

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

A discourse by the Rev. R. W. Boynton, on the 'Persistence of Personality,' rather shyly discusses Mr. Myers' great work. It does not 'satisfy.' 'It leads us to the brink of the Unseen, perhaps, but not a step beyond. It is all of it susceptible of two opposite interpretations.' And yet, 'the things that he tells about in such abundance do happen: there is no getting away from that.' All we can do is to go by experience—by impressions produced upon our senses and our minds by events and things that appear to happen: and the sight of a 'ghost' is as the sight of a man in the street. The evidence of the senses is good for both. That at all events appears to be the meaning of the following spirited passage:—

What do I know about this world of appearances that shines and shimmers all round me? What do I really know about these other human beings who seem to sit before me? Only such impressions as come into my consciousness along the channels of sense, and are transformed into perception, into inference, emotion, action, and the whole complex structure of rational life. That you exist, and can hear what I am saying and understand it, is to me a mere inference from certain familiar appearances, based, indeed, on long and continuous experience, but an inference none the less. How can I tell that I have not strayed into a deaf and dumb asylum, so that your apparently intelligent response is merely the pleasant vacancy of those who look on but hear nothing? How can I be assured that this is not a mad-house? Only by inference can I believe that you and I are sane. Suppose, then, a white-robed figure suddenly seems to come in by that door, and I think a voice says to me, 'I am your dead love of long ago, just on my way to heaven; you will read of my death in tomorrow's paper.' How am I to tell whether all that is actual or not? Again, simply by inference, based on certain tests that have never been known to fail us. All that you and I really know is this inner self, on which is thrown the changing panorama of the world and all its various life.

Messrs. Watts and Co. publish, in their cheap reprints, the well-known work by Samuel Laing on 'Problems of the Future,' and the title page informs us that it is 'Revised and brought up to date by Joseph McCabe.' This is rather loose, as there is nothing to show what Joseph McCabe has done with Samuel Laing. In some respects the original work needed to be 'brought up to date,' though it was pervaded by indications of the writer's well-informed mind. The chapter on 'Animal Magnetism and Spiritualism' sadly halts, and is almost comically behind the times; but that is the case with all these people who have halted with Haeckel. They really ought to wake up and be 'brought up to date.'

The same publishers send us 'The Religion of Woman,' by Joseph McCabe. Much in this 'up to date' little work deserves attention, but it is vitiated by an almost hectic feverishness excited by anti-religious prejudice. The writer says, 'When George Eliot was asked once why she attacked the belief in immortality, she replied, "Because it is a lie." This has the hectic flush. The probability is that George Eliot put the matter in a much cooler and saner way. But *did* George Eliot 'attack the belief in immortality'? She doubted its validity, but it is doubtful whether she 'attacked' it; and it is still more doubtful that she was catty enough to say, 'It is a lie.' That was not like her.

Mr. McCabe seems more anxious to cut women adrift from Religion than to give them bright and hopeful guidance in pondering over it. But a great deal of his severe criticism of the bigotries and irrationality of modern religionists is entirely deserved.

Dean Kitchin is the writer of the first of Mr. A. C. Fifield's new series of 'Latter Day Papers.' The subject is 'A Letter to the Labour Party,' and we wish every labourer could read it: and not only every labourer, but every lover of old England and every lover of his fellow creatures.

We are not concerned with the political aspects of this noble Letter; these are no business of ours; but, as Spiritualists, we are profoundly interested in the good Dean's human ideals, and especially in his ideal of education, as personal culture, the uplifting of the whole inner self for the highest uses of life. His conclusion carries us far beyond the arena of contending factions and self-seeking classes, and finds its resting place only in that national security which is the reward of national character. He says:—

In the vehement pressure of modern social difficulties we need straightforward honesty, truthfulness, and a determination to free our countrymen from those miserable and death-dealing conditions of existence which disgrace us; we shall free the people from many wicked and lurid temptations besetting their daily life; we shall draw near to the happy hour when 'righteousness and peace shall kiss each other; and truth shall flourish out of the earth.' Underneath this cool and fruitful tree England shall sit in better ease and spirits than she has ever known. These divine gifts of righteousness, the gift of being right one's self and doing right to one's neighbours, and peace, the tranquillity following right-doing, will give a new and noble meaning to the much-worn term patriotism. For a true patriot is the man who succeeds in making his neighbour stronger and better; and that is the only real prosperity which lifts men up into fairer conditions of life, and a just treatment of his brother's needs.

Here in the end will be true religion, and a happy solution of our social puzzles; for no religion is of worth which does not have for a motto the very creed of Christ, that—'every one who loveth God, love his neighbour also.'

At the late meetings of 'The Congress of Religion,' at Chicago, a special place was given to one Daniel Evans, of Cambridge, Mass., who is evidently a bit of the old Daniel

in his way. His rousing speech was an indictment of 'Commercial Criminals,' and was inspired by the Rockefeller offer of money for religious purposes. He pleaded for a church with clean hands, and said:—

The church must take care of the rising generation. It cannot afford to lose any class in society, but least of all the youth of society. The youth of society is rising with a new conscience and with a new idea that demands that the church be clear of relations with these commercial criminals.

Sometimes silence is as eloquent as speech, especially when it comes to women. There is a college of women in New England; at the commencement season they announce the donors of gifts during the year. When the name is announced there is great cheering on the part of the young women present. Recently the name of a man conspicuous for methods that are morally iniquitous was announced as having given 100,000dol. Not a single woman applauded the name. The hardest thing in this world to steer is the conscience of the rising generation. The only way for the church to command the future is to become the prophet of the conscience of the rising generation; to prove that its chief concern is morality and not money; principles and not profits; faith in the crucified Saviour rather than in the favours of commercial criminals.

#### SPIRITUAL PRAYERS

(From many shrines.)

O God, who art peace everlasting, whose chosen reward is the gift of peace, and who hast taught us that the peace-makers are Thy children, pour Thy peace into our souls, that everything discordant may utterly vanish, and all that makes for peace be sweet to us forever. May we love those whom Thou lovest, with the love Thou givest us, and think and speak of them tenderly, meekly, lovingly; and so loving our brethren and sisters for Thy sake, may grow in Thy love, and dwelling in love may dwell in Thee. Amen.

#### SPIRITUALISM IN JOHANNESBURG.

We have received a copy of the annual report and balance-sheet of the Johannesburg Society of Spiritualists, for the year ending June 30th last, from which we are pleased to learn that the society has made substantial progress and is in a fair way towards gaining a strong and permanent footing in the city. The members of the executive have worked ardently and harmoniously, and the speakers and mediums have done much good. Mrs. Knight, who had rendered efficient services, returned to her home in Australia, and afterward Mr. Back, late of Lancaster, England, laboured incessantly and with cheerful determination for the dissemination of the gospel of Spiritualism, and it is said 'the good which has resulted from his very lucid discourses is incalculable.' The platform has also been occupied by Messrs. Griffiths, Arnold and McKay, whose earnest utterances have been of much value. Harmonious conditions have prevailed, and the services of musical friends, including those of Mr. Sharpe, the organist, have added greatly to the success of the Sunday evening meetings. Twenty-four new members were added to the roll, making a total of seventy-two in good standing. A series of very successful monthly social gatherings were held, and £30 12s. was derived from them. The assets of the society amount to £204 11s. 8d., as compared with £136 15s. 11d. at the end of the previous year, the cash in hand being £19 9s. 9d. Messrs. Cramer and Nicholls made handsome donations to the building fund and the library, and, generally speaking, the position and prospects of the society are very satisfactory.

MRS. FAIRCLOUGH-SMITH desires to inform her friends and clients that she will resume her sittings on the 25th inst. (See advertisement.)

MR. R. J. LEES' NEW BOOK.—In response to several inquirers we have ascertained from the publisher that the new work by Mr. R. J. Lees, entitled 'The Life Elysian,' will not be issued for a month or six weeks, possibly two months. When it is ready due announcement will be made in 'LIGHT.'

#### WHAT IS SECONDARY PERSONALITY?

This question has been very clearly answered in Professor Hyslop's recent interesting and valuable work, 'Science and a Future Life.' 'Secondary personality is distinguished from the primal personality or normal consciousness and self-consciousness, only by the fact that its action is not perceived or remembered by the normal consciousness. But it is a function of the same soul or consciousness. The normal consciousness is a personality, not a person. It is the evidence and activity of a person. . . . Now the secondary personality is only an activity of this same person, dissociated from the stream of consciousness which we can introspect and remember.'

It is very important that Spiritualists should recognise the truth contained in the above quotation, and they would profit much by a careful study of the whole of Professor Hyslop's book, but more particularly of the chapter from which this extract is drawn; the chapter called 'The Problem of a Future Life.'

For it is perhaps not too much to say that a large percentage of Spiritualists ignore almost entirely the possibility of the action of a secondary personality. What is not consciously originated by the normal consciousness of a mediumistic person they attribute usually to some 'control,' and that, whether there is any distinct evidence of extraneous action or not. The mere fact that an utterance or action is not consciously initiated is, *per se*, regarded as evidence of spirit interference.

This view is really the result of ignorance, an ignorance which is very natural and comprehensible in those who have had no opportunities of studying the subject, or learning from the experiences of those who have studied it long; but this ignorance is regrettable, and should be remedied wherever it is possible, for its consequences are damaging to the cause which mediumistic faculties should serve, viz., proving to the world the reality of survival and the activity of discarnate minds.

Those who ignore the activities of a stratum of consciousness dissociated from the normal stream of consciousness often mistake the action of their own minds for that of other persons, and offer as testimony to the reality of a spiritual world facts which are altogether inadequate to attest it.

The harm done in this way is considerable. Not only does it mislead believers and, sometimes, stimulate unduly the self-congratulation of recipients of these supposed 'messages,' but it repels from the whole subject earnest and reasonable minds who are seeking for serious and reliable evidence of the reality of spirit communications.

What is the criterion by which real evidence of discarnate action may be recognised? Professor Hyslop suggests two tests.

(1) The facts given through mediumistic or other sources must represent supernormal knowledge; (2) The facts must illustrate and prove the personal identity of the particular person represented as communicating.

If these two conditions are satisfied we have reasonable ground for pressing our evidence upon inquirers.

This is not equivalent to saying that no utterances or phenomena which fail to fulfil these conditions can originate otherwise than with the medium. Such a statement would be absurd. It is probable that in normal life many influences and ideas reach us from the Unseen, and blending either with our primary consciousness, or with our subliminal or secondary consciousness, bear fruit in our actions. They come to us we know not whence, and we often fancy that they are self-originated when this is not so. But it is only things that take the primary consciousness by surprise that are unhesitatingly attributed, by the

inexperienced, to extraneous agencies, and although the attribution may in many cases be correct, it is quite a mistake to imagine that the fact that the normal consciousness is thus surprised is *in itself* proof of their independent origin.

Anyone is at liberty to hold his own private opinion concerning such experiences, and sometimes intuition is a surer guide than is commonly supposed by the evidential expert. But private conviction based on intuitions should never be offered as evidence for discarnate action to those who are investigating. If we are wise we shall be most reticent concerning these personal intuitions, and not claim for them from others a recognition which they cannot rightfully demand.

Perhaps it is only a minority who have any adequate grasp of the value of evidence. And it would be a very useful training for Spiritualists if they would educate themselves to form truer estimates of the worth of testimony. It is a most educative study, which might have very effective results both on judgment and character. To know the value of good evidence and to know the difference between good evidence and bad evidence is not so easy as some may suppose, or to be gained without effort and application. If the inability to distinguish the one from the other results in much credulity, the inability on the other hand to recognise the significance and value of good evidence, when it is forthcoming, is probably the cause why many remain unconvinced. It is not for lack of evidence, but because they have not cultivated the capacity to appreciate it, that many remain sceptics.

It is urgently to be desired that all Spiritualists, whether mediums or investigators, should be at some pains to train their faculties in this direction, and the careful study of a book like Professor Hyslop's would be an excellent exercise with this object in view.

#### 'OUR CHILDREN IN THE BEYOND.'

I read with great interest a letter from 'E. M.' in your journal of June 10th last, headed 'Our Children in the Beyond,' and I should like to add my testimony to hers of the possibility of cultivating our mediumistic gifts or faculties and holding communication with our dear ones beyond the veil. In a few short months I lost by death all I held most dear—husband and grown-up children; and until I was convinced of the truth of Spiritualism, I was an utterly hopeless, despairing, ambitionless woman, longing for death and to escape my despairing thoughts; for I had no religion worthy the name, and therefore had nothing to look forward to and hope for in a future state of being. There is no need to go into details as to how I became convinced of the truth of Spiritualism; but this I must say, that it has brought me such happiness, comfort, and peace of mind, that I am eager that others in sorrow should be convinced also.

I began the development of my mediumistic faculties first by sitting with a friend and using a Ouija board, then using this board alone, and then a pencil for automatic writing. All my dear ones wrote for me, and in *their own handwriting, too*, which made it most convincing. Besides my husband and children, my father and mother communicated. I was so excited at being able once more to communicate with those who I thought had gone from me for ever, that I threw prudence to the winds, and, like many others—alas! too many—I did not understand that I was playing, blindfold, with a dangerous and unknown force; and I sat for communication day after day, often for an hour at a time, knowing not, nor realising in the least, that my vitality, my nerve force, was being used up; for all experienced Spiritualists know that the power used by spirits as a medium of communication with the physical world is our very life-essence—our vitality. As a result of this *too frequent intercourse* with those 'over the border,' I gradually grew weak in body, lacking tone and

vitality, growing nervous and debilitated, and, as a necessary consequence of this drain upon my vitality, my will power grew correspondingly weak. This lack of tone, bodily vigour, and will power made it harder for my dear ones to get near me and completely shield me from the attacks of deceiving spirits, for I was unable to give them much assistance, and the result was that other spirits ousted them, and for a short time succeeded in deceiving me, but not for long, for the whole character of the communications and handwriting changed, and when they found out they were discovered they showed their real characters. I at once gave up sitting, and endeavoured to close up the avenue; but the mischief was done; they had got such a hold upon me that I was unequal to the fight for supremacy that followed, and broke down utterly; and but for the timely assistance of a friend of long experience of Spiritualism and its dangers I should have ended in being obsessed, for it was only after prolonged treatment by magnetic healing power and prayer by my friend, aided by a powerful band of highly-developed spirits, that I was eventually released, for the spirit of a young woman of a very earth-bound nature had established such a control and power over me, and became so interblended with me, that she herself was unable to voluntarily sever the connection. Thank God, I have now quite recovered; but it was a fiery ordeal I went through, and I should like to earnestly warn all investigators to be very careful indeed, for the dangers are greater than they dream of. Like all other blessings, if misused or used in ignorance, it is apt to be a curse; therefore all investigators would be well advised to study the books on the development, and the laws and conditions of mediumship, before beginning. Before attempting to sit for communication I would urge all novices to study well the two following books: 'A Guide to Mediumship,' by E. W. and M. H. Wallis, and 'The Arcana of Spiritualism,' by Hudson Tuttle.

The belief in Spiritualism and the certainty of reunion with, and recognition of, those I love beyond the grave has given me courage to face my lonely life cheerfully, and it has also given me the wish to be of some little use in the world in helping and comforting those who are fighting the battle of life; otherwise I should have been leading an intensely selfish life, brooding and lamenting over my sorrows; but, thank God, Spiritualism has supplied the necessary motive to impel me to do my utmost for the benefit of my fellow-beings.

The Editor will communicate my address to anyone desirous of gaining particulars, &c., of my experiences, and the means taken to free myself from the unwelcome attentions of the spirits referred to.

C. T.

South Africa.

#### THE INCONVENIENT FACT.

The late Mr. Stainton Moses, with his customary shrewdness, declared that 'no all-round theory is serviceable unless it will cover *all the facts*; . . . a tentative theory is upset ruthlessly by one attested fact which it fails to explain. Nor is the inventor of a theory helped by ignoring the inconvenient fact.' Now, the inconvenient fact for the theorists is 'the intelligent operator at the other end of the line,' or, as Sir William Crookes puts it on p. 91 of his 'Researches,' the 'outside intelligence, not belonging to any human being in the room.' That such outside intelligences exist and produce phenomenal evidences of their presence is the point that is hotly contested by our opponents. The latest and most popular resort of the sceptic is, to admit the phenomena, but to attribute them to thought transference, the medium's subliminal self, telepathy, auto-suggestion, unknown powers of Nature and of human nature—*anything, or everything*, rather than spirits. But—and this is the point we need to emphasise—there are many cases of communications from the other side establishing spirit identity which telepathy *cannot* explain, and Spiritualists should not only make the fullest possible use of 'M.A., Oxon.'s' valuable book on 'Spirit Identity,' but they should set themselves to the task of obtaining, and *placing on record*, the clearest possible evidences of spirit action and identification, and thus cut the last strip of ground from under the feet of those sceptics who pin their faith to such men as Dr. Thomson Jay Hudson and Mr. Frank Podmore.

## 'METAPSYCHICAL PHENOMENA.'

As Dr. Maxwell's book seems to be considerably in demand amongst those who use the library of the Spiritualist Alliance, it is not necessary to apologise for making a few further remarks on a book which is being read by so many.

One of its chief merits is that it is a book of experiences rather than of theories. The author states with clearness and candour what he has observed, both as to the phenomena he has studied and the conditions which attended them, and he does this equally boldly whether the facts he states seem explicable and coherent or whether they do not. It is this frankness and absence of reserve which should make the book most useful to students; but it unavoidably lays the author open to some criticisms to which a more reserved and less conscientious writer would not be liable. The observations which he seems to have made appear at times contradictory, or at least very difficult to reconcile, when he attempts, as he does occasionally, to relate them together by some theory. He does this with much modesty and without any dogmatism, and no reader can doubt his readiness to welcome criticism, or to admit that the hypotheses he suggests may not always be convincing.

In certain cases it seems obvious that the theory which might explain one aspect of the phenomena which he records, fails to explain another, and even seems to be refuted by another. One of these contradictions may be found by a comparison of pp. 192 and 193 with pp. 65, 112, 166, 248. On p. 192 Dr. Maxwell states, as the result of his observation, that 'the weakening of the will, of the judgment, is associated with that of the personal consciousness.' (He uses the term 'personal consciousness' to denote that phase of consciousness which is normal, and which Mr. Myers calls supraliminal.) And on p. 248, when speaking of automatism, he says that, in his opinion, 'the mental processes in simple cases, as well as in more complex cases [such as that of Mrs. Piper], are identical.' Let us consider whether, on his own showing, these opinions are justifiable.

On p. 166 he propounds a theory as to the possible origin of 'personifications,' which would account for them as the result of the combined activities of the subliminal (or impersonal) consciousness of medium and sitters. At the same time he frankly acknowledges that, although this may account for the greater number of cases he has observed, 'there are others where it is less satisfactory.' But we may surely go further. There are cases in which this hypothesis not only does not account for the facts, but seems to be directly contradicted by them. And if this is so, can 'the mental processes' in all cases, simple and complex, be the same?

The inadequacy of the theory in some cases is obvious. On p. 65 he says:—

'Now, I believe that the personification is, as a rule, extremely suggestible. I say, "as a rule," for there are occasions where it gives proof of remarkable obstinacy: this is an exception, and I ought to say that when the personification shows a decided will of its own there is no struggling against it. It is absolutely necessary to follow the directions it gives; for, in such cases, there is a very good chance of obtaining happy results, while certainly nothing will be obtained by spurning those directions.'

And on p. 112 he says: 'The phenomena often manifest great independence, and refuse decidedly to yield to the desires of the experimenters.'

This is quite contrary to what should occur if 'the mental processes in these cases are identical' with those which are produced solely by the activity of the subliminal or impersonal consciousness; for the latter, Dr. Maxwell tells us, is characterised by a 'weakening of the will and judgment.' It is not merely that the theory that the phenomena are the products of subliminal activity is 'less satisfactory' as an explanation of such cases; it is that the facts are in opposition to it. If the 'personification' is the 'psychological expression of the weakening of the personal element in the consciousness' (p. 193), it ought not, on Dr. Maxwell's own showing, to exhibit the decision and determination which it displays in resisting the will of the sitters.

The fallacy probably lies in the attempt to marshal all the facts under one leading principle and to treat the complex cases, in which evidence of independence and will is strong, as if they were explicable by the same interpretation as the more rudimentary and simple cases of automatism.

Is not this a temptation which always confronts us when studying Nature, and one against which we must always be on our guard—the temptation, when we have perceived a relation and co-ordination between certain facts, to fail to recognise the point at which they diverge, and at which new factors are introduced? It is the same temptation which besets the philosopher, the craving to realise, to prematurely realise, a consistent scheme.

Up to a certain point there is unmistakable identity in process between the dreamlike automatisms, which are familiar experiences to all psychical students (an instance of which is related on pp. 142 to 248), and advanced phenomena such as those exhibited with Mrs. Piper and Madame X., inasmuch as both experiences are the product of suggestion and are due to activities on the subliminal plane of consciousness. But there the identity appears to end. The dreamlike automatisms, and many 'personifications,' are traceable to suggestions received normally from events, books, &c., whilst the phenomena which display independence and will appear to be due to suggestions received from unseen intelligences who voluntarily use the suggestible stratum of the subliminal mind for their intelligent purposes.

On p. 248 Dr. Maxwell says:—

'The case I examined [a case of dreamlike automatism] is at the limit of paranormal facts, but the inquisitive reader has at his disposal the weighty analysis of the transcendental cases published in the "Proceedings of the Society for Psychical Research," epitomised by M. Sage in his book, "Mrs. Piper, et la Société Anglo-Américaine des Recherches Psychiques," to verify the accuracy of my conclusion, viz., that the mental processes in simple cases as well as in the more complex, are identical.'

I am anxious in no way to misrepresent Dr. Maxwell's meaning. Had he said, 'these cases are identical in their initiatory development,' we might conclude that he does not regard them as completely identical; but as this sentence stands it seems to imply that he considers that the more complex cases of Mrs. Piper and others should be interpreted by the more rudimentary, and that both are due to subliminal activities unassisted by other intelligences. Such a view seems to me the reverse of what should be the method of interpretation. To make my meaning clear, I cannot do better than quote an extract from a book (reviewed some years ago in 'Proceedings'), 'The Riddle of the Universe,' by A. Troglodyte:—

'What comes first in science comes last in metaphysics. It is in the higher and subsequent that the explanation of the lower and anterior is to be sought. And instead of being simpler and more susceptible of explanation, the lower stages of the process are really the obscurer and more unintelligible, because they do not so clearly exhibit the drift of the process. Hence their explanation comes last, just because in the historical process they came first.'

In fact, although the initial processes of any development may be the same, the teleological significance of those initial processes can only be understood by studying the development in its completed stage. And it is necessary when doing so to take account, of course, of the new factors which differentiate the later from the earlier developments. It is often extremely difficult, sometimes impossible, to determine the exact point at which these new factors are introduced. In automatisms and psychical developments, the blending of the automatists' subliminal activities with those of other agencies is very subtle and intricate. Much that is regarded as due to extraneous suggestion may be frequently, almost entirely, due to the activities of the subliminal consciousness, working upon the normal suggestions encountered in daily life. But often in the midst of such products, there are moments when other agencies intervene, and succeed in getting their independent ideas expressed. The fact that this nebulous region in mediumistic development exists, in no way invalidates the significance of

the accumulated instances on record which are not nebulous, and which bear evident tokens of the action of independent agents. In these the indications of intention are very striking and suggest (to some minds), most forcibly and irresistibly, that the theory which may be sufficient to account for the rudimentary automatism is altogether inadequate to explain these numerous, purposeful, and coherent occurrences.

H. A. DALLAS.

## CONCERNING AUTOMATIC WRITING.

BY 'AN OLD CORRESPONDENT.'

During the sixteen years of my investigations into occult phenomena it has been my experience that of all the forms of communication used by our friends on the other side with those who are still incarnate, that of automatic writing is the most convincing and satisfactory. True, the messages are oftentimes fragmentary, puerile, or worse; the tests of identity often misleading or very puzzling, and the earthly script rarely reproduced, or, if reproduced, impossible to be tested by comparison. But, giving due heed to all these disadvantages, I at least have found a solid residuum of reliable evidence that in many instances the communicators are the persons they represent themselves to be; and having had in my home a clairvoyante who has also the gift of automatic writing, I have had most abundant evidence to aid me in coming to this conclusion. In particular, I may mention that the handwriting of 'Dr. S.,' who was my daughter's medical control for fourteen years, but who has recently gone to another sphere, has never varied, being of a peculiar spidery and sprawling character. The caligraphy of my father-in-law, who always writes in pencil, has been reproduced, and has never varied; and the earthly script of my sister-in-law, Miss Jane T., has always been reproduced, and many other instances might be given, but I refrain, beyond saying that two messages of the many hundreds I have got stand out particularly as being the most wonderful of the whole series. They both emanate from two military officers killed in the Egyptian campaign, of which Tel-el-Kebir may be said to have been the climax. They were written at the same sitting, and the first is one mass of flourishes so elaborate as almost to conceal the handwriting, and the second so small and neat as to be somewhat difficult to decipher. Both messages are most convincing and coherent, while the photographs of both the writers, who were, prior to this event, complete strangers to the medium and myself, were afterwards hunted up by me in the files of 'Illustrated London News' after a long search in a public library, and identified under severe test conditions by the medium without the least hesitation, and further that the contents of the messages, so far as related to biographical details, were fully confirmed.

I make these general observations as a short preface to three messages written at one sitting by our clairvoyante on the evening of Sunday, July 30th. Some time ago she had told me that her new control, 'Dr. R.,' had informed her that he was going to write me a message; and at my recent sitting with Mrs. Treadwell, my wife, at my earnest solicitation, made a promise that she also would endeavour to write me a message, although she had hitherto found much difficulty in doing so.

On coming home on the Sunday evening, about 9.30 p.m., my clairvoyant daughter showed me three letters automatically written during my absence. The first one was addressed to herself and was signed, 'Mama.' On comparing it with the last missive from this source I found the earthly script was fairly well reproduced and improved upon. The message is entirely personal to us, but the details are quite convincing as to identity. She asks me earnestly to try and get hold of a powerful medium soon, that she may manifest to me again; and I will try to do so. She again informs me that her brother is still 'bothered about his papers,' which I take to mean his missing will, so often before referred to by me. There is a postscript of one line in the handwriting of her sister, with the name 'Jane,' which was the Christian name of this lady, to

the effect that my wife does not get her own power always; meaning, I presume, that she is aided by other spirit people with their power to control the writer of the messages.

The second message extended to two pages and a-half of notepaper and purported to be from 'Dr. R.,' the new control. The caligraphy is exactly similar to that of the first message, only it has gained in strength and legibility. He refers to several matters in connection with our family life, the holiday we were shortly to take, the health of the medium, &c., and expresses his regret that I am still sometimes troubled by dyspepsia, which was to a certain extent correct, as during the preceding week, from the heat and pressure of business, I had suffered somewhat, but was making no complaint to anyone, and in particular the medium did not know of this. He expressed very strong views as to the want of capacity in a certain class of diseases on the part of a certain medical man in town, calling him a 'Bob Sawyer sort of doctor.'

'Dr. R.,' however, noted the kindness of heart and other good qualities of this medical gentleman. He expresses the view that in going to Westmorland for my holidays, as I usually do, I go too far from home, and might get stronger and finer air nearer at hand, which is quite true; but the locality is one which has for me the greatest charm of any part in England, and as he puts it, I go 'because I like it.' The writer also states his intention of giving the medium some oral directions as to health and dietary, which he says are at present required, and ends thus: 'The shadows are going down' (it was just sunset when written), 'so I will say adieu; compliments and kind regards.—Yours sincerely, R. R.'

At the end of 'Dr. R.'s' letter, and in the peculiar sprawly hand, is a message from 'Dr. S.': 'Just a line to say I have not forgotten you all, and am delighted to come to-night. The same old feeling about Miss M.' (the medium's Christian name) 'is still with me, but am anxious for her welfare. I am glad Mrs.— (my wife) 'has managed her letter, though power not very distinct. Jane's power was splendid. Good-bye, and read R.' (meaning, I suppose, attend to the preceding epistle from 'Dr. R.') This communication is signed, as former ones mostly were, with the initials 'P. S.'

I have dealt with these last three letters solely because, to me at least, they prove continuity of identity, reproduction of earthly script, and contain the clearest internal evidence that the interest of our friends on the other side in our spiritual and temporal welfare continues to be as great as when they were with us incarnate, and my only regret is that, being family and confidential communications, I am unable to send them to the Editor of 'LIGHT' for exhibition to those interested in automatic writing; but your readers may take it that the three letters in question are distinctly different in caligraphy as well as in expression, and show clearly that they emanated from three different spiritual personages.

\* The medium asked me who was Bob Sawyer, so it is clear that she never has read 'Pickwick.'

A CALL TO PUBLIC SERVICE.—In a sermon preached at Bechstein Hall, London, on June 25th last, the Rev. John Hunter, D.D., of Glasgow, protested strongly against the tendency to selfishness and love of ease which appeared to characterise the younger men of the day. He also thought that too many women were indifferent to public matters. Women need not become political partisans, nor endanger their womanliness; but they are called to service which is in the direct line of their own distinctive faculties and qualities. Home should be a training for a wider life. Education, cultured faculties, awakened intelligence, should be made a lever by which to raise the lives of less fortunate fellow-citizens. Advantages are obligations and also opportunities. There is no lack of ways to serve the community. Every person has an influence on the national life; 'the greatness of a nation depends upon the greatness of the life of its towns and cities.' 'It is indeed the greatest contribution one can make to city and nation that one should be a good man, a good woman.' Dr. Hunter pleaded for a revival of civic patriotism; 'we need men and women to consecrate themselves to the home side of patriotism.' The sermon is published under the title of 'Civic Apathy,' by Williams and Norgate, 14, Henrietta-street, W.C., price 6d. net.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
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## Light,

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### THE LIFE OF GOD IN MAN.

Patient observers of the signs of the times all see to-day one sight, so far as they are concerned with the thought of God: and what they see is something very wonderful, because very transforming. Once, 'God and Man' satisfied even the spiritual Theist. Now, 'God in Man' more finely expresses his insight or his faith. But, even 'God in Man' is not inclusive enough. 'God, All in All' better tells the vision of the hour: and, in relation to that, the Spiritualist has a vocation of vital urgency; for, in its ultimate issue, Spiritualism is the doctrine of the unity of all life in its origin, evolution and culmination.

Spiritualists, however, are far from being alone in bearing this testimony. There is not a Church in Christendom upon which the light of this great spiritual truth has not dawned: and, outside of all churches, strange to say, some of the brightest witnesses to it are found. One might almost say that the testimony to the universal presence of the immanent God is being most clearly borne by men who intend no religious significance in bearing it, or by men who, by the conventional churches, are considered beyond the pale.

We have before us an instance of this kind, in the form of a discourse by one of the two poets who, between them, produced that priceless little work, 'The Thought of God.' The preacher, W. C. Gannett, was chosen to deliver the dedication discourse of an 'Abraham Lincoln Centre' at Chicago, during the meetings of 'The Congress of Religion,' and the discourse, appropriately enough, was on this very subject of the presence of God in the soul of Man. A full report of it has found its way to us and we feel moved to give some account of it. This we can do most effectually by attempting to follow in the preacher's footsteps and giving in our own way the substance of his discourse, but using his own beautiful phrasing as far as we can.

Amid the passing surgings of the world's troubled waters, it is good for us to fall back, at times, and watch the Life of God as it goes on within the Soul of Man. As soon as we do this, however, we come face to face with the deep truth that we cannot separate the Unseen God from the Unseen Man. But even the body of the man has God at the secret source of its life and activity. Every action of the body is done by a combination of the finite and the infinite: and the Silent Partner, the mighty Power-not-

ourselves, is the one whose co-operation enables man to accomplish the deed he calls his own. Call it 'Nature' or 'God': it comes to the same thing. The man accomplishes his action by means utterly beyond his own understanding and power, conditioned always and environed everywhere by the Universal Life from which he is never separated.

It is in the realm of the spirit, however, that we come upon the clearest and most impressive indications of the presence of a Higher Power, a more commanding Authority and Guide. Nor need we go beyond the familiar ethical commonplaces to find how true this is. Is not conscience an abiding witness to the presence of this Power, Authority and Guide? We are, of course, aware that modern philosophy has brought conscience within the operation of the evolutionary laws, but the Guide is not excluded even though this is valid, and granting that conscience has been slowly evolved, by means of painful experiences, through all the stages, from resistance of robbery to the sense of right, from compulsion to custom, and from custom to the old poet's happy cry, 'I delight to do Thy will, O my God! Yea, Thy law is within my heart.' 'Thy law.' That is precisely it; and, that evolution slowly unfolded it and placed it on the throne of conscience, makes no difference. That was only the way in which the God within the Man worked His will and gained His end. We say, 'You ought,' and the man understands; but who taught him to understand it? The Living God, who, through all the ages, has been weaving within the fibres of the brain the sense of right and wrong.

It is a great drama in six Acts: First, the prelude, the silent entrance of Ideals and man's recognition of them. Second, the sudden challenge of the Ideal, the sudden hearing of the inward voice, followed by refusal: this is the real 'Fall of Man': this is the meaning of 'Sin.' Third, the sense of degradation, the sense of shame, worse than the swineries of outward consequences:—shame, which is God arousing us, God grasping us and claiming us, God holding on to us in our great testing-time. Fourth, the hard journey of repentance, the stage of wrestling progressing towards victory, the conscious journey back to the Ideal and therefore to God. Fifth, the peace and elevation of self-surrender, of full resolve: the joy of the prayer, 'Thy kingdom come: Thy will be done.' Then, at last, soul-growth in the divine sense: ever a new Ideal in the soul, as an old ideal is organised into character, and, still onward, into instinct: ever something in us singing, 'Come up hither, and I will show thee that which is to be hereafter.' Thus, saintship is itself the ultimate of the evolutionary process. It is not merely innocence; it is conquest: it is the slow result of organised victory over evil.

This may be mystical, but it is absolutely in harmony with the highest and latest science. Theology, from this standpoint, is but our own Psychology read into the heavens. What we call 'God' is not the close of an argument; it is a spiritual demonstration of an ever-working Spiritual Power. To realise Soul is to realise God; and the interpretation of the Universe by Spirit in terms of Spirit is a psychologic necessity.

Religion, then, is the conscious realisation of the Life of God in one's own soul—of this larger Life within our own; and its highest confession of faith is that immense cry of recognition, trust and aspiration, 'I and the Father are one.'

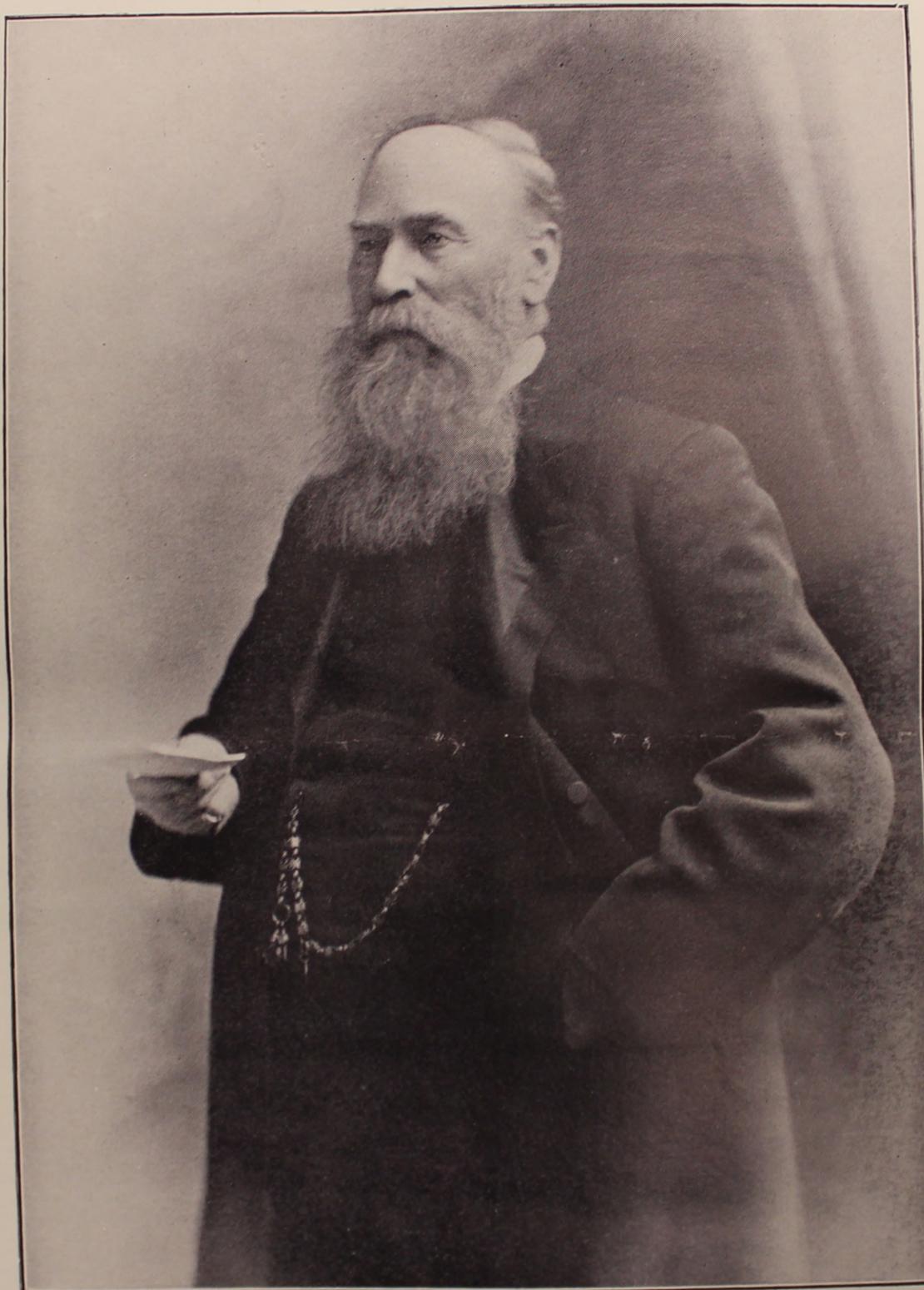
CROYDON.—A correspondent desires to join a circle in Croydon, and would be pleased to receive communications addressed to 'H.,' care of Editor of 'LIGHT,' 110, St. Martin's-lane, W.C.



*From a photo by Martin and Sallnow, 418, Strand, London.*

**MR. THOMAS EVERITT.**

*(1823—1905.)*



*From a photo by Martin and Sallnow, 416, Strand, London.*

**MR. THOMAS EVERITT.**

*(1823—1905.)*

## MR. THOMAS EVERITT.

In addition to the brief reference we were able to make in last week's 'LIGHT' to the interference of the physical form of Mr. Thomas Everitt, our readers will be interested in reading the following observations made by the Rev. J. Page Hopps, in the course of the service at the cemetery.

Mr. Hopps said :—

'It would ill become us to-day to utter the customary words of lamentation, or to cloud the real and accomplished resurrection of our friend with anything akin to the conventional hope of a resurrection at some far-distant day. His resurrection morn has arrived, and the body, the friendly but now discarded instrument of the spirit, will never be wanted any more. It is our great privilege and joy to be emancipated from all the dark thoughts that centred in a grave. Our liberated friend has nothing to do with the grave. He has received his great promotion, and has indeed entered into life. What has happened is perfectly natural, and there is in it nothing of catastrophe or defeat. Our friend, to use the old phrase, came to his ending here "in a full age, like as a shock of corn cometh in, in his season"; and he lived a life of which it may be truly said that few lives have less cause for shame. He was a sturdy seeker after the truth, and, according to his light, he was a resolute follower of it. In the fine Christian sense of the word, he was "a good soldier," and "fought a good fight." Such men are rare. He had his reward here in a knowledge of what is to the majority only a distant hope or a hazy dream; and he has his higher reward now in all that could be meant by the welcome, "Well done, good and faithful servant, enter into the joy of thy Lord." As Walt Whitman said, we do not commiserate, we congratulate him. It is for him to commiserate us who have still the valley of the shadow to pass through: and it is for us to feel sympathy for one who shared with him the joys and sorrows of a long and strenuous life. Let us send out our loving thoughts to her, but let them be thoughts of strength and courage and peace: and may the dear God support and comfort all who now stand and wait alone!'

Among the many friends who were present we were pleased to observe a number of public mediums and veteran Spiritualists, also representatives from many of the London societies, including the president of the London Spiritualist Alliance, the president of the Union of London Spiritualists, and the vice-presidents and secretary of the Marylebone Association of Spiritualists. The grave had been covered with evergreens, and a very large number of beautiful wreaths and bouquets of flowers were sent by individual friends and Spiritualist societies, especially one from the Marylebone Association of Spiritualists, of which body Mr. Everitt was for so many years the honoured president. In accordance with the wish of Mrs. Everitt, at the close of the service at the graveside, a hymn entitled 'Gathered Home,' which was a favourite with Mr. Everitt, was sung by the assembled friends.

## MEMORIAL SERVICE.

In the ordinary course of events, the platform at Cavendish Rooms last Sunday evening would have been occupied by Miss MacCreadie, whose clairvoyance is so notable a feature of the gatherings of the Marylebone Association of Spiritualists. The sudden demise of Mr. Everitt, the president of the Association, however, led to the evening being devoted to a Memorial Service, the arrangements for which were carried out with admirable promptitude and efficiency by the executive.

The service, which was both simple and impressive, attracted a large concourse of members and friends, amongst those present being Mrs. Everitt and her family. Mr. W. T. Cooper, the vice-president of the Association, presided, and in a brief preliminary address he referred to the fact that for fifteen years he and Mr. Everitt had been colleagues, and dwelt upon the kindly, helpful, and sincere disposition of their departed president. 'How often,' said the Chairman, 'I have heard him say, when he dwelt upon the nearness of the two worlds, "we are here and we are there," and how forcibly that remark is exemplified in his sudden transition.' The Chairman concluded by a reference to Mr. Everitt's single-minded devotion to the cause of Spiritualism, and to his untiring efforts to keep its advocacy on the highest possible level.

An extremely appropriate reading entitled 'A Happy

Release,' by Mr. E. W. Wallis, was followed by the anthem, 'God is a Spirit' (Sterndale Bennett) by the choir, and a solo by Miss Samuel, after which Mr. Wallis delivered the address of the evening.

He commenced by remarking that in the face of death philosophy and logic are dumb. We could not argue with the fact of transition. It was no wonder that all through the ages men had sought hungrily for signs or tokens that should figure forth in some way the continued existence of their departed ones. Continuing, the speaker vividly described the apparent hopelessness and finality of death, as judged by all the testimony of the senses, and then referred to the evidence furnished by spiritual phenomena. It was true they were fragmentary, side-glances, so to speak, but they were none the less glimpses, furnishing a demonstration that those who had lived the human life still lived, having triumphed over the grave.

Mr. Wallis then dwelt upon the revelations made by Spiritualism of a larger and more perfect life to which men passed through the gateway of death, and the possibilities of the departed ones at times sending messages of comfort and hope to those whom they had left behind. But even with such solace and assurances of re-union it was natural that the bereaved ones should grieve. It could not be otherwise, for love, sympathy, and the sorrow of parting called out some of the sweetest elements of human existence. Those who could part with their friends without a pang were mere calculating machines, lacking in those generous emotions which made up the natural human character.

The most notable passage in Mr. Wallis's eloquent address, however, was that in which he alluded to the spiritual presence amongst them of their departed friend :—

'Doubtless your thoughts follow your late president into his new life, and you have wondered how he fares. Has he found the spirit life anything like what he anticipated? you may have asked. Well, we (the control) can say that we have met him, and that he has found, in the main, that things are very much as he expected they would be. They accord very much with the ideas he so often gave utterance to from this platform, but he has found the reality to be beyond anything that he ever imagined while here on earth. He is but as a child in his new conditions, having to learn to understand his changed relationships and to enter into and adjust himself to the new surroundings and to realise their significance. . . . Speaking for him, we give you his greetings to-night. He would urge you to such fidelity to your cause that Spiritualism shall be to you an incentive to an earnest and useful life, that it shall inspire your souls and so quicken your affections that they may overflow with sympathy for all the suffering and bereaved ones around you. Speaking through us, he says that he has now entered into real life. This life was the sleeping stage, but there he has awakened. During his days on earth he frequently in slumber entered into the conditions of the life beyond, but he realises now that those experiences were as dreams compared to the reality he now enjoys. During those journeys his spirit attained some degree of freedom, but his outer consciousness could not appreciate to the full the significance of his experiences. Now in the fuller light of the higher life, in his new and radiant surroundings, he realises the meaning of the change called death.'

Proceeding, the speaker said that although the transition was sudden—the machinery stopped instantly and there was an end—his coming had been foreseen, many friends received him and gave him heartfelt greetings, 'loving hearts, warm, outstretched hands, and genial voices gave him welcome and made the passage for him one of pleasure and delight.' But his sympathy and love went out to the dear ones he had left behind. He visited the old homestead, seeking to pour the warm influences of his soul, the balm of strengthening and sustaining power, on those who were near and dear to him. 'So you may be glad with him—glad that the transition has taken place so rapidly, so painlessly.'

In the course of his concluding remarks, the speaker, after some glowing references to the power and beauty of the revelation of Spiritualism, said: 'We wonder sometimes at your coldness, your lack of appreciation of the value and significance

of spirit communion ; we wonder there is not more response, more sincerity, more earnestness and zealous devotion to Spiritualism for the good of humanity and the proclaiming of the truth.'

The address closed with the hope that all might go forth renewed and strengthened for the service of the spiritual life, co-operating with the angels in the endeavour to establish the Kingdom of Heaven in the hearts of men.

Miss MacCreadie, in the course of a brief address, referred to her recognition of the living presence amongst them of their late president, and conveyed to the audience a message from him relating to his experiences in his new life and of his continued interest in the cause.

Speaking, as she stated, on behalf of their arisen friend, she urged all to be prepared for the great change which might come none knew how suddenly. In conclusion she said : 'Let your minds be upon him as he now is, in his glorified body, willing and able to assist you to know more of the better and brighter life beyond.'

Mr. Alfred V. Peters, who had been sitting immediately behind Mrs. Everitt, said that he thought the audience would be pleased to know that rappings had been going on throughout the evening near to Mrs. Everitt, endorsing the sentiments uttered by the speakers.

Mr. E. W. Wallis, who had, of course, previously spoken under influence, now offered some observations in his own person, in the course of which he made a touching allusion to his thirty years' friendship with Mr. Everitt and to the generous advice and sympathy which, as a young medium, he had received from him. He added some warm tributes to the zeal, the sincerity, and the fearlessness with which Mr. Everitt had worked for their Cause.

The service concluded with a beautiful rendering of 'The Homeland' by the choir.

On Sunday next, at 7 p.m., Mr. E. W. Wallis will give trance replies to written questions from the audience. Doors open at 6.30. D. G.

We have received from Mr. W. J. Coppack the following interesting letter regarding some striking phenomena which occurred at his home, 87, Hoole-road, Chester, on the 4th and 5th inst. Mr. Coppack says :—

'On Friday night, the 4th inst., an impromptu séance was held, at which Mr. and Mrs. Everitt, Mr. and Mrs. Coppack and Mrs. Duke (Mrs. Coppack's sister) were present. The sitting took place in gas light, and after the spirit friends had held a short conversation with us by means of raps, Mrs. Duke, who is clairvoyant, stated that she saw a large number of triumphal arches, gaily decorated with beautiful flowers and flags. There was a great crowd of people, among them being Mr. and Mrs. Britten, apparently in an attitude of expectation. Mrs. Britten stepped forward and placed on the table, in front of Mr. Everitt, a beautiful basket of flowers. The sitters were all much interested in the vision described by Mrs. Duke, but were unable to form any idea as to its meaning. The following morning Mr. Everitt was in his usual health and spirits, but, as reported in "LIGHT" of last week, he suddenly passed away at lunch time, and the significance of Mrs. Duke's vision of the night before then became apparent. In the evening of the 5th inst., before retiring, Mrs. Coppack and her sister persuaded Mrs. Everitt to try to take some food, and while she was eating, three faint raps on the table were heard just under her hands. Mrs. Everitt was somewhat surprised, as were the others, and when the three raps were repeated, she said : "Those are strange raps, I haven't heard them before." Mrs. Coppack exclaimed : "Surely it cannot be Mr. Everitt," but before she could get all the words out three raps were heard as an affirmative reply to her remark, and Mrs. Duke stated that she clairvoyantly saw Mr. Everitt present. Then, by means of the raps, a conversation was held with Mr. Everitt, only a few hours after his passing on. He described his death change as being painless and joyful, and his meeting with hosts of old friends as glorious, and many of those friends immediately manifested their presence by a loud chorus of raps. A rocking chair, in which Mr. Everitt had often sat, came from a

far corner of the room to the table and continued rocking for a considerable time untouched by mortal hands. A marvellous experience truly, for all present to witness.'

We are requested to state that Mrs. Everitt and family desire to thank all friends for their kind letters and expressions of sympathy, and for their many beautiful wreaths and flowers. All these have been a source of great comfort and consolation.

## PREVISION AND ITS 'FORM OF INTUITION.'

By JOHN E. PURDON, M.D.

I wrote to you over two years ago upon a subject which I considered to be of great importance to the interests of Spiritualism, viz., the power of the human will (aided or unaided) to so determine the fall of cards in a game of skill as to bring about results so outside the average as to deserve the name of wonderful, not to say miraculous.

This question of the fall of cards, and the cause of extraordinary scores, had been raised by the late Mr. F. W. H. Myers and the late Mr. C. C. Massey more than twenty years ago in the pages of the 'Nineteenth Century' and of 'LIGHT,' and, owing to personal peculiarities, I have been engaged in the study of that question ever since, off and on, and indeed before they ever put pen to paper on the subject.

Now, sir, I owe you both an apology and an explanation. On the very evening of the day I wrote last to you, I got such a tremendous illustration of this power of the 'moulding of the many,' as I had called it in my letter to you, in playing a game of bézique with my wife, using four packs or 128 cards in all, that I determined upon some further investigation before sending my promised paper. Again and again I wished to write to you but, as we continued to get very strange results, I put off this duty from time to time, hoping to be able to formulate the results in an easy way. We had arranged a table of scoring so that, in place of the ordinary simple game, the outline of which we preserved, we could introduce very difficult combinations, to obtain which skill and something more, commonly called 'luck,' would be required. I may here mention that I had an article on 'The Law of Luck' in 'Mind,' the New York psychical journal, of November, 1900, which treated this question in a rough, general way.

To satisfy ourselves in this more recent inquiry we made about 1,000 drawings and matchings of the 128 cards, each game taking about an hour and a quarter to play ; so that counting four shufflings to a 'game,' or evening's play, the investigation extended over many months with occasional breaks. It will be thus seen that we have data for a very respectable induction, for there were certainly not less than 100,000 drawings or events entering into the research, each of which had significance for the value of the score.

It was with very great regret, and somewhat of a shock, that I recently saw the death of our distinguished fellow worker and teacher, C. C. Massey, recorded in 'LIGHT,' for I had intended to submit to his keen, analytical judgment, both as lawyer and logician, my tabulated data in this peculiarly interesting field of research dealing with the logic of Spiritualism. I must, therefore, postpone for the present the establishment of this special matter of fact on evidence, merely expressing our absolute conviction that an uninterpreted *vera causa* was at work determining the fall of the cards in many instances, while I make some reference to the theory of the principle involved.

The usual provisional explanation of 'chance' is only applicable close to an average sum or state, when an indefinite number of unknown causes may be operating together. But when once the average is widely departed from, one special cause may be supposed to dominate the rest ; and if the nature of the data and their accompanying circumstances be adequate, this special cause may be determinable according to ordinary principles of logic and common sense.

During our research with the cards it came about that very frequently there was a decided answer to a request to give particularly good scores, this response, we believe, being related to the psychical state that determined the request for the same.

It was also frequently observed that the state of mind determined by certain mathematical investigations, to be referred to afterwards, was frequently accompanied by these successful combinations. On the whole it was evident, when anything out of the common occurred, that, somehow, will and design entered as factors into its production.

Although a very pronounced Spiritualist in my convictions, I do not think that one should fly to extraneous causes when the laws of mind themselves may be sufficient to account for certain extraordinary facts. On this ground I shall offer some considerations which appear to me to have an essential bearing not only upon special spiritual problems but upon the very foundations of life itself. The scholarly articles by General Phelps and Mr. Frederic Thurstan give me courage to advance certain speculations which hitherto have failed to attract attention from the intrinsic difficulty of the subject and the unfamiliarity of Spiritualists, in general, with transcendental considerations. The fact is, Spiritualism has entered upon its unending career as a branch of science, strictly speaking, or rather the branch of science that must have most interest for the human race. And here the work-a-day world, that is to say, the great body of mankind, must trust their teachers and workers, as they trust their astronomers and their chemists, not to mention their bakers and their grocers; for the progress of the race must come through faith, and its solidarity be the result of that faith.

The great difference between the Spiritualism and the metaphysics of the past and the present is that in the past we could only apply verbal speculation to their problems, words being the only instruments of research, or tools of the mind; whereas now-a-days, owing to the advance of science and the advent of a new experience, the senses come to the aid of the intellect, and everything real connected with the manifestation of spirit is found to have a spatial skeleton or conditioning form. As a partial answer to General Phelps' important question, or suggestion, at the conclusion of his article on 'Prevision,' in 'LIGHT' of May 13th, I may state that when we are going to have good results with the cards, without having an 'objective present' or immediate sense knowledge of details, I generally experience a feeling of mild exaltation which sometimes prompts me to make extraordinary requests as to the score, which are often literally fulfilled. Let me give an example or two:—

On the night of March 27th, 1903, when it was quite late, I said to my wife, 'Let us play a game and see what we will get for our wedding day,' which was the 28th. Well, just as midnight was shown by my watch she declared the four queens of hearts and at the next declaration I threw down the four kings of hearts! For the last forty years and more she has always had that card for her own and I almost always spell over her name to myself when I shuffle the cards 'for luck,' as the saying is, so that the above was the most appropriate 'sign,' as we call it, that the cards could have given us!

On one occasion in my early days I was playing a game of 'spoiled five' with a lot of young men when the five, the knave, and the ace of hearts were dealt to me, whereupon I threw down my cards and claimed the pool, considering it ungentlemanlike to go through the form of playing the hand when I held the three best cards that must win when played in any order. One who knew no better having made objection and a dispute arising in consequence, I was so disgusted that I cried out, saying, 'Deal again, I appeal to the cards,' when the five, the knave, and the ace of hearts from the new deal appeared in my hand as before, and I gave the company the excitement they wanted by deliberately playing out my hand before I raked in the money. This is a good story but it is literally true.

The following case ought to be of interest to the psychical student. Some months ago my wife was showing a psychograph (a four-inch disc mounted on ball-bearings and having a pointer attached) to a young girl about fourteen years of age, who was stopping in our house at the time. They began talking about the name a little grand-daughter of ours was to have, and after a while the name 'Vesta' was spelled out. This moved me powerfully; for we lost a little girl, in infancy, twenty years ago, to whom I had given that name.

It turned out afterwards that my wife had been speaking to my daughter as to what name her prospective infant was to be called, and she expressed a wish that she should be called after the little sister who died a few months before she was born. Thus the name given through the psychograph was only a normal reproduction from the supra-conscious memory of the psyche; but the profoundly moving influence had been at work on me, so that when we followed out our card research that evening my wife held seven out of the eight cards that make the maximum single score, viz., four queens of spades and four knaves of diamonds; and I drew them all the next night. Think of the probability of drawing, holding, and scoring with a specific eight unique cards out of a possible 128! It is no wonder that we occasionally feel excited when dealing with these strange causes.

On the night of February 7th, 1904, I was engaged in our research, with my wife, and finding the score indifferent, it suddenly struck me to ask mentally for a sign in answer to a request which was almost a prayer—'Give me a sign of forgiveness and reconciliation,' and immediately afterwards I got one of our most difficult combinations, which we call the 'double thousand,' or four identical cards of the trump suit repeated. This is very difficult to accomplish when the hand consists of only eight cards. That result would not have very much significance to a cautious or sceptically-minded man, who would at once begin to talk the 'doctrine of chances' at me; but what would he think of the sequel? What put the depressing memory of the past into my mind that made me think as I did? Certainly it was something that my soul knew—that *already was*—although my empirical Ego had not yet an experience of it. At about six o'clock next morning, February 8th, 1904, my daughter, who lives nearly a hundred miles away, told her husband (I append their certificate)\* that she saw me lying as if dead, and at half-past ten o'clock on the same morning I fell from the tower of the windmill, a distance of about twenty-four feet. I had no intention of going up that morning, but, hearing the machinery creak, I wished to oil it. I was very cautious in going up, as some of the climbing cleats were uncertain, and I remember saying, 'God will take care of me,' just before one of the cleats pulled right off, and I fell backwards, the rust on the nails having destroyed their hold on the wood. Though I got on my feet after a slight insensibility, the fall, which was on my left shoulder, was near being the 'cause' of my death afterwards, as we say in conventional language. But the whole story seems to imply that these empirical sequences in time are only the shadows, projections, or sense symbols of that cause and effect which are an affair of the spirit under other forms than those of our conscious intuitions.

I played our game on that night and the next following the fall, and made more calculations with regard to the velocity, &c., at the moment of impact with the ground, being in a state of exaltation; and it is worthy of remark that the nervous tension upon which curious results depend, speaking from the physiological standpoint, was not broken, as we got good scores on both nights, the 'double thousand' being again obtained by me. Though I was hardly able to hold my cards from the injury to my shoulder, from which I had not yet completely recovered, and though there was a severe shock to the dorsal spine, of which I had conclusive physiological evidence, yet the deeper strata of my nature seem to have been unaffected by the rough external injury, although susceptible to the influence of the finer forces of living matter.

Here I may most properly observe that it is my conviction, after years of experience, that my wife and I, and even both of us with our two daughters, grown up women, play at times as a compound organism. The winning and the losing are matters

Newman, California.

\*I (Henrietta S. K. Johnson) have certain knowledge of the fact that I told my husband early on the morning of February 8th, 1904 (6 a.m.), that I had seen my father, Dr. John E. Purdon, lying as if dead.

My husband also testifies to the fact that I told my dream to him the same morning.

of indifference; it is the supra-conscious play into one another's hands so as to produce maximum (or minimum, as the case may be) results, in accordance with our deeper will and design, that is of importance to consider.

All thinkers will agree with me that in our conscious life we never deal with spirit directly, *i.e.*, independently of the conditions of space and time, but only through the mediation of symbols; so it is to the laws of generalised symbolic expression that we must look for an intimation of the deeper meaning of our psychical processes. Let me give an illustration of the value of this statement from my own work.

I have been engaged upon the construction of a concrete calculus of permutations for many years, and I am therefore intimately acquainted with the significance of the statements I make. When we shuffle our large number of cards we know they must have a certain unknown order in their sequence; and if as we play away our cards we carefully pile them up in due order, having by our knowledge and skill, so to say, exhausted their value for the establishment of our individual scores, we see at once that the final order has a very definite reference to what each of us has been able to get out of a given number of cards passing through our hands. Now the initial and final orders of the cards have no relation to each other, as such, and we can pass from the one order to the other in an indefinite number of ways by exchanging the positions of pairs of cards. This is where the two orders are placed conveniently, say one above the other, so as to represent a pair of one-dimensional successions. There are, no doubt, least numbers of exchanges by which such results may be obtained, otherwise there is no limit in passing from one succession to the other by the method of exchanges. But when we employ space instead of time as our theatre of operation, quite a different aspect of the problem is presented.

If we rule two equal squares vertically and horizontally by an equal number of lines, at equal intervals, we can place our units on the little squares so that no row or column has more than one on it; then if we place our two squares at right angles, as two adjacent faces of a cube, the sequences that before bore no relation to each other are now definitely related to one another as the projections of a distribution of the same number of elements, and, what is more, a third projection appears on the face of the cube that completes the solid angle, and which supplies a unique and logical relation between the other two. This is true for permutations of a given standard order, and a calculus can be at once constructed from this truth.

I think this is the link that enables us to pass rationally in the simplest manner from the idea of two apparently unconnected time successions of the same elements to that of a quasi-space form of subjective extension, suggestive of tri-dimensional time, in which sequence, as the mere passage of empirical time, is absorbed in the three different but correlated ways of counting the same number of elements. The fourth unit or standard by which the ordinary names or numbers are permanently attached to the symbols is, when simple one-dimensional extension, of course ordinary empirical time of conscious experience. It is shown on the diagonal of the cube.

It is evident from the above that the third projection is the symbolic nexus between the two arrangements of our big pack of cards, that before and that after the game, and that it is the counterpart of the transcendental effort between design and execution, supposing the existence of an ideal state in which there was complete realisation of antecedent and supra-conscious design. The same statement of exact relationship of three projections, *ceteris paribus*, holds good where a design is supposed to be only imperfectly realised through breakdown of mental and physical conditions.

The subjective state during our play has obvious reference to General Phelps' remarks regarding the 'objective present': 'If a Paronist were developed whose Present corresponded to some such period as a week or a month of time, then we may assume that he would see all the events occurring in that week or month simultaneously, and would thus have an inner vision, the exercise of which would be Prevision as regards some of the

events so perceptible to him. His expression of the facts as he saw them, in terms of time occurrence, would be a fore-telling of an event which had not yet occurred in time, and would appear to an intelligence functioning in time, and subject to its limitations, as Prevision.' In our play the ordinary will and design of our conscious temporal life must be in abeyance, and the players must be as passive as possible, obeying the impulse to take a trick or let it pass so as to draw or not draw the next unknown card of the pack, which might by its presence or absence spoil an elaborate design of very difficult combinations for either of the players. This is the condition of *doing* which corresponds to the condition of *seeing* of the clairvoyant; for the transcendental has its sensori-motor process just as much as the conscious theatre of vital existence.

Often, as we say, 'the tension breaks' towards the end of a game, and the card which was to crown a triumph goes to the other; but often and often we have experienced the increasing strain due to the most difficult possible combinations coming out all right, such as the four queens of spades and the four knaves of diamonds held in the hand at the same time, and then we feel that there is no chance about it, but the consummation of a spiritual design.

I cannot but believe that here the whole play of the evening, extending over hours, and sometimes days (for we have often so-called 'runs of luck' over long periods), has been potentially present to the mind's eye of both of us working as a compound organism. I was not aware that thinkers like Schopenhauer and Du Prel had advanced a three-fold time form to account for prevision; but it appeared to me that, granting the existence of prevision as an established fact, a generalised sense form, including the attributes of both space and time, follows as a corollary from the theory of symbolic quaternions. This I stated pretty plainly in an article which appeared in the 'Spiritualist' (London), of August 22nd, 1879.

There is no doubt but that prevision is the true crux of Spiritualism, and that some such theory as that above referred to is the proximate metaphysical solution of it. But there is still less doubt that for *conscious* realisation a spirit must be embodied, if only in the organism of the medium who functions for it, and is seen and interpreted by ordinary spectators. That a physical bond exists between those who function together for the consummation of spiritual design, I have direct evidence in the pulse identities established between myself and my wife, specimens of which I send for the examination of the gentlemen whose theoretical views I am supporting.

What is true for beings embodied in flesh and blood is suggestive of the possible relationship existing between the embodied and the discarnate spirit. The dynamical particulars may be different and no doubt they are, but a physical basis of *rapport* must be granted in both instances, the proof of which I claim to have established in the instance of myself and my wife, not to mention numerous other persons.

The 'coherence' which is established in our own and similar cases obliges us to believe that there is a linking of the higher nerve centres for the consummation of trans-intellectual and spiritual design, just as in the case of the lower nervous centres there results that linkage which is the basis of an unconscious guiding system of signs or common animal language.

When we consider how science has pushed back the carrier of energy into the ultimate corpuscles of which the physical universe is composed, and when we get to understand that the last word that can be said of energy itself is that it is *rearrangement*, so as to present new actual or possible appearances, we can grasp the significance of the fact that all that is given us through the senses directly is a series of unities and aggregates which only exist in and for consciousness, outside of which, in the objective world *itself*, all is change and fluctuation; so that causal change in the unperceived must, short of producing death, reflect itself in the domain of mind, conscious or unconscious.

The proximate laws of appearances, foremost among which is the law of gravitation, are not absolute for mind; and experience has amply demonstrated that the old views of matter and motion suggested to us by our purely animal function of

muscular activity, with the 'mechanics' of the older school, are quite inadequate to handle the problems with which Spiritualism challenges the world. But when the soul is regarded as causal and in its external aspect as a unity of innumerable parts and indefinite complexity, we can fall back upon modern logic and algebra to supply us with conceptions that will successfully replace our old cut-and-dried notions. Nothing connected with the old classical mechanics, even in its problems concerning 'live things,' can begin to put the mind in the attitude of considering the question of how a living woman could, almost in an instant, pass from one house to another three miles away; and yet the recent appearance of a member in the House of Commons, when he was lying ill far away but intently anxious, is half suggestive of a solution at the very moment it offers a challenge to science for an elucidation of the mystery.

Transcendence of the ordinary consciousness with its sensori-motor processes, through physiological dissociation of the muscular machinery, throws the living system into a new order of experience. The very foundations of normal appearances are changed, and both time and space exhibit themselves as the theatres of new functional activity. The old standards and landmarks of the nervous system, the groundwork of past experience, are replaced by the physiological basis of the new.

The slow movements of the heat engine are replaced by the instantaneous changes of the electro-magnetic organism, and the muscular co-ordination of ordinary vision is succeeded by the causal activity in space whereby instantaneous power of knowing and doing is no longer the projective apprehension of events at a time subsequent to their actual occurrence. Ethereal velocity is nearly ten million times more rapid than nerve transmission.

Galt, California.

J. E. P.

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#### PSYCHO-THERAPEUTIC RESULTS.

The fourth annual report of the Psycho-Therapeutic Society, published in the 'Psycho-Therapeutic Journal' for July, shows gratifying progress in many respects. The membership has increased considerably, and the meetings and lectures have been well attended, while the classes for instruction have been of service to many who sought help in their desire to become operators.

The greatest and most encouraging progress, however, is that which has been made in the practical and charitable side of the society's work, namely, giving advice, diagnosis, and free treatment, which goes on all the year round at the headquarters, 3, Bayley-street, Bedford-square. During the year ended June 30th two hundred and thirty patients received attention, and the total number of treatments given was 1,533. The results of these treatments have been very gratifying; even when, from the nature of the cases, cures could not be expected, much relief has been afforded, rendering the affliction more bearable.

As to the methods used, we quote from the report:—

'Human magnetism has, of course, been the staple factor in producing the results achieved, but this has been supplemented as occasion required by advice as to diet, &c., massage, sleep treatment, and hypnotic suggestion, the latter having been frequently applied with satisfactory results, particularly in cases of mental depression, self-consciousness, lack of self-control and will-power. When the society can afford larger premises these two latter systems will become much more important phases of the general treatment, both the sleep-treatment and hypnotic suggestion being much sought after at the present time.'

The same number of the 'Psycho-Therapeutic Journal' contains an abstract of cases, compiled by Miss McGrigor, showing that great benefit has been received by a large number of patients. Many are recorded as completely cured, others have returned to work. A case of consumption, with distressing cough, pronounced hopeless by the doctor, was treated for three and a-half months, during which the patient gained in weight, and he is now convalescent. Another patient, who for ten years had been suffering from dilated heart, cerebral anemia, and asthma, in spite of the efforts of various doctors,

some of them specialists, has been practically cured. At one time, owing to this patient living out of town, 'absent treatment' was given; the patient at the appointed time sat quiet, and distinctly felt a tingling as when receiving the magnetic passes. The point to be noted is that on one occasion the operators were not able to keep to the time fixed; 'the patient missed their influence and inquired if he had been forgotten,' thus showing that there was a real connection between the patient's feelings and the action—or inaction—of the distant operators.

Among the less detailed cases we note one of 'obsession'; the patient was 'in a state of terrible depression and restlessness, constantly hearing voices saying horrible things. She could get no sleep on account of these voices, and life had become one continual torture.' She is now 'completely cured.'

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#### HEALING BY LAYING ON OF HANDS.

Among the varied phases of mediumship which are of benefit to humanity, the gift of healing by the 'laying on of hands' takes high rank, especially when it is associated with the power of clairvoyant diagnosis such as is possessed, and so successfully exercised, by Mr. George Spriggs, Mrs. Paulet, and other mediums. In a timely article, entitled 'An Almost Forgotten Power,' the 'Banner of Light' recently drew attention to the fact that forty years ago 'a strong argument in favour of the utility of spirit return was based upon the healing of disease by the assistance of the spirits,' and cites the remarkable success that attended the labours of Dr. J. R. Newton, both in America and Great Britain, and of Dr. Andrew Jackson Davis, while 'hundreds of other mediums, less known to fame, but equally effectual in their own spheres, alleviated physical distress when under the direction of their spirit guides, by laying on of hands.' The 'Banner of Light' continues;—

'To heal the sick has ever been considered one of the most valuable prerogatives of the philanthropic reformers in all ages, but at the present time Spiritualism seems to have almost lost its distinctive relationship in such work, owing to the largely diminished numbers of mediumistic healers. It is a pity that this faculty, if not exactly allowed to fall into desuetude, had at least for many years been presented under a different form, because there is no real antagonism between the medium healer and the psychic healer. Indeed each may readily co-operate with the other, both of them depending primarily upon the existence of psychic elements in human nature. The ordinary non-mediumistic healer operates without the assistance of spirit direction or guidance, depending upon his own susceptibility to sensations and impressions derived from his contact with the patient, while the medium healer not only has such faculties at his service, but he is also further advantaged in having spirit assistance to enable him to successfully carry out his task.'

After referring to the good work which is being accomplished in London by the Psycho-Therapeutic Society, of which our good friend Mr. George Spriggs is president, the 'Banner of Light' asks:—

'Cannot something be done to revive interest in the old-time spirit healing work done by the mediums of former days, that we as a people may realise the old injunction, "Ye shall lay hands upon the sick and they shall recover," so that we may show to the world that we have not lost sight of the beneficent side of our mediumistic work? Not only that, but also that we may help mankind to escape from the thralldom of drug medication, and all useless surgical operations.'

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SITTERS WANTED.—Major Thatcher writes: 'On my return to town I shall resume sittings for my own development as a physical medium. I shall require one or two more earnest sitters, as at present we are only three—the remnant of my old circle. Permit me to ask those who wish to join to say what their aims are with regard to circle and what experience they have of Spiritualism. So far our only restriction has been that NOTHING but one's own illness or that of a near relative is allowed to interfere with regular attendance. Of course fresh conditions are at any time liable to be imposed, and these are reasonably accepted or otherwise.' Address Major Thatcher, Bay View, West Cliff, Bournemouth.

## LETTERS TO THE EDITOR.

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

## Vivisection.

SIR,—In avowing myself a defender of vivisection, I ask leave to define my exact position. I hold the practice to be defensible only under certain restrictions, namely (a) not as some foreigners carry it out; nor (b) in order to verify a theory already established; nor (c) without the use of anaesthetics—at least when it seems likely that the purpose may be effected equally well with them; nor (d) where the aim is only to give vividness to a professor's teaching; but only when competent judges think there is good reason for expecting, as the result of experiment conducted by competent operators, that there will accrue some definite accession to present knowledge, bringing with it a definite amount of advantage to man or brute.

E. D. GIRDLESTONE.

[The correspondence on vivisection is now closed.—Ed. 'LIGHT.']

## Recognised Materialisations.

SIR,—The reference to the above subject in 'LIGHT' of August 5th is another proof of my own experience in dark séances; but as I read your footnote stating your acceptance of its reality, because 'the sitters were able to identify their spirit friends by means of the luminous slate,' it occurred to me to remind your readers that it is not always necessary to have luminous slates to enable us to see our friends in dark séances as materialised forms. I have myself seen in the dark several materialised spirit forms of identified friends, both in our homes and at séances; at the same time I agree with you that it is very much against the progress of Spiritualism generally to hold séances in total darkness.

I have no doubt the time is near when our spiritual perceptions will be so much improved that a clear light may be always used, and even luminous slates dispensed with; meantime, let us be thankful for steady progress in that direction.

N. S. H.

## Bible Infallibility.

SIR,—The 'Note by the Way' in 'LIGHT,' for August 5th, relative to the infallibility of the Bible, and to witches, reminds me of a controversy in which I was engaged, some thirty years ago, with one of our most esteemed theologians.

In one of his letters he wrote to me: 'I still hold, and I hope that I am not thereby behind the times, to the declaration in Proverbs xxx. 5, 6, "Every word of God is pure: . . . add thou not unto his words."'

To this I replied: 'Is not this passage a demonstration of the arbitrary manner in which these books, claimed as sacred, have been put together, at the instigation of certain priests or councils more or less infallible? Would not the writer of this passage have been very much surprised if he had been told that his own writings had been added to that Word of God to which he urged that nothing should be added, and which at that time was considered to contain the whole Truth? And yet how many other writings, both of the Old and New Testaments, have been added to it since that time! Who knows if the need for adding still others will not make itself felt, some day or other?'

These questions remained unanswered, and my correspondent having since passed into the Beyond, he will, I think, have had the chance to reflect upon the innumerable difficulties involved in this absolute belief in the Word of God as contained in a book written by human hands.

Geneva.

LOUIS GARDY.

## Mrs. Ellen Green.

SIR,—As Mrs. Ellen Green (of Manchester) is on the eve of her departure for South Africa, where she hopes, for the next few months, to continue her work of demonstrating the presence of loved ones in the beyond to those dear to them here, may I be allowed to publicly bear witness to the value of her work from personal experience of a week's séances with her here in Brighton, where many tests and proofs of identity were given, demonstrating the fact that life is sequential, and immortality demonstrable.

I trust that the prayers of many earnest Spiritualists may go with her, that God will bless her in her work.

ALFRED CAPE.

11, Round Hill-crescent, Brighton.

## 'Rudimentary Life in Crystals.'

SIR,—With the article on the above subject, which appeared in 'LIGHT' of July 29th, signed 'Philos,' I am very much pleased, though I fear, at the same time, from the undertone of feeling running through the whole of his remarks, that the belief in the existence of a residuum of material substance still lingers with him, and that he is looking to further developments of science for its final extinction.

I do not think he would need to wait long to have his desire fulfilled if, instead of omitting his meaning, he had pointed out to your readers what that 'something very different' is between the 'life of the atom and crystal and the life of the self-conscious and individualised human being.' I venture to say that if he interrogates himself closely enough he will find that 'that something very different' is not a difference in the nature of the life, but a difference only in the form and degree of development—a very essential point of consideration which would have been elicited but for the omission referred to. Our consciousness cannot get away from itself, and however highly equipped in imaginative and constructive ability it may be, it can never conceive any other kind of life than that like unto itself.

The external world is intelligible only as 'an assemblage of ideas,' and the study of it as such is the true explanation of the marvellous developments of science, and not the study of material substance, which as a hypothesis was exploded long ago.

JNO. MOULD.

Gosforth.

## Mr. Husk's Séances.

SIR,—Referring to the letter published in 'LIGHT' of the 5th inst., giving an account of Cardinal Manning's appearance at Mr. Husk's séance, in proof of the genuineness of which a Catholic's testimony was cited, I should like to state that I, being also a Catholic and present at the same sitting, saw nothing which could not be easily accounted for, and therefore I am unable to credit the presence of Cardinal Manning. In the first place, the blessing supposed to have been pronounced by the Cardinal was utterly foreign to the formula used by our Church, the Latin being a repetition of disconnected sentences. Secondly, Cardinal Manning's voice was thin and weak, whereas in this instance it was given in a deep bass. Thirdly, Cardinal Manning's reply that the 'following of Spiritualism in no way interferes with our faith' is conclusive evidence of his non-appearance, for no Catholic, much less a priest, could or would make such an assertion. Sensible as I am of the very wonderful powers of Madame Zeilah Lee in psychometry, I am all the more sceptical of Mr. Husk's powers as revealed by the séance in question.

A CATHOLIC.

## With Liverpool Spiritualists.

SIR,—On Sunday last, at Liverpool, the same gracious influence and deep interest was manifest as at other places that I have visited. Dauby Hall was filled with anxious listeners. Among those present were members of the various churches in the district. I looked into faces of people I had known for many years, and, I think, succeeded in setting them thinking. Veterans in the cause must feel that they have not laboured in vain, as we are now on the eve of a glorious revival of Spiritualism.

JOHN LOBB.

## SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Fielder gave a spirited address on 'To Labour is to Pray.' On Sunday next, Madame Zaidia.—W. R. S.

MANOR PARK AND EAST HAM.—COLERIDGE AVENUE.—On Sunday last Mr. J. Adams' address on 'Man's Position in the Universe' was greatly appreciated, followed by clairvoyant descriptions by Mrs. Weedemeyer. Mr. Bibbings will hold a four days' mission from August 22nd to 25th inclusive. All friends cordially invited.—A. W. S.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last, Miss Williamson (of Manchester) gave successful clairvoyant descriptions. In the evening an address by Mrs. Powell Williams (of Manchester) on 'Religion' was much appreciated, and her clairvoyant descriptions were very good. The after-circle was very uplifting. Sunday next, at 7 p.m., Mr. Underwood. Wednesday next, at 8 p.m., public circle.