

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

The current number of the 'Review of Reviews,' as briefly hinted in last week's 'LIGHT,' contains a pitiless attack upon the Society for Psychological Research, by Mr. Stead. The cause of offence is the Society's treatment—or, rather, Mr. Piddington and Miss Johnson's treatment—of the Servian prediction case. As Mr. Stead presents the matter, these two persons were certainly greatly to blame. Mr. Piddington, having been told off to 'investigate,' called upon Mr. Stead. Not being at once accessible, Mr. Piddington saw his secretary but got no help, and forthwith returned to the Society's office to announce that the matter was not worth pursuing, whereupon Miss Johnson wrote Mr. Stead a letter of which he says:—

I must confess that the old Adam within me simply chortled with joy on finding that without any effort on my part there had been thrust into my hand such a damning piece of evidence, proving to the very hilt the complaint which, in common with all the more zealous members of the Society, I have made against the way in which the 'investigations' of the Society are now conducted.

Its way of investigating Mr. Stead calls an 'elaborate pretence of making investigations apparently for the purpose of burking the discovery of the truth.'

This is strong, and there is more of it in this trenchant 'exposure.' Possibly there is another side. If so, it ought forthwith to be presented

Mr. H. Croft Hiller's new book on 'Meta-Christianity' (London: The Walter Scott Publishing Company), is, in some respects, a little wordy, but no one could reasonably say that it is dull. Beyond that, it is a book which deserves more than respectful recognition. It is a strong and original man's outlook upon what we call 'Religion,' a partly amusing and partly incisively critical turning inside out of what we call 'Science,' and a remarkably instructive study of what the writer calls 'Spiritism.'

It is, of course, the last of these which chiefly interests 'LIGHT,' and which, if we are not mistaken, chiefly interests Mr. Hiller. We can, at all events, promise the patient reader outshinings of a really original and independent mind, throwing light upon a subject of ever-deepening obscurity,—the obscurity keeping pace with the advance, strange to say.

Mr. Hiller is a vigorous and almost rollicking writer: but that helps rather than hinders as a rule, in his case. The following sentences show something of what the reader may expect:—

This work has become a vindication of Spiritism against empirical science and issuing philosophies which are assailed all

along the line. In such an encounter it would be affectation to adopt the kid-glove method. From the author's standpoint, the conflict must be unrelenting until empirical science is relegated to the exclusive function of determining empirical contingencies, and has ceased to impose itself as having relevancy to the supreme human concerns of religion and morality.

The concepts prevailing in what, in the connection, may be termed the parish of science, are inherently foreign to the concepts through which, alone, any real approach to a solution of the phenomena of Spiritism, is possible. On this account, the parochially clever ones, hypnotically enslaved by their own conceptual limitations, try to put the problem of Spiritism to bed, by vetoing, with papally infallible emphasis, phenomena of Spiritism *en bloc*.

To the metaphysician the age of 'science' has its comic reliefs. To the Spiritualist, to whom seeing is believing, the age of 'science' must be somewhat aggravating.

The author would probably have little solicitude about living, if he felt himself played out as a social asset. Unless he can suppose that he is better worth worrying about on account of work before him, than on account of himself, he imagines that dying, for him, will be somewhat pleasurable: of course, apart from the incident rupture of emotional ties. When the author thinks of the trouble taken, by themselves and others, to keep people alive, it seems to him that efficient lethal chambers have hardly received the attention they deserve as public requirements.

To apply modern materialistic science as a critical means of investigating the problems of religion and ethics, is, according to metaphysical estimate, about as profitable an enterprise as trying to clean windows with a paving-stone.

The moral ideal is no more to be got out of 'science' than pity is to be got out of a stone. The moral ideal can only manifest itself under the auspices of metaphysics.

Assuredly one of the urgent needs of our day is a worthier conception of God. We have tarried too long with the old unlovely idols. We need, as one keen thinker lately put it, 'a more rational idea of the Deity than that which makes Him little better than one of Nature's journey-men who creates a world, and drowns it because it all went wrong, as a petulant watchmaker, finding his time-piece not equal to his ideal, might, after a few experiments to right it, end with flinging it into the river, and trying again. That must all go.'

There was a vast amount of sense, and of real reverence, in that reminiscence of a highly honoured teacher of religion:—

My father sent me to Dr. West's house to study theology. He placed in my hand such books as Edwards's powerful work on 'Original Sin,' and Hopkins's treatise on 'Holiness,' books which, if I could have read them with any belief, would have sent rottenness into my bones. They were written with such prodigious power that they made me melancholy. I used to go out into the doctor's orchard upon that beautiful side-hill, and there I would pick up a ripe and blushing apple and look at it; then I would pluck a flower, and observe its beauty and inhale its odour, and say to myself, 'These are beautiful types of the loveliness of God.'

Why are we not content with such 'types of the loveliness of God'?

The glorious old Hebrew was right, 'When ye glorify the Lord, exalt Him as much as ye can; for even yet will He far exceed: and, when ye exalt Him, put forth all your strength, and be not weary, for ye can never go far enough.'

Dr. Peebles writes, in the current 'Spiritual Quarterly Magazine,' a vigorous Essay contra Reincarnation. In sixteen pages he packs nearly all that is essential. His section on 'Reincarnation opposed to Evolution' puts the inquirer on the right road. The following paragraph well indicates his tone of thought and his piquant style:—

The grand theory of Evolution is accepted alike by scientist, seer and sage. 'Upward,' exclaims the inspired poet, 'all things tend.' Look at the formation of this planet—first, the flinty igneous strata, then the mineral kingdom, then the vegetable, then the animal, then the human as the crowning earthly glory, then the flesh-disrobed, death-defying spirit, conscious and proudly aspirational. Now, then, if the vegetable does not reincarnate into the mineral, nor the animal back into the vegetable, nor the human back into the four-footed animal, why should the spirit reincarnate back into the fleshy chains of mortality? This would be downright retrogression. It would be Ego-rotation from the flesh back into the flesh—the turning back of the individualised conscious spirit to the physical plane of being—a moral degradation! It would be comparable to forcing the university professor back to the old school-house to rectify some blunders made in the multiplication table.

But we specially admire his bright reply to the dismal appeal of reincarnationists to 'the inequalities of life.' There is a fine breezy tone in sentences such as these:—

The chief difference between the prince and the peasant is temporal, worldly and physical environments; but the spiritual is the real, and the spiritually-minded, toiling farmer, or soil-handed mechanic, may be nobler at heart than the millionaire aristocrat. Grave dust, and the disillusioned life just beyond, demonstrate this. Lincoln was a rail-splitter, President Garfield a mule-driver, and General Grant a tanner-boy. Did they grumble about lack of opportunity, early poverty, and the 'inequalities of life'? If all men were born germinally temperate, well-balanced and moral, there would be no work for great-souled reformers. The optimistic thinker tires of this everlasting pessimistic brawl of the lazy and the go-easy shiftless, about the 'inequalities of life.'

One of our great needs is the discovery that we build our own spiritual prisons, that we are frightened at our own self-evolved hobgoblins, that we shudder before home-made Gods and Hells. In a way this can be proved: and it can perhaps best be proved by tracing the march of Man through his jungles and his battle-fields.

From what evil dreams has he awakened! What delusions has he outgrown! What winter-terrors have disappeared with fresh summer dawns! Already he is smiling as he looks back to his half-savage, half-childish atrocities and fears. Like a message from the sunny heaven before us, comes the following message from a new writer, Margaret Kerr:—

Why disturb thy mind, eternal soul, with groups of false images that throw it out of balance and grieve thy soul? These false and vain imaginations about a distorted Creator of the devil, demons, hell, heaven, paradise, creation, time, beginning and end, salvation and redemption have well-nigh destroyed thy mind. Know ye this, blessed soul, thou art an eternal child of an eternal, loving Father, the only One of Omnipotence, Omniscience and Omnipresence, and that thy existence here or anywhere is not for idle and fantastic dreams and nightmares, but for Eternal Progress and Eternal Bliss. Empty thy mind of these mortal fantasies and let the Divine Mind take full possession, and be a fearless, powerful, God-loving soul.

#### TO CORRESPONDENTS.

Communications from 'B. F.,' 'H. C.,' 'A. M. L.,' 'T. D. J.,' 'M. H.,' and others are held over for another issue.

## MULTIPLE CONSCIOUSNESS.

By JOHN B. SHIPLEY.

### VI.—LATENT FORMS OF CONSCIOUSNESS.

The considerations presented in the last paper throw confirmatory light on the idea which has been put forward and worked out in many different ways, that what we call Unconsciousness is in reality only the displacement of Consciousness from the normal plane. For how do we judge of consciousness? By observation of the response of the motor faculties to stimulus, inferring also the correlation of the mental and volitional faculties with those of sense and motion. If the motor reaction is not traceable to voluntary action, but only to reflex automatism, we say that the person is unconscious. Consciousness, in common parlance, therefore, means the presence of the Self-Consciousness at once on the mental and motor planes. If there is no voluntary motion, we are prone to infer that there can be neither sensation nor mental action; but there are forms of catalepsy in which the patient is aware of all that is passing, yet powerless to respond by movement.

We have, therefore, to distinguish between Consciousness as an apparent state of the organism, by which it is in connection, through sense and motion, with the outer world—and the Self-Consciousness of the individual, which is his awareness of his relation to his surroundings, either on the normal plane or on any other with which he may be in connection for the time being, as an experience of continuous existence.

Unconsciousness is thus a relative term, meaning the state of not being aware of what is taking place on any plane other than that or those on which the Self-Consciousness is acting for the time being; in ordinary language we use this word to denote the absence of the Self-Consciousness from the sensor-motor plane, the only one on which we can recognise its action by external evidence, namely, that of the voluntary motor functions. The assumption that, when we cannot so perceive it, it does not exist on other planes, is purely gratuitous, and arises from our habit of persistently ignoring the existence of planes other than the normal one, as fields for the manifestation of human consciousness.

The three principal forms of apparent unconsciousness, that is, of temporary suspension of the bodily motor functions, are sleep, trance, and anaesthesia under drugs. Those who have studied the phenomena of sleep believe that, on one plane or another, consciousness always persists; the deeper the sleep, the more remote from the normal plane is the sphere of operation of the consciousness, and the less likelihood there is of our recalling our experiences when we awake. Our remembered dreams are those which, on our re-entry upon the mental plane, we bring with us from the next stage of profundity, or perhaps more correctly speaking, those in which the plane of action has included a stratum of mentality which is also included in the waking consciousness. It is inferred that there are dreams which we do not remember when awake, or of which we only receive a dim impression, blurred and distorted by the process of translation into the imagery of the mental plane, just as we know that they suffer further loss of clearness on attempting to describe them in words. This difficulty of translation and expression naturally increases with each remove from the normal plane.

This theory evidently involves the supposition of several planes or grades of consciousness beyond the normal, or those proper to our manifestation of consciousness in our present vehicle, the physical body. It stands to reason that this body, with its experience limited to the physical plane, is unable to comprehend or express sensations received by forms of consciousness far exceeding in depth and range the limited capacity of the physical senses.

The phenomena of trance and anaesthesia are found to be closely allied to those of sleep, the difference consisting largely in the violent disturbance of the habitat of the Self-Consciousness. This would appear to bring about a separation of the seat of consciousness from the physical structure, this seat

being a special vehicle furnished by the finer forms of matter or substance, which, although as yet undescribed by chemists, are supposed to enter into the composition of the physical body.

That supreme apparent unconsciousness which we call **Death** is distinguished from the above by the permanent cessation of the vital and motor functions by which the **Self** manifests itself through the material elements of the body, and it then withdraws, along with its finer vehicle or envelope, to those spheres of action which are beyond the need for a physical organisation in which to manifest. For the real **Consciousness** of the **Self** is not dependent on the outward body at all; and sense-consciousness is one of its lowest phases of manifestation.

In order to explain the last phrase, we must pass for a moment from the planes above the normal to those below. **Sense-consciousness** is manifested in some cases in the vegetable world, and something analogous in the mineral world also, as seen in the power of metals to respond to impulse, and even to have that power of response increased by the action of stimulants, and diminished by fatigue or poison. (See Professor Bose, 'The Response of Matter,' 1902).

We have already spoken of four planes of consciousness considered as response to impulse: the functional or sub-conscious, the motor or conscious, the mental, and the spiritual, of which the first and last are respectively above and below the normal. If response to impulse be admitted to be the essential feature of consciousness (and we prefer to extend the definition in this direction rather than to take the bolder step of saying that this response indicates vitality, but not consciousness, which appears to us to be a fallacy by exclusion of the less from the greater), then we must go a step lower still, and find a yet lower form of consciousness, too elementary and universal to be affected by stimuli or narcotics, in the response of matter in general to force in its various forms, such as gravity, cohesion, chemical affinity, and the like.

Vitality appears to manifest itself first in a certain force which modifies the ordinary chemical affinities, producing a synthetic chemistry which has only within recent years been artificially imitated. The departure of the vital force is marked in organised structures by the disruptive chemical tendencies resuming their sway, and destroying the work of the vital force. Thus the chemistry of the living body might be said to be different from that of the dead one, owing to the action of this vital force.

The next higher plane is that by which this force is governed in its action, and the automatic functions (as well as the mere growth) maintained and regulated. To this has been applied the appropriate term of 'subliminal consciousness.' Conscious motion lies above the threshold, and so does mental action.

We think it much to be regretted that the term 'subliminal' has also been commonly applied to the next stage above the normal, the spiritual plane of higher consciousness. Although Mr. Myers, in his illuminating work, felt himself unable to depart from established usage, he plainly intimates that there are two kinds of 'subliminal,' a 'violet end' as well as a 'red end' to the spectrum of normal perception. It would be more logical to admit a higher as well as a lower threshold, between which the normal consciousness works, and the stage above might better be called the 'sublimated' or extra-liminal consciousness. The parable of one threshold, beneath which all non-normal perceptions are situated, does not apply to the facts. Instead of speaking of genius as 'an uprush of the subliminal,' we should rather speak of it as a downrush from the metetherial through the extra-liminal, or layer immediately beyond the portal of the Higher Unseen. I have no wish to criticise more than the form of language, in so far as it is necessary to establish this distinction as a vital one in order to gain a clear idea of our position, not above all the realms of unconsciousness, but as emerging from that which is beneath, and reaching forward to that which is higher, which is in fact the keynote of my whole argument.

(To be continued.)

## 'THE SPIRIT OF MAN.'

While not presuming to number myself among the 'leaders in the ranks of Spiritualism,' yet, as a thinker and teacher on such subjects for many years, I would venture a word of reply to the questions presented by Mr. W. E. Marsh, in 'LIGHT' of August 8th.

1. 'Whence does the spirit of man come? What is its beginning?' One must either accept or reject at once the doctrine of so-called Theosophy, namely, that the spirit of man is the result of many previous incarnations, and that it originated in some primitive amœbic form which, passing along innumerable stages, has at last attained to the stature and capacity of a man. Personally I reject this doctrine on the ground (1) that there is no evidence; and (2) that such a process is unnecessary to the origin and development of the individual human, another process giving a sufficient explanation.

The immediate question is one, not of the origin of the full-grown man, but of the soul in its primordial form. The matured soul is as much a created or finited and organised form as is the body; it can, and does, express itself in thousands of new forms on the natural plane by virtue of its effluent forces; it gives off from itself the psychical initiament of a new being; and, given the suitable and necessary external conditions, supplies the impetus to functions which result in the new psychico-physical structure.

2. 'How is it that there is such a difference between men—one a genius, another almost a fool?' This must depend in any case upon organisation. Even supposing a large proportion of the world's genius to be due to unconscious mediumship, the person must still be organised for such mediumship. The question is in itself almost of an unanswerable nature; for who can follow the reproductive operations of the soul—operations which are still among the Creator's secrets? What must be the effect of the combination of the positive and negative, the active and passive, forces and forms involved? A B C are known, and it is known that they equal X; but if the powers or values of A B C are unknown we cannot see the process by which X is reached. I may, however, point out that the pre-natal horoscope renders some assistance to the study of this very occult subject.

3. 'Why is one born to riches, another to poverty?' This part of the question is answered *in part* by the simple fact that some are born of rich, and others of poor, parents. In view of the rejection of reincarnation, we have not to consider how it is that a full-grown soul finds itself in a particular environment. We have to consider why a newly-formed infant soul must work its way through either riches or poverty, or a mingling of both. The suggestion of the injustice of such inequality, supposing such injustice to exist, is by no means explained by the doctrine of Karma; nor is such explanation really necessary. If there is any advantage on one side rather than on the other, it is on that of poverty. Hence the Master said: 'Blessed are ye poor!' The essential point is that the soul needs an environment through which to climb to spirituality; and it has yet to be proved that the environment of any given soul is not the one most suited to its needs.

No doubt when social man mitigates the social inequalities, the severe temptations induced by both great riches and extreme poverty will also be mitigated; and new souls, created from a new manhood and born into a new environment, will suffer less and will need less referring. When a soul is worried or resentful under what he regards as the injustice of his poverty, he should ask himself 'Am I seeking material ease or spiritual blessedness, as the end and aim of life?' View the environment from the standpoint of blessedness to be sought and gained; and, having regard to the general quality of the humanity to which the environment pertains, very little fault can be found with it.

Each of these great subjects could, of course, be developed indefinitely; but one must not encroach upon your limited space.

G. H. Lock.

## MR. ALFRED PETERS IN STOCKHOLM AND COLOGNE.

In the 'Zeitschrift für Spiritismus,' of July 18th, is a letter from Princess Mary Karadjá, respecting this celebrated medium for clairvoyance and psychometry, in which she says she is anxious to draw the attention of her fellow Spiritualists in Belgium to the opportunity they enjoyed of seeing Mr. Peters, who, at the time she was writing, was staying in that country.

The letter, which is dated from Schloss Bovigny, the Princess's country residence, on June 4th, 1903, commences by a reference to the sésances she held with Mr. Peters in London, an account of which she published in 1900 in a little work entitled 'Spiritistic Phenomena and Communications,' which was reviewed at the time in 'LIGHT.' It was through these sésances with Mr. Peters, she says, that she became converted to Spiritism and obtained undoubted proof of the continued life of her husband, and to this medium she owes a deep debt of gratitude. She writes:—

'In November, 1901, I invited Mr. Peters to pay me a visit at my castle in Stockholm, where he stayed for six weeks. During this time he gave more than fifty sésances, at which some hundreds of persons were present—beside many private ones. More than three hundred and fifty persons, belonging almost exclusively to the higher class of society, had the happiness—through his mediumship—of being convinced of the reality of spirit phenomena.'

These sésances, she says, were the talk of Stockholm, and she proceeds to describe how they were conducted and to give a detailed account of some very remarkable proofs of identity of some of the communicating spirits. Of Mr. Alfred Peters himself she speaks in the highest terms:—

'Peters is not only a most remarkable medium, but a man of excellent character, intelligent, and noble-minded, whom I love as a brother. I have invited him to spend some weeks at my Castle Bovigny.'

She concludes by expressing the earnest hope that Mr. Peters may be equally successful in Belgium in demonstrating the truths of immortality and spirit communion as he was in her own native land.

Here follows an account of Mr. Peters' arrival in Cologne on June 27th last. This was his first appearance in Germany, and it was arranged and provided for by the kindness of Princess Karadjá. It was known only a week beforehand that he had consented to come, and he made no stipulations—it is said—about expenses, the arrangement of the sésances, or any other details, but simply carried out the arrangements made for him by his noble friend. He was met at the station by four gentlemen, members of the committee, and had with him neither translator nor manager; nor had he any acquaintances in the city. The writer says that though his visit lasted only a week, everyone who encountered him shared the opinion of the Princess respecting the goodness and amiability of his character. On account of the tropical heat which prevailed, it was found impossible to accommodate so many persons as had desired to be present, more than four hundred having applied for admission to the sésances; but although many of those who came were materialists and sceptics, the sésances were highly successful and the verdict of the 'commission' was that 'Mr. Peters was not only a very remarkable medium, but a good and endearing man, and he has given us the most indubitable tests not only of his genuine mediumship, but of all that is proved by Spiritism.'

In the succeeding number an account of the sésances is given. It states that Mr. Peters gave in Cologne two large and three private sésances in select circles. At the first sésance about thirty persons were present, rather fewer at the second. The three private sésances were almost entirely held with members of the 'Commission for the Spread of Spiritism,' while in the intervals, Mr. Peters was consulted by a number of ladies and gentlemen, mostly materialists and non-Spiritists, always with astonishing results. He is spoken of as (1) Chiromantist, (2) Psychometrist, (3) Clairvoyant (or seer of spirits), (4) Medium for Transfiguration. A detailed account is given of some of the remarkable tests verified at the sésances, and, in conclusion, the writer expresses the hope that in other places Mr. Peters

may have equal success, and that when he next visits the city of Cologne some of the professors of the neighbouring University of Bonn may enjoy the opportunity of convincing themselves of the genuineness of his wonderful powers.

M. T.

## 'LIFE AFTER DEATH.'

In an article on 'Life after Death' in 'The Herald of the Golden Age' for August, Mr. Sidney H. Beard fulfils the promise which he made in the July issue of his journal, and relates some of the experiences which have convinced him that the soul retains its individuality and its consciousness after the physical body is laid aside. Referring to the medium (a woman aged seventy-four) through whom his spirit friend spoke, Mr. Beard says she was altogether ignorant concerning his friend and 'possessed no knowledge of the subjects about which we conversed or of my own identity. . . She is neither clairvoyant nor psychometric, nor does she possess the mentality that would have enabled her to understand the matters we discussed, or the phraseology that we used. But she is so constituted as to be able to surrender her physical organism and her consciousness so completely, whilst in a state of trance, that she can be used with great facility as a medium for spiritual communication.'

Twenty years ago Mr. Beard was elected an honorary member of the Society for Psychical Research, and took part in its scientific experiments, and investigations, and consequently he claims 'some knowledge concerning psychical phenomena and test conditions.' He says:—

'After calmly reviewing all the facts and giving consideration to every possibility of illusion, I find it impossible to escape the unalterable conviction that I have indeed talked face to face with a kindred soul who left the earth-plane a few years ago, and whose voice, manner, gestures, clear and lucid diction, and almost phenomenal knowledge concerning spiritual truth, were, when combined, altogether *unmistakable*.

'During several long interviews (one of which lasted for more than an hour, and took place in the presence of a reliable eye-witness) I presented to this friend many searching questions. They could only have been answered, in the manner in which he answered them, by one who not only knew all about his earthly life, his work, and his ideals, but who also possessed his own distinctly defined personality and manner of speech, and his unique comprehensive understanding of spiritual law and the highest forms of esoteric truth. Yet I did not fail to receive an immediate and perfectly relevant, masterly and satisfactory response to every one of them.

'Many of these responses revealed the most profound knowledge concerning transcendental phenomena, and spiritual illumination of a high degree. And I am convinced that it has indeed been my privilege to hold communion with one in the discarnate state, who, when on this earth, was verily one of God's prophets.

'The medium's bodily form was so transfigured and controlled by the spirit of my friend, that the sense of her presence was almost lost, and only that of *him* who used her physical organism was manifest. He said to me at the time: "I can control the body of this medium with almost as much ease as I could my own when I was in the flesh." And his presence could be felt as well as seen; his hand-clasp was unmistakable; his powerful personality beyond all counterfeit.

'He also spoke to me through another medium who did not know my name or anything about him. And yet his identity was just as clearly evidenced by his voice, diction, hand-clasp, manner, and references to his private affairs and ideals.

'The identity of the other souls, with whom I held repeated converse, was also established by very strong evidence, and in every case was confirmed and attested by him whose word I would rather trust than that of almost any living man I know—not only because of his integrity, but on account of his wonderful spiritual insight, his well-trained, observant faculties, and his reliable judgment.'

'Two other visitants,' says Mr. Beard, 'were well-known during their earth lives. . . They told me many things that I wanted to know, and said much that was calculated to help and encourage me in my life-work. They also gave me certain valuable advice which revealed intimate knowledge concerning my personal ideals. . . My own mother came to me and spoke in such a way as to establish recognition on my part, and also another lady who was known throughout the world as a prominent religious worker, and whose intimate friendship I was once privileged to enjoy.'

## A RE-APPEARANCE.

By 'AN OLD CORRESPONDENT.'

About seven years ago there passed on, after a lingering illness, a Mr. G., with whom I had long been in frequent contact professionally. This gentleman had, when in America in the seventies, obtained some convincing knowledge of psychic phenomena; but which, unfortunately, he was unable to 'assimilate,' just because of his religious opinions and social position. After his demise I attended the funeral, and as our clairvoyante, from having seen him in the street, was sufficiently acquainted with his personal appearance to be able to identify him, I asked her, by way of experiment, on the day of the interment, to go with my wife to the cemetery and take up a place where they could see the mortal remains laid to rest. They did so, and on their return the clairvoyante informed me that she had seen the spirit body of Mr. G. close to the grave watching the proceedings with a gentle smile on his countenance. About a year later an American friend of Mr. G.'s, with whom I was acquainted, was in town, and called on me. He was then, and is now, a Spiritualist, and on my informing him of the clairvoyante's vision at the cemetery, he suggested that he should have a sitting with the medium alone for automatic writing and clairvoyance. This was at once acceded to, and at its close I found, *inter alia*, that a message had been written containing clear evidence of identity, coupled, however, with one mistake in the Christian name, which was written 'Charles' instead of 'John.' The contents, however, clearly showed that the person who wrote it must either have been Mr. G. himself, or some person incarnate who was extremely intimate with him and his affairs. It may, however, be stated that the earthly script and signature were not reproduced on this occasion. Since that time Mr. G. has visited the clairvoyante at least twice in her room, and she has also had visits from a son who predeceased him; but nothing definite or tangible to determine identity was given by either of these comparers.

On Sunday evening, August 2nd, the clairvoyante informed me that she had a visit in her room on the preceding night from Mr. G., and that he was sufficiently developed on that occasion to enable her to scrutinise his face. She then carefully and accurately described his personal appearance, advertising particularly to the lips, which were thick, especially the lower one; his teeth, which were peculiar; his hair, which she said was rapidly changing from red to white; and also to a peculiar mark on the upper part of his face. She said he (Mr. G.) spoke to her of a series of articles which had recently been written by me in a professional publication, and of which I do not think the clairvoyante had the slightest knowledge; at the same time saying that the publisher of that paper had no acquaintance whatever with the subjects there dealt with by me, which was quite accurate, as this gentleman had been trained to another profession altogether, and had only added publishing to his other business on account of a certain connection he had latterly acquired. Mr. G. also informed the clairvoyante that his widow had for some time been suffering from gout and severe pains in her head and body, and had been to a certain French health resort to obtain relief. This was a fact known only to myself, as I had met her lately in town when she was on her way to this health resort, and she told me of her condition and intention. I certainly never mentioned the circumstance to any one of the household, it being too trivial; and as the lady now resides about four hundred miles away, the clairvoyante had no knowledge of it whatever. But perhaps the best test of identity was given by the spirit himself; for the clairvoyante informed me that he placed his right hand on the top of one of hers, and she saw it was completely covered with large freckles—a fact I had frequently noticed when seeing him writing, as I often had occasion to do when he was in earth life.

It seems only necessary to add that the late Mr. G. and I had only a professional connection with each other, as socially we never met—his position in life being much better than mine; but we had on more occasions than one discussed the

phenomena and proved facts of Spiritualism, which, however, owing to the somewhat narrow and evangelical views he had developed in the latter portion of his life, had been a subject too heterodox for him. I have no doubt, however, from the prior written communication purporting to emanate from him, and which has been before dealt with, that his views as to spirit return have undergone a considerable change in the sphere where he is now abiding.

I may say, in conclusion, that the clairvoyante has frequently been asked by me after detailing an appearance and a conversation of the above nature, 'Why don't you put some questions to such visitors?' Her reply to me invariably is 'I cannot do so, as the power controls and envelops me so that I can only listen to what they say, and am able to speak very little during their proximity to me.' That is quite an understandable reason, but I often wish the power were mine, and I would then make a strong effort to obtain more information than is volunteered by these spiritual communicators. But, unfortunately, the only thing I can confess to is 'receptivity,' combined, it may be, with an open mind; and hence what is received by the clairvoyante, with such confirmation as can be sought for and obtained, is all that can be given by me to the readers of 'LIGHT.'

## A NEW WORK BY ERNESTO BOZZANO.

'Ipostesi Spiritica e Teoriche Scientifiche,' by Ernesto Bozzano, recounts numerous séances with Eusapia Paladino and also furnishes a defence of Spiritualism and a confutation of the various theories with which Science tries to explain it away. Whole chapters are quoted from Stainton Moses, Sir W. Crookes, and Aksakoff. The author remarks on the success of experiments where the sitters are in sympathy and meet often, as in the case of the associates of the circle of 'Minerva,' in Genoa. He refutes the possibility of fraud, as the materialised forms have been photographed, and the *apports*, writings, plaster casts of parts of the forms, &c., remained.

He bitterly resents the impossibility of convincing the incredulous and remarks that spiritualistic phenomena should be considered in the light of scientific facts.

The animistic theory of Ochorowicz is largely discussed, and also the scientific theory of 'hysteria in the medium.' 'We know not yet the *rapport* which exists between us and the infinite forms which live in space; therefore we cannot pronounce judgment on certain sensations.'

Above all, the book is remarkable for the conscientious study of various kinds of mediumship, and the philosophical deductions which result. The plaster casts of the materialised forms, taken in a few minutes, are deeply interesting, of which Professor Lombroso remarked that they were the most positive proof he had as yet received of their spiritual origin, as it would take a sculptor a month to produce one of them.

The author considers that he will be well repaid if only a few, by reading his book, will seriously reflect on the wonderful phenomena which tend to explain the tormenting problem of another world; and we cannot but admire him for his courage and competence in facing that which is so often denied and derided.

O. S. B.

## LONDON SPIRITUALIST ALLIANCE, LTD.

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OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
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### A PENITENT CLERGYMAN.

'The Church Times' has favoured us with a sermon by the Rev. Percy Dearmer, M.A., Vicar of St. Mary's, Primrose Hill, London. The subject is 'Christian Science and Spiritual Healing,' but it goes, in effect, much farther afield; and has quite as much to do with Spiritualism generally as with 'Spiritual Healing,' or even 'Christian Science.' In fact, what interests us most is not Mr. Dearmer's discussion of Christian Science and Spiritual Healing, but his penitent confessions concerning his and the Church's neglect of such subjects.

These confessions are precisely what we have been waiting for. Over and over again, for years, we have been doing our best to teach the Church its duty with regard to certain despised or dreaded subjects. We have coaxed, warned and upbraided it, and always, as we thought, to but little purpose: but at last we see land. We cannot, of course, be sure how far Mr. Dearmer's fresh-air sermon is representative, but charity hopeth all things, and we charitably hope that many of his brethren are now as well-informed as he is,—and as penitent.

The general confession is that the Church has been dangerously remiss in noting the signs of the times, and in paying attention to new comers who dared to find new footpaths leading from the old ways. Referring to 'Christian Science,' Mr. Dearmer regrets that 'orthodox Christians' allowed it to become so powerful before they took notice of it. He says:—

We ignored it until it had grown too large to be ignored any more; and now that we are beginning to notice it, we often do so, I venture to think, in the wrong way. We often show a want of insight, and a want of sympathy which will not help us to undo the harm that our neglect has already done. Books, tracts and articles against 'Christian Science' are at length beginning to pour forth; some of them are good, but others are bad—mere invective, such as is always levelled against a new movement by those who are not able to understand it, and imagine that anything which they did not learn at their mother's knee must be heresy. High Churchmen have themselves endured a good deal of this sort of hopelessly ignorant and prejudiced attack during the last few years, and therefore should be the more ready to show sympathy and tolerance to others.

That, as Hamlet says, 'must give us pause'; and it will indeed pay 'pause' well. Every word of this applies as well to Spiritualism as to Christian Science, especially in relation to the 'harm' that has been done—harm, we venture to say, to the Church itself which needs Spiritualism far more than Spiritualism needs the Church. The Bible is being deserted by millions, or millions only formally take off the hat to it, because of its 'unbelievable' records of spirit appearances and spirit activity; and yet, all the time, and

all the world over, experiments and experiences corroborating these very records have been offered only to be derided or denounced. We, as well as High Churchmen, are only too familiar with 'mere invective,' spattered at large by people who do not understand, and who attribute to heresy or the devil unfamiliar things. Let us hope that the High Churchmen who have suffered from 'hopelessly ignorant and prejudiced attack' will show us more 'sympathy and tolerance.' A fellow-feeling ought to make us wondrous kind.

Mr. Dearmer goes so far as to say that the Church needs badly 'some sort of intelligence department . . . not only for locating the enemy (which we generally fail to do), but also for finding out which are the friendly tribes.' We smile. The idea of an 'intelligence department' in the Church whose business it should be to look up novelties and report progress is amusing: but it would cease to be amusing, it would really be splendid, if it were even possible. We ought to know 'the friendly tribes,' says Mr. Dearmer; and 'there are many tribes of spiritual healers,' just as there are many tribes of Spiritualists. 'There are spiritualistic faith-healers and mesmeric ones,' he says, and 'there are saints and there are charlatans among them, as there are in the Catholic Church' (meaning by that the English Protestant part of it). Precisely: but that suggests just discrimination and not sweeping condemnation, as even Psychical Researchers need to remember.

In this sermon, Mr. Dearmer, all the way through, shows a keen appreciation of our main doctrine, that the real man is the spirit-self. 'Man is body and spirit,' he says, but immediately adds, 'While the spirit is infinitely superior to the body, the body is—what is the body?' A significant question which he answers only by saying, 'The body is the outward and visible sign of an inward and spiritual grace.' He rejoices in the fundamental doctrine of Spiritual Healers, that 'the power of the Spirit of God' can and does influence the spirit of man, and that this spirit of man can and does influence the body. He regrets that the Church has surrendered a venerable belief in, and an ancient practice of, Spiritual Healing:—

We turn to our own little conceptions of the Catholic Faith, to our own little circle of more or less conventionalised religion, and we find that the whole element of healing has been excluded. We find that that which is essential in the lives of the Saints and in the Acts and in the Gospels has been looked upon as a superstition too gross to be considered. We find that this ancient faith in the power of the spirit over matter had entirely died out amongst us. We find that for generations we have been unconsciously capitulating to the materialists. Nay! we even find that a profound scepticism as to the power of prayer was sinking into great masses of professing Christians. What wonder that there has been a reaction, and that this reaction has come from the outside!

For this 'reaction from the outside' he is thankful. The Church, he says, has largely forgotten the meaning of the belief in our oneness with God, and in the dwelling of His Spirit in us. 'Let us be thankful,' he adds, 'that we have been reminded of what it should mean to us when we say that our bodies are the temples of the Holy Ghost.'

AN UNEXPECTED VISITOR.—A correspondent, 'W. van der Elbe,' writes: 'Mr. Husk's spirit friends recently brought to our circle, from the other side of the veil, one of the victims of the Glasgow railway disaster. The angry and rather offensive way of the man was very natural and convincing. He declared that he did not know where he was; that he got out at a station, and whoever he spoke to did not seem to see or notice him; but now that he was heard he thought he was somebody, and that he spoke properly—more easily than ever, he fancied. He wanted to know if he was not "plainly before us," and when told that he was not, he grumbled, most naturally. No actor could have played this little interlude. In the end the spirits marched him off a little more pensive, and resigned to his present state, apparently, but still very puzzled and unconvinced.'

## PRELIMINARY DIFFICULTIES.

BY H. A. DALLAS.

## VIII.

## The Methods Employed.

In approaching the consideration of the methods of Spiritism it is important to bear in mind the distinction between 'means' and 'ends.' It is with regard to this distinction that I have purposely used the term 'Spiritism,' rather than 'Spiritualism,' throughout this series of papers. Spiritualism, as I understand the word, is an 'end': Spiritism, a means to an end. To see into the innermost meaning of external phenomena, to live according to the highest possibilities of our nature, to recognise the spirit life as the real life, to live in communion with the Divine Spirit and in fellowship with all souls participating in the common life, this is to be a Spiritualist in the truest and the deepest sense of the word.\* To investigate, to experiment, in order to place the fact of the existence of a world of discarnate spirits beyond dispute, in order to realise it better, and to ascertain the laws which govern spirit existence, these are the main functions of a Spiritist.

The chief value of Spiritism is as a means of promoting the progress of mankind in true Spiritualism. Spiritism meets us on the plane of materialism, and places a ladder at our disposal whereby we may mount to the plane of Spiritualism. Some people when they have mounted push down the ladder, as of no further use to them: this surely is a mistake, for if we have mounted by the ladder it is our duty, not to push it aside, but to steady it from above, that others may use it the more safely to mount also, and in so doing we shall probably learn much that we cannot afford to miss.

Whilst, however, we recognise the great value of Spiritism as a means to an end, we should always be on our guard against confounding the means with the end. We shall derive the highest benefit from the communication which is in this way opened up between us and our departed friends, only when we bear in mind this distinction between means and ends, and recognise that whilst communication is a means towards communion, it is not identical with it. Those who are satisfied to get communications and do not rise by them into the realisation of spiritual communion are standing on the lower rungs of the ladder, not using it to mount by. To discover the existence of a world of discarnate beings, and to hold intercourse with it, will not, *per se*, enhance human happiness or promote individual progress. If it is to do this it must first raise and deepen spiritual life. These considerations will help us to answer the questions so frequently raised as to whether it is good for the departed to encourage intercourse through physical channels. Do these methods drag them down to earth? Do they tend to materialise them?

The answer to these questions is based on the recognition of the distinction between means and ends, and also of the fact that, if means are used, as they are intended to be used, they partake of the quality of the end for which they are used. A most material action becomes spiritualised if it is undertaken with a worthy aim and is guided by a loving intention. The Holiest of our Race thought it no indignity to take a towel and basin of water and wash the dusty feet of His friends, and to eat and drink in their presence after His resurrection. And we may be very sure that when a spirit is prompted by the impulse of friendship or pity to signal by sound vibrations, or in some other equally material fashion, to his flesh-imprisoned comrades, no thought or fear of degradation is likely to disturb or hinder him.

Those spirits who carry on the physical phenomena of the séance-room are likely to be hindered in their spiritual progress, however, if the circle of incarnate spirits whom they meet are vulgar, mercenary, self-seeking, or merely curious and frivolous. The morally elevated would not be likely to be

drawn to such a circle, and those who would be attracted to it, being on the same low moral level, would be particularly liable to be adversely affected by the influence of the sitters.

We cannot too earnestly remember that whilst it is true that we on earth are largely open to be influenced by the discarnate, it is also true that we are capable of influencing them. This is too little considered: séances are too often attended in order to be entertained by phenomena, not with the recognition that we are on these occasions sharing in an act of social intercourse entailing on us, as all such acts should, obligations to those we meet, and involving the responsibility of mutual influence.

If a séance is formed of a circle of persons animated by this sense of respectful consideration, and meeting as genuine investigators, with a human feeling of kindly sympathy for those who are co-operating in the work, then we need have no fear that the act of moving tables, or making audible sounds, or assuming temporarily a material form, will drag down in any way those who, to serve us, produce these phenomena. It is no more degrading for a discarnate being to manipulate the matter of which the Creator has formed this wonderful world than it is for an incarnate spirit to do so. As the Christ has taught us, the soul of man cannot be defiled or degraded by contact with any external substance; it is the thoughts of the heart, the motives, the character, which, being spirit products, alone can affect spirits for upliftment or degradation, for cleansing or defilement.

There is, however, another objection felt by many with regard to the physical phenomena of Spiritism. Those who are already believers in a spirit world, or at least desire intensely to believe in it, shrink from recognising any fact which seems to them derogatory to the dignity and beauty of spirit existence. They have their own conceptions of what such a world should be, if it exists; they are idealists, and beauty and symmetry are essential constituents of their ideal, and they are loth to admit into their scheme of the spirit universe anything that seems clumsy. The moving of pieces of furniture, the production of sounds (sometimes unintelligible), appear to them decidedly clumsy and common-place.

Before offering a suggestion on this point, it is necessary to remind those who raise this objection that the man who is willing to face *all* facts, determined to let slip no item of truth even though it cost him the loss of his own preconceptions, may be yet more profoundly an idealist than the man who clings so closely to his own ideals that he cannot do justice to facts which seem to contravene them. The profoundest Idealist is the man who believes with all his soul in the beauty of Truth, who believes that the discovery of ultimate Truth will completely satisfy the craving for Beauty. The man who is convinced that perfect Truth and perfect Beauty are identical, that the Truth when fully manifest is beautiful, and that the Beautiful is the true, can afford to let go his own theories of existence and to learn from the facts, without anxiety, knowing that all facts are notes in the great chorale of the Cosmos.

It will help us to accept occurrences which, when viewed as isolated facts, strike discordantly upon our imagination, if we try to see them, not as isolated, but as associated facts. If we can see that methods of communication which to our notions seem clumsy, have a distinct scientific cause, and are the result of the orderly working of Nature's laws, we shall be reconciled to their acceptance. It is difficult to see this connection between phenomena and the laws of Nature at the outset of a study. We may have to be students for a long time before we even get a glimpse of the facts in this relation, and even then we shall often be obliged to content ourselves with partial vision only, with some tentative hypothesis which, by co-ordinating unfamiliar phenomena with familiar phenomena, strengthens our assurance of the continuity of Nature and our faith in the order and meaning of the Universe.

Such a hint as this, when it flashes upon the mind, impels to patience and humility, convincing us that what appears to our limited faculties as disorderly or meaningless, is so only because it has its place in a larger order than our minds can at present apprehend.

As an illustration I would recall the perplexity caused to

\* I am not, of course, using the terms 'Spiritualist' and 'Spiritualism' in the restricted sense in which they are commonly used. In the larger sense in which I here employ the term 'Spiritualist,' it would include very many to whom psychical experiment and abnormal psychic phenomena are quite unknown.

the first students of geology by the discovery of fossils of animals embedded in the rocks and the almost grotesque theories by which this phenomenon was explained. It was even stated that these fossils were inserted in the rocks by the Creator on purpose to try man's faith. The presence of these organic remains seemed an incongruity which could not be accounted for by the orderly working of Nature, and could not be fitted into the scheme of the Universe at all, except by some such theory as this. The puzzle is now felt no longer, simply because men have learned, through the recognition of facts which at first seemed incongruous and inexplicable, to enlarge their own conceptions of the plan of the Universe and of the methods of Divine Operation. The facts which seemed so perplexing have been a means of education and have led mankind into truer and grander conceptions. Let those who feel anxious and distressed by the phenomena of Spiritism take courage by consideration of the lessons of the past. Those who feel that 'spirit rapping,' as it is commonly called, is a disorderly manifestation, unworthy of the dignity of spirits, would probably cease to feel this if they could see a reason in natural law why communication from the other sphere should so often assume this seemingly clumsy form.

The following suggestion is merely offered tentatively, as a hint, which may perhaps afford a clue to the law which governs this phenomenon and causes its frequency :—

When the sounds are intelligible, when a voice is heard, or a sentence is spelt out, the *raison d'être* of the phenomenon is more or less obvious ; but we frequently hear of 'hauntings' which are recognised as such by steps being heard, or noises which convey no intelligible information ; frequently also we are told that simultaneously with the death of a friend raps and loud bangs have been heard, which, but for the coincidence of their occurrence in association with a death, are without meaning. M. Flammarion cites several cases of this sort. The following will serve as an illustration. It will be found on p. 178 of 'L'Inconnu et les Problèmes Psychiques.' It is signed E. Deschaux. The latter relates that his grandfather 'was awaked one evening at 11 p.m. by three very distinct raps on the door of his room. Astonished he arose, lit the lamp, opened the door, but saw no one. Supposing that some trickster had been the cause of his disturbance, he returned to bed grumbling, but again three knocks were rapped on the door. He got up quickly, intending that the culprit should pay dearly for his untimely joke, but in spite of careful search, both in the passage and on the staircase, he could not discover where this mysterious culprit had disappeared. A third time, when he was again in bed, three raps were audible on the door. This time the grandfather had a presentiment that the sound was caused by the spirit of his mother, although nothing in the tidings he had previously received from his family incited him to this supposition. Five or six days after this manifestation a letter arrived from his own country announcing the death of his mother, which had occurred precisely at the hour at which he had heard the noise. At the moment of her death his mother, who had a particular affection for him, had insisted that a dress which her "boy in Paris" had some time before sent her as a present should be brought and placed on her bed.

M. Flammarion, in the work just mentioned, 'L'Inconnu et les Problèmes Psychiques,' has collected a large number of cases of manifestations of the departed, and it is noteworthy that in a considerable number of these cases the experience is one of sound : the greater number of collective physical impressions associated with a death, *i. e.*, impressions received by more than one person, are impressions of sound. When we are dealing with phenomena governed by laws of which we are almost completely ignorant, a slight coincidence of this sort should not be ignored ; it may afford us a clue to what those laws are.

In an earlier chapter of his work M. Flammarion tabulates the rates of vibration per second produced by various forces such as sound waves, light waves, electrical waves, &c. This table shows how very much slower are the vibrations which produce sound than those which produce light and electricity. The ethereal vibrations which produce light he states to be from 400 to 756 trillions per second ; whilst the atmospheric vibra-

tions which produce sound are from 32 to 32,768 per second. These figures suggest that, since a far higher rate of vibration is requisite in order to affect the optic nerve than is required to affect the auditory nerve, it seems not improbable that a spirit desiring to manifest to the senses of an incarnate person would find it easier to do so through the sense of hearing than through that of sight. His effort to make his presence known would naturally take the course of least resistance, and it might well be that the easiest course would be the only one open to him. If sound can be produced with less expenditure of energy than vision, it is coherent and comprehensible that manifestations by sound should be of more common occurrence than other modes of manifestation. And we should expect that the *first* attempts of a discarnate spirit to communicate would frequently produce audible results.

Of course we must get rid of the notion that spirits operate by some supernatural method subversive of natural laws. Those who communicated through Home made no such claim. 'All these phenomena,' they said, 'only show our superior acquaintance with natural laws, and our power over material substance.'\*

And we must also, if possible, get rid of that obtuseness which causes the familiar phenomena of Nature to lose dignity in our estimation, by reason of their familiarity. Sound is a mystery and a wonder ; it is a common phenomenon only in the sense that it is in common use. Our wisest scientists cannot explain to us the mystery of sound or tell us how it is that so immaterial a thing as thought should be able to transmute itself into vibrations and to travel first as an atmospheric vibration, then as a nerve vibration, until it reaches the brain ; or why, when it reaches the brain, it should produce on our consciousness the sensation we call sound. The thought of this dying mother apparently produced this series of wonderful effects, and it is difficult to see why it should be regarded as derogatory to discarnate spirits to create these vibrations when it is not considered derogatory to those in the flesh. If we were not encased by the notion of familiarity we should perpetually move reverently and with awe among the facts of Nature ; and we should recognise the wonder of every sound we make, even though it were but the sound of a rap on a door as a token to the inmates of the house that we are present and waiting for admittance and recognition.

If these things are undignified and common in our esteem the reason may be in our own materiality. If we cannot be always awake to the wonder of the Universe, if we must perforce forget it at times† and concentrate our attention upon the practical uses of Nature, let us at least recognise that this is only a concession to our weakness, not an indication of our superiority. The physical phenomena of Spiritism will do us good service even if they do nothing further for us than cause us to re-consider our estimate of the normal phenomena with which we are in daily familiar contact.

I have thought it best to deal in this article with phenomenal methods on general lines, and except in the one instance of raps and sounds, to avoid touching on the various phenomena in detail. I think, however, that a couple of extracts from a book which is now out of print will be an acceptable supplement.

Mr. Morell Theobald experienced in his own family circle a great variety of phenomena, and among other supernormal

\* 'Experiences in Spiritualism,' by Lord Adare, p. 68.

† The recognition of our inability to live habitually in the realisation of the spiritual wonder of what we call natural phenomena is very beautifully put in Mr. Joseph Le Conte's interesting work, 'Evolution in Relation to Religious Thought.' At page 303 he says :—

'According to this view, the phenomena of Nature are naught else than objectified modes of Divine thought ; the forces of Nature naught else than different forms of one omnipresent Divine energy or will. . . . And science is the systematic knowledge of these Divine thoughts and ways. . . . It may, indeed, be that we cannot live and work in the continual realised presence of the Infinite. It may, indeed, be that we must still wear the veil of a practical materialism on our hearts and minds. It may, indeed, be that in our practical life and scientific work we must still continue to think of natural forces as efficient agents. But, if so, let us at least remember that this attitude of mind must be regarded as our ordinary work-clothes—necessary work-clothes, it may be, of our outer, lower life—to be put aside when we return home to our inner life, religious and philosophical.'

occurrences fires were lit up in the grates on several occasions. One of these he describes as follows :—

‘A fire had been laid in the drawing-room a whole week ready for lighting. It was now summer, and this fire was seldom required : but it was damp this afternoon ; and as a music lesson was intended my wife was about to set it alight. But I stopped her and said, “Let our spirit friends light it.” We immediately went into the next room, and sat there with the doors of both rooms open, and thus commanding a full view of the drawing-room entrance, watching for it to be done. No one but our two selves were on that floor of the house ; but in a few minutes we heard the wood crackling, and on going in found a fire blazing up the chimney. There could be no question either of chemicals or accomplices here.’

Further on he adds :—

‘The first impression in many minds on hearing of these curious fire-lighting, &c. . . performances will be—How undignified ! How frivolous ! . . .’

After pointing out that the importance of an action is not in the thing done but in the relation which the action bears to ‘the education and discipline of human life,’ he continues :—

‘To us indeed it is abundantly evident that lighting a fire, whether done by visible or invisible agency, is a business which may be small or great in all gradations exactly according to the interior condition of the fire-lighter, or of those whom the fire lights or warms. As the eye sees only what it has power to see, so it depends on the gazer whether any fire which is lighted simply warms his skin or brings a ray of Divine benediction to his inmost heart.’ (‘Spirit Workers in the Home Circle,’ pp. 111, 112.)

This is very true : and in this connection I append a note I made some years ago after reading the ‘Rig Veda.’ The study of those ancient Scriptures leaves on the mind a deep respect for the spiritual perceptions of our Aryan forefathers :—

‘The Rig Veda seems pervaded by this sacramental idea, *i.e.*, in the hymns to Agni it is evident that lights of sun or fire are regarded as media whereby the Divine Being manifests, that the worshipper looks through the phenomenal and sees by faith the Divine One warming, lighting, fructifying, giving all the blessings that come to earth by means of light and heat. He looks deeper yet and sees that the character of One who is so beneficent must be adorable : thus thinking back from the effect to the cause, he catches a glimpse of a true Friend and Helper, and he worships Him, reverencing the outward phenomenal symbol of His ever-present life. Thus light and fire become his sacraments—outward visible signs of a most real Divine One, and a means whereby he receives that Divine One’s sustaining bounty.

‘If this is so the lives of these men must have been intensely sacramental, they saw God everywhere ; when they kindled a fire they were doing a sacred act.’

Thus these children in the School of Nature wrote :—

‘“Let a man when he kindles Agni perform the ceremony with a devout mind.”

‘“Waken the immortal Agni with praise, that being kindled he may bear our obligations to the Gods.”

‘“I regard Agni as a father, as a kinsman, as a brother, as a constant friend.”’

(To be continued.)

#### PRAYER FOR A HAUNTED HOUSE.

An esteemed correspondent sends us the following, which he says was dictated ‘from the other side’ in response to an appeal for a prayer to help in ridding a haunted house of an unwelcome visitor :—

‘Oh Eternal God, Father of all Spirits, we beseech Thee to give of Thy Light and Love to the darkened soul that is bound by thought to the scene of its earthly misdeeds.

‘Open the windows of its heart, that it may see the Light and turn to it, and forget the past and rise to seek the Love that is ever awaiting it.

‘May it no longer revisit in thought the earthly scenes it has left, but, seeking thy Face, may it find forgiveness and peace.

‘Oh Lord God, we pray Thee that this unhappy soul may be guided upwards by Thy Messengers ; may it receive the message they bring of pardon and hope. May this house be free from its disturbing influence, and a peaceful and happy atmosphere take the place of sorrow and discord.

‘We are Thy children, may Thy Fatherly hand guide and protect us now and forever. Amen.’

#### UNITY AND INSPIRATION.

The great conception of unity, that the universe is *one*, interpenetrated by life—alive through and through (for, as Sir Wm. Crookes said, ‘We find in *life* the promise and potency of every form of matter’), enables us to realise that *this* is a spiritual world ; that there is a spiritual side, thrilling with life, to these denser states that environ and condition us, and that we are spirits ensphered by ‘this muddy vesture of decay that doth grossly hem us in.’ Just as the strange, all-pervading ether, ‘the source and continent of all movement and manifestation, is nowhere absent but everywhere the cause and home of every atom’ ; or, as the body is alive in all its parts and the consciousness unites all the cells in the selfhood of man, so we rise to the sense of unity with the whole, or to ‘cosmic consciousness,’ as it has been called. While it is true that we are being evolved into self-contained and self-reliant individualities, yet the sense of separation—or separate-ness—is misleading, and the higher we go the more clearly we shall find that we are all members one of another. We are not isolated, save by ignorance, folly, and selfishness ; and paradoxical as it may seem, the more truly and spiritually we enter into self-realisation the more we find that we are united in the one life, under the one law, and one in the spirit of love.

Think what the realisation of this idea must mean to us as we feel that God is the immanent, all-sustaining Life, Wisdom, and Love of the universe—operative now as always ; not only the *first* cause, but the continual cause ; the spirit that *lives* in the world to-day and every day ; the vitally present life of all life ; the impulse—the thrill and uplift—that causes the growth and evolution of which we are dimly conscious as a ‘stream of tendency’ that is moving us onwards to—

‘The one far off divine event  
To which the whole creation moves.’

When we think of it and realise it, how joyous and yet sacred our life becomes ! Inspiration ! why, life would be impossible but for this God-life that we bathe in and breathe, and of which we are so often unconscious. Truly we are blind and deaf and unresponsive. ‘Closer is He than hands, closer than feet.’ We need not *go* anywhere to find Him—He is here. It is only because we know not ourselves—are living on the five-sense plane—that we grope and cry ; yet all the while He holds us close to His beating, loving heart, waiting for our awaking !

Here and there in the past some souls awoke and were conscious of the divine presence, the ‘Arabula,’ as Andrew Jackson Davis calls it, and felt the impelling of the indwelling God. Buddha was moved thereby to forsake wife and child and his princely home and go forth to learn and to teach. Jesus was inspired—moved by the God-consciousness that bubbled up within him—to go about his Father’s work. Paul declared that it had ‘pleased God to reveal his Son *in me*’ (him), or, in other words, there came to him the realising consciousness of the God-nature which he possessed, and so he went forth to proclaim the Love of God to the Gentile as well as the Jew. Peter fell into a trance, heard a spirit voice, saw a vision, and was instructed that with God nothing is common or unclean. Accompanying the messengers of Cornelius to their master, Peter listened to the remarkable story told by that ‘just man’ of the appearance of the spirit young man, and the divine truth flashed upon him with inspiring power, and he exclaimed, ‘Of a truth I perceive that God is no respecter of persons !’

So too to countless others the ‘second birth’ has come. George Fox, the Wesleys, Joan of Arc, Swedenborg, and many others have felt the power of the ‘God within,’ and ‘born again of the spirit,’ they have gone forth to live the life.

In the coming time inspiration will be consciously felt by all, and a responsive world will be able to say, ‘The reality of divine inspiration has been gradually expanding on the human consciousness, until that which was at first found on certain spots of earth, at certain times of history, amid certain privileged races, within certain narrow spheres of thought and action, is seen to be a reality of all the earth, of all races, of

all time, of all men, of all truth and life,' for, as J. Russell Lowell says:—

'God sends his teachers unto every age,  
To every clime, and every race of men,  
With revelations fitted to their growth  
And shape of mind, nor gives the realm of Truth  
Into the selfish rule of one sole race;  
Therefore, each form of worship that hath swayed  
The life of man, and given it to grasp  
The master-key of knowledge, REVERENCE,  
Enfolds some germs of goodness and of right.'

A. R. S.

#### VISION OF A DYING MAN.

Recent issues of American newspapers contain reports of a 'remarkable incident' which occurred 'a few hours before death came to James Moore, the murdered tenor of the Fort-street Presbyterian Church, Detroit.' Dr. Wilson, who attended the dying man, said:—

'It was about four o'clock, and the dawn for which he had been watching was creeping in through the shutters, when, as I bent over the bed, I noticed that his face was quite calm and his eyes clear. The poor fellow looked up into my face, and taking my hand in both of his he said: "You've been a good friend to me, doctor. You've stood by me." Then something which I shall never forget to my dying day happened; something which is utterly indescribable. While he appeared perfectly rational and as sane as any man I have ever seen, the only way that I can express it is that he was transported into another world, and although I cannot satisfactorily explain the matter to myself, I am fully convinced that he had entered the Golden City—for he said in a stronger voice than he had used since I had attended him: "There is mother! Why, mother, have you come here to see me? No, no, I'm coming to see you. Just wait, mother, I am almost over. I can jump it. Wait, mother."

'On his face there was a look of inexpressible happiness, and the way in which he said the words impressed me as I have never been before, and I am as firmly convinced that he saw and talked with his mother as I am that I am sitting here.

'In order to preserve what I believed to be his conversation with his mother, and also to have a record of the strangest happening of my life, I immediately wrote down every word he had said. These were the last intelligible words he uttered. He lapsed back into his former delirium, after having had what I firmly believe was a conversation with that mother who died when he was but eighteen months old, and of whom he had not the slightest remembrance. His was one of the most beautiful deaths I have ever seen.'

#### MUSIC.

A sacred song, entitled 'Credo,' and two other songs, 'Idyll' and 'Devotion,' have been kindly sent to us by the publishers, Messrs. Schott and Co., Regent-street. The words and music are in each case by Cecil Forsyth, and give evidence of deep feeling. They are original in conception, and the music has the charm of subtle and complex harmonies so attractive at the present day. We subjoin the words of the 'Credo,' in which the writer expresses his thoughts in regard to the 'life beyond':—

'I believe when my body is dead there will come unto me no forgetting. For a little while I shall be silent in the resting-place. Then mine eyes shall open in that eternal heritage where no one weeps and none grows old and grey; where never come the winds of pain and fear, but all around, girt with the light of dreams, through the immortal spirit forms, fold upon fold, like a rose of fire.

'There shall I dwell, and to that paradise will come sweet, happy phantasies of all I loved on earth. Still for me the lowly violet will blow. Still for me will sound the ever-beauteous music of the earth. And the beloved faces of my fellow men will smile, while in a sweet and living vision I shall still be near their hearts.

'Oh! I believe if in that moment I to God should plead a little love, a little forgiving learnt on earth, He will not turn from me, but in His love and knowledge infinite, passing the gulf of human woe with mercy, my poor, unfruitful life He will forgive.'

MR. A. J. CASH, of Stoke Newington, desires to draw attention to the forthcoming visit of Mr. G. H. Bibbings to London. Particulars of his meetings will be advertised in 'LIGHT' next week.

#### MEMORY AND CLAIRVOYANCE.

Most of the following was communicated by two incarnate intelligences:—

'It is often questioned why returning spirits are forgetful of things that must have been perfectly familiar to them, and even formed part of their daily life; perhaps a simple pet-name cannot be recalled, and the spirit is disbelieved or unrecognised.

'Sometimes it is really a personating spirit who fails to give personal proof of identity; sometimes the medium is of inferior calibre. Another explanation is that the things of "Heaven" are so unspeakably beautiful and bright that they obliterate the memory-shadows of earth, and the most important of earth's doings and sayings are regarded as trivialities. All human attributes, including memory, have "spheres" of their own, to which they depart at death, to be gradually dissipated when no longer needed.

'"Many of the forms seen by mediums are really the reflections of spirits cast upon the brain of the medium." This statement accounts for errors of location, especially at public meetings.'

H. W. T.

#### LETTERS TO THE EDITOR.

*The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.*

#### The Servian Assassinations.—A Contrast.

SIR,—Let me compare the way of 'LIGHT' with the ways of 'The Society for Psychical Research.' During many years I have read in your pages masses of evidence of excellent witnesses, some of them men of the highest order, who have also weighed and considered the proof, and found that it must convince any fair-minded person that there is no death; that we pass away into a state of consciousness about which we can be taught very little, because the difference between souls here in the flesh and those in the advanced state is inherently discrete; and therefore communication must be very difficult.

Any student of the subject acquainted with cognate facts, available if sought for diligently, will hardly contradict that.

Nevertheless the laborious inquiries of the Society for Psychical Research—I admit their worth—have accumulated doubt upon doubt. The rigidity of their system can achieve no more. For they have accepted a way of examining evidence that excludes truth telling, if the thing told be not told in conformity with their ways.

This method, which is but a mimicry of what is done in courts of law, ends, as often happens there, in confusion. Some of us, knowing the truth of our own cases, have had painful proof that the truth, the whole truth, and nothing but the truth, is not good enough to win a lawsuit. Well, that being so under a system prone to confusion even when a simple matter of fact is at issue, how much more of error must come of misapplication of principles constituting what is called the Laws of Evidence, when the examination includes countless multitudes of facts vouched for as having happened, by hosts of witnesses, whose declarations extend over the history of the past, and are corroborated by what occurs every day?

These remarks, though they must seem trite to the minds of most of your readers, are, I think, timely just now, because the Society for Psychical Research refuses to examine the Servian case placed before it by Mr. Stead, mention of which has been made in your paper by me.

And I hope that you will permit me to repeat concerning what I witnessed at the Café Rodesano Gatti, that the account of it contained in the 'Review of Reviews' of July, is correct. Of course all the witnesses did not see everything that happened—I, for one of them, can't say that I saw an envelope handed to Mrs. Burchell, because there were bodies between me and Mrs. Burchell. But, after the envelope had been taken from Mrs. Burchell, I saw the paper on which was a scrawl that I could not read, and there was no other writing upon that paper, and I observed that the scrawl was at the top of the paper; any banker will tell you what that means. And I saw Mrs. Burchell's agitation, and I heard her exclamations; and I, and other eye-witnesses, know quite well that the account of what happened is truthfully described in the 'Review of Reviews.' The cumulative testimony of the witnesses does not fail to prove the case because some of them did not see all that occurred. In the very nature of things it is impossible to obtain absolute accuracy of vision and hearing, in case

of an affair seen and heard by several witnesses. But we, the witnesses, know very well what we saw and heard, and if the whole affair were not got up to be used as a warning to King Alexander, then Mrs. Burchell's utterances and agitation established a prevision of the murders that were committed three months afterwards. And I must add that there is absence of anything to show that the affair was due to the conspiracy I have hypothesised. However, likely enough, that red herring will be used to emphasise the importance of a champion theory of the necessity there is to believe along the line of least resistance which is insisted upon whenever any cases of the so-called supernatural are assumed to be contrary to what is thought to be known of Nature and her ways. Ah me, sir! There is no greater hallucination than to suppose that the best of us know all the laws of Nature, if indeed there be more than one, say, the Will of God.

GILBERT ELLIOT.

Highfield, Mottingham, Kent.

#### A Request for Information and Guidance.

SIR,—Would you or any of your correspondents be kind enough to give me some information on a psychic faculty which I seem to possess? I am not a Spiritualist and have never attended any of the meetings, and therefore I am quite ignorant of any spirit laws.

I am frequently conscious of *lights* being presented to me: lights of a very curious quality—like electric sparks, in fact. They are usually of a brilliant blue colour. They appear at any time and almost in any place—on the walls, on the pages of a book, in the sky, during the day time and night time.

Can any of your readers tell me what this means? and if a gift, how I can cultivate it until I obtain something more definite? I am very desirous of information and guidance.

W.H.

#### A Forthcoming Volume on Spiritualism.

SIR,—The first volume of the happily conceived 'Pro and Con Series' (Messrs. Isbister and Co.) has just been issued. The series will deal with the more important problems of general interest; and each volume will consist of two essays from diametrically opposite standpoints. This should stimulate thought, and also lead to some amusing contests. The first of the series—'Old Age Pensions'—contains an advertisement in which I am glad to see that 'Spiritualism' is placed second on the list. I have the honour to take the *pro*, and Mr. Frank Podmore the *con*. The thesis which I support is this: 'Is Communication with the Spirit World Established as a Scientific Fact?' But I am very sorry to see in the advertisement in question that somebody has blundered, and the thesis given is quite a different thing: 'Is Communication with Disembodied Spirits a Possibility?' For grown-up persons to be discussing what is, or is not possible (outside of mathematics), is too absurd, and makes both authors look rather foolish. So I hope your readers will blame the printer's devil for this error, and not blame.

E. WAKE COOK.

20, Fairlawn-park, W.

#### Astrology.

SIR,—It is useless to advise people to avoid astrologers because thousands benefit by their advice. Many escape pitfalls, losses, unfortunate speculations, litigation, and other disasters by the forewarning. The wise astrologer has no wish to strike terror into the heart of his patron; he indicates not death or the loss of a wife, unless specially requested to do so. It is only a simian astrologer who desires others to dread his predictions; his highest aim is to be a counsellor; his desire is to warn his clients of periods of stress and storm, and to indicate the periods when the stars are brooding over the fortunes, assailing the health, and threatening accidents. Such timely advice enables the client to take the necessary precautions to escape the trouble. To escape the unfriendly disposition of the stars, the consultant is warned not to follow certain courses when the stars are in Siserean adversity.

Experience has disproved the assertion that man is greater than his palm or his horoscope; he can change neither one jot! His will and his breathing will not help him if he is star-smitten like Siser. The unfortunate man makes ends meet by hard work and industry, but he never becomes fortunate; he never acquires a small share of this world's goods, which is clear proof that his adverse fortune pursues him to the end of his days. I have computed some thousands of horoscopes, and have studied astrology for nearly twenty years, and, therefore, I ought to know.

GEORGE WILDE.

Sheffield.

JAS. LINGFORD.

#### Theosophy.

SIR,—Your correspondent's letter asking for 'assistance to readily assimilate the elementary principles of Theosophy,' is a very large order indeed. To readily assimilate anything worth having depends upon one's education, mental capacity, and, of course, spiritual development.

If Mr. Williams would state what the difficulties are which puzzle him, or the names of the books he is trying to struggle through, he would place himself in a better position to be helped. The question: 'How may one *feel* that the teachings of Theosophy provide the immediate means not only of obtaining assistance, but of extending that assistance to those around us?' is somewhat ambiguous. What is meant by 'immediate means'? What kind of 'assistance' is required? Theosophy does not *provide* means, but points out the path, the way of enlightenment, which is a means of self-assistance, and also of assisting others.

I am afraid your correspondent has a very obscure notion of what Theosophy really is. So far as I have learned the Esoteric Philosophy, it has not robbed me of God, but rather enlarged and beautified my conceptions of that which, to the materialistic mind, is, and for ever must be, *unknowable*. It does not accept the anthropomorphic ideas of God which orthodox Religion promulgates. God is not a magnified personality—a judge who condemns the world to eternal torments for not believing certain dogmas or creeds. Theosophy, along with its sister philosophy, Spiritualism, postulates God as Love, as Wisdom, who rules the world in perfect justice, and who will bring all men at last to Himself, though the process of spiritual development be slow and tedious. Man's salvation is certain. There is no doubt or 'eternal hope' about that. To show that Theosophy and Spiritualism have nothing to say against the 'essentials' of Religion, but only condemn the creeds and dogmas which separate man from man, and stir up strife and hate, thus denying the very basis of Religion itself, which is Love to man as well as Love to God, I would ask Mr. Williams to read my little book on the 'Christian Life,' &c. He will find there nothing antagonistic to true or pure religion, and yet the teaching is purely theosophical.

In reply to 'T. W.,' who seems to refer disrespectfully to Mrs. Besant, and who, apparently, requires 'scientific proof' to substantiate theosophic teaching, I would say that he cannot have it unless he is prepared to enlarge his idea as to what constitutes 'scientific proof.' If it be that scientific proof which deals only with the narrow rind of the Universe, no proof can be given. You cannot prove spirit by merely physical means. But there is scientific proof for everything both in Theosophy and Spiritualism. There is a science of spirit, and its co-ordinate phenomena, as well as of matter and its properties. But the laws of spiritual science are only made known to earnest and sincere students. 'How are these things known?' They *are* known or they would not be taught. It is not a question of 'greatest intellectual pride, or self-confidence, swamping the other by clear force of dogmatic assertion, &c.,' as 'T. W.' imagines. One would have thought that your correspondent who talks loudly about Love in the next paragraph would have left unuttered such unkind references.

'Love, and Love alone, gives wisdom in such matters, and not cold intellect or unstable emotion.' True, but I would remind 'T. W.' that Love does not ignore the noble faculties of reason and intellect; it employs them in its search after the deep things of God. Love is as much intellect as it is feeling. 'Sham mysticism' is neither Theosophy nor Spiritualism. To abuse a noble and beautiful system of philosophy is not the right way to understand it.

F. T. S.

#### Mr. Robert Cooper.

SIR,—Your remarks in regard to Dr. George Wyld's being one of the veterans of Spiritualism reminded me of a letter I have just received from Robert Cooper, of Eastbourne. He writes that there was no response to his offer to publish an account of his spiritual experiences and of his 'Seven Months with the Davenports.' I am very sorry for this, and wish to ask—Can nothing be done to prevent the loss of another veteran's early introduction to the cause some forty years ago? I feel sure that no one has had a more varied experience than Mr. Cooper, as he travelled with the Davenports in their pilgrimage over Europe, and had some experiences also with other members of the Davenport family in America. It will be a great loss to the history of the movement if Mr. Cooper's records are not published. If friends disposed to help will communicate their desire to you I shall also be glad to do my share.

### Premonitions of Death.

SIR,—I was not aware that premonitions of so-called death by means of physical manifestations were considered strange.

I almost invariably have them in some form before, or at the time, a relative or friend passes into spirit life. Sometimes they take the form of knocks, at others of strange lights, rattling of chains, footsteps, &c.

One so recently as May 29th, about 10.30 p.m., took the form of footsteps across the floor of a store-room (over the room in which I was sitting), in which were stored many articles belonging to the relative whose passing on it forefold. He passed on suddenly about three hours before reaching Colombo, about 5.45 a.m. of May 30th, which, allowing for the difference in time, would be about the time I heard the footsteps.

C. E.

### Psychometry by Miss MacCreadie.

SIR,—It may interest many of your readers to have the following description of a psychometric test lately afforded me by Miss MacCreadie. She happened to be at my house lately, paying a friendly visit. Our conversation had not been on any psychic matters, but on ordinary topics, and especially on the pleasure to be derived from a tour through Switzerland, a country which I am very fond of visiting. Suddenly I went to a drawer in my bureau and took out a small object, which I placed in an envelope and asked Miss MacCreadie if she would be kind enough to psychometrise it for me. She at once took the envelope in her hand and felt the object *through the envelope*, and almost at once said she had a sensation of throbbing and pulsation like machinery in motion, that there had been dissection and cutting of a body, and that the object came from a man, and she described curious sensations in the stomach, pain, and sinking. She then asked me if she might feel the object between her finger and thumb, to which I gave consent, and she then said it was a stone and said it was from the bladder. I said this was not correct, and she immediately declared that it came from some part between the liver and kidney. She then appeared to suffer acutely from pain and discomfort in the stomach, attended with a feeling of sinking and faintness, and I asked her to desist as she had accurately described the nature of the object and I did not wish her to undergo any more distress from which she was plainly suffering. I then told her that the object was a small gall stone which I had recently removed from the gall bladder of a patient I had attended, and who suffered from all the sensations and abdominal symptoms experienced by Miss MacCreadie while describing the object. The gall bladder, I may say, does lie between the liver and kidney, so that she was correct in saying the stone came from that region. Miss MacCreadie then gave an accurate description of the gentleman's personal appearance, age, &c. She also said that if she had known the nature of the object she would not have taken it between her finger and thumb.

I consider this exhibition of Miss MacCreadie's psychometric gifts to be most convincing and conclusive; she was taken completely by surprise, and her first idea when I asked her to psychometrise the object was that it was something I had brought from Switzerland, as our conversation had been so much on that country.

W. M. WHITTAKER, M.B.

40, Elgin-avenue, W.

### SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speakers on Sunday next, at 6.30 p.m., Mr. Elliott; at 8.15 p.m., Mr. Hunt.—P. G.

GLASGOW.—2, CARLTON-PLACE.—On Sunday last Miss Murray delivered an address of great significance on 'Spiritual Laws.'—D. M.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. H. Wright's address on 'Light from the Other Side,' was much appreciated, as also were his answers to questions. Speaker on Sunday next, Mr. Walker.—R. J. P.

ILFORD.—THE CLOCK HOUSE, ILFORD-HILL.—There will be no meeting at the above address on Sunday next, as the members and friends will visit Mr. J. C. Kenworthy's place at Purleigh, near Maldon.—J. H. K.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Thursday last Mrs. Boddington gave exceptionally good psychometry. Our garden party at Ewell, on Saturday last, was a great success; singing, recitations, musical selections and dancing made the time pass all too quickly. On Sunday last, Mr. G. T. Gwinn dealt with questions from the audience. On Thursday next, at 8.15 p.m., psychometry by Mrs. Boddington; silver collection. On Sunday next, at 7.15 p.m., Mr. Ronald Brailey will give an address and psychometry. Members' seats reserved till 7 p.m.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard delivered an interesting trance address on 'The Religion of Spiritualism.' Meeting every Sunday at 7 p.m.; séance follows. Developing circle on Thursdays at 8 p.m.—R.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday last Mrs. Crompton, of Bolton, gave one of her usual spirited and straightforward lectures on 'Phases of Modern Spiritualism' to an appreciative audience. Some excellent clairvoyance followed.—E. R. O., Cor. Sec.

BRIXTON.—SPIRITUAL BROTHERHOOD CHURCH.—On Sunday last, Mr. Macdonald delivered an earnest trance address on 'Spiritual Socialism.' At the communion service a child was named 'Duncan Ian McDonald,' in a very impressive manner. Many strangers were present. Services as usual on Sunday next.—J. P.

NEWCASTLE PSYCHICAL RESEARCH SOCIETY.—On the 19th and 22nd inst., Mr. Archbold gave good clairvoyance and psychometry, and other mediums took part in the exercises. On Sunday last, Madame Stone gave an excellent address on 'The Use of Prayer,' also good clairvoyance and psychometry, to a crowded audience.—A. E. B.

CHISWICK TOWN HALL.—On Monday evening last Miss Violet Burton's trance address on 'The Science of Life' was much appreciated. The members and friends had a very pleasant outing on the 22nd to Hampton-on-Thames. Speaker on Monday next, the 31st inst., at the Town Hall, Mr. E. S. G. Mayo. (See advertisement.)—J. B. I.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last the sixth anniversary, and second annual floral and fruit services were held. The hall was tastefully decorated, and at both services the Lyceum children sang special hymns, which were much appreciated. Mrs. Grainger, of Exeter, gave clairvoyance at both meetings, and Mr. Blamey and Mr. J. Evans gave good addresses.—E.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last splendid addresses were given by Mr. Adams and Mr. Fielder on 'The Need for more Spirituality and Brotherhood.' Miss Morris gave a reading. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., service; on Monday, at 8 p.m., séance, to be conducted by Mrs. Crompton, of Bolton; on Tuesday, at 7.30 p.m., Band of Hope.—E. BIXBY.

UNION OF LONDON SPIRITUALISTS.—On Sunday, September 6th, the monthly visit of the above Union will take place at Peckham, S.E. At 3 p.m., an open-air meeting will be held on Peckham Rye, and addresses will be given by Union speakers; at 5 p.m., tea at 83, Gordon-road; at 7 p.m., the usual service will be held and addresses given by Messrs. G. T. Gwinn, H. Fielder, Mr. and Mrs. Roberts, and D. J. Davis.—H. BROOKS, Hon. Secretary.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD, CHURCH-ROAD.—On Sunday last Mr. Brailey gave an address on 'The Veil Lifted.' The clairvoyance which followed was unusually replete with convincing details, and gave very evident satisfaction. Mr. Darley, jun., gave two choice selections on the piano, and his venerable father was heartily applauded for his rendering of a difficult song. A hearty welcome awaits Mrs. Crompton, of Bolton, on Sunday next. (See advertisement.)

HACKNEY.—MANOR THEATRE, KENMURE-ROAD.—On Sunday last Mr. R. Boddington, in the unavoidable absence of Mr. Adams, gave a splendid inspirational address in which he dealt with two subjects from the audience, namely, 'Progress in the Spirit World,' and 'Clairvoyance.' Mrs. Weedemeyer gave good clairvoyance, many descriptions being startling in their accuracy, and Mr. Kuckey kindly sang 'The Bellringer.' Speaker on Sunday next, at 7 p.m., Mr. D. J. Davis; Mrs. Weedemeyer, clairvoyance.—H. G.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. A. V. Peters gave clairvoyant descriptions to a large audience. Twenty-two spirit friends were described, of whom twenty were readily recognised, these descriptions being remarkable for their fulness of detail. Helpful messages were also given to the delight of the recipients. Our good friend, Mr. W. T. Cooper, again presided, and prior to the clairvoyance, spoke a few interesting words. On Sunday next, at 7 p.m., Mrs. M. H. Wallis will give an inspirational address; doors open, 6.30 p.m.—S. J. WATTS, Hon. Sec.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Both morning and evening services were well attended. The evening address upon 'The Christian Spiritualists' Communion' was eminently inspiring. Mr. W. E. Long dwelt very earnestly upon the beauty and simplicity of the true communion of the early Christians, and urged the need of the cultivation and exercise of spiritual gifts. On Sunday next, at 11 a.m., public circle; and at 6.30 p.m., Mr. W. E. Long will continue the series of addresses on 'The Christian Spiritualists' Communion.'—J. C.