

TWENTY PHOTOGRAPHS

OF THE

RISEN DEAD,

WITH AN ACCOUNT OF THE EVENTS WHICH
LED TO THEM BEING TAKEN,

DEDICATED TO

THE COUNTESS OF CAITHNESS,

BY

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"Gleams of Light and Glimpses thro' the Rift."

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INTRODUCTION.

ASTROLOGY, that Divine Science in which Daniel, the Hebrew prophet, was so eminently skilled, teaches that persons born when the sun is unafflicted in the tropical sign Cancer are specially organized to draw down the Divine Substance for the illumination of those who are called to teach the people Divine Truths; their souls travel directly to the UNSEEN CAUSE of things and then like the convert, St. Paul, they are able "to preach what they know, and testify to that which they have seen." They stand at the head of the great family of humanity, and their office is to care for the well-being of the race, in every department of education, religious, social, medical, and famalistic. Many women, born under this sign, have outgrown the domestic and sex proclivities, and look upon the world as their special object of care, therefore they become writers, teachers of original and advanced knowledge, platform speakers, and other officers in public or semi-public life, who have for their object the improvement of the present and future generations.

The lady alluded to in the following pages was born when the sun was unafflicted in Cancer, between, and in harmony with, the two Fortunes and Luna; her significator (Mercury) "the messenger of the Gods" is likewise unafflicted and favourably related to all the planets — giving intercommunion therewith. Mercury is also lord of the *Medium Cili*, and honour in trine to Herschel the mystic planet, but alas! Mars and the

Moon are there in opposition to Saturn, indicating the undeserved scandal which has followed her through life, owing to the inability of those around, to comprehend her lofty mystic tastes. Of such persons born June 28th, 1840, Partridge says "Think not to escape the envy and malice of those from whom you little expect such treatment, much less deserve it; but in some ingratitude is not only grafted into their very nature, but makes up their very life."* The truth of this astrological prediction is verified by the following pages.

THE RECORDER.

* Astrological Almanac for 1840, by Partridge.

By A. Lambert.

THE RISEN DEAD.

Lighten our darkness we beseech Thee, O Lord, that as we read we may mark, learn, and inwardly digest, with a simple desire to understand whether Thou, the God of the Universe, art as able and willing to send angels and ministering spirits to direct, guide, and comfort Thy struggling people in the 19th century, as Thou didst in the old days, when the good kings ordered records of the visits these divine messengers made to be kept in the Temple, the remnants of which comprise our present Holy Scriptures. Be with us now to Thy honour and glory.—Amen.

CHAPTER I.

“From things of little worth come the precious things of earth.”

—*Buddhist Scriptures.*

A MAN, lazily watching the lid of the tea kettle, received knowledge from the Universal Fountain which was destined to revolutionize the methods of locomotion throughout the entire world.

The school men who build up systems of external knowledge from text books, deem the Soul Illumined discoveries of the unworldly and physically-lazy dreamers as the presumptuous ravings of silly lunatics; as such, Newton was incarcerated in a mad-house.

The world's greatest benefactors are always persecuted by their would-be-wise contemporaries. These see only their pet theories and self-interests at stake; those lose sight of “their own small interests,” in their sympathetic desire to benefit Universal mankind.

Who but the Divinely-Inspired observer himself ever thought that the apparently insignificant observation of a dimly outlined flower on a stone would ultimately develop into the beautiful art called Daguerreotype, again lately improved into Photography in its now many phases of reproduction.

In order to prove that trifles are not to be scoffed at, we could, if space permitted, demonstrate that from trifles the radical changes in history and the destiny of nations have arisen; in passing we merely call attention to the fact and leave the student to search himself for proof of the statement: both memory and history will doubtless call to his attention many illustrations of this truth.

It is not without much thought, prayer, observation, and Interior Illumination that we present to the notice of those who see, that from small beginnings come great results, the most marvellous of our investigations in the occult realm of Nature's Revelations.

Religiously following the interior prompting which the present day schools discard as "*Imagination*," and which they relegate to a high, not-to-be-cleared shelf, hidden by the dust and cobwebs of neglect; we have attempted to reduce this litter experimentally from chaos into some kind of scientific order, and we now present it to our readers for present information, and for future generations to enlarge, and build a SCIENTIFIC RELIGION upon a firm foundation* in place of an assertive one resting only upon faith in old documents as heretofore; thus shall Religion no longer be regarded suspiciously by men of science, and the rising generations who do their own thinking on all subjects, religion included, discarding that which will not stand the test of reason

*See "Gleams of Light and Glimpses thro' the Rift," published by Simpkin, Marshall, and Co

and examination, but it shall be able to take its place side by side in that Great Scientific Body, *prepared to give present day proofs that Religion is as much a Science to be demonstrated by ever recurring facts* as Geology, Astronomy, Physiology, Phrenology, Anthropology, &c., &c.

Most photographers during the development of their plates, have occasionally had what they called "fogged plates;" they have not expended much time, if any, in attempting to ascertain the cause of the fog: as far as they know they have taken the same precautions to prevent fog as in the manipulation of previous ones; still while developing packet after packet of excellent plates, one or more is cloudy, the image is not clear, and in some cases not discernable at all; in these latter cases the busy photographer has no time to waste, he writes for his customer to give him another sitting, and the plate-maker is anathematized for turning out bad ones. "It cannot be the drugs," he argues, "because the rest of the plates are all right neither can it be the light, the operator, nor the developer, for if such were the case, all the plates would suffer alike."

In the light which we may throw on these irregular productions, we suggest that these plates should be completed, printed from, and however ridiculous, unskilful, or inartistic the results, that they should be lodged with the President of the local Photographic Society, and even if not understood or appreciated that they should be preserved among the valuables of that Society. Should a human form appear in the mist, no matter how indistinct, we advise that the Photographer should communicate privately with his customer, ascertain if such a form was, or is known to them, consult his customer's wishes as to whether the fact should be made public beyond the Society, and act accordingly, for it

is possible that unseen operators may be at work also on the same plate, endeavouring to prove to their loved ones that they are risen, and are taking an intelligent active interest in all that concerns those from whom death has apparently severed them. By this means much information now lost will be brought to light, for there are many professional Photographers who get clearly defined forms on their plates, forms who have not stood in the studio before the camera, in the body, which they break up immediately, for fear the fact should get about and damage their connection. In this way do men train themselves to love darkness rather than light. An honest man has nothing to fear in the recital of truthful facts, but should face them out, and follow them up, until he thoroughly understands them.

It is now nearly thirty years since the revelations of Psychic Photography caused a rumbling in the ground upon which the nineteenth century materialist rested—a rumbling prophetic—indicative of the earthquake shock which is to overthrow the deductions of material science. If the testimony of truthful, honest, prominent men and women of all ages is needed to corroborate the experiments herein given, they will be found in the writings of such learned occult investigators as the late Stainton Moses, M.A., Mrs. E. H. Britten, Professors Wallace and Crooks, J. Trail Taylor, and Rev. H. R. Haweis, M.A.

In these pages we intend to confine ourselves to our own experiences and hold ourselves responsible for the verity of all herein recorded.

It may be interesting to the reader to know that the lady who photographed these unseen ghosts has all her life been a religious teacher. At the age of forty she was engaged for the first time, to a young gentleman who was a thoughtful serious student not many years having left college for the more practical duties of

life. Contact with the stern, selfish policy of business men, did not harmonise with his gentle peace-loving nature. How to sacrifice himself for the benefit of others was one of the principles which permeated every action in his life: His one aim was, not to *profess* to be a follower of Christ, but to *imitate* His self-sacrifice in all his dealings with mankind — but, to his astonishment, he found that the most prominent of professing Christians were the very ones who blamed him most for not looking after himself and his opportunities of making money, which, from his point of view, meant depriving some one else of that opportunity, *who was more in need of it than he himself.*

With such views as these he knew he should never be a money maker, and as his fiancée fully understood and appreciated his scruples, they were content and happy in the prospect of their future, knowing that the Dispenser of All Good is better able to provide for the unselfish than the selfish.

His father and family, however, had more worldly aspirations with regard to his career, and were not content that he should become an *actual* disciple of the lowly Nazarene, and forsake *all* the pomps and vanities of the world to follow Him in his example of self-sacrifice: hence there was a continual antagonism going on in his mind between what he deemed to be his duty to his father, and his duty to his God. He soon realized that he could not conscientiously obey both; and being of a gentle, affectionate and peaceable nature, his mind was in a continual ferment between love for, and a desire to harmonize with, the worldly policy of his family, and his duty toward the higher principles of his religious nature. To put an end to this conflict he resolved to leave England, settle abroad, and return at the end of twelve months for his marriage.

His plans were opposed and frustrated at home, for his father had set his mind on his accepting a partnership in the firm of contractors to whom he was then an articulated pupil: the cheque necessary for the completion of the transaction was placed in his hands by his father, but he honourably returned it, saying, that one fourth of that amount would be sufficient to start him in business abroad where he would have neither family nor appearances to consider. Seeing that he was quite firm in his determination, his father at last agreed to let him go, but only on condition that he went to Africa instead of America, which had been his proposed destination. Glad to have matters thus amicably settled, he yielded on this point, though he knew that people should go out very young to become acclimatized: still he silently resolved that he would not settle there until he had tested the effects of the climate upon his intended wife's health.

His arrangements were soon completed for his departure; but while on a short visit to Eastbourne to wish an aunt good-bye, he received a letter from his father forbidding him ever to cross his threshold again, and one from his brother stating that his father had sent for a lawyer, and had cut him off with a shilling, and this—because he had placed in an elder sister's room a medical work treating on "Hysteria: Its cause and cure!"—a malady which had isolated her from every one but the family for years, and he, with his advanced ideas, said he dare not leave the country without placing within her reach that knowledge which, if practiced, would alleviate if not cure her, viz.: change of magnetic conditions, and association with complete strangers, who knew nothing of her weak nerves, and who could materially benefit her by the vital magnetism they would be constantly emanating—consciously or unconsciously.

The father's letter, coming as it did, when he was full of the joyful anticipation peculiar to early manhood, when about to make the first independent start in the world, caused a shock to his system which completely unhinged his mind, and when he left Eastbourne to return to his native town, his aunt wrote to his family that "though he was on his way home she was afraid of his safety." This letter the father forwarded to the lady he was engaged to, advising her that if the young man called to see her, to keep him at her home for a few days and say that all was forgiven.



CHAPTER II.

"The man who has constantly contended against evil, morally and physically, outwardly and inwardly, may fearlessly meet death; well assured that radiant spirits will lead him across the luminous bridge into a paradise of eternal happiness."—*Persian Scriptures*.

WHEN he arrived he was but a wreck of his former self—so great was the change a few days had wrought in his health and appearance. His mind was clear and rational on all subjects except that of his home and his father: when these were mentioned his mind became a blank—he seemed bewildered—terrified—and shook in every limb, with no power of utterance for hours after; his lips would move and his teeth chatter, as though trying to speak, but no sound would come.

His father made no attempt to see him, but wrote urging them to marry before he started abroad so that both could go together—suggesting that the wedding should take place at once. She, realizing that if ever he needed her sympathy and care it was *then*, in his affliction, consented, and in three weeks the father had arranged everything.

A day or two before the day fixed for the ceremony, however, he found that his father's forgiveness was one of words only—that he had not altered his determination to cut him out of his will, and in proposing his immediate marriage had intended him to live upon his wife's money, and his own energies—ignoring the fact that he was virtually an invalid, and might be one all his life.

With this knowledge he told his fiancée that pleased as he had been to set his own arrangements aside, and fall in with his father's wishes for the sake of having her companionship, some means must be devised to postpone the wedding until he was well enough to engage in the pursuits of life—for helpless and homeless as he was then, he had too much manliness—too much self-respect—now that he *knew* he was penniless, and was marrying for the sake of a home, to bring untold troubles on one whom he would rather shield from them. He also said, that when anyone had been mentally unbalanced—as he knew he had been—the slightest shock would cause a renewal of the mental disturbance. Until his father had refused either to give, or lend him enough money to start in life with, he had not suspected the object his friends had in hurrying on his marriage. He then asked her if she thought Jesus was the only one who had laid down his life for those he loved. She unsuspectingly answered, "Christ's sacrifice was of *self*—not of life—*that*, the laws of His country claimed, *He* did not *lay* it down—except in so far that he was mentally resigned, encouraging no feeling of rebellion at this cross—and His example was being followed daily by thousands whose actions were too trivial for *men* to note, but over which the angels rejoiced."

This was the last conversation, almost the last words, they had together while he was in the body, for later on in the day he shot himself in his father's grounds.

In a short time after this tragic event she began to hear his voice speaking to her, in different parts of the house, giving intelligent advice on matters then being transacted. Not having been instructed in the natural methods of communing with saints, and knowing only of its possibility from the Bible—old Church histories—

and the Apostles' creed, she commenced a system of occult study and investigation which has placed her in possession of knowledge, which as a religious teacher she deems it her duty to give to the world, for the benefit of those whose religious aspirations have prepared them to receive the *fact*, that what happened to the patriarchs and prophets of the Bible can also happen to-day: and "greater things than these," for not only can we see, recognise and talk to saints, ministering spirits and angels who have once lived on earth, but we can photograph them for the benefit of those who cannot see them.

During one of these holy communings with the spirit of her beloved, he advised her to go to a photographer to have her portrait taken: and he, the spirit, would also go, and pose at her side or elsewhere, so as to be visible on the same plate. This she did; but having no knowledge of the laws which govern the production of a psychic photograph, and no means just then of acquiring a knowledge of them, except by experience—aided by the advice and observation of intelligent spirits—she was unsuccessful on this occasion; and as professional photographers do not care to waste their time in experiments, her spirit lover advised her to learn the art of photography and experiment herself. Even here she found difficulties, for when in her frank manner she stated her reasons for learning, one professional after another refused to teach her for such a purpose—some thinking she was in the first stages of incipient lunacy, and others, that it must be wicked to try to photograph that which cannot be seen by the human eye. Mankind in all ages display a fear of that which they cannot understand: when the telescope and spectacles were invented, church-members were forbidden to use them as a device of the devil to tempt man to

see more than God intended he should, when *He* made the human eye; and every thing *new* is approached in a similar fearful and suspicious manner.

While waiting and devising within her mind as to whom she should next apply, she at last heard a strange voice giving her the name and address of a stranger, whom the voice said would be willing to teach and experiment with her in photography.

Occasionally, during her earlier life she had heard voices addressing her, giving advice often, when at prayer, when sorely needed, and she had concluded that it was Jesus who spake, and had always religiously followed the counsel given.

As the address was in a part of the town she was unacquainted with and the name in no way familiar, it was with mingled feelings of hope, curiosity, expectancy, and fear, that she set out next day in search of the address; much to her relief this was correct, and almost before she was aware of it, she found herself standing face to face with a delicate sensitive man of few words, whose eyes seemed to protude and dance with an interior pleasure, which nothing in the extremely short interview seemed to warrant or give cause for.

“Are you Mr. J—— P——?”

“Yes.”

“Do you understand photography?” (His home was a private house which gave no indication that he was a photographic artist.)

“Yes.”

“Will you undertake to give me lessons?”

“Yes.”

“I may as well tell you that my object in learning is to see if it is possible to photograph a ghost, and I would rather tell you before-hand, so that if you

object to this kind of thing on principle, you may not feel that I have deceived you."

"Yes," he again said, nodding with an air of satisfaction.

"Would it be convenient for you to come to my house next Tuesday at 3 p.m.?"

"Yes."

As there was nothing more to be said by the lady, and the artist seemed too much astonished to say anything, she handed him her address and took her departure, exceedingly well pleased to find that the voice of the Unseen had guarded her aright so far. She knew now more forcibly than she had ever known before in her life that she was being "led by paths that she knew not of." Still the manner and lack of words which this remarkably meek man displayed was a puzzle which no amount of thinking seemed to solve.

Tuesday came, and at the close of the lesson when the lady made mention of the fee for his services, he seemed for the first time to find a command of words, the lesson had been entirely practical with no theory.

"No," he said, "I must take no money for my services; I knew you were coming to my house, but I did not know what for."

"Why? How did you know?"

"An angel of Light, such as I love to see, came into the room where I was alone, painting, and said, 'There is a lady coming to see you, do not refuse what she asks, but take no money for your services; I will be with you.'"

"I see," the lady replied. "Are you acquainted with Spiritualism?"

"Yes, but I've not sat in a seance for twelve years."

"Why?"

"They"—meaning the ghosts of his dead friends and ministering spirits—"come and talk to me while I'm painting; they show me scenes to paint as well, and I like this better than going to seances to hear them: but it's been years now since I saw such a glorified angel as the one who came to tell me you were coming, the light of his presence was so brilliant that everything else in the room seemed dark for a long time after he had gone. I've seen him here to-day, the light he brings is almost too dazzling to see anything; but he's helping, and he told me he wanted you to do everything yourself after to-day."

"You'll come again next Tuesday I suppose?"

"If I'm alive nothing will keep me away, now I've commenced," said with an emphasis pregnant with reverential pleasure and gratitude.

This outburst of confidence threw much light on the Providential links which had led up to the realization of the desire expressed by the Spirit of the lady's lover; and was moreover a modern repetition of the Angel appearing to Paul, who had been without sight and without food for three days, telling him to go to Damascus, and it should there be told him what he was to do, and then, apparently, the same angel going to Ananias who lived in Damascus, requesting him to go into a street called Straight, and enquire for a man named Paul, then put his hands on his eyes that he might receive his sight, &c., &c.*

Could she do otherwise than feel, with such experiences as these, that she was being Divinely led in her present search after Truth and Knowledge? The certainty of this armed her with a calm courage to persevere, and that in the face of much opposition and persecution

* See Acts of the Apostles, IX.

from those around her, both in public and in private life, with the result that *she dare not do otherwise now than give to the world at large the results of experiments, commenced for her own satisfaction only*; but which we now feel certain should be studied by those who are in authority as Religious Teachers; for by it can be *demonstrated* the Proof not only of the Immortality of man, but of the Resurrection of his Spiritual body, composed of essences, the refined elements of his former body, which is the *fac-simile* of the body laid in the grave, crumbling to dust, but as distinct from it as the invisible ether we call gas, is, from the coal which gives it birth.

The dead body is not the man now the soul is withdrawn, neither is the coke coal, now the gas is withdrawn; the gas is invisible till ignited; the Soul is invisible till risen! That this Resurrection is *not* one great Universal One is incontestably demonstrated by Clairvoyance and Psychic Photography.



CHAPTER III.

"Religions are many and different; but reason is one. We are all brethren."—*Chinese Scriptures.*

Concerning the passage "Man shall observe the law and live in it, Rabbi Meir said 'Holy Writ says *not* Israelites, *not* Levites, *not* priests, but *man*; therefore the Gentile who *observes the law* stands on a level with the High Priest.'"—*The Talmud.*

"Be thy creed or thy prayers what they may, unless thou hast truth within thee, thou wilt not find the path to true happiness."—*Hindu Scriptures.*

"Diversity of worship has divided the human family into 72 nations. From all their dogmas I have selected one—Divine Love."—*Persian Scriptures.*

WHY in this progressive age should we trust to the experiences of the ancients for our proofs of Immortality and other Religious Teaching? Anything which happened less than eighteen hundred years ago in reference to Angelic Visitors is received with incredulity, scorn, and ridicule, even by people who implicitly *profess* to believe similar records written in the scriptures too old to be authenticated. The Angels are as ready to teach *unselfish* aspirants now as ever, "Are they not all ministering Spirits sent forth to minister to those who shall be heirs of the kingdom?"

We are fully aware that an unbiassed examination of this subject and the truths it unfolds, will greatly disturb the preconceived notions of the majority of men in reference to their beloved dead, even as it did our own, but if these notions are *sentiments* only, which cannot be substantiated by facts oft repeated, surely it should be the attitude of the wise to relinquish the *sentimental* for the *substantial* which the Light of Truth

reveals when the former is found to clash with the latter!

From this time, under the direction of the angel Abdullah and his Divine messengers, our investigations assumed a more systematic and private form, we invited only those whom we found desired to make a study of the subject, and were prepared to make the *personal sacrifices and restraints* necessary to further this end. Other claims called first one, then another away, but we continued to sit at the feet of Abdullah, content with his guidance heavenward, and the teachings he continued to give until now. (See St. Luke, XVIII., 29, 30).

The greatest shock we received from these Angelic Revelations was, that however good the lives persons lived on earth, they do not become angels all at once; just as a person was when he or she died, so were they when they rose, eternity was but a continuity of the life commenced here.

One's tastes, efforts, and aspirations here built up the state hereafter, by the essences evolved from thoughts and desires, every person has to pass through the several states of the seven heavens—called in this day the Progressive spheres; of these the Earth is the lowest or probationary sphere.

Under the direction and with the assistance of Abdullah we have entertained and conversed with Spirits from these various heavens, but we have spoken to none, nor can we hear of any who have ever returned to earth as an infant; unless in such cases as that of Christian Henry Heinecken, of Lübeck, who in 1721 died, four days after he was born, but as the child was leaving its body, the Spirit of a learned German scholar took up his abode in this tiny casement, just before the physical mechanism ceased to act; who at a

year old could talk fluently of all the leading events in the world's history, and though he died at the age of three years, he had held intelligent conversations in German, French, Italian and Dutch with the learned savants of his day, and been received by the King of Denmark with marked honour and respect. This Spiritual explanation is revealed to us, as the origin of all youthful prodigies, many of whom the public never hear of.

The information we get in reference to reincarnation, is that Spirits can reincarnate in trance mediums, and sensitives and do so, often to the improvement of the sensitive person, but sometimes to their detriment, according to which of the heavens the Spirit visitor emanates from. Moreover this is the way and the *only* way in which embodied and disembodied man can progress upwards, by working out his own salvation through matter, except as Guardian Angels and ministering Spirits which all have to become, and thus the sins and virtues of the fathers descend upon the children unto the third and fourth generation, not alone by means of an enfeebled or improved organization, but by the psychological interaction of Spirits upon man's brain organism, which is as natural as the attraction and repulsion of inanimate life.—

During man's transit or evolution through the first four heavens, he is more or less associated with matter, and the things of this life which occupied his thoughts and aspirations when in possession of his body. It is the extremely material character and humanitarian nature of the communications, sometimes good, lofty, and holy, and at others actuated by all the lower passions, hate, and revenge, which has led the religious world to denounce them as evil Spirits, believing as they erroneously were taught, that Christ's life of self-sacrifice made all men angels immediately after death *who had faith* in His resurrection

When we *have to* realize that *no Spirit can return more evil than those we have to live with as men and women*, and "by their fruit we shall know them," we must exercise the same cautious discrimination in our communion with Spirits, as we do in our communication with our fellow men, remembering always, that so long as we are bent on Truth, Unselfishness, and Knowledge, no Spirit can approach us without the sanction of our Divinely appointed Guardian Angels. Good desires and actions on our part keep these Potent Watchers ever near us, and if the dwellers on the Borderland are permitted as ministering Spirits to approach us, it is for a wise and good end, for their, and our Heavenly Fathers have permitted it for the universal good. Our restless murmuring discontent under trials brings its own punishment, and hurts none so much as ourselves; besides this, the contented and happy angels usually have to avoid those who have no subject to converse or think upon but their magnified petty cares.

Abdullah had intelligently explained to the lady that the death of her lover, which appeared to her an evil, had been foreordained for the good of both, and mankind at large. He explained that the guilty ever seek to transfer their short-comings to the innocent, and by this means avert attention from themselves. He further showed that every movement and action in the tragical drama of her life had been under his guidance for a DIVINE END. An end for which this and every unjust event in her preceding life had been preparing her, by gradually leading her to realize that the world at large was unable to credit their fellows with unselfish motives, hence the folly of trusting in men; in this way an inner reliance on the Almighty had been so firmly rooted as to enable her to sacrifice *everything* for Truth, "Divine Truth."

When the Christian Evidence Society hired halls and paid men to publicly condemn the lady and her researches as diabolical; the clergy in her neighbourhood preaching against Spiritualism from the pulpits; the press too denouncing her in long leaders; and public opinion very bitter against her—all children of their forefathers who persecuted and slew the prophets—she heard the voice of her Spirit lover say, that he was deputed by the angel Abdullah to direct her to shut up her house and go to the sea-side for the six summer months, to have no care for its safety, or for the additional expense it would entail, for he would regulate that, and place Spirits in charge who would see that the inside of the house was not disturbed. This removal, he said, was necessary to protect her from an ignorant prejudiced class of religionists, whose malice, her Courageous love of Truth had brought upon her.

While contemplating on the possibility and material advisability of leaving home for so long, she received two letters, one from a clairvoyant doctor whom she had never seen, nor did she know any one who had. He therein described his sympathy with what she had passed through, in her attempts to give her advanced knowledge to others, the effects it had had on her health, and urged her to take a prolonged absence from her home and work; he said he had seen and talked many times to a Spirit named Mrs. Neal, who said she had been photographed a few weeks ago at her house.

The other was from another stranger, expressive of his sympathy* enclosing a cheque (for an amount which would cover her travelling expenses) trusting that she would allow nothing to prevent her continuing to develop

See *British Journal of Photography*, September 7th, 14th, 21st, 1888, and January 5th, 1889.

so rare a gift as the one she was in the possession of. This gentleman has since passed into the world of Spirits, and was no other than Hensleigh Wedgwood, Esq., who for fifteen years was himself an investigator and convinced defender of Psychic Photography. Both these letters the lady treasures, for neither of these gentlemen knew her, nor she them, the letters seemed to come as a rebuke for her hesitation, and as an earnest of what was possible as to ways and means *if such were needed*.

After having been away two months she found that much suspicion and mystery marked the attitude of the landlady in whose house she was staying at the seaside, but had no idea as to the cause. To her astonishment at the end of three months, late one evening, she received notice to quit immediately, for the news of the prejudice and suspicion had followed her, and the landlady dreaded lest she should influence those in her house.

Mystified, she quietly and calmly packed and left the same evening, inwardly recognising Unseen Guidance in this, as in all the events of her life, for she had the day previously taken apartments nearer the shore and the park, for her friend the doctor's widow, Mrs. Heroop, and so she could go straight there herself, late as it was. Her position seemed humiliating and awkward, yet in the midst of conflicting thoughts, Abdullah was heard to give vent in the following inspiring, yet hardly, then, satisfactory words:—

“Have I not told thee, O victim of doubt,
That from thy sad troubles I see the way out,
My lead do thou follow, I'll keep thee from harm,
And cast o'er thy presence a mystical charm.”



CHAPTER IV.

"Seek ye first the Kingdom of Heaven, and all these things shall be added unto thee."—*Jesus Christ.*

SHE continued to occupy herself with writing until the six months were up; then she returned home, to find the inside of her home safe, as was promised, but the outside was surrounded by a disorderly mob, gathered in the first instance by the landlord's agent authorising his contractor to gain access to the premises by means of the roof, without first writing to the lady for her permission according to the terms of her lease, and then, finding the house unoccupied, and taking the liberty to give notice at the police station to have the house watched, thereby attracting more notice still, so that when she arrived it was—according to the daily papers—under the control of sixteen policemen, who were supposed to be keeping order among the masses who congregated from six a.m. to two a.m. to see the ghosts; but the way in which the windows were broken and the doors battered, did not say much for the influence the police exerted, indeed they seemed to enjoy the fun with the crowd.

It had been her intention to remain at a friend's until her house had been renovated, but once inside to give directions she had no desire to again face that mob. So she sent the woman she had brought with her to her friend's house, with a note explaining matters, resigning herself to remain alone—yet not alone.—The door bell was ringing incessantly up till two o'clock a.m., in addition to the door being battered with stones and brickends, bed was not thought of for three weeks,

at the end of which time an unseen voice directed her to write to Scotland Yard for some London policemen in private clothes, to be put on duty, with orders to receive no bribes from the neighbouring residents, for until this was done the disturbance would not abate. This she did, and the second day from then the street was comparatively quiet, and her house has been unassailed ever since. In her extremity she was informed by her Unseen Friends not to open the door to any unless they gave a particular knock on the door following a ring. These would be friendly and sympathetic helpers, the rest only curiosity seekers, and best avoided. Strange as it may seem the Guardian voices requested her to remain on the ground floor in the front of the house, for there they could prevent any missile from reaching her, or any person—should they burst open the door—from crossing the threshold alive. During all that weary time she was calm and confident that she was being led by ways that she knew not of, and for a DIVINE purpose.

The first who gave the passport-knocks was the lady in whose house she had intended to stay. This lady and her husband urged her to leave the house and go with them, but they were reassured by Abdullah, saying, "No danger could overtake her, for she was surrounded by a Heavenly Host." Seeing that she was content and happy, in no way concerned at the way the mob were amusing themselves, they left her to herself and the Unseen.

The next signal knock to which the door was opened displayed a young girl about seventeen, who said she had been sent by a former servant of the lady's—now married—to see if she could be of any use to her.

This was *most* Providential because the woman who had accompanied her on her arrival home had been

afraid to come again, because the crowd hooted after her as she went in and out.

Such cases of Providential help could be greatly multiplied from her experiences during that period of prolonged isolation, which Abdullah deemed necessary to prepare her for a complete separation from all who had sought audience with her, more for curiosity than to gain knowledge. The people who were guided to give the right passport-knock and ring, were chiefly Mediums and Seers, or those in complete sympathy with her work. These saw her surrounded by a ring of brilliant white angels, four rows deep, who moved about with her as she moved. All sorts of coloured electric darts were seen coming towards her from all quarters around, thick and swift, but at about one foot from the outermost ring of angels, the darts fell straight down to the floor, and disappeared in the earth, as though they had struck an iron wall, which, as they could not penetrate it, fell: these coloured darting rays we were told was the forceful concentrated nature of the thoughts and tongues outside watching for ghosts, and desiring to see what the press termed "The haunted lady," and why? Because she had possessed the honesty to openly state her experiences in photographing the *risen dead*. Few believed her, but, because she knows her statements are true, and provable, she herein tabulates her efforts, not for their artistic merit, but as imperfect examples upon which can be built a foundation for the schools of science to further study the subject, and thereon erect a true *PSYCHIC SCIENCE* which shall DEMONSTRATE to materialistic man the truth of his immortality and eternal evolution in the heavens.

During our experiments we were taught that around every object in nature, animate and inanimate, there is an etherialized aura of various colours according to the

innate nature of the object. The coloured magnetic rays from the planets were received in focus by this aura and utilised according to the chemical requirements of each man's body; the rays not absorbed were radiated to the surface, if any one ray predominated it tinted the whole with its particular colour. This, we were instructed, was the reason why some did more justice to the photographer than others. A person with a red or dark aura would, in a photograph, always procure a clearly-defined sharp photograph of him or herself. A person with a white or light-tinted aura seldom gets a satisfactory photograph. Every photographer has had such trying customers, but did not know how to account for the indefinite likeness and changeableness of the person's features: the fact is, they are surrounded by a personal aura so exactly equalized as to be perfectly white: this does not define the outlines as a dark aura does.

The auras of some people possess other qualifications in addition to the equalized white one, which renders it fluorescent, so that Spirit forms which surround every one of us are visible to the camera. When individuals with this special kind of aura sit, they get very imperfect likenesses, and the photographer is quite unaware—unless clairvoyant—that the unsatisfactory nature of the picture is due to a partial overshadowing of the features by some Spirit's presence, which the light aura, not being dense enough to cloud, faintly reveals. (See plates in none of which is the lady herself twice alike.) It is the white and light-coloured auras in which the clairvoyant beholds, as through an open door to the heavens, the forms of the departed; an over-exposed plate will often show this aura like a cloudy mist.

When the aura is white, and also luminous, the Spirits of the³ dead can not only be seen by the

clairvoyant, but their portraits can be registered on the negative by the photographic process, and the mysteries which have been thoughtlessly relegated to the supernatural realm stand revealed as a natural process governed by simple infallible law. Viewed by this light we turn to ancient historic records, and find that the M.A. of that age not only repeated "I believe in the Communion of Saints," but held this Communion; for the clairvoyant *Master of Arts* depicted the aura and its luminosity round the portraits of noted individuals, with which these ancient records are illustrated, and whom they venerated as Saints. Such persons as these possessed the *natural qualifications* to become Psychic Photographers.

To explain the reason why some people make *unsuccessful* attempts to photograph Spirits, we may remark that they are not gifted with the necessary *luminous* aura which renders the surrounding atmosphere transparent to the heavens and the sensitive plate at the same time,

Positive science should see nothing incongruous in this statement since it has demonstrated that even inanimate objects have an atmosphere of their own, which is more rarefied the nearer it is to the object, and, moreover, that some of these inanimate objects grown on the same soil have this atmosphere fluorescent.

"If æsculin in solution be placed in a flask, and the rays of the sun or electric lamp be directed through a lense upon it, the cone of light thrown by the lense into the interior of the fluid will be seen to shine with a lovely sky-blue colour. The particles of the solution in the pathway of the beam become spontaneously luminous and emit a soft blue light in all directions."

"There is also a Green Spa found on Alston Moor which, by transmitted light, emits indigo blue."

"Quinine in water solution gives a bright blue fluorescence."

"Petroleum, which is slightly yellow, emits a blue light, but turmeric in solution, also yellow, gives off a green fluorescence."

"Uranium, which is bright yellow glass, fluoresces a bright green."

It is thus clear that positive science recognises a vital or psychic *aura surrounding inorganic life*, and has, moreover, discovered that round very few of these inorganic objects is the aura fluorescent, while those objects which are luminous are possessed of qualities which distinguish them from the surrounding objects grown on the same soil. Likewise, comparatively few people have a luminous aura, and this explains why when Spirits *are* photographed there are so few taken which are clearly defined; certain protective conditions are necessary to retain this luminosity in its greatest purity and brilliancy, which the world at present does not recognise. If the horticulturist gave no more protective care, warmth, and isolation to his rare sensitive plants, than to the more hardy ones, should he be surprised if they failed to blossom in their season, or that the rarest died before the blooming time arrived? Just so, the sensitive members of the human family are the hot-house plants of the world, who, under protective conditions, give to their fellows rare and precious blossoms; without this special care they wither, and are disparagingly compared with the hardy ones around them, who appear to have no nerves which chill and neglect affect; thus, but few blossom, and the majority die off early. Keats and Linnæus may be quoted as two of the rare exceptions.

No doubt there are many, scattered throughout the length and breadth of the land, who have never heard that it is possible to get photographs of the risen dead, and among these there may be some who are naturally gifted with a luminous aura, the necessary qualification to become psychic photographers.

The time is not far distant when these gifted ones will be ranked among the most desired children of the genii. For, what is genius? But the possession of psychic qualifications, by means of which the owners become allied to Invisible Intelligences, which transcend the physical and mental qualifications possessed by the men and women around them. These Psychic gifts are born with a person, which no amount of culture can do more than attempt to imitate, unless the gifts be inherent. Yet the attempt sows seeds which will appear in future generations.

The poet, the musician, the artist, the linguist, the elocutionist and the psychic photographer are born not made.



CHAPTER V.

EXPERIMENTS.

"Add to your faith knowledge."—*St. Paul.*

IT should be clearly understood that these experiments were conducted in the private study of the lady, no one being present but the artist and ourselves, she alone manipulating the plates and camera under his direction; so that even if our previous experiences had not prepared us for the realization of that for which the Spirit voice of her lover had advised her to experiment, she was as satisfied as two keen eyes and a tolerably sharp brain, with a pretty accurate perception of human motives, could make her, that she was *not* being imposed upon by the stranger artist, who at the bidding of an Angel was giving his time and instruction free to a perfect stranger. On the first evening there was a shadowy outline of a form,* and though most photographers would have discarded it as a fogged plate, in view of the object of the seances, it was regarded by us as an encouragement to continue. The plates were exposed to several (eight inches long) pieces of lighted magnesium wire, placed in different parts of the room, after the plate had been exposed twenty minutes in total darkness, the lady only focussed. The artist, who had been sitting with matches ready to light the magnesium in one hand, at a signal from the angel, whom he saw, arose, lit the magnesium, put on the cap, and the lady took out the plate and proceeded to develope it; on all occasions but the first

* Plates alluded to, but not included in, this small work, will be seen in "Gleams of Light and Glimpses thro' the Rift."

she was careful to manipulate the plates herself. From after experience we learned that the dark exposure enabled the Spirit to pose and become impressed on the plate, while the magnesium light imprinted the lady on the same plate.

On the second experimental evening, after the plate had been exposed, magnesium lit and the plate developed, the lady was not seen at all: something appeared, by the appearance of the plate, to have been between her and the camera, yet there was nothing there which the human eye could see; but the ultra violet rays (as we then thought) had, during the twenty minutes' dark exposure, so indelibly fixed on the sensitive plate, that which was there, invisible to ordinary vision, that the magnesium light had no power to obliterate it, by the more tangible presence of the focussed body of the lady.

At the next exposure, Plate I., the lady was in the same seat; over her head is a cone of light, which appears to have cut away part of her head. This same appearance is frequently seen in landscape photography. When the light is very bright, the top part of trees and buildings, which have a clear blue sky for a background, are partly and sometimes completely obliterated. In this case there was no such *visible* heliation, two pieces of magnesium was all the light used. The Intelligences who were operating with the lady and the artist on the Unseen side of life explained it thus:—when the halo, which is round all people, is clear and luminous, it is as an open door through which the Angels of light can come and go when all is quiet and calm within. This luminosity can be drawn from every part of the body, and used by these Intelligences to illuminate the Spirits. It is *this light* which imprints the Spirit photograph on to the plate, NOT the magnesium

light, and sometimes it is in excess of the requirements and produces heliation.

The Spirit form on the plate is that of a child about twelve years of age, a pupil of the lady. She gave her name as Charlotte W., remembered and recognised. Some Spirits who desire to be photographed, do not succeed in their attempts, because they do not possess an aura which will chemically blend with that of the person who is between the camera, and the operator. The indifferent nature of the photography prevents the plate being here introduced direct from the negative without being enlarged and worked up. Where the negatives are clear enough they are introduced as photographs from the *untouched* negatives; in other cases they are omitted, but where an object has to be served in illustrating the text with the plate, it has been dealt with as above, and will be so stated.

Plate II. This spirit is seen in the same apparent rift in the clouds; it is recognised as a lady who had been dead several years. There is another form behind this, who gave her name, but it is not clear enough to be a likeness.

It is remarkable in this and other plates similar that though the room was only sixteen by eighteen feet, the Spirits must have been from thirty to forty feet away from the camera, that is away outside the wall, which appeared to be no obstruction, judging by the usual method of calculating focal distance; and herein lies one of the mysteries of Spirit so difficult to convey to the unilluminated through the medium of physical language. Professor Zollner, of Leipsic University, tried to convey the idea by calling it "the fourth dimension in space,"* but it will be clearer, perhaps, for unscientific minds to conceive that every solid body, such as bricks,

* See "Transcendental Physics," by Johann Carl Friedrich Zollner.

stone buildings, furniture, the human body, etc., is composed of a number of round and oval atoms, and that, however closely they may be pressed together, as they are round, there is necessarily a space between each, which spaces are occupied and appropriated by Spirits, for Nature knows no vacuum. To their etherialized senses these atoms do not exist, while to man's physical senses these *inter-molecular spaces do not exist*, that is, are not apparent, he is conscious only of a solid physical object, an opaque impenetrable barrier, which will admit of no thing passing through it. In the realm of Spirit forces the law which regulates the polarization of objects is reversed, that which is solid to man's senses is space to Spirits, and that which is solid to Spirit man calls space. Man, and all objects, are the "outward and visible signs" of that of which Spirits are the "inward and Spiritual grace." Spirits are the sustaining inside of that of which bodies are the outside. Those who are able mentally to travel thus far from the physical plane of effects to the psychic plane of Causes will be prepared to see the possibility of registering by means of the camera the active intelligent entities which Spiritual science terms Ministering Spirits, Guardian Angels, etc., that is, when the operators have sufficient luminosity of soul to supply that actinic power which the material instruments at present lack; it will also explain why the same operators succeed at one time and fail at others in photographing the Unseen, for the soul of man is not equally clear at all times. It will also make plain the mystery of distance, in that walls do not obstruct the light of the soul which penetrates by means of the intermolecular spaces, and registers what is there before the camera, when physical light cannot.

This light of the soul is the medium on which thought travels; You think of your friend, and instantly

through walls, doors, and all barriers your thought is with your friend, and in proportion to your electric power is your friend compelled to think of you in response, and, if a psyche, he or she *becomes conscious of the nature of your thoughts* in flashes undefined and possibly forgotten, or generally disregarded. This may show the difference between Soul and Spirit. Spirit in the abstract is an *intelligence* Divine and human outside of man's. Soul is the medium between this intelligence and matter. These intelligences operating through, and in harmony with, man's material organs, result in reason, and the chemical changes effected, create the soul, which becomes enlarged by these operations.

Plate II., which is good for reproduction by means of the photographic printing process, has unfortunately got scratched. As the lady's experiments were solely for her own satisfaction, that care was not bestowed on the preservation of the negatives as would have been taken had she contemplated making them the subject matter of a work of this nature.

In answering the criticism in the "Express and Star," wherein a correspondent complained of the very ordinary appearance of the Spirits photographed, the lady replied, "If people live and die ordinary personages, they can but appear as ordinary Spirits; otherwise they would not be themselves, and there could be no recognition. People do not become angels *immediately* after death; this evolution is effected only by successive gradual stages, each one similar to the death of the body, hence the mistaken notions in reference to re-incarnation.

If the Ethiopian could change his skin he would cease to be an Ethiopian.

During the next three weeks no Spirit, only the lady-subject was seen on the plates after development, though

nothing was omitted, and exactly the same conditions had been maintained. The Spirits said they posed before the camera and could not perceive why the plate had not registered them. Later observations elicited the fact that previous to experiments, which were unsuccessful, the lady had always had some argumentative visitor, who argued not so much to gain knowledge, and elicit truth, as to display their skill in mental fencing, utterly regardless of truth. In such unequal mental debates the psychic light was withdrawn uselessly, and as a sufficient time had not elapsed for mental and psychic recuperation, the actinic element which impressed the Unseen upon the plate, was not present in the necessary magnitude. By this we learned that mental repose, a calm unworried atmosphere, and isolation from all opposition, is the necessary outfit for a person with a luminous aura (over and above the usual qualifications of a photographer), should he aim at becoming a successful Psychic photographer.

No. III. A transparent figure here stands behind the lady, the vapoury cloud in which these heavenly visitors always appear is in front of the lady, and partly overshadows her, the buttons of her dress can be seen through it, also the Spirit's hands resting on her shoulders. The features of the Spirit were unrecognised, till an Unseen voice said "Amelia Peters;" this recalled a long-forgotten schoolfellow, who died about five years after she left school, about thirty years ago. The plate was too dense for reproducing as a photograph, but has been enlarged, worked-up, and reduced, to place here to illustrate the foregoing.

No. IV. In this exposure an old gentleman appears in a dressing gown, it was very shadowy and the plate was spotted in several places, as a consequence it had to be enlarged and worked up, before the negative

could be obtained, the portrait has suffered slightly and the hair should have been quite white.

The fifth plate exposed the following evening was very much like No. V., in this, however, the lady sitting before the camera is *entirely overshadowed* by the Spirit, which is not clear enough for the features to be visible, no doubt owing to the lack of skill and experience in the operator; the other four plates exposed the same evening had nothing on but the lady herself.

ELIZA SERIES.

No. V. The lady's servant maid had expressed a desire to have her likeness taken, so one afternoon, before the experiments were commenced, the camera was taken in the garden for this purpose, and the plate exposed as for an ordinary photograph; when developed there were traces of unseen operators at work as well as ourselves, but as no Spirits were *distinctly* seen, we decided to expose another plate; this first one we have had enlarged, and the Spirits seen by the clairvoyant, which were only faintly visible on the negative, touched up. The centre one is the mother of Mrs. Derallen, the Spirit seen by V. G., whom she described as "such a woman."* The one with a Jewish cast of nose is a useful Spirit, known as "Simon;" the front Spirit in the lower group is J. W., recognised as a friend of the lady's, the rest are unrecognised.

No. VI. The lady is here sitting before the camera in addition to her servant in order to increase the luminous aura. It was then 4-30 p.m. in September, the sky during the last exposure was one even sheet of blue, now there were glorious bright red clouds float-

* See p. 58 in "Gleams of Light and Glimpses through the Rift," by Thomas Slaney Wilmot.

ing about, the air still and calm, a longer exposure was given. On developing the plate we saw three heads but none clear enough to be shown by this photographic process; however, we reproduce from the *untouched negative*, in order to lead up to the next plate, and likewise to demonstrate, that the plates cast aside as damaged and fogged, by the Profession and Amateurs alike, are worthy of closer and more careful observation.

No. VII. Late as it was a third plate was exposed, double the length of time given to the last one, and the Spirit of an old servant comes clearly out between the two.

This plate, with several others, was submitted to the Editor of the British Journal of Photography for examination and got broke on the way back; this plate is taken from a copy and is consequently not so good as was the original. These three sunlight pictures prove that the dark exposures are not necessary, except for the purpose of experimenting and giving unseen Spirits an opportunity of observing the Cause of Effects which elude the observation of physical man. These observations they reveal from time to time when they have a suitable medium to transmit them through.

Is the Spirit of the artist's father, who had been dead many years, it is recognised as an indisputable likeness by his children, grandchildren, friends, and acquaintances. This was very satisfactory to the lady herself, for she had opened a new box of plates for this exposure, and the artist had nothing to do with the manipulation, so that even if such a likeness of him existed—which was not the case—he had no opportunity of using it in any way. As this possibility had been suggested, it is mentioned here in order that the truth underlying these experiments may appeal to all

minds, by answering as far as possible all objections. On the bottom part of this plate the late Mr. Hensleigh Wedgwood, Staffordshire, discovered by the aid of powerful glasses, through which he was examining these plates, a spray of lilies of the valley, which he was psychically told were Spirit flowers, and wrote asking if this were so. As a fact the lady had no flowers in her hand at the time, and had not noticed that any appeared, until Mr. Wedgwood called attention to it.*

Plate VIII. Is the Spirit likeness of an aunt of the lady's on her mother's side. She had never possessed a portrait of her, and did not know whether she had had one taken at all. The lady's brother happened to call soon after this, and she silently placed a print of this Spirit likeness in his hand. He looked closely and attentively at it for a very long time, then threw it down upon the table, exclaiming "You are not going to persuade me that that's your mother." "No!" she replied, "I don't wish to, because it's not our mother's Spirit, but mother's youngest sister."

"Eh! Eh!" he hastily ejaculated, hurriedly snatching up the carte again, which after critically looking at, he slowly and thoughtfully, even reverently laid it down, saying, "Yes, that will do."

He recognised the family likeness to his mother, but his mother's features were smaller and more refined, this aunt had been dead so long as not to occur to his memory. It was his mother's likeness he was expecting, but experience has proved to us that it is not always that the conditions are present for one particular Spirit, while they are for another. However, this was a convincing test to us of the nearness and thinness of the veil

* See "Gleams of Light and Glimpses through the Rift," plate xii., by Thomas Slaney Wilmot.

which separated the risen dead from the living who loved them. It has been recognised by her children and grandchildren.

Plate IX. The next four are the most remarkable from a scientific point of view, in that they answer the intelligent criticism in the *British Journal of Photography*, (Sept. 7-14-21, 1888, and Jan. 4, 1889,) as to the apparent double illumination in some productions of Spirit photography. In the one of Mrs. Neal (plate XVI.), the Spirit is lit from the right, while the focussed sitter is lit from the left. The lady at the time could not explain the cause of this; we knew there had been no double dealing, and prayed for our Intelligent Masters on the Unseen plane to give us the Cause of this.

Intelligence is the propeller of the Universe, and man on the seven different planes of action, the means God uses to evolve intelligence. St. John's vision of the seventh heaven, given in the Revelations, implies that there are six others for man to pass through before he reaches to the seventh; and though the Bible gives no description of the other six heavens, there is nothing there to show that a knowledge of them cannot be obtained by other people, in the same way that St. John learned of the seventh heaven and St. Paul of the third heaven. "Add to your faith knowledge," said St. Paul.

If we are to "covet earnestly the discerning of Spirits" as a gift of grace according to St. Paul's teaching (1 Cor. xii.), Psychic Photography is evidently a *material* confirmation that such a gift is in the power of man's possession, and if the gift is attainable, the Spirits must exist, ere they could be discerned or photographed, and if those clairvoyants who discern them, recognise them as their dead friends, and photography, that is, Psychic photography, confirms the vision of the Seer, *the Religious Knowledge of the Nineteenth Century is clearly in advance*

of that both of the Old and New Testament dispensations ; for there is nothing in the Old Testament which proves that the patriarchs were conscious that the Angels and Lord Gods, who appeared to them with advice, were their forefathers ; and yet the wrathful and vindictive nature of some of their commands clearly shows that they were not far removed from the sensuous, revengeful, and selfish characters which mark the attitude of man to man ; certainly they were not characteristics of the God of Love and Peace, which essentially belong to a Deity possessing SUPREME WISDOM. Neither is this knowledge displayed in the writings of the New Testament chroniclers in reference to any other person than that of Jesus the Nazarene.

All knowledge—political, social, religious, and scientific—comes to the world in waves, silently, quietly, but surely. It is no use to oppose its progress ! The spray is felt by the few who act as heralds ! The surging wave will not be arrested in its approach, and will be sure to engulf those who attempt it. Such a wave is now passing over the Religious Knowledge of the world, and Spiritualism is the spray.

The evening on which these next four plates were exposed had been set apart for a stranger, who wrote asking permission to share our experiments, in order to ascertain for herself whether any one she knew would come on the plate. As she was coming across the channel it was necessary that she should have a night's rest before starting on our experiments. A bed was therefore made for her in the operating room, in order that she might examine the room at her leisure, but a telegram arrived before her, recalling her home immediately ; she therefore returned as soon as it was practicable, that is early the next morning, and without the experiments for which she had taken so long a journey.

It was arranged for the experiments to take place in the evening of Tuesday, the day after her arrival. For the last few weeks Mrs. A. had been sitting with the lady, this evening she came in late, after the gas was out, and the slide drawn for the twenty minutes' dark exposure; she groped her way to her usual place before the camera for the rest of the time, but as she was not focussed only her chin, body, and hand came within the field of the lens; the lady herself had on a tight-fitting dress, and her hair coiled on the top of her head: *the hair hanging on each shoulder is not hers*, but belongs to the Spirit who partially overshadowed her. The luminous atmosphere which surrounds these ethereal bodies, on this plate, is seen passing through the lady's forehead, it covers one eye and part of her cheek; it caused no inconvenience to the sight nor was she even aware of any body or object, ethereal or otherwise, being between her and the camera.

No. X. Before exposing the second plate, the lady pushed her chair for Mrs. A., and she herself sat in front on a lower one. Mrs. A., who is behind the lady's chair, is leaning forward with her hands on the back of it; the Spirit does not appear to have changed position, for the halo is now over Mrs. A.'s head, the long hair is not visible in this exposure. There is also a smaller figure on the left of the plate, the outline of which can just be traced; the front lady is not seen at all, being *completely overshadowed* by the Spirit.

The Plates X. and XI. show how delicate the conditions are under which this class of photographs have to be taken. The introduction into the room of another person's aura so upset the arrangements of the Unseen that two plates were exposed and an hour lost by the interruption before all was sufficiently calm and harmonious to reveal the form as clearly as in the first Plate IX.; indeed

experience has taught us that two people bent on carrying out the instructions of the presiding Angel are far more likely to succeed than when several are present, for often unconsciously, and certainly unintentionally, the thoughts of one or more present will intrude their ignorance of what *should* be, to the beclouding of a revelation of the wisdom that is.

No. XI.—On the third plate Mrs. A. is sitting uprightly, so that the halo of the Spirit now passes through her chin, and indistinct traces of the hair is again visible, the faces of the two sitters can be seen, one plainly, the other only faintly. There was nothing visible to the normal eye, yet a clairvoyant who was present *saw the front sitter transfigured into an old lady with hair hanging on her shoulders*; several other forms standing from about fifteen to sixty feet from the camera and a host in the far distance. The apartment itself was only about sixteen by eighteen feet, this phenomenon can only be explained by Professor Zollner's theory of the four dimensioned spaces, or by imagining crystals in water solution, disappearing from the sight, and yet remaining in another form, which under certain conditions can be again restored to sight by evaporation, some such chemical changes are effected in the seance room; but all perfectly natural, and within the realm of attainable knowledge, when the subject is handled in an intelligent, rational, and truthful manner, rather than the critical, suspicious, detective-like attitude many enquirers assume. These latter get knowledge from the "dwellers on the threshold" of the unseen, but not from the Higher Angelic Intelligences, who cannot blend with suspicion. The influence in the room on this occasion was calm, peaceful, and spiritual, such as one vaguely describes as "The Gate of Heaven." These three plates had each twenty minutes dark exposure, and then eight inches of magnesium lit at both ends.

No. XII.—During the next exposure the sitters remained as in plate XI. After the dark exposure, the Unseen Intelligences directed us to use no artificial light; the plate was therefore developed as it was, having had *only the dark exposure*, this was in order *to explain the cause of the apparent double exposures*; the one exposure was during the twenty minutes darkness when the Spirits posed before the camera, and were impressed on to the sensitive plate with no light but their own electric luminosity; the second exposure being when the magnesium was lit, for the purpose of registering the lady and Mrs. A. This plate would seem to show that when the magnesium is lit, the material objects before the camera are solidly impressed on the plate *to the obliterating of the etherial forms which were impressed there during the dark exposure, or rather to the partial obliterating of them*, as may be seen by carefully observing plate IX. and comparing it with plate XII. This experiment will also explain why some Spirits who are evidently behind the lady, judging by the law which regulates focal distances, *appear* to be in front, and their filmy drapery to partially eclipse or cover her, whereas in reality this is not so; the Spirit stood behind, and was projected on to the screen, for in the ultra violet rays all solid material objects are transparent, and are therefore no impediment between the camera and the Spirits posing at a greater distance behind.

A copy of this plate was sent on to the Irish lady who had travelled so far, and yet could not stay for the experiment, for we were told by the Unseen voices that some of the Spirits belonged to her. The centre figure which can be traced in all four plates, she recognised, the Spirit on the left hand side is an old lady smiling down (the film of the plate got damaged in the developing bath). There are two tiny heads between these, close together, of a mother and her son, an Irish peasant.

on the right hand side, and a host of hovering forms over head.

The query to opticians and scientists will be, "From whence came the light to impress these forms on to the sensitive plate?" Intelligence is sometimes called *the Light of the mind*; it is an occult force and is possessed by individuals in varying degrees: in some this light burns very dimly; others again receive so much that they see no limit to the creative power of man when unfettered by material hinderances and worldly surroundings, but the knowledge that it is electric or actinic is a REVELATION to Science.

No. XIII.—Is the result of a dark exposure in the presence of nineteen persons; the two who were the greatest strangers to the subject were chosen to open a new box of plates, mark them, and watch the process throughout.

The plate was put in the camera, the lights extinguished, and the cap removed for the dark exposure: then the magnesium tape lit. Most of the nineteen people had been in the house all the afternoon and evening, *and were well aware that no coloured man was present.* The doors were secured during the exposure of the plates to prevent interruption, and yet *instead of the people who sat within the field of the camera's vision, there appears upon the negative a black man with a white beard, and a star upon his head,* who was recognised as the guardian Spirit of one of the seers who was present. He was seen by several of the clairvoyants who were there, being known to them as "Early Morning Star."

It may surprise Protestants (who are accustomed to believe that the creeds shut out everyone from God's favour who does not adopt them) to know that very, very few dogmatic credal religionists become at once Guardian Angels, while the African, Hindoo, and Red Indian

frequently become so almost as soon as they have risen. This is because of their adoption of a natural religion, with its concomitant belief in the communion with departed Spirits, such as the Bible patriarchs enjoyed. They have chafed under no such restraints as are imposed by man-made creeds, for their Religion is simple Truth in harmony with Nature's designs. They tell us that the idols we wrongly believe they worshipped instead of God, were the wooden or metal oracles the angels used to convey to them God's will, and all that He wished them to know, like the Jewish Urim and Thumim.

They are thus better fitted for the office of Spirit control than the people who are brought up under the narrow and *aggressive* religious policy and customs adopted by the modern Christian races, whose religion has *become* so much of a contradictory mystery, even to its adherents, that they cannot realize that God admits to heaven the followers of any religion but their own, and *yet among them angelic communications have become so rare as to be practically discredited*, and death surrounded by terrors and fears, instead of being regarded as the welcome reward of a just soul, who through the grim portal passes into gradual perfection.

No. XIV.—In this plate we have a portrait of a Red Indian. Also a dark exposure—the same number of people were present—the same precautions taken—and two other observers given every opportunity to mark and watch the plates in their extraction from the boxes into the slide used in the camera, and taken again to the dark room for development. This Spirit had long been a recognised and practically useful messenger to one of the Seers present, who was delighted to get this picture as a confirmation of his own vision.

No. XV.—This plate was inserted in the camera and

before five minutes of the dark exposure had elapsed, the clock struck the hour of cessation: the plate was taken out and put back in the box until the following week when it was exposed again, given the full time, and then developed. The effect of the different exposures can be seen by reversing the plate: during the former no magnesium was used, and yet a faintly formed head and face is seen: in the latter, the full dark exposure and the magnesium light were given, yet the lady, who sat before the camera, is not to be seen except very indistinctly through the cloud which surrounds the small head before mentioned. This was our only means of ascertaining which of the two heads visible was the result of the first short dark exposure, and which of the latter long exposure. Of course we know that much is yet to be learned by observation and practice, and improvements made in the methods adopted. It is to demonstrate the broad fact that the *Unseen dead* can be photographed that this work has been published, and to show religious teachers how they, like St. Paul, may arm themselves with authority to say "We preach that we do know and testify to what we have seen."

It should be stated *en passant* that the artist was a landscape painter—not a photographer—and had only acquired a knowledge of photography as an additional aid and amusement to his own business: consequently he had not that skill which constant practice confers upon the professional, and hence the specimen plates included in this work are not presented on account of their artistic merit, but to demonstrate the possibilities which the author's experience proves lie beyond mere technical perfection, and which future operators will doubtless improve upon.

No. XVI.—This Spirit gave her name—told us where

she had lived during earth-life ; the name and address of her clergyman, her doctor, her sister, and several other friends who resided in the town. As the Spirit was a stranger to us, we did as requested by her. We sent an untouched copy of her Spirit Photograph to seven of the addresses given, asking that if they recognised the figure they would let us know. These copies brought the lady many visitors to whom the negative and prints were shown, all recognising it as an unmistakable likeness of their deceased friend, Mrs. Neal, and further corroborating the facts and events of her life as related by the Spirit. Among these visitors was a sister of the Spirit, who said "the portrait was more like her sister than the figure below the Spirit was like the lady to whom she was talking." Moreover, she produced a carte-de-visite photo of her late sister, of which the following is a copy :—

No. XVII.—She said it was the only likeness her sister had ever had taken, and as only six of these were printed, she (the speaker) had taken the trouble to go round to those who had received them in order to ascertain if any one had lost their copy, or had lent it to the lady : finding, however, that none of them knew the lady ; and that all the pictures were safe ; and had not been taken out of the album since they were put in, she felt satisfied that it must be her sister's Spirit ; for in no other way could a perfect stranger get so good a portrait of one whom they knew to be dead ; therefore she considered it her duty to call upon the lady, and say so ; especially as the person who had "laid out" the corpse of the deceased, had recognised the V-shaped embroidered front of the robe she had put on the corpse for the burial—a robe which the deceased person had kept for fifteen years for this special purpose—also a frilled cap which she had put upon her head.

Unfortunately the Press Editors who write to please their patrons, and to sell their productions with profit, pay little regard to those whom they ridicule and stigmatise as fraudulent or deluded, so long as they keep within the bounds of the law, and pander to the tastes of their readers.

The Recorder feels justified in stating that, without making enquiry from anyone who was present at these experiments—never having consciously seen the lady nor spoken to her—with the above written facts and photo specimens of results in his possession, together with several names and addresses of persons who *had* recognised the portrait of Mrs. Neal,—the Editor of a London Paper (who herein shall not be named, but whose name and address shall be given to any responsible and serious enquirer)—on receipt of a letter from an interested, but antagonistic party, which he forwarded to the lady, who threatened and bribed—sacrifices truth to wealth and influence, and lends his columns to imputations of double-dealing charged against the lady-experimentalist, and, by so doing, negatived any effect her researches may have had upon minds open to receive transcendental truths: and this to please guilty persons whom he was told had wronged the living and the dead, and who *feared* that if this Psychic Photography and Angelic Communication were to prove true, steps might be taken in regard to them—the guilty—to bring about exposure and shame. They dreaded vengeance, for, from their external and worldly plane they could not imagine a wronged soul coming back to breathe forgiveness, and to incite charitable, kindly thoughts concerning those who had wronged him. That such a soul, from a lofty, intelligent, even prophetic plane, could return and communicate with a loved one still in the flesh, and should lead her mind away from a contemplation of their malice and

treachery, until she could regard their part in the drama and its result on her life as being a means to an end, which the Divine Shaper of our destinies had in view, was beyond them. They apprehended retaliation in exact proportion to their offences, but the Spirit had become a messenger between earth and the Mighty Angels of Light, and he chose rather the part of Peace and forbearance than retaliation. The chain of circumstances related in the foregoing* compel her, as a conscientious duty, to openly proclaim facts which have been Divinely revealed to her through *Him* who thus injured, as he undoubtedly was by those who should have been His staunchest friends, yet comes as a Ministering Spirit, bringing Peace on earth and Goodwill to *all* men. This sublime fact is beyond their comprehension, though they accept the records in the Sacred Writings respecting the man Christ Jesus, whose character and nature is depicted so God-like that many prominent Christians deem it irreligious to even aim at imitating that Exemplary character in a world so full of selfish greed. In fact, they say *it is impossible* to live up to that great ideal. Is it surprising that *such* people fail to distinguish virtue, purity, and truth from what they are pleased to call timidity and cowardice? Is moral courage in refraining from retaliating evil cowardice? Is the practice of forgiveness instead of revenge the result of timidity? No, a thousand times no, but men conspire together to oppress, trample on, stigmatise, and misrepresent the people of long-suffering virtue. The lady claims that her unsupported word is as good, nay better, than any editor's unsupported word, because she was present at all the experiments, while the editor was not, nor has he made personal enquiry from those who would be likely to know, but instead of a manly statement of facts personally elicited by himself, he seeks refuge

* See "Gleams of Light and Glimpses through the Rift." Part I.

in subterfuge and retails unreliable gossip from sources whose foundation has no basis in truth, because to quote his own words to the lady, "I must consider their wealth, their numbers, and their power." Those who depend on wealth and influence, instead of Truth and Justice, eventually find when friends are most needed that they are not forthcoming.

We now give details of several points of difference which prove that the Spirit-Photograph could not have been copied from an existing portrait—the carte de visite—as was suggested by the literary gentleman already mentioned.

Spirit-Photo.

1. Spirit is standing.
2. Clad in white, loose robe.
3. One hand is outstretched.
4. Wears a white cap—frilled.
5. Wears embroidered V-shaped robe with white front.
6. The angle and size of face are different in both.
7. The curls have dropped and are straggling.

Carte-de-Visite.

- Mrs. Neal is sitting.
In tight-fitting dress.
Both hands are on her lap.
A dress cap on, full over the ears.
A plain dark bodice.
The curls are neat and in order.

The above mentioned antagonistic paragraphs from the pen of an editor whose paper can be bought, was calculated to circulate in public and did do so, the imputation of fraud; we therefore publish herein the facts adduced in the hope that further experiments even by professional photographers may be made, and that when they perceive a case of apparent fog which, as to its outline, resembles a human form or face, they may place the same under the scrutiny of calm, broad minded, but judicious critics, who shall then decide whether the fog can be explained by the usual causes, or whether, the result being curious and unexplainable, that operator should try again and again until

perfect results are obtained, and this regardless of the few thoughtless, ignorant, covetous, or conscience-stricken press writers, and prejudiced critics, whom the thoughtful know are merely making public the cowardly fear *they* experience when hearing of facts they are not industriously patient enough to study for themselves.

In contrast with the conduct of the above mentioned individual, we feel bound to admire the candour and straightforwardness of the Editor of the *Practical Photographer*, who hearing through the columns of the *British Journal of Photography* of these experiments, deemed it his duty to travel nearly one hundred miles to see the lady and make his own personal observations of the probabilities and possibilities of the statements that she had photographed the Risen Dead being true. He took away with him about three dozen of the psychic-photographs for further examination, four of which he reproduced in his magazine, and he there states like an honest person dealing with an honest person, after having thoroughly examined the negatives and finding no trace of fraud, not even re-touching,—“There seems to be no good reason why any one should, month after month for some years, persistently practice a fraud, and anyone who knows this lady knows that *she* is not a likely person to allow such a deception to continue. As to the suggestion that she, herself, is a charlatan, we can only point out that she has nothing to gain—but all to lose—by following her psychic investigations.”*

We know that the best way to make a child truthful and honest, is to let it know that you implicitly believe and trust it. An honourable man believes every one truthful and honest until he proves otherwise.

On the contrary, the rogue treats every man as a rogue until he proves him to be true, and even then,

See *Practical Photographer*, December, 1891, a monthly paper, 2d.

judging others by his own standard, he keeps his "weather eye" on him for fear he should be bested after all: the former class make sunshine wherever they go; but the latter clouds for themselves and their fellows.

Only those who are ever on the alert to commit legal frauds themselves, are eager to attribute fraud to others, and they attempt to hide their own delinquencies by accusing others of the very irregularities they themselves are guilty of; but unless they produce good proofs of their charges, and support their accusation by substantial evidence, they should be received with suspicion; and their allegations be regarded as danger-signals which should put their listeners upon their guard against the *accuser* rather than against the individual he is condemning. Such men as these have no conception of another person's ability to overcome temptations which they inwardly feel they would have succumbed to. Thus TEMPTATION proves to be the harvest-time which distinguishes and separates the wheat from the tares.

REGGIE'S PHOTOGRAPH.*

While the lady was having Free Public Meetings at her house, a gentlemen and lady, perfect strangers, having only just become residents in the city, were drawn thither out of curiosity by the advertisement in the daily papers, and were exceedingly surprised when the officiating medium singled them out of the audience, and told them there was a little Spirit standing between them, a son of theirs, for whose loss they were still grieving, that this grief was sadly undermining the health of the lady. He also told them they had another son at home, about thirteen, who was exceedingly sensitive, etc. They greatly wondered how a

* See "Gleams of Light and Glimpses through the Rift."

stranger could tell so much of their private affairs, and thought of the woman of Samaria, when she said, "Come, see a man who told me of all things whatever I did."

During the week they called privately on the lady to ascertain how the medium could possibly know about them, she answered that he knew nothing, and could not have told them anything of their affairs, had there not been a Spirit present who was interested in them, and wished them to know that the dead die not, and who told the medium all he had revealed of them; he the medium was clairaudient and could hear Spirits but they were not, and, therefore, could not hear, though they were told their son, thirteen was, if he cultivated, the gift; for Spiritual gifts, like musical, oratorical, and artistic gifts are of no use to the possessors unless they are cultivated.

They set about developing the boy's latent gifts. Several times during this process, on his half-holidays, some Spirit would mesmerise him at the dinner table, and walk him while entranced to the lady's house a distance of two miles—his parents knowing from experience that he would be quite safe—the Spirit would talk to the lady for an hour or two, on subjects quite beyond the comprehension of the lad, and would then leave him. As he woke from his trance he would sleepily exclaim, "What brought me here? I haven't finished my dinner," or "Oh! I promised to play cricket this afternoon and now it's too late." He could generally describe beautiful places and scenes where he had been during the time the Spirit had occupied his body, and the people he had seen, and talked to, were generally friends who were dead, and who had been known to the lady, yet unheard of by the boy medium. His parents got quite used to these

transition states, and enjoyed many an hour's conversation with old friends long since passed beyond the veil, whom their son had never seen nor heard of. He was brought in this extraordinary way one afternoon for a photograph, he saw three Spirits posing before the Camera—his little brother, the Spirit who brought him, and the lady's lover; none of the three are clearly visible, yet the boy is completely overshadowed, his legs only being partly seen; had circumstances permitted him giving up the necessary time for the cultivation and practice, he would ere this have become an excellent psychic photographer.

PARTIALLY MATERIALIZED FORM.

The plate on which this photograph was taken was marked, put in, and developed by two volunteers from one of the Public Meetings. There is a Spirit halo over his head, and the outline of a small face can be traced therein. There is also a soul materializing by his left knee, but the psychoplasm was not there in sufficient quantity to entirely cover the Spirit; the cloudy vapour seen is due to a depolarization of the atomic particles present, until the complete form of the Spirit is revealed, but this temporary depolarization does not last, the chemical change is only transitory, and this accounts for ghosts so suddenly appearing and disappearing before the eyes of the beholder, so as to leave a doubt in his own mind as to whether it was real or not. Had time permitted of more exposures, no doubt a fully recognised form would have been eventually received.

This is the last plate exposed at these Public Meetings under test conditions. A boy medium aged twelve was focussed—son of the gentleman who posed before

the Camera when the partially materialized form was visible. The halo is seen, but various reasons conspired to prevent a renewal of these experiments with the Unseen. Two of the best and most complete descriptions the lady has received of dead friends, were given to her by this boy the first time he entered the lady's experimenting room; there was no hesitation or nervousness in the boy's manner, he had simply called in company with his father, who, through attending the seances she had opened for the public, fifteen miles from his home, had received such proofs of immortality, that he gave his own family opportunities to develop the Spiritual gifts they possessed, with the result that this boy shortly "cultivated the discerning of Spirits," who talked to him, and taught him many things. On this occasion he simply said, "One of two Spirits present has smilingly asked me to tell you that they are here, and that I see them:" he was asked to describe their appearance, and without the least hesitation he gave the fullest description of her dead lover, embodying all the details of appearance, dress, hair, beard, hands, habits, and pose of head and body, which she had received in fragments from so many other mediums, and then gave a description of his companion, the angel Abdullah.

THE DOCTOR'S WIDOW.

PLATE XVIII. Among those who recognised Mrs. Neal's Spirit Photograph is a doctor's widow, an intimate family friend of Mrs. Neal's from her childhood, who knew every person known to her and was quite satisfied that the lady was a stranger, she has since then been a frequent visitor; on one of these occasions she sat before the Camera in the experimenting room; the

negative had to be enlarged and touched up before it could be reproduced here.

The centre figure is an excellent likeness of her father, in a position different to any he had been taken in before: the small head next, we were told, is one of the two young men who escaped with the colours in the Zulu war and was slain; the only other who has disclosed his identity, is the large featured Indian Healer in the service of Dr. G--'s psychic surroundings—the clairvoyant doctor mentioned in the former chapters.—His name was "Lightning"

CHARLOTTE BRONTE.

PLATE XIX.—On one occasion the lady was too ill to get up for the usual experiments, the clairvoyants saw bright lights shining round about her bed, and the lady who was sitting with her, suggested that the plate should be exposed as usual, and the eye of the Camera directed to the bed. This was done, and the re-touched negative, from which this plate was taken, revealed a glorified angel from earth, with messenger Spirits in her train; she gave her name as Charlotte Brontë. On another occasion a clairvoyant saw the whole room lit up with a heavenly light, and the four walls lined half way down from the ceiling with bright white angels ranged in rows like a gallery, who seemed to fill the room, covering the bed and other articles of furniture. It is seldom a clairvoyant medium is able to see into the heavens of light and wisdom, the material cares of life act as shadows which obstruct the clear vision, and only when the minds of those present are perfectly free from mundane anxieties, and the hurry and bustle with which one event of the day pushes on to the next, in the whirl of society; or

when business life has given way to the calm repose of the unconventional sick or seance room, then the exalted Seer can behold the glorified angels of the Lord, and even then the conditions have to be both peaceful and holy. Clairvoyants can always see Spirits who occupy the heaven they are creating around them, but only on rare occasions do they see beyond their own heaven.

A Special Camera will be shortly invented on earth with rarefied gases confined between the lenses, which will act as a cerebro-telescopic Camera, and will be small enough to be used within the nerve atmosphere of the individual student; it will reveal to Astronomers knowledge of the Unseen Stellar Universe and its inhabitants, at the present time undreamed of. The person who invents this cerebro-telescope, will consider he found it out by accident, whereas already the thing is in existence in the world of Causation, and only awaits suitable conditions to give it by impression to some one who is in the habit of using the necessary materials for its production. This is casually mentioned, that it may prove when it comes about, that every action of man's life is the result of Higher Intelligences than his own. This may be mortifying to man's personal vanity to own, but it is a Truth nevertheless.

ABOU-EL-HAKIM.

PLATE XX.—A pen-and-ink-sketch of the Spirit of a Moorish Astrologer, as he appeared in symbolic prophetic form to a Seer. He is standing with one foot on a globe representing "The Earth," the other in space, holding aloft in his hand a symbol of (♃) the planet Jupiter, while in the air, blazed in Electric luminous flame, the figures 20. This was drawn at the

time it was seen in Wales, and forwarded to the lady by post at the request of the Astrological Spirit prophet.

It was inspirationally revealed to her, that when (2) reached her *Medium Cæli*, and was in trine to Saturn and Neptune, the three largest planets, forming a trine of trines, the world would read, begin to think over, and receive the revelations the Angels had requested should be herein recorded.* This Astrologer has been described by several Seers, and drawn by two, who have no communication with each other, and never saw each other till they since met at her house. There is no doubt as to the two drawings representing the same Spirit, the personal features are too well pronounced.

* See "Gleams of Light and Glimpses through the Rift," by Thomas Slaney Wilmot, containing 52 plates, published by the Midland Educational Co., Birmingham; Simpkin, Marshall, & Co., London. Price Five Guineas.



PLATE I. (Page 29.)
From Untouched Negative.



PLATE II. (Page 30.)
From Retouched Negative.



PLATE III. (Page 33.)
From Retouched Negative.



PLATE IV. (Page 33.)
From Retouched Negative.



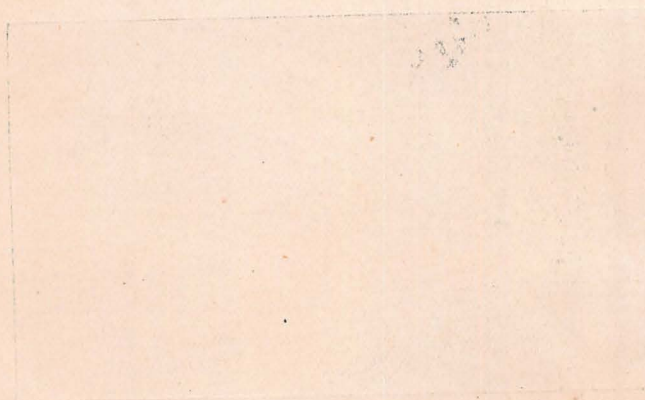


PLATE V. (Page 34.)
From Retouched Negative.



PLATE VI. (Page 34.)
From Untouched Negative.



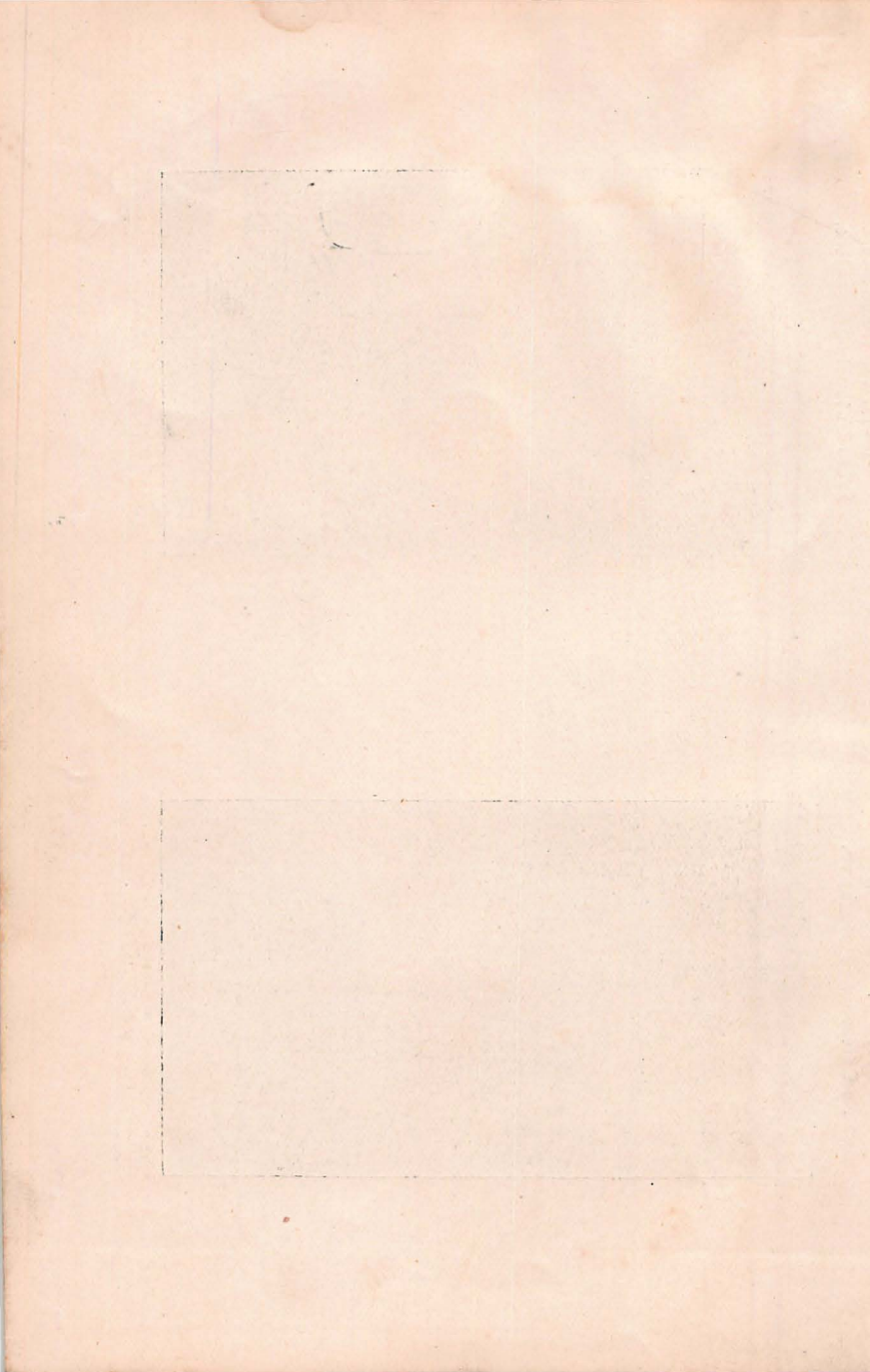


PLATE VII. (Page 35.)
From Untouched Negative.



PLATE VIII. (Page 36.)
From Retouched Negative.





PLATE IX. (Page 37.)
From Untouched Negative.



PLATE X. (Page 39.)
From Untouched Negative

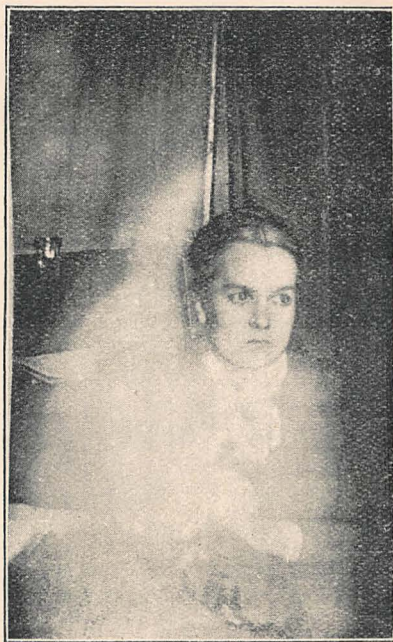


PLATE XI. (Page 40.)

From Untouched Negative.

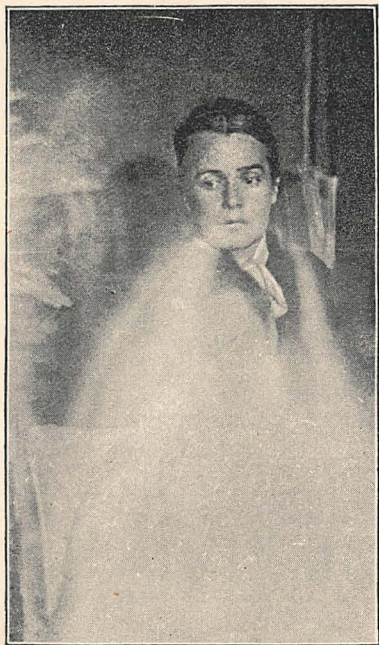


PLATE XII. (Page 41.)

From Untouched Negative.



PLATE XIII. (Page 42.)
From Untouched Negative.



PLATE XIV. (Page 43.)
From Retouched Negative.

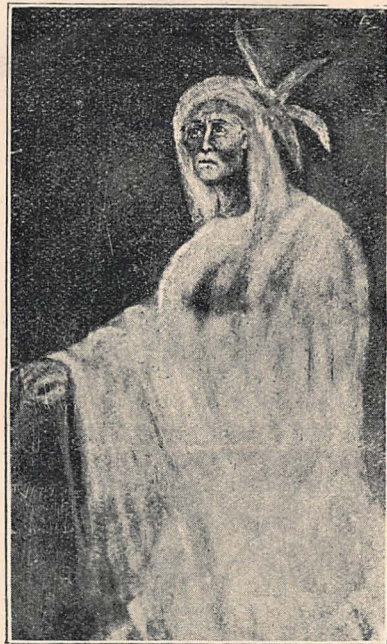


PLATE XV. (Page 43.)
From Untouched Negative.



PLATE XVI. (Page 44.)
From Untouched Negative.



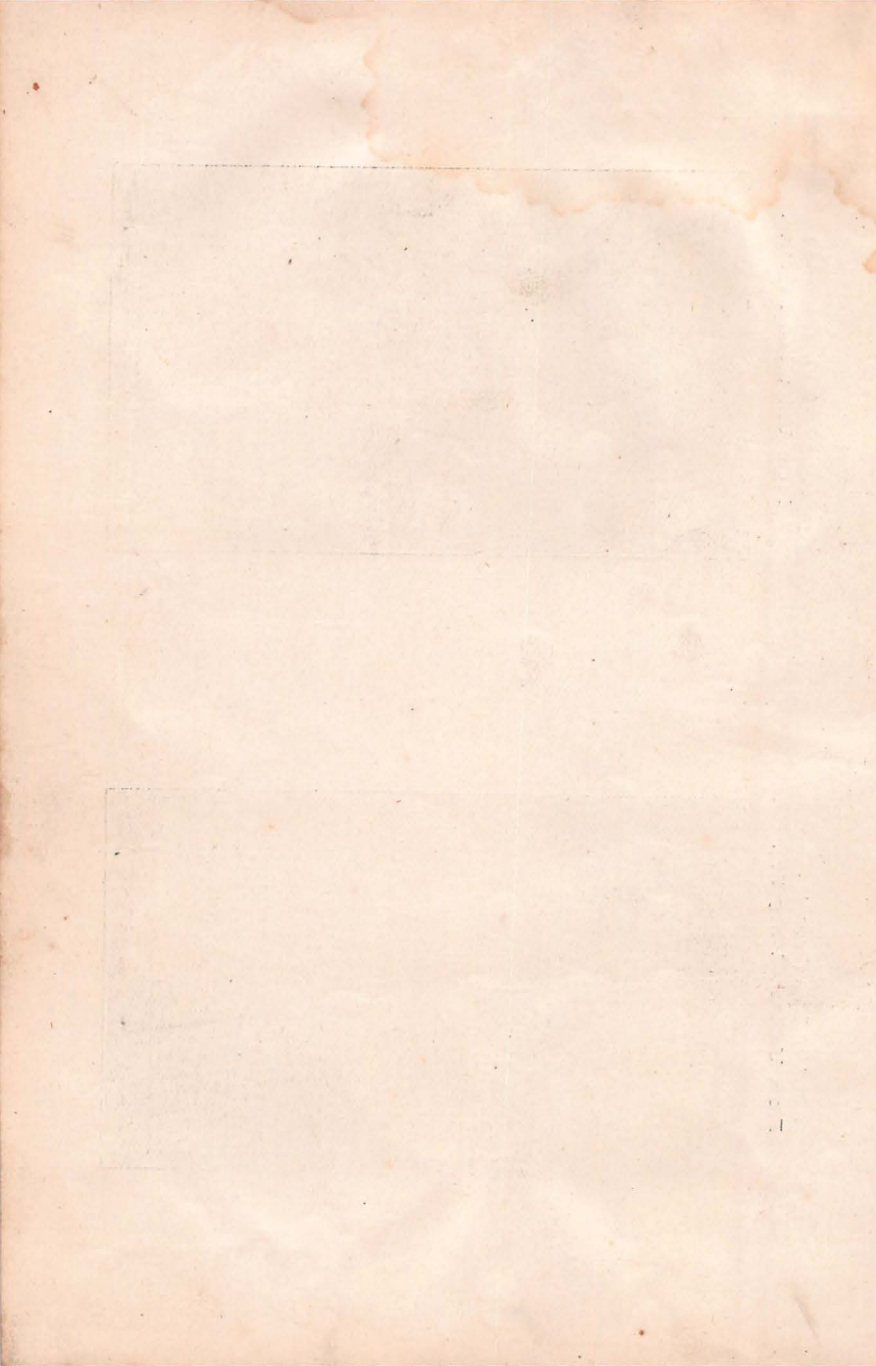


PLATE XVII. (Page 45.)



PLATE XVIII. (Page 53.)
From Retouched Negative.



PLATE XIX. (Page 54.)
From Retouched Negative.

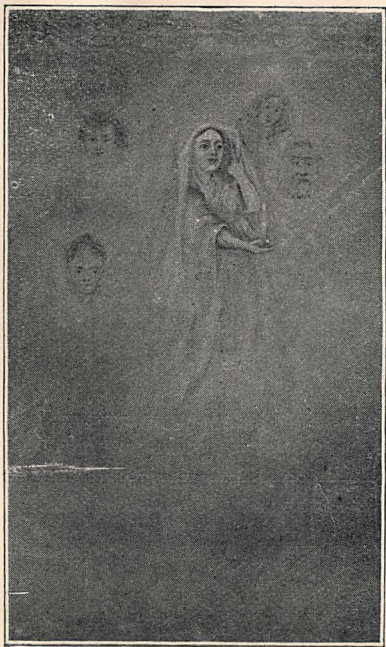
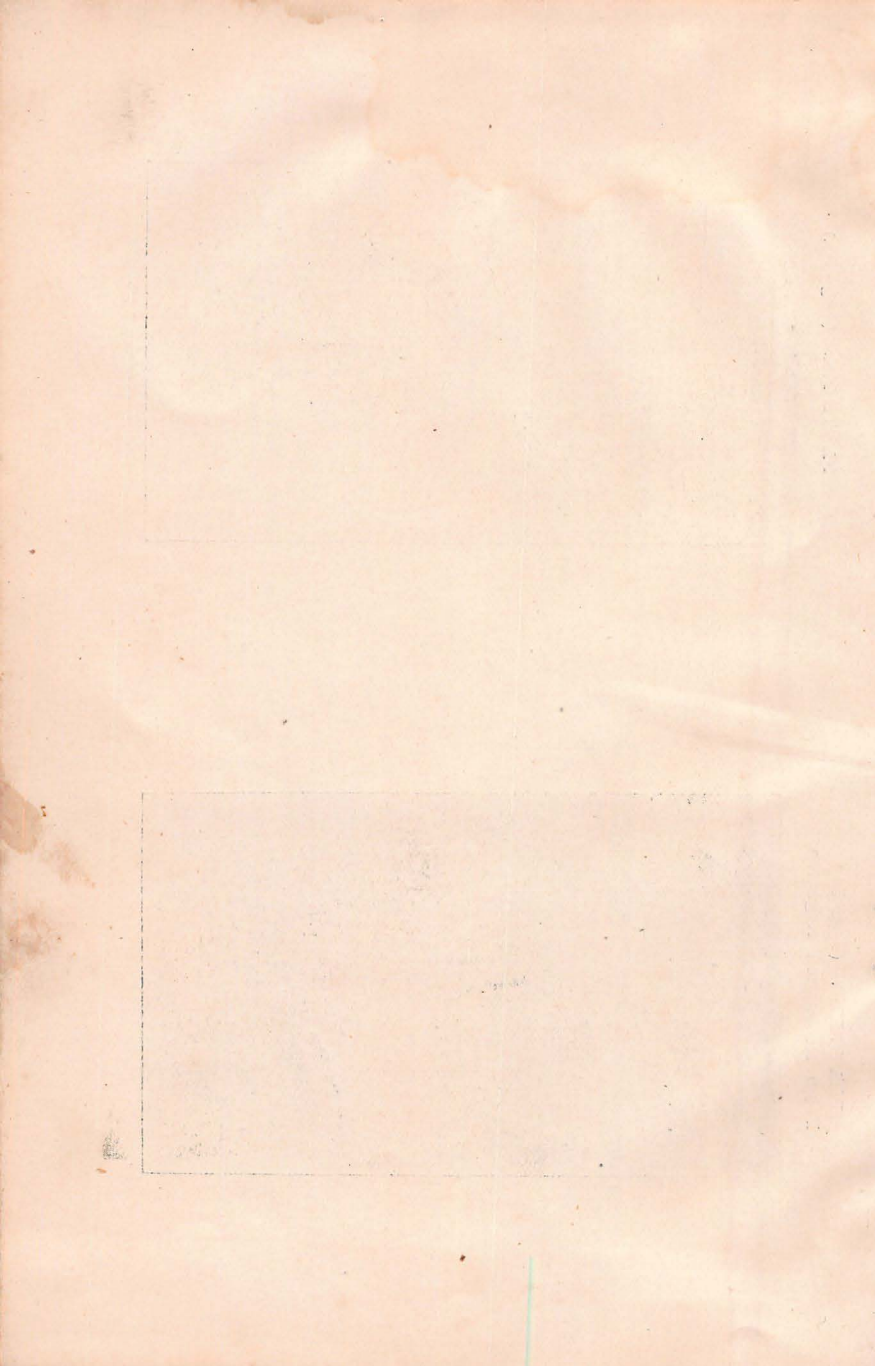


PLATE XX. (Page 55.)





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