

# Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER IS WITH ME MANIFEST IS LIGHT.'—Paul.

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## NOTES BY THE WAY.

An old friend, now living abroad after many years spent in doing splendid humanitarian work, writes somewhat despondingly of the present outlook. He knows it is the habit of old people to praise the 'good old times,' but says, 'When I think of 1848 A.D. and the people I knew about that period, it seems to me that there was a glow of enthusiasm for great ideals then which I do not see now; and a wondrous faith in "the good time coming." But I do not see much evidence that it has come. Indeed, I often find myself asking whether the world is better or worse than it was when I was young.'

It is indeed difficult to answer that question, and to say whether the world of Humanity is rising or falling. The standards are always changing and the movements are very subtle. In a sense, the world may be both rising and falling, ethically as well as geographically. Ground may be lost in one direction and gained in another. The tests are both numerous and complicated. The tender mercies of Peace may be declining while the sense of the solidarity of the Human Race may be gaining in power. Interest in Religion as Theology may be waning while Religion as common goodness may be increasing. Financial looseness may go hand in hand with immensely greater strictness in relation to drunkenness. On the whole, we must believe in improvement, because we believe in a sane Universe and in a God who aims at Evolution and gets it.

In view of the late revival of Christian zeal for the conversion of 'the heathen' in India, onlookers are quoting a saying of Babu Bharati, Vice-president for India at the Boston Peace Congress,—"Millions upon millions of dollars are spent by these deluded Christians, to send missionaries for saving the souls of Asiatics whom they call "the heathen," not knowing that Christian missionaries are regarded by these Asiatics as a great joke." 'The beef-fed brain of even the best of the Anglo-Saxon or the Celtic or the Slavonic breed,' says this spirited Indian, 'fails to grasp the subtleties of the Orient's higher mentality.' The Western Church 'has been engulfed by the tidal waves of materialism and commercialism,' and 'the barbarous West' will find it necessary to turn to Eastern ideals of life in order to be 'healthy in consciousness.' This is a pretty strong response to our offers of help in the matter of saving the souls of India: but it is a deserved reproof. It really is ridiculous to send out crude young Christians of both

sexes to teach seasoned old Buddhists and Hindoos, and to attempt to sweep up the mighty traditions of India with the dustpan and brush of some modern evangelical school.

Mr. H. Croft-Hiller, still on the war path, has just published, through The Walter Scott Publishing Company, 'The New Science of Causation: easy duologues, laying bare the hitherto hidden, and ensuring a general collapse of, the foundations of materialistic science.' Mr. Croft-Hiller, in these duologues, plays the part of a 'Metaphysician' (variously called, in the first duologue, 'Obscure metaphysician') while the other disputant is called 'Empiricist,' (or, as in the first duologue, 'Illustrious Scientist'). The spirited title sufficiently indicates the subject of discussion. We cannot possibly follow the disputations. Suffice it to say that they are lively and, in their way, exceedingly clever; and that, on the whole, they lead to 110, St. Martin's-lane, but by a path that few could comfortably follow. As an intellectual exercise in paradoxical philosophy, the book has value.

A very sane American journal, discussing the methods of revivals, in that prolific cradle of revivalists, says: 'No sensational preaching of a hell and a heaven will any longer do for intelligent people. It thinks that the hell which has been preached is simply what the preacher would do with those who do not utter his shibboleth if he had power. The elevation of humanity from its appetites, from its prejudices, from the slavery which tradition imposes, the help of the great brother Jesus toward the love of the Father,—these are the lines of true revivalism. It is not likely that any very extended revival will be heard from on any other basis.'

Another writer bluntly attributes to hypnotism much of what has been attributed to 'The Holy Ghost.' The same writer says: 'It is a grave error to think that you can touch the sensibilities alone, and have any appreciable effect on the conscience and character: you must touch the intellect as well, and primarily.'

'Prabodha Bharata' assigns the following quaint story to Sri Ramakrishna:—

There was a man who worshipped Shiva, but hated all other deities. One day Shiva appeared to him and said, 'I shall never be pleased with you, so long as you hate the other gods.' But the man was incoralible. After a few days Shiva again appeared to him. This time he appeared as Hari-Hara, that is, one side of his body was Shiva, and the other Vishnu. At this the man was half pleased and half displeased. He laid his offerings on the side representing Shiva, but nothing to that of Vishnu. When he offered the burning incense to his beloved God (Shiva) he was audacious enough to press the nostrils of Vishnu, lest he should have the fragrance. Seeing his behaviour, Shiva was sorely displeased and at once vanished from his sight. But the man was as undaunted as ever. However, the children of the village began to tease him by uttering the name of Vishnu in his hearing. Vexed with this, the man hung two bells on his ears, which he used to ring as soon as the boys cried out the names of Vishnu, in order to prevent the sound entering his ears. And thus he was known

by the name of Bell-eared, or Ghantá-karna. He is still so much hated for his bigotry that every year at a certain period children in Bengal break his effigy with a cudgel.

'I am a soul, a living spirit,' said an enlightened American preacher. 'I am matter housed, matter served, but not matter driven,'—one of those happy sayings which express the real inwardness of a great thought. It might almost be cited as a sufficient summary of our faith on the practical side of it, and once more reveals the difference between Spiritism and Spiritualism. It is precisely this spiritual view of the ethical supremacy of the spirit that we have to insist upon, as taking us to higher ground than mere experimenting with spirit people.

'Gospel Poverty,' by C. S. Johann (London: C. W. Daniel, Amen Corner), is a collection of eight brief Meditations on Christ's rule of life. The subjects are Poverty, Compassion, Meekness, Righteousness, Mercifulness, Purity, The Peacemakers, The Persecuted for Righteousness sake. Alas! it all sounds to us like 'the voice of one crying in the wilderness.'

#### SPIRITUAL PRAYERS.

(From many shrines.)

Almighty God, help us to put away all bitterness and wrath and evil-speaking, with all malice. May we possess our souls in patience, however we are tempted and provoked, and not be overcome with evil, but overcome evil with good. Enable us, O God of patience, to bear one another's burdens, and to forbear one another in love. Teach and help us all to live in peace and to love in truth, following peace with all men and walking in love. Subdue all bitter resentments in our minds, and let the law of kindness be on our tongues, and a meek and quiet spirit in all our lives. Make us so gentle and peaceable that we may be followers of Thee as dear children, that Thou, the God of peace, mayest dwell with us for evermore. Amen.

#### DIAGNOSIS OF DISEASES.

To meet the wishes of a number of inquirers, Mr. Geo. Spriggs has very kindly consented to attend at the offices of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., on two occasions during September before commencing his regular sittings for the diagnosis of diseases. These special visits will take place on Thursday next, the 7th inst., and on the 21st, between the hours of 1 and 3 p.m. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

A POET OF OPTIMISM.—We have received from Mr. Will Phillips, Editor of 'The Two Worlds,' 18, Corporation-street, Manchester, a charming little book of poems, called 'Songs of Life and Love.' In the 'Foreword,' addressed 'to my many friends who have humbly charged me with being a poet,' he refers to the 'spirit of constant optimism' which has inspired these poems, and says, 'If I could, I would be the Apostle of Happiness, bringing to the hearts of my fellows smiles for tears, joys for sorrows; holding that man the happiest who succeeds in making others happy.' Many of the poems are in a directly comforting strain; others inculcate the state of mind and direction of effort which are calculated to lead to happiness, such as the thoughts on 'My Creed' and 'Brotherhood,' and the injunction 'Be true to thyself.' The price is 1s. and the work can be obtained at the office of 'The Two Worlds,' 18, Corporation-street, Manchester, post free 1s. 1d.

#### SPIRITUALISM AND 'THE LARGER HOPE.'

Slowly, but surely, the idea of the Immanent God is taking possession of the minds of men, and with it there is growing up a larger hope which includes well-being and increasing blessedness in this life as well as progress and happiness hereafter. The gospel of evolution includes involution, and the recognition of the Immanence of the All-Father necessitates the acknowledgment of the innate Divinity of man, and also of the fact, as stated in 'LIGHT,' of August 19th, that:—

'Religion 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."'

In that oneness is our larger hope, because it enables us to realise that this is a spiritual universe with an indwelling Power and Wisdom; that its trend is upwards; that 'the stream of tendency' ever makes for righteousness; and that Man is an individualised part of the Infinite Life, grown self-conscious and progressively becoming an intelligent interpreter of (and co-operative agent in expressing) the Divine Will, and is thus attaining the blessedness which follows upon the fulfilling of the Law in Love. It is then, surely, a cause for hope and thankfulness, and an incentive to high endeavour, to feel that 'God may ever be found within,' and

'That God's great plan needs you and me—  
That Will is greater than destiny—  
And that Love moves the world along!'

Spiritualists know, as a result of their intercourse with their arisen ones, that their Spiritualism helps them to comprehend that life here is an educational experience, and that we are 'angels in the making'—not 'fallen' angels, but immortal individualities at school for training and discipline, learning to order our lives well and worthily, and participate understandingly in the order and beauty of life. Why, then, should we repine or fret because 'perfection's sacred height is still on before'? Surely we should rejoice that we are alive and are entering into self-possession to the extent, at least, of dimly realising our heredity from God, and our innate divine possibilities, and also our destiny of eternal progression!

We fail to see, because we have 'erred and strayed' in the past, that that is any reason why we should become hopeless and surrender ourselves to despair. Regrets and repentant tears are worse than useless if they do not arouse us to hopeful and renewed endeavour. There could be no blessedness if there was nothing to try us, nothing to overcome, and no likelihood of failure! It is wiser to look forward bravely to the heights to be attained than backwards to past follies and mistakes.

'Have you made some awful error?  
Live it down.  
Do not hide your face in terror;  
Live it down.  
Look the world square in the eyes;  
Go ahead as one who tries  
To be honoured ere he dies.  
Live it down.'

That surely is the right attitude, for 'to err is human,' and it is simply adding to the former mistakes to burden ourselves with remorseful memories and let them break us down, when we should resolutely determine to learn the lessons of our past experiences and make them stepping-stones to better things.

There are some people who always live in the past. They nurse their griefs and losses, and pity themselves for their sufferings. With them 'the old times were the best,' 'there are no great men now.' They never expect to be well or happy again, and deplore the passing of 'brighter days.' They retail their sorrows and exact a toll of sympathy and service from all around them. Selfish in their self-centred lives, they delight in being miserable and in making others about them unhappy. But if they caught the light of the Spirit they would soon find that it—

'Never pays,  
Just to sit wet-eyed and gaze  
On the grave of vanished days.'

And even if they have some 'secret trouble' they would do well to listen to the advice of Ella Wheeler Wilcox, who wisely says :—

'Useless grief will make it double,  
Do not water it with tears—  
Do not feed it with your fears—  
Do not nurse it through the years—  
Live it down.'

And again :—

'Keep out of the Past—it is lonely,  
And barren and bleak to the view ;  
Its fires have grown cold and its stories are old—  
Turn, turn to the present—the New.'

Colonel Ingersoll truly said, 'The time to be happy is now and the place to be happy is here,' but we can never be happy if we mourn over our past as do those without hope. Neither can we reap a harvest of good if we worry and fret, or grow impatient and angry, day after day, because we fall short of what we would be, or are disappointed, soured, and gloomy because of difficulties, failures, false friends, and wretched misunderstandings. Our days are then, of necessity, a ceaseless round of bitterness and disappointments. It were surely better to 'Let the dead past bury its dead'; to have faith and hope and courage and accept the inevitable gracefully ; to let go whatever holds or binds, and resolve to discover the good things of life every day, and not postpone happiness until some future time here, or till one becomes an angel over there ! It is well to remember that this is God's world, and that we are placed here to *live* ! But we can only live one day at a time—the past is gone beyond recall, the future never comes—'*to-day is ours and to-day alone.*' We should therefore be hopeful for the future, but be happy to-day, and remember that :—

'To-day leads us up to the hill-tops  
That are kissed by the radiant sun,  
To-day shows no tomb, life's hopes are in bloom,  
And to-day holds a prize to be won.'

To the sorrowful and repentant one we would say, 'Try again ! Do not go through life clad in sack-cloth and ashes. Do not whine, or complain, or find fault, or blame someone else for your ruin or downfall. Do not make a scapegoat of circumstances, or try to blame God, or the devil. Take your courage in both hands and fight it out "with a resolute heart and cheerful." You are a spirit, immortal, destined to succeed. It depends largely upon yourself whether you succeed soon or late ; whether you go forward singing, or are driven forward by the cat-o'-nine-tails of consequences. Remember, you cannot fail ultimately, and try to realise that purifying is the end of pain. Accept it as part of the process and make the best of it, for, "as gold is tried by fire, so the heart must be tried by pain," that it may shine sweeter and brighter.'

Spiritual inspiration and helpful, consolatory, strengthening baptisms of thought-influences from the other side will reach those who are open to receive them, and ready to respond to stimulating, life-giving power. But the gloomy pessimist—saddened and complaining, envious and afraid—shuts out the light of heaven and shuts himself into the hell of his own making, because he lacks faith, insight, and hope. But to all such, Spiritualism gives a message of hope and cheer that they may 'take heart with the day and begin again.' For as the poet sings :—

'All the past things are past and over—  
The tasks are done, and the tears are shed.  
Yesterday's errors let yesterday cover :  
Yesterday's wounds, which smarted and bled,  
Are healed with the healing which night has shed.

'Let them go, since we cannot relieve them ;  
Can not undo and can not atone.  
God in His mercy receive, forgive them,  
Only the new days are our own—  
To-day is ours and to-day alone !

'Every day is a fresh beginning ;  
Listen, my soul, to the glad refrain,  
And, spite of old sorrow and older sinning,  
And puzzles forecasted and possible pain,  
Take heart with the day and begin again.'

## HOW THE BLIND ENJOY SCENERY.

In reproducing our article, 'Are the Blind Clairvoyant?' from 'LIGHT' of July 1st, the 'Annales des Sciences Psychiques' adds the following remark :—

'We contest *absolutely* the possibility of *really blind* persons seeing the panorama of a city and perceiving a real image of surrounding objects. They can only have an imaginary perception, and not a real visual one ; they can only see, as the mystics see, by auto-suggestion, or as hypnotic subjects do when an imaginary scene is suggested to them. The vision enjoyed by the blind people from the Normal College can only be the combination, or rather the result, of an auto-suggestion and of the idea formed by these blind persons in the panorama of London from descriptions which they have heard or read for themselves by the method used for the blind. However, if anyone wishes to know whether these blind persons can or cannot see a landscape, let him take them to a place unknown to them, and about which they have been told nothing, and ask each one to give a detailed description of *what he sees* at this place. It will then be clear that they do not see.'

In reply to an inquiry for further particulars of this interesting phase of objectivation of scenes preserved in the memory, whether conscious or the more faithful sub-conscious one, we have received the following letter from Dr. F. J. Campbell, Principal of the Royal Normal College for the Blind at Upper Norwood, and we would take this opportunity of reminding our readers that this institution, which is a national one, has a strong claim upon the community, for, as is pointed out in the annual report, not only are those 'born in the shadow of a "great darkness" entitled to our sympathy,' but 'putting it upon the lowest basis, every blind girl or boy who is taught a trade is a gain to the taxpayer.' Let us who have the light 'help them to help themselves.'

'SIR,—In regard to the blind enjoying scenery, pictures, and so forth, it depends very much upon how they are educated. Even the youngest children who come to Norwood all have little garden plots of their own, and we encourage them to grow as many varieties of plants and flowers as possible. The teachers take great interest in helping them and making them understand the minutest differences between the flowers. We take them on many excursions into the country, and I doubt if sighted children would enjoy such excursions any more. Of course we employ only the very best teachers, who have good powers of description, and they enter most heartily into the work.

'Before I climbed the various peaks in the Alps, I was thoroughly acquainted with the whole panorama ; I read many of the very best books on the subject, and before I climbed Mont Blanc I called on Professor Tyndall in his little mountain home. He began by saying he could not understand why I should climb Mont Blanc or any other mountain ; he said when he climbed up, after he arrived at the top, he had God's beautiful world before him, and it was an inspiration to him ; but that I would have all the hard work, and might lose my life also, but I could have no reward. I continued the conversation for a few minutes, and finally entered into one of the most detailed descriptions of one of the other mountains ; he finally exclaimed, "Well, are you a humbug or not ? you are no blind man ! I have climbed that mountain several times, and I certainly have never seen more than you have just described to me." I replied, "My dear Professor, I looked at it through your eyes." "Looked at it through my eyes," he said, "I have never met you until now." I said, "Yes, my dear sir, but you put your eyes into your book, and this has given me the power of looking through your eyes." He jumped up and called to his wife, saying that he wanted her to prepare some tea ; he had a friend there to whom he was going to give a description, and after that we would have tea. He took me out in front of the hut, and gave me a very remarkable description ; he began down in the valley and gradually worked his way up to the Gornegrat, giving me all that could be seen on either side, and from that day to this I have never forgotten it, and it certainly added much to my pleasure when I climbed these various mountains afterwards.

'F. J. CAMPBELL.

'August 16th, 1905.'

THE UNION OF LONDON SPIRITUALISTS will hold a conference at Masonic Hall, Camberwell, on Sunday next, the 3rd inst. At 3 p.m., Mr. T. B. Frost : 'What is Spiritualism ?' At 7 p.m., Messrs. G. T. Gwinn, J. Adams, and M. Clegg.

## THE SUB-CONSCIOUS SELF.

A book which has been on our table for some time awaiting notice, and which has already attracted much attention on the Continent of Europe, is the second and revised edition of Dr. Gustave Geley's dissertation on 'L'Étre Subconscient,\*' a title which may be taken as the equivalent of Mr. Myers' well-known phrase 'The subliminal Self.' This book is described as an 'attempt at an explanatory synthesis of the obscure phenomena of normal and abnormal psychology,' and commences by carefully distinguishing between the various phases of consciousness in relation to the physical brain.

The author admits that the physical brain is the seat and organ of the normal consciousness, as well as the centre of the reflex or lower sub-conscious faculties by which the vital processes are carried on; but he denies altogether that the 'higher sub-consciousness,' or as we should prefer to say, the higher consciousness, is in any way dependent on the nervous centres. It is independent of the will, is separate from the normal consciousness, and is most active during repose of the nervous centres, whether natural, as in sleep, or abnormal, as in trance—hypnotic or spontaneous. He therefore concludes that:—

'There are, in the living being, dynamic and psychic principles of a higher order, independent of the organic functions, and which pre-exist and survive the body.'

The doctrine of pre-existence and survival, he considers, follows naturally from that of a consciousness which, not depending on the physical brain for its existence, is not affected by the dissolution of the body. This independent consciousness is the real *individual*; the bodily manifestation, including the temporary brain-consciousness, being only the *personality*.

The author thus explains how his conception differs from that presented in 'Human Personality':—

'His [Myers'] subliminal consciousness embraces everything that escapes the conscious will of the normal man, from the automatic action of the great vital organs to the transcendental faculties and experiences, and including the lower psychological automatisms. The sub-conscious states, according to his system, are distinguished by their various degrees of elevation, but are the same in essence.

'I have explained why, on the contrary, I consider it indispensable to distinguish between the *lower sub-consciousness*, produced by the automatic action of the nervous centres, and the *higher sub-consciousness*, which is independent of the organic functions. Without this capital distinction, many objections may be raised against both Myers' system and my own, and all reasoning on the subject is rendered obscure.'

The normal consciousness, according to Dr. Geley, is produced by the action of the nervous centres under the control of the independent higher consciousness. The extent and completeness of this control, and the development of the higher consciousness itself, determine the mental characteristics of the individual. Inspiration, in men of talent and genius, is the result of suggestion from the sub-conscious self. This directive influence explains the permanence of consciousness in spite of molecular changes and renewals in the structure of the brain.

Hysterical and neuropathic derangements are, in the author's view, the result of defective control by the higher consciousness; this may arise from the directing entity being incompetent to control so complicated an organism, resulting in the lower forms of hysteria; or again it may be that the Self is greatly superior to the organism, which is of too coarse a nature to transmit its directions. There may also, independently of the qualities of the 'higher and lower psychisms'—the Self and the thinking brain—be a want of concordance between them, a failure in transmission, which causes the attempts at control by the higher Self to result in a perverted action.

Unlike many writers who only play with the idea of a 'subliminal Self,' and ascribe to it the most grotesque properties

and unlimited powers, Dr. Geley tells us that his conception leads straight to Spiritualism, besides explaining the phenomena of externalisation, of which so much has been made. He says:—

'It is not possible, if we accept the hypothesis of the sub-conscious Self, to reject Spiritualism. All the higher manifestations of mediumship are therefore due to either (1) the fact of the sub-conscious Self of the medium isolating and externalising its lower principles so as to act under conditions different from those of its ordinary collaboration with them; or (2) the fact of a discarnate sub-conscious Self using the lower principles of the medium in the same manner, for action on the physical plane.'

The imperfections in transmission of thought through a medium are ascribed, naturally enough, to 'the intrusion of foreign elements arising from the automatic psychism [or habit of thought] of the medium, or suggested by the sitters, so that the thought is sometimes greatly changed in form or even entirely lost.' This is why we can know so little as to conditions in higher spheres, for 'the conditions of thought on the physical plane only permit of our knowing, positively and exactly, that which relates to the physical plane itself.'

## A SENSIBLE VIEW OF 'NEW THOUGHT.'

The Rev. Dr. R. Heber Newton, D.D., writing in 'Mind' on 'The Significance of the New Thought Movement,' denies that the 'New Thought' is new, and declares that it 'knows and owns its historic lineage, through Berkeley and Kant and Hegel and the greatest schoolmen of the Middle Ages, up to the Christian philosophy of Athanasius,' but, for better or for worse, the movement has come to be known as the 'New Thought.' Where or by whom the name was first fastened upon it 'no one can tell.' In it, whatever may be the case elsewhere, 'there is,' says Dr. Newton, 'no moon-struck metaphysic, no idealism run mad, . . . no denial of the reality of the whole external world; no resolving into nothingness of the body upon which it essays its healing art; no seeking to demonstrate the reality of its cures by first demonstrating the unreality of the sickness which it sets itself to heal,' but, he affirms, 'it is an idealism which gladly confesses the realism of the universe, the substantiality of the Cosmos, the actuality of the body, whose ills it masters in the divine dominion of the spirit. Its creed is the golden saying of our Yankee Hindu poet:—

"Out of Thought's interior sphere,  
These wonders rose in upper air."

After contending that the 'New Thought' movement has won the day, 'in so far as it champions the healing power of mind, and has verified its claims to be considered a new therapeutic,' he admits that there are limits to this healing power: that 'No miracle of thought will prevent death; no suggested idea has, as yet, set a broken arm,' and that 'the main field of the new therapeutic lies in the region of the nervous system.' Dr. Newton's own attitude 'is best expressed,' he says, 'in the wise words of the ancient Jew: "When thou art sick call upon God and send for a physician"—turn to the inner healer, make use of all spiritual resources, and, at the same time, seek the aid of a scientific man.' And further, he thinks that 'when the old healer adds to his prescription, which the druggist is to make up, the prescription which the mind of the patient is to make up, setting the inner forces of the spirit at work to heal the "ills that flesh is heir to," then the New Healer may pass away.'

A LADY and a gentleman are wanted to join a select circle (in the N.W. district of London), sitting under rigid conditions for experiments in materialisation, &c. Address 'Psychic,' care of 'LIGHT,' 110, St. Martin's-lane, W.C.

'THE SPIRITUALIST,' published at 150, Folkestone-street, Bradford, Yorkshire, and edited by Mr. D. Gavin, is a bright little sixteen-page halfpenny monthly. The issue for September is more than usually interesting, and contains an art paper supplement, giving excellent portraits of Mr. and Mrs. Thomas Everitt.

\* 'L'Étre Subconscient,' par le Dr. GUSTAVE GELEY. Paris: Felix Alcan, 198, Boulevard St. Germain. Price 2f. 50c.

## 'OUR CHILDREN IN THE BEYOND.'

## A STRANGE EXPERIENCE.

I, too, read with great interest a letter from 'E. M.' in 'LIGHT,' of June 10th, on the above subject, and wish to add my testimony as to the possibilities of spiritual communication with those who have gone before. The one dearest to me was taken and I was wretched. This world seemed a blank. All the beauties of Nature and the lovely sunshine only mocked my feelings. Fortunately, I had deep religious sentiments, with a conviction that this sorrow was for good. I had been taught that there was a rest beyond the grave where all who had done well would be in a state of happy consciousness; a paradise of repose and beauty, awaiting the resurrection; also a place where all who had done badly would be in a state of punishment. I knew my dear one had done well, so I was happy on that point, but my daily cry was 'Where is she? What is she doing?' Some people told me that she would be conscious of my grief and that it would make her unhappy. I thought, 'Surely it would make her more unhappy if I did not appear to miss her.' I knew not what to believe and continued to grieve dreadfully. I was, in a sense, happier in church than anywhere else because it seemed to bring me nearer to her, but I cried all through the service and returned home no brighter. Every-day practical life jarred upon me. I took no interest in anything because my loving companion had gone and there was not one to take her place.

God sent me a friend in time of need who told me of the possibilities of communicating with our dear ones in the beyond. I hesitated, with a feeling of doubt and alarm, lest this should be wrong; but love overcame this feeling and I seized every opportunity of information on the subject; and prayed earnestly that I might be allowed to communicate with my darling. This prayer was answered. I slowly developed the gift of automatic writing and was delighted to find myself in communication with her. The messages she wrote were decided proofs of her identity. When the first joy of mutual restoration had been all told in her loving words, she began to play me little roguish tricks, all perfectly characteristic of her disposition. She fooled me several times. Then a message came from her telling me sadly that for misleading me she was to be punished by all our communication being stopped for a week. It did stop; not a word could I get for exactly a week. It was a sore trial to us both. Notwithstanding this, the spirit of fun was so strong in her that she repeated the experiments. Our messages were stopped again for a given time—I think it was more than a week—but we were both so dreadfully unhappy that one day, before the time had expired, I received a message with the delightful news that we might begin a few days earlier. I had prayed that she might be forgiven, and evidently she was.

This stopped her playing tricks, but sometimes she used to tell me innocently things that she ought not, and a little sad message would follow, saying that she had got into trouble for telling me 'so and so,' but she 'knew I should not repeat it. After that any question I asked unadvisedly was answered with 'I must not say.' She had always told me not to write after nine o'clock in the evening, and if I ever attempted it she stopped me short—in fact refused any communication beyond an affectionate 'good night.' Now comes the part of my story meant to be a warning.

One night, before lying down to sleep, I thought I heard a familiar voice calling me, in distress, from outside the window. The words spoken applied to someone belonging to me, in the flesh. However, the voice stopped and I went to sleep. The next morning I was impressed to write an extraordinary statement, and the handwriting seemed different, yet purporting to come from my own darling. I wrote pages rapidly and was astonished at the nature of the communications. Some were very alarming, and such an extraordinary knowledge of family circumstances was displayed that I was completely hood-winked. The most alarming statements somehow did not disturb me at all; I suppose I was to a great extent incredulous, although there were many reasons why I should

believe. I ceased writing for the day but was impressed to begin again at night and wrote late. This seemed unusual, for my dear one had always objected to my doing so. I then discovered that I was writing under some other influence, but thought it all right, knowing no better. I will not mention whom the writer personated. My life then became unpleasant. I was commanded to do things, and felt distinctly under control; had I been of an excitable nature the effect might have been serious. After a few days of absolute bullying a feeling came over me that God surely would not allow me to be worried so. I knelt in prayer in the middle of the night. The next morning I took up my pencil and there came the old handwriting again, conveying sweet messages of love and distress from my darling, who had known all and suffered the deepest anxiety for me. My thankfulness can be more easily imagined than described. She had prayed unceasingly for me and I had been relieved. Prayer and nothing else will protect us from the influence of undeveloped spirits and release us in cases of obsession. This happened to me a long time ago, and I have continued automatic writing ever since without any sign of interference.

The dangers of communication with the inhabitants of the unseen world are really no greater than those with which we are surrounded on this side amidst all sorts and conditions of men. 'Evil communications' under all circumstances are liable to bring us into trouble. Thought vibrations are ever acting upon us for good or evil. The only remedy is to 'Watch and pray.' But we must remember that knowledge is power, and to be forewarned is to be forearmed, and for this reason I would advise all to learn the dangers attendant upon spiritual communication with the departed before entering into it. It may be argued that many people are sufficiently sensitive to develop automatic writing on the first impression, and their refusal to write would be a great disappointment to their dear ones on the other side: also it may not be possible for them to procure books of instruction on Spiritualism. In this case their only safeguard is in prayer for protection from the influence of unprogressed spirits and careful observance of signs of identification. A password is a good plan. I will conclude by adding that since my initiation into the mysteries of the truth my happiness has been completely restored, and my interest in life vastly increased. I have also become a deep student of all psychological subjects within my reach.

I forgot to say that I have never experienced any physical or mental exhaustion from the practice of automatic writing, and I have done a very great deal. I am quite sure there is no necessity for such, if people will only be calm and rational. On the contrary, my health has vastly improved under the conditions of renewed happiness.

Z. W.

PRACTICAL VOICE CULTURE.—Mr. George Grubb, writing in the 'Musical World' for August 19th, discusses the question of 'Mental Voice Culture.' He thinks that 'it is not unreasonable to suppose that the mind may exercise a great and lasting influence over the voice'; that the artistic and dramatic qualities which bring success to the singer 'are only other names for the promptings of the soul, the suggestions of the mind.' 'The singer,' he says, 'must be an idealist, impressionable, hypersensitive, responsive to the slightest suggestion.' He does not say that it is possible 'to make a singer by suggestion,' but that 'the master who possesses the gift of psychological influence, and inculcates into his pupil the desire for a mental study of his voice, will do the student a world of good.' He quotes from Sir William Hamilton's 'Lectures on Metaphysics' as to knowledge of which we are ordinarily oblivious, but which may, on occasion, 'flash into luminous consciousness,' and from T. J. Hudson as to music being 'a product of the subjective mind.' As a means of training, Mr. Grubb recommends going over musical compositions in thought, at odd moments, 'thought practising,' which can be done anywhere, and says that the mind then affects the vocal chords and muscles so as to strengthen them perceptibly in singing the piece. 'On this foundation,' he concludes, 'there should arise a school of singing that shall surpass whatever has been achieved in the history of the vocal art.'

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

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### THE BOOK OF JOB REVISED.

Many efforts have been made to present the Book of Job in a more intelligible form to both scholars and ordinary Bible readers: for, notwithstanding Tennyson's rather excessive praise of it as 'the greatest poem whether of ancient or modern times,' it must be confessed that much of it in the Authorised Version is incoherent.

These efforts, for the most part, were confined to more or less ingenious revisions of that old Version, without any attempt to grapple with the structure of the Poem as it stands. But the latest of these efforts boldly stands up to the Text, with scissors as well as pen; and there is a great deal to say in favour of the scissors.

The result lies before us in the form of a handy little volume by Dr. E. J. Dillon, who is probably as well qualified as anyone to make the most of modern research and criticism in relation to this precious but tangled old Poem. His book (published by T. Fisher Unwin) is courageously called 'The Original Poem of Job,' and, as such, it is ably defended in a scholarly Introduction which gives a good account of the Poem and the recent conclusions respecting its treatment by ancient editors and copyists. In its revised form it is certainly far more coherent, and immensely more readable.

To tell the truth, there are scores of passages in the old Version of the Book which yield either no sense or sense which is nonsense. Let us take a few cases at random. In the thirty-first chapter, in which Job protests his innocence, the old Version makes him say:—

If I beheld the sun when it shined, or the moon walking in brightness;

And my heart hath been secretly enticed, or my mouth hath kissed my hand.

Who would think that this was a declaration of freedom from the sin of worshipping the sun and moon? Contrast that with Dr. Dillon's luminous translation:—

Never did I gaze upon the sun, because it shone brightly,  
Nor upon the moon floating in glory,  
So that my heart was secretly enticed,  
And I wafted kisses to them, putting my hand to my mouth.

Take another instance. What Job insists upon all along is his unjust treatment by God. His misery is a mystery. In a fine passage, in chapter 23, he cries, according to Dr. Dillon:—

God hath crushed my heart,  
And the Almighty hath terrified me.  
For I am annihilated because of the darkness,  
And gloom enwrappeth my face.

If we turn to the old Version we find the following incoherency:—

For God maketh my heart soft, and the Almighty troubleth me:

Because I was not cut off before the darkness, neither hath he covered the darkness from my face.

One of the characteristics of Job's speeches is his splendid blending of indignation and irony at the harsh but petty arguing of his friends. After one of their maunderings, poor Job calls them 'sorry comforters' and then says (Dr. Dillon's translation):—

I, too, could discourse as ye do,  
If your souls were in my soul's stead.  
I would inspirit you with my mouth,  
Nor grudge the babble of my lips.

The old Version has hardly a hint of the irony, and turns the fine last line into the meaningless 'And the moving of my lips should assuage your grief.'

A specially fine sense is brought out in chapter 14, in the pathetic passage beginning 'O that Thou wouldst hide me in the grave!' The old Version is very vague:—

O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!

If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Contrast this with the following in Dr. Dillon's translation:—

Oh that thou wouldst hide me in the grave!  
That thou wouldst secrete me till thy wrath be passed!  
That thou wouldst appoint me a set time and remember me!  
If so be man could die and yet live on!  
All the days of my warfare I then would wait,  
Till my relief should come.

How strongly this brings out the longing for a meeting with God when the storm of His wrath ceases!

The familiar passage, chapter 19, verses 25-7, almost disappears in Dr. Dillon's version. The only fragment of it left is:—

But I know that my avenger liveth,  
Though it be at the end, upon my dust.

Another well-known and treasured verse is entirely transformed. The beautiful line in verse 15, chapter 13, 'Though he slay me, yet will I trust in him,' becomes a fierce cry of hopelessness or a despairing cry of defiance. 'Lo, let him kill me, I cherish hope no more.' It is far less beautiful and devout, but let us have the truth!

The account of a spirit appearance, by Eliphaz, is retained in its entirety, and its rendering in metrical form by Dr. Dillon, though not greatly differing from the old Version, is excitingly keen. Here are the first three verses:—

Now a word was wafted to me by stealth,  
And mine ear received the whisper thereof;  
In thought-tangles from the vision of the night,  
When deep sleep falleth upon man.

Fear came upon me and trembling,  
Which made all my bones to shake.  
Then a spirit sped before my face;  
The hair of my flesh bristled up.

It stood, but I could not discern its form.

I heard a gentle voice:—

'Shall a mortal be more just than God?

Shall a man be more pure than his maker?'

Evidently spirit appearances, materialisations, ghosts—call them what we will—are by no means modern only.

So, too, the whole of the extraordinary first two chapters is retained, telling the story of Satan's lounging in with the 'sons of God' at the heavenly levée, and his amazing conversation with God, resulting in a kind of wager between Satan and the Deity over the integrity and piety of Job;—one of the most amazing things of the kind ever written, and certainly the most interesting thing in the book, and all the more interesting because, notwithstanding Job's rebuke to his wife, and the preliminary expression of resignation (in chapter 2, verse 10), Job did what Satan predicted, and exhausted his vocabulary in remonstrance and almost rage. As Dr. Dillon says, 'The view is no longer seriously put forward that Job is an edifying work composed in praise of that patience under suffering of which the hero himself showed so little trace.' On the whole, the drift of the book is the setting forth of the old, old problem: Why do the innocent suffer? and how can we reconcile human misery with the rule of a just and beneficent God?

#### RETURN OF MR. J. J. MORSE.

The following letter has reached us from our esteemed friend Mr. J. J. Morse. We are extremely sorry that he has been subjected to such unpleasant experiences; but 'it is an ill wind,' &c., and hosts of admirers in Great Britain will cordially welcome his return:—

SIR,—Permit me to state that myself and family are returning to England in the *ss. Ivernia* due to reach Liverpool on September 6th or 7th.

This step has been forced upon me by the failure of the management of the 'Banner of Light' Publishing Company, (now Dartmouth Company), to meet its financial obligations to me, as the concern now owes me over four hundred dollars—an amount equalling four months' salary. Being unable to obtain either settlement or satisfaction I have resigned my position, and with the aid of a few sympathetic friends, to whom I have explained the facts, I am able to return to England, after eight months of distressing and humiliating experiences.

Friends who desire to communicate with me will kindly address their favours, until further notice, to me in care of my dear friend Mr. S. S. Chiswell, 97, Renshaw-street, Liverpool.

Thanking you in advance for your courtesy, I am, yours, &c.,

J. J. MORSE.

Boston, Mass., U.S.A.  
August 16th, 1905.

#### AN APPARITION FORETOLD.

'Le Progrès Spirite,' for August, contains a letter from a correspondent at Marseilles, M. Mazin, who states that in June last he called upon a medium who obtains communications by means of an alphabet and an indicator. The name, Victoria, of one of his daughters (unknown to the medium), was given, followed by the words, 'Father, you will see me to-night at three o'clock.'

In the course of the ensuing night M. Mazin woke up, and presently became conscious of spirit power, and heard light steps at the head of his bed. He saw two girlish forms standing out against the darkness, and these were joined by the double of his wife, who was lying ill in another bed. The younger of the two girls had light curling chestnut hair, and was the Victoria who had promised to appear. The other had brown hair, and seemed a couple of years older. The father kissed the girls on the forehead, and felt the touch of semi-fluid flesh. After a few words of thanks and a request that Victoria would watch over her mother, M. Mazin saw the forms dissolve away; he at once got out of bed and looked at the time; it was a quarter past three.

The next day, by way of confirmation, M. Mazin again visited the medium, and obtained the name of Victoria. He asked her what age she appeared to be when she showed herself to him in the night, and what her hair was like. She replied that she was six years old, and had curly chestnut hair. The other girl who was with her, she said, was her angel guide. The interview, concludes M. Mazin, was necessary in order to dispel all idea of hallucination, which might be put forward by critics.

#### MATERIALIZATION SÉANCES.

We have been fortunate enough to have a series of three sittings with the marvellous medium, Mr. C. Eldred, of Clowne, sittings during which the gates of heaven seemed to open, throwing light over our lives for ever. We were four friends, who, having arranged for two sittings, journeyed on purpose from France to Clowne—Madame Bossel, from Paris; her father, M. Garsault, from Havre; my husband and myself. On our arrival at Clowne, on Sunday, July 30th, we were heartily received by Mr. and Mrs. Eldred, who quickly inspired us with the greatest sympathy and confidence.

After a few hours' pleasant intercourse, with conversation and music, we went up to the *séance* room, and, at the request of the medium, we thoroughly searched the room, which contained no other furniture than a little harmonium near the fireplace, an armchair in the cabinet, and two rows of seats just opposite the latter. The armchair, the walls, the floor were examined, and also the curtains which formed the cabinet, and which were nailed to the wall and floor on one side, so as to leave only one entrance, in front. The only door leading into the room was locked, and my husband put the key in his pocket; moreover, this door, as well as the cabinet, was just in front of the sitters, who had full view of both during the *séances*.

Besides ourselves the medium had, according to our wish, invited three friends, who, being regular sitters, would help in giving good conditions. One of them, Mr. Edwards, was seated in the first row, at my right side, and joined hands with me. The two others were placed in the back row (from which place they could not move during the sittings) and just under the gas bracket. Mrs. Eldred, forming the last link to the left of the first row, joined hands with M. Garsault. Our distance from the cabinet was about three and a-half yards.

During the second sitting, on Wednesday, August 2nd, our friend, Mr. H. Blackwell, from London, had joined us, and was seated in the back row, between the two above-mentioned gentlemen; the key of the door, during this sitting, was kept by him. As another writer has already given in 'LIGHT' a detailed and very interesting account of a sitting with Mr. Eldred, I will endeavour to avoid repetitions and will only mention certain phenomena of special interest.

At both these sittings 'Arthur,' the medium's brother and principal control, materialised first, and, returning now and then to the cabinet for a moment, he certainly stayed with us from ten to fifteen minutes each evening. He showed us his naked arms, gave us his hand, made us touch the beautiful white drapery, and walked slowly and gracefully about. At both sittings he brought two spirit lights, and, handing them to us, he allowed us all to examine them. They were round, luminous discs, somewhat similar to alabaster, of a hard substance, one a little larger, the other a little smaller, than a French five franc piece. Their rays—reminding one of electric light—were somewhat neutralised by the gaslight. They had neither smell nor taste and gave out no heat, being of about the same temperature as our hands.

The first evening 'Arthur' dematerialised twice; first from below; lifting up his garment, it seemed to disappear between his hands; his body disappeared also, and presently there was only his bust floating in the air. Then just one movement, and he was again standing upright before us, entirely materialised. But he soon dematerialised again, and this time he seemed to sink into the floor. The second evening he showed us his naked feet, and we all distinctly saw them; immediately afterwards he lifted up his drapery, and there were no feet; there the spirit stood just before our eyes, but there were no feet to carry him. He let fall his garment and at once walked about as before. He withdrew the curtains, stepped into the cabinet, and we saw him raise his arm and turn up the gas. The light was now very good, at least that of a good candle. The spirit stooped several times and kissed his sleeping brother and we also saw and heard him tapping slightly the medium's shoulder.

Frequently when one of the medium's familiar spirits was out, the curtains of the cabinet were drawn aside, and the light

was quite sufficient to allow us all to distinctly see the medium at the same time as the spirit. Once I was called up to the cabinet, and there, with the spirit to my left and the medium to my right side, and being less than an arm's length from both, I had all the time necessary to study them. What specially struck me and probably would have frightened me, if I had not read about similar experiences, was the state of the medium. He had shrunk up like a mummy; his head seemed to have sunk in between his shoulders, and his legs seemed to have become shorter. When he had sat down at the beginning of the sitting we had seen his feet reach out under the curtains; now they scarcely touched the floor. He seemed all shrivelled up, but on his cheeks there was a feverish red spot. Even my husband and friends, at the same time as they recognised the medium, could from their seats perceive how strangely diminished he looked.

Eight or nine spirits materialised at each sitting, some of them very tall—taller than the medium, some small, and two children, one of whom came for my husband and myself.

Among the personal friends that were recognised I will only mention a few. During the first sitting a female spirit came up to my husband. He rose, and after some hesitation recognised a woman who had been like a mother to him in his early childhood, but this woman had passed over in old age, and the spirit appeared pretty young, with dark hair. Though she showed herself for the first time, she came in good light, and was perfectly well materialised. We all went near to examine her, and she smiled quietly to all, looking round from one to another. She stayed out several minutes.

At the second sitting a spirit went straight up to Madame Bossel and her father. The former rose first, and, seeing the face of the spirit, exclaimed: 'It is mother!' Then M. Garsault rushed forward with outstretched arms, and the spirit threw herself on to his chest, flung her arms round his neck, and kissed him all over the face. Madame Bossel, greatly moved, had fallen on her knees; but the spirit turned round to her, seized both her hands, and lifted her up. M. Garsault told us afterwards that he had fully recognised his wife, and she had given him her neck to kiss at his old favourite place; he had felt a woman's warm bosom through the drapery, and her warm lips and breath on his face.

Two well-known writers materialised during this sitting, one, an Englishman, for Mr. Blackwell, with whom the spirit had already been photographed; the other, a Frenchman, for my husband, whose hand he squeezed. This spirit has also manifested to my husband through other mediums. Both were recognised and stayed certainly with us from three to five minutes. So much for these two sittings.

On Wednesday, August 9th, as we were having some music together, Mr. Eldred suddenly put his violin down, and, looking at his watch, had the great kindness of offering us a third sitting, which we joyfully and thankfully accepted. Our friends having left Clowne, we were only four sitters, Mrs. Eldred, Mr. Edwards, my husband, and myself.

We went up to the séance room and the medium was soon entranced by his brother 'Arthur,' who, with his usual gentle smile, came up to us, said it was he who had wished the medium to give us this sitting and spoke a few kind, encouraging words, which we shall always bear in mind.

The medium entered the cabinet and after some singing and playing the gas was lowered and the curtains drawn aside. Two spirits appeared. One of them, 'Mr. B.,' who had already materialised during the second sitting, came out to us, walked about, and sat down for some time on a chair outside the curtains. The other, a little nigger girl, was standing inside the cabinet, at the side of the medium. We could not, from our seats, distinguish the features of this latter spirit, but we could see the black face, surrounded by the white drapery. Mrs. Eldred asked whether it was 'Lily,' a little nigger girl who is one of Mr. Eldred's controls, and the spirit bowed affirmatively.

At the following manifestation the curtains drew aside, seemingly of themselves, and, at the place where the little girl had been standing, we saw, as a kind of bas-relief on the

wall, the head and shoulders of a spirit whom we knew from the preceding sittings. 'The General M.!' we at once exclaimed. The pale face appeared in good light, and it was a beautiful bas-relief, looking very artistic.

Presently another spirit, 'Mr. B.,' again stepped forward from behind the curtains, where he seemed to have hidden himself, and beckoned to me to come near. I thus approached the cabinet a second time, and was quite near the medium and the two forms. I intently looked at 'B.,' whose energetic, very living face, with dark eyes, strong, straight nose, and long dark whiskers I well remember. He pointed to the other figure, and I fully recognised the pale and characteristic face, with the heavy moustache, that we had seen twice before; but I did not see it move, and it appeared to me more like a real bas-relief than a live face. My husband was then called up to the cabinet, and had, at first, the same impression as myself; but then he distinctly saw the head bow and turn slowly from left to right. He also observed the medium lying unconscious in his armchair, at the same time as he saw the two spirit forms.

When he had returned to his seat, 'B.' beckoned to the curtains, and they drew together of themselves.

Three other spirits materialised, one of whom was a clergyman with the black stole on his white garment, and one of them was 'Fl.,' the spirit who had come to my husband in the first sitting. She went straight up to him, put her arms on his shoulders and drew his head caressingly to hers; he felt the bones of her forehead and her warm breath on his face. As she had appeared too young at her first materialisation, she pulled her drapery aside and showed my husband that she this time had white hair.

These are the principal features of these wonderful sittings, through which our belief has grown to knowledge, and for ever shall we be thankful to the sympathetic medium, his kind spirit friends, and to God for this beautiful manifestation of the highest truth.

I wish to add that when the materialised spirits could hardly speak during these sittings, it was because the medium suffers from a delicate throat, having undergone an operation in this organ. The condition of his throat is variable; when he does not suffer from it, the spirits speak better. However, we addressed the spirits in French, English, and Norwegian, according to their nationality on earth, and they answered us by signs.

The light, when best, was about that of a candle; when lowest, that of a night lamp.

ELLEN S. LETORT,  
23, Rue du Bac, Paris.

I certify the above report to be exact.

CHARLES LETORT,  
23, Rue du Bac.

#### ARE COLOURS PHYSICAL OR MENTAL?

Eugene Del Mar, writing in 'Mind,' for July, says: 'There is no colour in the physical universe; it is not an objective entity, but a subjective consciousness. There is colour sensation, or consciousness, only as there is mental response to the stimulus from without. The eye receives, transforms, and transmits to the brain such vibrations only as come within its limited scope of apprehension. It finds no visual waves in that which is outside of its range of appropriation, and even though the message be received by, and transmitted from, the eye, yet if it fail to reach the brain there will be no vision of colour. The consciousness of colour is all there is of colour, as such. All the wondrous colour harmonies of the universe, and all the beautiful tints of form and feature are thought-pictures. They are mental translations of various intensities of physical activities coming within the range of visual appropriation.'

'IS SPIRITUALISM A FRAUD?' The pamphlet by Mr. Eldred Hallas, entitled 'The Bush Controversy and the Subjective Mind,' and referred to in 'Notes by the Way' in our last issue, is published by Mr. J. Burchell, of 65, Gurlington-road, Bradford, price 3d., post free 4d., or 2s. per dozen copies, postage 4d.

## MR. HUSK'S SÉANCES.

I have just read an account in 'LIGHT' of a séance with Mr. Husk, at which Cardinal Newman manifested, and I should like to say that when I was last in London, some time ago, I attended a séance at Mr. Husk's, accompanied by my son's wife. There was no one else present. During the séance there appeared in the air before me a beautiful cross, apparently of rubies and diamonds. It was about ten inches long. It rose slowly and disappeared, and a voice, old and tremulous, said, as nearly as I could catch the words, 'Benedicite, filia mea; Gloria in Excelsis Deo.' 'That,' said Mr. Husk, 'is Cardinal Newman.' 'Why,' asked my daughter, 'does he come?' Then 'John King's' full strong voice answered, 'Similarity of mind attracts.' I may say that a few months before this I had read the Cardinal's book, 'Vita Nuova.' It is perhaps hardly worth mentioning, but the words seemed as if spoken by one who had lost some of his front teeth.

W. GLANVILLE.

Follett Lodge, Topsham.

Referring to the letter in 'LIGHT' of August 19th, signed 'A Catholic,' regarding his description of *Cardinal Manning's* voice, may I ask what has that to do with the spirit *Cardinal Newman*, who manifested at the séance in question? He says that Cardinal Manning's voice was thin and weak, and he therefore does not credit his presence at Mr. Husk's séance. Who has said that he was present? or are Cardinal Newman and Cardinal Manning one and the same person? I think your correspondent has been over hasty; and further, I personally suggest that when anyone is criticising the character and questioning the honesty of another the critic should have the courage of his convictions, and not hide his light (?) under a *nom de plume*. If the blessing which the Cardinal pronounces is incorrect, it is extraordinary that so many years should have elapsed ere its incorrectness should have been discovered. I do not think Mr. Husk need fear such criticism as this, for we know him too well, and owe him too much for the opportunities we have had of meeting, through his mediumship, our loved ones face to face, to doubt his honour and honesty.

FREDK. VAUGHAN.

101, Bovill-road,  
Forest Hill, S.E.

I was present at the séance by Mr. Husk to which the letter of 'A Catholic' in 'LIGHT' of August 19th refers, and besides the extraordinary form of the so-called blessing by Cardinal Manning, another circumstance struck me as, to say the least of it, very suspicious.

The manifestations consisted, in part, of singing in Latin and in Greek by spirits who, when on earth, had been engaged in the public services of their respective churches, one of them being described as an acolyte.

Both singers frequently interpolated the letter R into words which do not contain it (as, for instance, in the word *Beatæ*), giving it the rolling sound that it has in French and Italian.

This is, I believe, a not uncommon trick with very uneducated singers, but it seems hardly likely that those employed and trained to sing the offices of their Church would be allowed to mispronounce the words in such a way, and it is almost incredible that both these Church officiants should have been guilty of the same piece of ignorant affectation.

This may be a small matter, but to me it is significant as offering strong presumptive evidence that the Latin and the Greek singer were one and the same person, and one unacquainted with either language.

I enclose my card.

ONE OF THE SITTERS.

The author of the letter in 'LIGHT,' signed 'A Catholic,' may be surprised to learn that the spirit-presence who blessed the circle was that of Cardinal Newman—not Cardinal Manning. I am not qualified to say with what degree of accuracy the criticism of 'A Catholic' is directed on the quality of the voice ascribed to Cardinal Newman.

Touching the formula of the blessing used, my slight acquaintance with Latin Ritual forbids me discussing the point, since I have only recently become a member of the Roman Catholic Church. However, I have no fault to find with the reply to my question relating to the bearing of Spiritualism on the Catholic faith. I concede that the practice of Spiritualism is condemned by the Roman Catholic Church, and that it is beyond the reach of the probable to get a Catholic priest to countenance it openly. But it is not unreasonable to suppose that most Churchmen (even Cardinals), when they have crossed

the veil, may find it necessary to adopt a less rigorous attitude towards mundane creeds, other than those which received their support during earth life. Cardinal Newman here in the flesh, and Cardinal Newman yonder in the spirit life, may conceivably be two vastly different beings, compared on a nice point of creed or dogma.

Cardinals and Churchmen, we can affirm, are choke-full of creeds here; but, on the other side, for aught that 'A Catholic' or I can *positively* know to the contrary, they may be practically creedless.

I prefer to think that the man who, in the midst of spiritual tribulation, wrote 'Lead, kindly Light,' would be among the first, when opportunity offered, to lend a helping hand to earnest seekers after truth, even to the extent of embracing those within the pale of a spiritualistic séance.

If the writer 'saw nothing that could not be easily accounted for,' 'A Catholic's' wits must have been as acute on the whole phenomena as that displayed in 'A Catholic's' deductions on an erroneous personality.

I saw my mother under conditions attending her decease, in her final materialisation, which preclude any possibility of doubt to my mind. A lady cousin also came twice. A medical gentleman, of Edinburgh, whom I knew twelve years ago, gave his name and address. A friend with me saw a relative, and that relative within the week controlled a clairvoyant medium and discussed the séance in detail at Madame Zeilah Lee's.

I think, in common fairness to Mr. Husk, 'A Catholic' ought to have considered carefully the evidence I have cited before jumping to rash conclusions.

FAIR CRITICISM.

With reference to a letter signed 'A Catholic' which appears in your issue of August 19th, will you allow me to add a few remarks and corrections to his statements. As I have sat at Mr. Husk's séances on many occasions I feel justified in so doing.

I presume that 'A Catholic' refers to Cardinal 'Newman' and not, as he says, to Cardinal 'Manning.'

As regards the Cardinal's blessing which he says was given in a 'deep bass voice,' I do not remember a single occasion on which this has been my experience. The blessing has generally been delivered in the 'thin weak voice' so closely associated with Cardinal Newman, and so well-known to those who have heard him in the physical body.

But the strange part of your correspondent's letter consists in the statement that he has quite made up his mind that the Cardinal *was not present*, from the reply he is said to have made that 'the following of Spiritualism need not interfere with our faith.' Whatever 'A Catholic's' opinion, or that of any of his fellow-Churchmen, may be as to the faith of their Church, your correspondent has shown a great lack of knowledge upon the subject of progress upon the other side of life by holding such a contention as this as evidence of the *non-appearance* of Cardinal Newman. The dear old Cardinal was undoubtedly speaking from his 'larger knowledge' and 'broader catholicity' of view and experience, and, as the late Rev. H. R. Haweis has said, and since passing over has repeated, 'I see nothing to operate against a man being a 'Christian' and at the same time a 'Spiritualist.' Newman, whilst in the body, in common with others of his clerical brethren, held certain views (as they do now) upon the teachings of our great truth, and in going over has come to see with a clearer vision much that he did not understand whilst here.

It would, I think, be well for many to study the points of these wonderful manifestations before rushing into print with condemnatory words reflecting upon the medium. In my opinion Mr. Husk is one of the most wonderful mediums we have to-day, having regard to the varied forms of manifestation which occur in his presence, appealing to all states of mind; and we should, I think, make the most of such an instrument, in the hope that his noble band of spirit-workers may long be enabled to manifest through such a tried and trusted medium.

A. CLEGG.

West Hampstead.

As a rule it is not desirable to answer *anonymous* correspondents, but the unjust and misleading letter in your issue of the 19th inst., written by a person who shelters himself, or herself, behind the signature of 'A Catholic,' must not remain without reply, as the silence of his friends may be injurious to Mr. Cecil Husk.

Let me say, then, that Cardinal Manning has not once appeared through Mr. Husk. A certain Cardinal does appear constantly, who gives the benediction in an old, weak voice, in a pronunciation which he used in life. Your correspondent

appears to have mistaken the deep voice of Sir Henry Morgan (alias 'John King') for that of Cardinal Manning. I have known some funny mistakes in my time, but this is one of the most ludicrous I have ever come across.

But this incident is not the only one I have met with in my investigations which demonstrates how inaccurate people are when describing materialisation phenomena; and I will ask you to allow me to relate briefly certain experiences of the past few months which have afforded me much amusement. I promise to wind up with a moral.

Between January and August I have introduced some dozen and a-half men and women to séances in a private house, where Mr. Husk and Mr. Craddock have acted alternately as mediums. Among them were two Fellows of the Royal Society, both over forty-eight years of age; an electrician of note, about sixty; a soldier about twenty-six; a soldier about fifty; a man who had sat in Parliament for sixteen years, and is fifty-six years of age; a country squire over eighty; two clergymen of the Church of England, each about forty-five; and two naval officers, respectively twenty-six and twenty-eight years of age. With three exceptions these men are, in the public estimation, of more than ordinary ability, and their opinions on ordinary matters carry weight on account of their recognised status in the particular walk of life each has chosen. As their views were communicated to me privately, I am prohibited from individualising their statements, but this will not affect the lesson to be learnt from what they have said.

In each case these gentlemen were invited by our host to come half an hour before the séance began, and to make any examination they pleased of the house and furniture. All took advantage of the offer, and the host and hostess took immense trouble to explain to them what they would probably see and hear. All, except one, knew me well, and knew that I was well acquainted with the house: they also were fully aware that practical jokes were not in my line, and that I was not likely to be easily satisfied respecting the solemn subject of spirit return.

The two naval officers (men of keen vigilance, accustomed to close observation in their daily work, and specially selected for the posts they hold) accepted the genuineness of the phenomena. They received excellent tests, and have never wavered in their belief that we were not only dealing with supernormal intelligences, but that these intelligences were the disembodied spirits of those who had once been incarnate on this earth. The young soldier, also a man of talent, accepted the genuineness of the phenomena: I have not yet heard what is his explanation of it.

Of the remaining eight, one thought the phenomena were genuine and did not doubt the integrity of the medium; but he denied that outside intelligences were involved. He said in effect, 'We do not know as yet anything of the potentialities of the trance condition; so far, I have seen nothing which you can attribute to intelligences other than mundane.'

The remaining seven refused to believe that the phenomena were anything but juggleries. The most moderate of them declared that our host, hostess, and all the sitters were victims of a fraud perpetrated by the medium. When asked to account for this and that phenomenon he was unable to reply; but he wrote copiously, begging me paternally to abandon the study.

One of the remaining six assured me, after sitting through a good Husk séance where at least six men's voices (from bass to tenor) had been heard singing in the darkness, that he had heard many sounds but only one voice; and he insinuated that the organist was engaged to assist the medium in his manipulations! Of the other five, I could not help thinking it would have been well if they had practised a well-known drawing-room game which calls upon the company to inspect twenty articles on a table and then to leave the room and put down as many as they could remember on paper. None of these five could accurately describe the room, the position of the door, the cabinet, or anything in the room. One favoured me gratuitously with twenty sheets of type-written notes in which I found that he had mixed up 'John King' with his subordinate controls, a certain Cardinal with his humble friend who sings the 'Gloria in Excelsis,' and he had confounded the 'direct voices' with those of the sitters. This person insinuated that he was only allowed to see beforehand *what we chose to show him*: he assumed in every page of his document that the room was prepared with wires and electrical apparatus, but confessed his inability to understand how, even then, a musical instrument could swing round and across a circle at a long oval table, playing a tune, without being higher from the ground at the ends than it was at the centre; he was much puzzled at the very natural conversation of one of Mr. Craddock's spirit band, and he was so good as to say that, notwithstanding this, *he still believed in my sincerity*. Another said there were gramophones in the garden! When asked

how a gramophone in the garden could reply in the room to twenty spontaneous questions put by the sitters, he replied with confidence that 'this could be managed if the medium had control of the instrument'!

Not to take up too much of your space, I will conclude with a description given to me in perfect seriousness by the man who of all others I imagined to be the most practical, and the least likely to be the victim of prejudice. On the night he attended it happened that our host was ill. After settling everybody in their places he retired to bed, being double-bolted out of the room. The medium was Mr. Craddock. In due time he went into trance, was controlled, and 'Graem' made his oration; then the medium went into a deeper trance, and materialisations took place, among others 'Sister Amy' and the tall Ghazi, 'Abdullah.' My friend asserted that the face of 'Abdullah' was that of *our host*, that 'Amy' was a man; and he went on to say, 'You tell me that the medium is an Englishman. Oh no! He is a French Canadian, trying to master the English language. I have lived in Canada: the patois is unmistakable. And he had an accomplice in the circle; that woman you call — —, she is his wife, no doubt.' I refrain from giving the name, but I have elicited shouts of laughter by communicating it privately to one or two of those who can appreciate the joke.

I write this account, sir, knowing that many of your constant readers have been present at several 'Husk' and 'Craddock' séances, and some were at the house which is the scene of my story. No one else could enjoy the situation nor the compliment involved. Unwittingly, this gentleman had paid the medium a high meed of praise; that one touch of emphatic indignation destroyed the value of all his objections, for Mr. Craddock has, as far as we know, never left this country; and it is hardly necessary to add that our host is seldom absent from our séances, and 'Abdullah' always appears when Craddock is the medium.

Now, what is the moral of all this? If eight sitters, who are honest men without bias, can make such absurd mistakes, how can we wonder at the malignity of those who talk, lecture and write *with* manifest bias? The fact is this: that most people over thirty imagine they know a little of everything. Suddenly confront them with a phenomenon such as the 'direct voice' or the vivacious face of 'Abdullah,' and they are repelled and insulted. They are conscious of a mental sensation of being behindhand — forestalled in knowledge — and give vent to utterances which imply fraud by everybody all round.

Lord Dufferin, a keen observer of human nature, once wrote: 'The initial attitude of most people to new ideas and suggestions is instinctively hostile.' The theory of 'LIGHT' is sound — people should not be admitted to a materialisation séance who have not been educated up to the subject. I would put it myself this way — not to admit those who have not satisfied themselves of the existence of 'supernormal intelligences.'

I have been present at over forty 'Husk' and 'Craddock' séances. At those séances I have received numerous tests respecting people of whose existence the mediums and all the sitters were entirely ignorant; and I have not been able to detect one single suspicious circumstance. Knowing what I know now of the infirmities of the human mind, and the inaccuracy of observation of even able men, I am convinced that it is unwise to take into consideration any allegation of fraud unless they are supported by the names and addresses of at least half the sitters.

The materialists are as dogmatic as the churchmen. Would that scientists read more attentively the autobiography of Charles Darwin, and his modest admissions of the limitation of the specialist.

W. USBORNE MOORE,

Rear Admiral.

HUMAN SOCIETY AS DIVINITY.—Mr. Robert S. Gilliard has published, through Mr. Philip Welby, of 6, Henrietta-street, W.C., a tastefully-produced sixpenny book entitled, 'The Divine Basis of Society,' being two addresses delivered to working men. The first deals with 'Christianity and Capitalism,' and the second with the subject indicated by the title. The author, combining the definitions of Herbert Spencer, Mazzini, and others, regards God as the ultimate or Sole Cause, as yet unknown except as a power behind evolution making for righteousness among men in civilised human society, in which God is successively incarnated, so that in touching human society we touch God. Love, the highest human faculty, involves human society; we cannot separate ourselves from our kind. Individual man is not the highest product of the Sole Cause, but human society *is*. The individual has a divinity, but that is contingent upon the divinity of the grander creation, Human Society, which is, as it were, the body of God, who is thus represented to us by the Soul of Humanity or of Human Society as the highest product of His creation.

## 'THE OCCULT REVIEW.'

The August number of 'The Occult Review,' which has been accidentally delayed in reaching us, is a remarkably full and interesting number. Mr. St. George Lane Fox-Pitt, in a helpful article on 'Self,' discusses the various almost contradictory meanings of the expression, and explains how the true self 'grows great proportionately as it loses the essential characteristics of self in the ordinary sense of the word.' The Higher Self, he says, 'is a synthetic spiritual growth, the fruit of the experiences of individual life. It is an awakening of the seat of consciousness in a mystic vehicle approaching the centre of all truth. . . . As the higher self grows in strength and beauty the energy of the universal life is no longer frittered into various conflicting currents, but is concentrated upon a great and harmonious purpose.' But this involves a hard struggle, and the following of the Way of which the gate is Purity and the goal is Love.

Lady Archibald Campbell has an article packed with fine thoughts which are almost epigrams, on 'The Only Wisdom.' Science, Rationalism, and Religion, in her view, all fail to bring contentment:—

'In the doctrine of universalism, preached and felt by Spiritualists, and there alone, entire contentment can be found. . . . The Spiritualist stands alone in his might to bless the world. For he is a great reformer, he revolutionises rationally. . . . It is in this transcendental philosophy [of Spiritualism] that we find the reconciliation of all fundamental truths extant in the various religious doctrines. Founded on tangible demonstrations of theory, we find in it a natural theology reconstructed on a philosophic basis, a theology which is also a progressive science—a better cosmogony, instinct with the breath of life, without odour of corruption. . . . Practical or experimental Spiritism opens caskey within caskey. It is a great master key, a key without which the psychologist has been lost in hopeless conjectures as to the manners of the mind. . . . Psychism or Spiritism is as inductive in its processes as any of the physical sciences. For the strictest spiritist, in arriving at his conclusions, does so by the strictest induction. . . . Think of what it is, this wireless telegraphy of the soul. Spirit has to get at spirit to revive it from bodily death. Spirit is put in touch with enlightened angel, and *vice versa* the enlightened angel with the spirit-man, who is a spirit.'

Dr. C. W. Saleeby writes on 'Mind and Life,' and reviews Wundt's 'Principles of Physiological Psychology.' The two articles should be read together, as the doctrine of 'psychophysical parallelism' throws light on the question of life in its higher revelation as mind.

Madame Isabelle de Steiger unearths a curious story of a mediæval adept, and Dr. Heinrich Hensoldt discusses the mysterious Lost Word, at once so recondite and so simple, of which all the ancient mystical philosophers speak.

Not the least striking feature of this interesting number is a further series of 'Psychic Records' communicated by readers. They include a vivid and circumstantial prevision in a dream, a message delivered by a spirit apparition, a case of clairvoyance, and omens through falling pictures and visions of a white bird. There is also in this number a long review of Dr. Maxwell's 'Metapsychical Phenomena,' already noticed in 'LIGHT.'

ECHOES FROM ANOTHER WORLD.—A distinguished French Spiritualist, under the *nom de plume* of Ch. d'Orino, has published, in continuation of the 'Contes de l'Au-delà,' a second volume entitled 'Echos d'un autre Monde' (Paris: Librairie Félix Juven, 122, rue Réaumur), containing a number of brief but pithy essays obtained by automatic writing, and purporting to be given by distinguished French authors and divines, such as Renan, Lamennais, Zola, Maupassant, Gautier, le Père Didon, Mgr. Dupanloup, Lamartine, Daudet, &c. These essays are grouped into three divisions, on Spiritualism, Religion and Morals, and the Social Question. 'Zola,' for instance, writes impressively on the need for seriousness in inquiries; that Spiritualism must not be made a pastime; that frivolity attracts frivolous spirits, but an attitude of serious concentration will bring benevolent spirits who desire to be of service, to instruct and sustain. Questions as to temporal affairs should not be asked, as those who have been long in the spirit world know nothing about them. What the incarnate most need is moral and comforting advice, in order that they may use their own enlightened reason as a guide in temporal affairs.

## 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.

## Mr. Spriggs' Diagnosis.

SIR,—I am very glad to see by the notice in 'LIGHT' that Mr. Spriggs is about to resume his sittings for diagnosis, and for the benefit of those in bad health I desire to relate my experiences. I had been suffering from a bad attack of congestion of the liver, with gall-stones, causing awful pain; it was the second attack within two years. I was somewhat better, but still felt pains, when one day a friend asked me to see Mr. Spriggs, and I did so. Mr. Spriggs went over my body, that is to say the 'control' did, with spirit sight, as if I had been a man made of glass. He told me all I wished to know, and made me quite comfortable in mind, giving me a course of diet and suggesting some simple remedies. From that hour I have been quite another man; I feel stronger than I have done for months; I eat and digest; I sleep and am refreshed. I was previously so thin and yellow that people thought I must die; now I am ten pounds heavier in weight, and able to do a hard day's work in comfort. I say to all those who are in bodily trouble, 'Go to Mr. Spriggs, and I feel sure you will be told what is the matter with you and what to do.'

ROBERT J. BARKER.

9, Weech-road, West Hampstead, N.W.

## Professor Richet's Position.

SIR,—The article by Mrs. Finch in 'LIGHT' of August 12th, p. 374, while clearing the ground in many respects, and by no means immoderate in tone as compared with several of the criticisms that have been so freely made in regard to Professor Richet's position as president of the Society for Psychical Research, seems to give openings to rejoinders as to this eminent scientist's position in regard to Spiritualism.

I fear that Mrs. Finch's protest against the intolerance of 'Spiritists,' and their love of power, applies largely to human nature in general. So let us pass on. 'They tremble,' proceeds Mrs. Finch, 'lest the acute brain of a man trained to observe all things with impartiality, having regard only for truth, should undermine the tottering edifice of this new dogmatic religion of Spiritism (not *Spiritualism*) which is springing up in our midst.' I do not understand that the writer of the powerful paper on 'Should the Dead be Recalled?' in the 'Annals of Psychical Science,' for May, now intends to stigmatise the practice of mediumship as a 'new dogmatic religion'; I presume that she blames 'Spiritism' only in so far as it is dogmatic. In this she is justified. We have none of us a right to be dogmatic, because this implies the positive assertion of what is really only a belief; when we have scientific or practical evidence, and hold to that, we are no longer dogmatic.

Next, as to Spiritism and Spiritualism. There is no more hard-worked and abused word in the language than the word 'Spirit.' It denotes the surviving principle of ordinary humanity, and also the highest form of Being to which our conceptions can soar. Psyche, psychic, and psychism might be better words for the more usual manifestations; but they sound pedantic to many, and are reserved by others for manifestations of the powers of the still incarnate personality. The word 'soul' has another significance, and is not applicable to phenomenal appearances, while 'mind' refers to the activity of the Self through its organs of reason and intelligence, before or after death. Only the word 'spirit' is left to denote manifestations of consciousness in every grade.

We may draw what distinctions we please between 'Spiritism' and 'Spiritualism,' but the fact remains that the great question for mankind is whether or not there is a world beyond that of sense. If the materialist can be brought, through 'spiritistic' manifestations, to believe in a continuity of life, there is little to stop him from going forward until he reaches a truly 'spiritual' conception of the ordering of the whole universe, seen and unseen. This is why the descriptions of phenomena and experiences, especially those proving identity, such as continually appear in 'LIGHT,' are so valuable; not merely in themselves, but as unlocking a door which admits us into an immeasurable realm, although at first we may not perceive its immensity or its infinite significance. The tendency of modern science is not so much to deny the possibility of the existence of such a realm as to see how far it is indicated by the failure of physical hypotheses to account for the phenomena; this method, pursued by Professor Richet, may seem aggravatingly slow, but its results are comparatively sure, and will ultimately lead further than at present appears.

## What 'Controls' should do.

SIR,—In your report of the memorial service for the late Mr. Thomas Everitt, in your issue of August 19th, the controls of Mr. E. W. Wallis 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.'

Permit me to say that I consider that that is the fault of spirit controls themselves. They are too mealy-mouthed, too anxious to make it comfortable all round, to have much effect in rousing Spiritualists from their apathy. However high one's thoughts may be, the petty affairs of earth life drag you down. It is therefore all the more necessary that 'controls' should speak out plainly and do everything in their power to spiritualise the daily lives of those on this side.

B. A. COCHRANE.

30, George-street, Manchester-square.

## What is a Secondary Personality?

SIR,—On reading the article in 'LIGHT,' p. 386, on the above subject, I was impressively reminded of some of the old Fathers and Schoolmen, who dearly loved to follow the light and leading of abstract ideas in their expositions, which, to a large extent, have been brushed aside since Lord Bacon laid the foundations of the inductive method of research. Before pursuing the inquiry as to what is a secondary personality, let me say I am simply following in the footsteps of the best teachers of psychology, who are all agreed that the characteristic properties of a person are perception, reflection and willing; that those properties inhere or reside in a person only, and not in the ideas with which it may become impressed and from which it is differentiated. From this indisputable standpoint, now let us inquire what the properties of the second personality are. Consciousness is usually defined as the perception of what passes in a man's own mind, but the writer of the article referred to quotes Professor Hyslop as saying that the 'normal consciousness is a personality and not a person.'

Let us for the moment assume there is a real distinction to be observed between a personality which is not a person, and a person of whom we know only through his personality. It is clear that personality in this connection is intelligible only on the ground that, if not a person, it is a manifestation thereof, and being so, it cannot in any sense whatever possess the properties of perception, reflection, and willing. Now I entirely dissent from the sense or reason of investing a mere manifestation of a person with the powers and possibilities inherent only in the person, as is the case in the following statement that 'Secondary personality (or manifestation) is distinguished from the primal consciousness (or manifestation) only by the fact that its *action* (power of willing) is not *perceived* or *remembered* by the normal consciousness (or manifestation).' It is sometimes difficult to untie a knot or unravel a skein of silk, but there is no difficulty here for the reader, if he exercises ordinary care, and trusts his own unsophisticated judgment, to instantly discern that if a personality is not a person, it is simply creating a confusion of thought to credit it with the properties of a person, which we do when we talk of it as *perceiving* and *remembering*. Again, the secondary personality, which please remember is not a person, yet displays *activity*, which is an act of the will, a property inhering in a person only; and if we allow ourselves to soar away on the wings of fancy, a tertiary personality will soon appear, and then we shall soon have not one person but three persons in the same person, resuscitating the old doctrine of the trinity of three Co-equals, three Co-eternals and yet only one Eternal. We are very far off yet from having fathomed the latent capabilities and possibilities of the human spirit, and if it is beginning to display itself in relatively new and unfamiliar phases, let us not darken counsel with mere words, but use such only as denote the existence of real things. The human spirit becomes impressed, through the channel of sensation, with an endless variety of ideas or objects of knowledge, *which are entirely passive in their nature*, and if some Spiritualists are here and there to be found who in their innocence ascribe to some extraneous influence the product of their own minds, I do not know that they are very far wrong; at any rate I am sure they will sooner find their feet on the firm ground of experience than those who are treading the morass of mysticism, guided like the old Schoolmen by the misleading doctrine of abstract ideas.

Gosforth.

JNO. MOULD.

BRISTOL.—A Spiritualist residing in Bristol, who would like to join a private circle, would be pleased to meet some other friends. [Address A. Z., 6, Surrey-street, St. Paul's, Bristol.

## 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.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. George Tayler Gwinn answered some interesting questions in an able manner. On Sunday next, at 7 p.m., and on Wednesday, September 6th, at 8 p.m., Mr. George H. Bibbings.—W. T.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Savage gave an address on 'The Religion in Spiritualism,' followed by psychometrical delineations. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. Walker. On Thursday investigators' circle.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last 'Clairibelle' gave good clairvoyant descriptions and psychometric delineations, which were much appreciated. On Sunday next Mr. Frank Pearce, of Portsmouth. Instead of Tuesdays the Hall will, in future, be open on Thursdays, from 3 to 5 p.m., for inquiries, &c.—A. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. W. Boulding delivered a stirring and brilliant address on 'The Truth,' which gave much pleasure to a large and interested audience. Mr. G. Spriggs ably presided. On Sunday next Mr. W. J. Leeder, of Nottingham, will give a trance address.—S. J. W.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last an earnest and invigorating address by Mr. John Lobb, our president, on 'The Living Dead: What they say of this World and the Spirit World,' was heartily applauded by a large audience, and Mrs. Webb gave clairvoyant descriptions. On Sunday next, at 7 p.m., Mr. Rands, address; Mrs. Podmore, clairvoyance.—H. A. J.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—Our public circles on August 23rd and on Sunday morning last were successful. On Sunday evening last Mr. W. Underwood presided, and Miss Bixby, after a short trance address, gave very successful clairvoyant descriptions. At Chepstow Hall, every Wednesday, at 8 p.m., a public circle is held, also on Sundays at 11.15 a.m. Sunday next, at 7 p.m., Miss Violet Burton.—A. C.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Thursday last some good tests of spirit presence were given by Mrs. A. Boddington in the investigators' circle. On Sunday last Mrs. A. Boddington delivered a fine inspirational address on 'Spiritualism the Redeemer.' A solo was kindly sung by Miss Nita Clavering. On Sunday next, at 11.15 a.m., public circle. Religious service at 7 p.m. The Thursday circle will be resumed on September 14th.—H. Y.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last the flower services were well attended and much enjoyed. At the morning circle several mediums were entranced. In the afternoon a pleasant Lyceum session was held. In the evening Mr. W. Tidman presided, and addresses were given by Mr. and Mrs. Imison and Mr. Percy Smyth. At the after-circle several mediums were controlled. On Monday Mr. Connor gave an address, and Miss Lynn clairvoyant descriptions. On Sunday next, at 11 a.m., public circle; at 7 p.m., service. On Wednesday next, at 8 p.m., Mrs. Podmore, clairvoyant descriptions.—H. G. H.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last one of the controls of Miss A. V. Earle related his experiences of 'Life on the Other Side.' A good after-meeting was held.—J. P.

FOREST HILL.—THE OLD SOCIETY, 101, BOVILL-ROAD.—On Sunday last Mr. Vaughan's guides discoursed upon 'The Mission of Mediumship,' and a successful after-séance was held.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last a stirring address by Mr. Oaten on 'The Potency of Imagination,' was much appreciated.—S. H. W.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On Tuesday, August 22nd, Mr. Ernest Peckham's address much impressed everyone, and all look forward to another treat at no distant date.—H. H.

CATFORD.—24, MEDUSA-ROAD.—On Thursday, August 24th, a conversazione was held, at which Mrs. Webb gave good clairvoyant descriptions. Sunday meetings will shortly be recommenced and due notice will be given in 'LIGHT.'—L.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—On Sunday morning last Mr. George Spriggs gave a very interesting address on 'Clairvoyance.' In the evening Mr. R. Brailey ably answered a number of questions and, after a solo from Mr. Goy, gave some remarkable clairvoyant descriptions.