephant, could think of nothing else; and there might be some danger that, similarly, the disciple, in his anxiety to be desireless, selfless, and pure, might spend his day in thinking: 'I must not think of —, nor about —, nor about —, nor, above all things, about —'!

'The Life of a Disciple,' the third lecture, tells us how the Chela goes along the probationary path, which is not by any means a path of roses, and speaks of the various Initiations:—

The man who enters on the probationary path is the man who chooses the short way to the mountain top, and calls down on himself the whole of his past Karma, which is largely to be got

* 'The Path of Discipleship.' Four Lectures delivered at the twentieth anniversary of the Theosophical Society, at Adyar, Madras, December 27th, 28th, 29th, and 30th, 1895. By ANNIE BESANT. London: Theosophical Publishing Society. 1896. Price 2s. net.

rid of before he is fitted for Initiation. The great Lords of Karma who administer the Karmic Law—those mighty Intelligences high above us, greater than our comprehension can understand, greater than our reason can in any way fathom, &c.

In fact, all kinds of evils befall the man who tempts or defies the Lords of Karma. If he survives he develops 'the higher carelessness,' because he knows he is working out his debt of Karma, so that 'if illness strikes him down, he thinks it well that much trouble should be gotten rid of. If pain and anxiety assail him, he thinks it well. He answers: "It will be behind me in the past, not before me in the future." And so it is that in the midst of sorrow he is joyful, in the midst of discouragement he is hopeful, in the midst of pain he is at ease.'

No doubt the person who undertakes to become a God (with a big G) by his own exertions has not much time to think of anything or anybody else, still one cannot help being astonished when one reads this book to find how completely the disciple is occupied with, and devoted to, himself; for a thought about any other person never seems to enter his head. He apparently reaches a condition of transcendental and transcendent selfishness which probably has no parallel in any other religion.

'The Future Progress of Humanity' (the fourth lecture) opens with a positive assertion by the Lecturer of the truthfulness of her teachings:—

Let me say this to you: I may be mistaken in some of the details that I may give; I may be in error in some of the smaller points of this vast picture, but the outline as a whole is true; it is not mine, it comes from elsewhere.

We wish we could take Mrs. Besant's word for it that the delightful future is before humanity which she describes. To begin with, all men will develop their psychic powers. What does that mean?

It means that separation will be a thing of the past, no mountain or sea will be able to divide man from man, friend from friend, relative from relative. . . . When man has perfected his astral vehicle, he will always be within reach of those he loves, and separation will have lost its pain, as death also will have lost its power to divide.

In those happy times—that Golden Age that is to be—'divine kingship will return to earth,' and all men will become peaceful, contented, and obedient once more:—

All men will be able to see what they themselves and others are, for, printed on each man's aura, visible to all men's sight, will be his mental attributes and moral capacities, and therefore the place in human society that he is best fitted to take. . . . If in those far-off days there should be an orator and an audience, how different then would be the oratory, and how different would be the effect on the people! Instead of their hearing words, articulate sounds that reach the ears, and convey so imperfectly and inadequately but a small portion of the thought, they would see thought as it really is; thought springing out before their eyes radiant in colour, beautiful in sound, exquisite in shape, and they would be spoken to, as it were, in music, they would be spoken to in colour and in form, until the whole hall would be full of perfect music, perfect colour, and perfect shapes.

All that, however, is nothing compared to the more advanced stages of human progress, when a man needs no longer incarnate. Beyond Nirvana is Para-nirvana, and beyond that again is Maha-para-nirvana; and of simple Nirvana Mrs. Besant says:—

I tell you that the life of Nirvana, the life of the mighty Ones that have attained it, is a consciousness beside which our consciousness is as that of a stone, in the limitations that bind it, in the blindness that darkens it, and in the incapacity of its methods. There is life beyond all dreams of living, activity there beyond all possibilities of our thinking, life which is one, and yet which spreads itself forth in manifested activities, where the *Logos* is the manifested light, the beams whereof shine out throughout all regions of the world. . . . Then the Life of the *Logos* for untold periods, then the perfect reflection of the *Logos* in those who have grown into His image and likeness, until a new universe is to be born, until a new *Kosmos* is to come into activity. And These, in Their turn a *Logos*, shall build a new universe, shall train a new humanity. Such is the future that awaits us; such the glory to be revealed.

We can only say we hope that when Mrs. Besant becomes a great Mahatma she will not sit still in Nirvana counting her heavenly beads while Armenian massacres are going on.

PEOPLE WHO ARE 'COCK-SURE.'

BY AN OLD INVESTIGATOR.

Swedenborg wrote that one of the greatest dangers to which the human mind was liable, was that of drifting into a condition of 'self-hood.' This is a polite way of defining being 'cock-sure.' This mental disease—for it really is a disease—is usually produced by one of the following causes:—

Firstly,—A man associates with those who are much his inferiors in mental power or in observation; and, self-sufficiency being one of the most common attributes of the human race, he comes to the conclusion that he alone is the man who is always right.

Secondly,—A young man has distinguished himself in competitive examinations. If he be one in whom vanity is largely developed he very soon becomes 'cock-sure,' and is certain of his infallibility.

Thirdly,—Men trained in certain schools become convinced that their teaching is profound, that what they do not know does not exist. They are 'cock-sure' that anything which does not agree with their teaching, and sometimes actually contradicts it, must be all wrong, and that they alone are quite accurate.

Fourthly,—Men who have hit on some fact, hitherto unknown to them, are sometimes induced to imagine that they alone are the persons best qualified to teach the world that which they believe they have discovered.

Fifthly,—Those who from a very superficial investigation of facts have hastily formed an opinion, not unusually become 'cock-sure' that they alone are right, and that everybody who does not agree with them is wrong.

One of the plainest indications of the 'cock-sure' disease having attacked the mind is, the desire shown to teach everybody. I know a man who, having £5,000 at his disposal, tried by Stock Exchange transactions to make a large fortune. He was certain he could accomplish this. But in less than three years he lost every penny. Yet, even now, he complains that men in London are sadly unteachable, and he cannot instruct them how to rapidly make a fortune.

History reveals many examples of the 'cock-sure' disease.

Herodotus, a clever man for his time, was 'cock-sure' that the earth was a flat surface, and that Asia was much smaller than Europe.

Sizzi, the learned astronomer of Padua, was 'cock-sure' that Jupiter could not possess Satellites.

Dr. Lardner was 'cock-sure' that a steamship could never cross the Atlantic.

The most distinguished surgeon in London was 'cock-sure' that patients who were operated on, when under the influence of chloroform, would surely die, or their wounds would fail to heal.

Mr. Faraday was 'cock-sure' that all the manifestations that occurred with mediums were satisfactorily explained by 'unconscious muscular action.'

But 'cock-sureness' is not confined to former times, it is now more rampant than ever. We have examples of it in connection with subjects with which 'LIGHT' particularly deals.

There are members of a certain society who are 'cock-sure' that 'telepathy' and 'unconscious cerebration' will explain all the facts which have occurred in connection with spiritual phenomena.

There are individuals who, having made a superficial investigation of spiritual phenomena, are 'cock-sure' that they are the persons who alone have investigated this matter on scientific principles, and are alone capable of teaching others.

There are others who are firmly convinced that they alone are gifted with infallibility; that they possess the key to all knowledge; and that those who fail to perceive any evidence of proof in the pretentious assertions put forward are 'unteachable.'

Self-elected Popes abound, outside of the Vatican.

A person gifted with the power of accurate observation may be competent to examine facts, but it does not follow that this person is qualified to reason and to pronounce positively on the causes which produced these facts. Yet we too often read, even in 'LIGHT,' the most 'cock-sure' statements of what is, or what cannot be.

Many years ago I asked a very advanced spirit what was the first lesson learnt on entering the spirit world. The reply was,

Humility; those who have learnt humility are beginning to be wise.

'I don't know' is what the man afflicted with the 'cock-sure' disease will never admit; and yet, how little we as yet really know with regard to the causes and laws of spiritual phenomena. We may have seen a multitude of facts which the 'cock-sure' man will assert are impossible. We have seen formed before us fruit, flowers, solid objects, human hands and arms, and we have found a carefully marked sheet of paper covered with 300 words of writing in about thirty seconds. The details of the process by which these facts have been accomplished have been explained to us, but we have failed to thoroughly comprehend them. We have to admit that we 'don't know.' The 'cock-sure' man, however, will give a full explanation of the whole process, and will tell you that from his profound knowledge he is well acquainted with all such matters.

The spirits themselves, however, on hearing this asserted explanation state that it is incorrect.

We sometimes hear from pulpits statements as to what God wishes, or what the Devil will do. The preachers are 'cock-sure' that they are correct, but their arguments lamentably fail to bring conviction to the mind of a reasoner.

Throughout the whole history of science the 'cock-sure' man has been the false teacher. It has been a case of the blind leading the blind. With the weak-minded the 'cock-sure' man has great influence, and he is therefore dangerous. The wiser man, who admits that he does not know, is regarded as a feeble creature.

In the present day it should be the work of men with well-balanced minds to accumulate facts in connection with spiritual phenomena, and to admit that 'we don't know,' until these facts are so firmly established as to enable us to supply a possible cause, and to give effects and cause in their orderly sequence.

The pretentious 'cock-sure' assertions of some of those who deal in occult matters is but an example of a mental disease, which is not only dangerous to the individuals themselves, but is likely to produce a very great retarding influence on the knowledge of truth.

Men utterly unacquainted with the facts of Spiritualism, or its kindred subjects, may yet be well acquainted with logic and the usual methods of proof; and when these men find that mere assertion, 'I know, and you don't, so I am right,' put forward as proof, they naturally conclude that those who employ these 'arguments' and claim to be teachers, are not to be listened to, and hence they are disposed to reject the facts stated, as the mere imaginings of brains suffering from the disease of 'cock-sure.'

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.]

Reconciliation of Materialism and Spiritualism.

SIR,—Permit me to tell 'Bassille' that the dictionary which he has used must be a very imperfect work. If he will take the trouble to refer to Webster's Dictionary he will there find the most ample explanation of the words 'spirit' and 'substance' in the sense in which I used them, and adopted by all the great metaphysical writers.

NEWTON CROSLAND.

Spiritualism and 'Orthodoxy.'

SIR,—I think that 'M. C. P.' might strengthen his argument against the common acceptance of the words uttered by our Lord, 'Neither will they be persuaded though one rose from the dead,' by explaining that our Saviour here referred to those men whose minds were so clogged with materialism, prejudice, and obstinacy, that they would not believe anything that transcended their own experience. It is not possible that He meant us to infer that the appearance of a spirit after the death of the body was in any way an objectionable mode of convincing sceptics of the survival of the soul.

TRIDENT.

Clairvoyance.

SIR,—I was much interested in 'Vir's' article of September 26 on 'Mr. Slater and his Predictions.' His explanation of clairvoyance accounts for all its shortcomings, and I incline to believe he has 'hit the right nail on the head.' It is, however, most bitterly disappointing to me, and I still hope against hope

that the clairvoyant descriptions I have had given to me are not thought projections only, though it would appear that as novel writers get their imaginary characters described to them as real people—in the spirit—such hope of mine is futile. Could 'Vir' tell me what grounds he has for being a Spiritualist, as my only ground of belief has been in the correct clairvoyant descriptions of the departed?

DISAPPOINTED.

Mr. Slater's Predictions.

SIR,—As chairman of the meeting at which Mr. Slater predicted the receipt of a letter, &c., I hope I may be allowed just to say a word or two.

I cannot remember the exact words used, but the meaning was undoubtedly that a letter would be received within ten days of so pleasant a nature that it would set the minds of the parents and friends at rest; that, in fact, the predicted letter would be as satisfactory as the preceding ones had been unsatisfactory. Mr. Slater had said within ten days, but after the meeting, in the ante-room, when the matter was referred to and a hope expressed that he would turn out to be a true prophet, Mr. Slater remarked that although he had said ten days it would be as well to allow fourteen.

The whole tone of Mr. Slater's references to the letter, on the platform and afterwards in the ante-room, conveyed nothing but pleasantness and joy to be the result of its receipt. And further, the matter was referred to again while at dinner in my house on the day after the meeting, and Mr. Slater seemed as sure of the pleasantness of the communication then as he was when on the platform.

10, Hall-road, Birmingham.

F. GALLOWAY.

[This correspondence must end here.—ED. 'LIGHT.']

Spiritualism in Aberdeen.

SIR,—It will probably interest you to know that we have formed a Psychological Society here, a practical outcome of the visit of Mr. and Mrs. Everitt, which was reported in a recent issue of 'LIGHT.'

I have no printed matter by me as yet; but I may say that the objects aimed at are mostly of an academical nature; the reading and discussion of papers on psychological subjects; the delivery of public lectures bearing upon these subjects; the formation of circles for obtaining psychical phenomena; the formation of a library of books of a psychic character; and in short to endeavour to keep ourselves abreast of all the latest revelations which science is making, in relation to those great facts, 'which,' as our president said, 'if true, are stupendous truths.'

The Rev. A. Webster (Unitarian) has consented to be our president, and Mr. W. Bain our vice-president. Mr. MacKay will be in charge of the finance, and my unworthy self shall do my best to discharge the duties of secretary. Besides these we have a committee of seven.

We are full of hope for the future; there is such an amount of dissatisfaction abroad with the old ideas, that even we cautious Scotchmen are yearning for a change from the usual sordid conceptions of an after life, and are determined to use the best gifts God has given us—our reason and our judgment—in our attempts to acquaint ourselves with, and prepare for, the greater life beyond.

JAMES UBQUHANT,

256, Union-grove, Aberdeen.

Sec., Aberdeen P. S.

Spirit Robes.

SIR,—Your correspondent, John Campbell, has started a rather mad hare for your readers to run after. He asks why should spirits wear clothes when they are not seeking identification, since, as he believes, they do not suffer from heat or cold, nor from modesty, and do not care for adornment.

I once heard a child ask why oysters have shells, and its mother answered, after a little reflection, 'Because they have, dear.' If Mr. Campbell will ponder this sage reply, I think he will find in it a broad hint for himself. Whether his reason can 'digest' it or not, the fact is that the 'forms' invariably are clothed in some garb or other, whether they materialise or are seen clairvoyantly or in vision. I only know of one instance of a perfectly naked figure appearing at a séance, and that was in my own experience with William Eddy, and on that occasion those on the other side seemed dreadfully scandalised, explaining that it was the spirit of a mad woman who had slipped out of the cabinet without leave. The poor creature's 'reason' evidently 'digested' clothes as badly as Mr. Campbell's.

Nature, in the absence of clothes, supplies naked skins with fur or feathers, but Mr. Campbell does not hint at such a thing. However, we may take heart of grace from the fact that Mr. Campbell omits one very important reason why spirits should wear (or be supposed to wear) clothes, when they are seen only by each other. That reason is that clothes or 'robes' are a distinguishing mark of status. Here, anyone who is not afraid of ridicule can rig himself out pretty much as he likes, unless he is obliged to wear a uniform or livery; but it is supposed by some students of Spiritualism that in the spirit world the garb is, in some way which we do not understand, made expressive of character, and symbolical of the spirit's advancement. If spirits went about quite naked they would have to express those things in some other less convenient way—just as the civic functionaries who regulate the street traffic in London would, were they stark naked, have to hang a placard round their necks with 'POLICEMAN' on it.

I fancy, however, that the reply of the spirits themselves might, perhaps, be that they wear clothes because they look better in them, and have not ceased to wish to look their best—unless, indeed, our departed friends suddenly become very different in mind and form to what they were here. If Mr. Campbell has ever been in a Turkish bath he will understand why it is that people think they look better in their clothes. I never was a thorough believer in the Darwinian theory until I went to the Turkish bath! As to 'the human form divine,' I hardly think the gods and goddesses would feel much flattered by that pretty phrase if they saw us civilised beings 'in native nakedness adorned,' as Mr. Campbell puts it.

Certainly, too, modesty is more than a 'conceit.' Modesty is undoubtedly liable to exaggeration, and to become morbid; but for such diseased states of consciousness we have the names 'mock modesty' and 'false modesty'; and were spirits to get rid of their modesty altogether, as Mr. Campbell seems to mean, it is hard to see how they would then be anything but immodest, which, although not an actual sin, would imply a coarseness that one might excuse in a dog, but certainly not in an angel. Not that I do not go a long way with Mr. Campbell in this matter, for I thoroughly agree with the poet-philosopher, Edward Carpenter, in thinking that there is nothing impure or to be ashamed of in the nude human body. Still, that does not mean that people, whether in the flesh or out of it, should go about stark naked! RICHARD HARTE.

SOCIETY WORK.

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

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, ESSEX.—On Sunday last, Mr. R. Brailey delivered an excellent discourse upon 'From Atom to Angelhood,' and also gave some remarkable clairvoyant tests. Next Sunday, at 7 p.m., Mr. J. Allen.—A. W.

NORTH LONDON SPIRITUALISTS' SOCIETY.—On Sunday last, at Finsbury Park, Messrs. Jones, Davis, and Brooks conducted the meeting. Reference was made to the passing on of our co-worker, Mr. A. M. Rodger, and it was announced that a memorial and flower service will be held in the large hall, Wellington Hall, Islington, on Sunday, October 4th, at 6.45 p.m. In the evening, at the above hall, the usual service was held, a goodly number being present. Mr. Jones presided.—T.B.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH-TOWN, N.W.—On Sunday last Mrs. Ashton Bingham addressed the meeting in place of Mr. T. B. Dale, who was unable to attend. The tests of the medium, Mrs. C. Spring, were considered wonderful by some investigators present. The medium gave a detailed description of a spirit, the son of a gentleman present, with Christian and surname, the colour of his uniform, &c. On Sunday next Mrs. Ashton Bingham, on 'Remarkable Dreams.'—E. A. B.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday last, to a packed audience, Mrs. Bliss gave, with her usual ability, clairvoyance and psychometrical readings. The only drawback to this phase of platform work is the unfortunate fact that but comparatively few people can have their desires satisfied out of the large number present. Next Sunday, 27th inst., Mr. W. E. Long; subject, 'As in Adam all die, so in Christ shall all be made alive.' Visitors are advised to be present before 6.30 p.m. if they wish for a seat. In connection with the above mission, a meeting is held every Thursday evening, at 8.15, at 33, Station-road, for instruction in the spiritual philosophy; questions answered, discussion invited, inquirers heartily welcome.—R.B.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Allen's guide gave an excellent address on 'The Compensatory Power of Spiritualism.' Short addresses were also given by Messrs. Wrench, Savage, and Gozzett, and a solo by Miss Roe. We regret to say that our friend Mr. Robertson has resigned the treasurership of our society, but are pleased that he still remains a member of the committee. He is a genuine worker, and has done much for the society. Mr. A. Pritchard has kindly filled his office. Mr. Brailey, we hope, will be with us next Sunday. Mr. Veitch, our president, we are sorry to say, has been ill for some time. Lyceum and public circle every Sunday and Tuesday at 13, Fowler-road, Forest Gate.—THOMAS MCCALLUM.

GLASGOW.—The Glasgow Spiritualists are fortunate in having the assistance of able mediums during the present awakening. Last Sunday we had the services of Miss MacCreadie, who, along with Mr. D. Anderson in the morning and Mr. James Robertson in the evening, placed the philosophy and phenomena of Spiritualism before crowded audiences in the Waterloo Rooms. Miss MacCreadie's control, 'Sunshine,' complained that conditions were not so good as they were in London, and the people not so quick in recognising their friends. Notwithstanding these drawbacks 'Sunshine' was very successful, at least 75 per cent. of her descriptions being recognised. Meetings will be held in the same place next Sunday, when Miss MacCreadie will again give her services along with Mr. G. H. Bibbings.—J. S., Sec.

BATTERSEA PARK OPEN-AIR WORK.—Friendly opposition made our meetings very effective on Sunday. A Christian speaker from the neighbouring camp supplied us with a text by loudly exclaiming that 'The Spiritualists could not give any comfort.' We naturally proceeded to expose the fallacy of the argument, and, judging by the interest we aroused, succeeded fairly well. Our meetings are often unduly prolonged after we vacate the field. Supporters should take advantage of these opportunities, and by avoiding dogmatism and recrimination they can put in very effective work. Personal experiences are most valuable. Friends desirous of assisting in any way should make their wishes known to any of the workers on the spot. We have every Sunday the pleasure of greeting workers from different parts of the Metropolis. Next Sunday as usual, 3.15 and 6, near the band-stand.—H.B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last a crowded audience assembled at these rooms and accorded a cordial welcome to Mrs. M. H. Wallis, of Manchester. The subject of the discourse was 'Death in Life and Life through Death,' and it is not too much to say that Mrs. Wallis's inspirers have never been heard to better advantage from the Cavendish Rooms platform than upon this occasion. It is most satisfactory to the Marylebone Association to note that Sunday after Sunday there is a constant influx of strangers at these meetings, and the deep interest aroused by such a fine discourse as that of last Sunday is, we think, a further proof that if only Spiritualism is expounded from the public platform in an able and judicious manner, it must always command the respectful attention and earnest thought of those people whose prejudices do not debar them from inquiring into a subject which may not previously have had a claim upon their consideration. At the conclusion of the address Mrs. Wallis gave a few clairvoyant descriptions, the entire success of these being another factor which contributed to the interest aroused. Next Sunday Mrs. Wallis will again be the speaker, the subject being, 'Man's Triune Nature and Spiritual Possibilities.' A few clairvoyant descriptions will also be given. The meeting will commence at 7 p.m.—L. H.

TO CORRESPONDENTS.

J. LORD, J. W. MAHONY, J. HERALD, J. S. G., J. EYMOUTH JONES, JOHN LORD, H. J. C., AND A. J. SMYTH.—Your communications and some others are necessarily held over. S. S.—Thanks for your kind expressions of appreciation, and also for the suggestion you make; but copies of 'LIGHT' containing the article to which you refer have already been sent to all the London magistrates.

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

PROFESSOR BUCHANAN—AN APPEAL.—Dr. J. M. Peebles, writing to the 'Philosophical Journal,' calls attention to the fact that 'Professor J. R. Buchanan, one of the fathers of medical reform, the discoverer of Psychometry, the author of "Sarcognomy," the "Higher Education," and other valuable works, the defender of Spiritualism these forty years, is rapidly failing in health, and owing to financial disappointments and the mismanagement of others, he now lacks the necessary comfort of life.' Professor Buchanan has a very important volume, several hundred pages—the crowning work of his literary life—ready for the Press, and Dr. Peebles calls on Spiritualists everywhere to come to the rescue, by forwarding orders for the book, with remittances for a dollar and a-half (six shillings), Professor J. R. Buchanan, San Jose, California.