

# Light:

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

'LIGHT! MORE LIGHT!'—*Goethe.*

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

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## NOTES BY THE WAY.

The lately published volumes, chiefly of the letters of the late Queen Victoria, contain many glimpses of experiences and thoughts that are interesting to Spiritualists. The following, from a letter to Lord Canning, almost immediately after the decease of the Prince Consort, comes very close to us:—

To lose one's partner in life is, as Lord Canning knows, like losing half of one's body and soul, torn forcibly away—and dear Lady Canning was such a dear, worthy, devoted wife. But to the Queen—to a poor helpless woman—it is not that only—it is the stay, support and comfort which is lost! To the Queen it is like death in life! Great and small—nothing was done without his loving advice and help—and she feels alone in the wide world, with many helpless children (except the Princess Royal) to look to her, and the whole nation to look to her—now when she can barely struggle with her wretched existence! Her misery—her utter despair—she cannot describe! Her only support—the only ray of comfort she gets for a moment, is in the firm conviction and certainty of his nearness, his undying love, and of their eternal reunion. Only she prays always, and pines for the latter with an anxiety she cannot describe.

That phrase, 'the firm conviction and certainty of his nearness,' expresses, we believe, a prolonged experience in the Queen's life of which more ought to be known; but, even standing alone, it, we may be sure, told of more than a mere passionate whim. Much in her after-life showed that.

It is a pity that we have to do it, but it is necessary that we should confront and contradict the old materialisms in Religion. The ancients, whether in Greece or Rome or Palestine, attributing to God or to the gods their own tastes, sacrificed to Him, or them, beasts and birds and, at times, even human beings: and Christendom, alas, inherited the savagery or error which lay beyond the act.

The Spiritualist cannot evade the issue: and, strange to say, in making his decision against the old and odious superstition, he has on his side the very being that Christendom has entangled in this sacrificial scheme. Christ came to teach the sacrifice of a pure heart to God, and vilely has Christendom perverted his glorious ethics. Learning from him, we learn that it is the pure in heart who see God, and that love is the fulfilling of law.

This was perfectly well understood by the apostles, as the New Testament shows: and we now know who 'The Fathers' were who corrupted their spiritual ideals. And now, after seventeen hundred years of beating about the stormy sea of controversy, the best men in all the churches,

the seers of this day, are bringing us back to where Christ and Paul and John began. But probably the voyage was necessary. It has at all events shown us where *not* to go.

A somewhat lonely man, looking out upon the conflict in Religion's name, said, 'Religion, glorified in Humanity, is the cure for superstition': and this must be true. Without the Humane Ideal, indicated by the word 'Charity,' faith is vain: and this, surely, was the testimony of Jesus, whose Gospel was a gospel of simple human goodness which had its roots in a consciousness of the perfection of a just and loving God.

But this is what the agnostic, at the one extreme, and the 'orthodox' at the other extreme, do not grasp: the one because it goes too far: the other because it does not go far enough: and yet how true it is! and how sufficient!

The Kingdom of God is within: and where the Kingdom is He is. So to the soul, after all, we must trace the fountain and the flow of Religion. If we cannot find God in the aspiring soul, we are not likely to find Him in Nature or in a book.

When men are content with this, the clash of theological controversy will cease: they will let the heart and reason speak, and the religion of the spirit will be all in all. By the outflow of an enlightened mind, a purified conscience, and the sacrifice or consecration of self, pure religion will be discovered, and its divine and immortal essence will be revealed.

A certain J. C. Dryer makes merry, in 'The Progressive Thinker,' over the enemy's averment that Spiritualism in general and spirit rapping in particular are Satanic. He says:—

The churches hate the devil, and yet, if they are right, he is our best friend, for 'he has removed the clouds of ignorance and brought joy to the world. He has eliminated superstition, and eradicated the teachings of a place of eternal torment.'

He is not roaming the world seeking whom he may devour, but whom he may save. He takes issue with the ministering spirits for our good. He has proved to us that our spirit friends often visit us, and join in our sorrows and pleasures, and through this evidence the churches are tottering on their foundations, their ministers are trembling in the pulpits, and there is war among the congregations.

Through his discovery the world is becoming more spiritualised; the human family is turning toward his benevolent teaching, and there learning the true philosophy of life. The devil's rap became the herald of glad tidings that the dead are alive, the lost found, and the Star of Knowledge will henceforth beam with no uncertain light.

His Satanic Majesty is being sought by scientific men and professors in colleges. He is attracting the attention of the highest intellects of the present day. He is gaining followers by his noble work, and is destined to become the god of the universe in the understanding of human life. He has incited an interest in all the channels of knowledge since the advent of man upon this planet. Spiritualists can congratulate themselves that they have no fear of him, if they cultivate peace—not war—within themselves.

This devil is following the footsteps of Jesus of Nazareth and curing all manner of disease by the laying on of hands and hypnotic power.

All this strongly reminds us of 'The Devil's Case,' by the late Robert Buchanan, one of the most brilliant and original poems of this generation.

The Rev. B. Fay Mills, in America, is one of the stalwarts who are making a stand against the folly and wickedness of war. He quotes the German proverb which says that every war leaves behind three armies: an army of heroes, an army of cripples, and an army of thieves. He says:—

War is always an appeal to unreason. It is all very well for Americans who are always right to sing 'Then conquer we must, for our cause it is just,' and to pray for victory. The Spaniards did precisely the same thing in connection with the late war; I presume they prayed harder than some of us did. They thought we were pigs, and we thought they were tyrants; we caricatured them, and they caricatured us, and they prayed to the same God that some of us were supposed to pray to. The poor God must have been in a terrible dilemma to know what to do under the circumstances. Now it is true that 'Conquer we must, if our cause it is just' as regards the end, but not always as regards the process. Why do we not decide our personal differences by force? If you have an idea that the boundary line between your property and your neighbour's property ought to be a foot farther toward him than he thinks it should, why not fight it out? It is time that we understood that the same laws apply socially that apply individually. And we are applying them to some extent. If Boston and Cambridge have some questions in dispute they do not think of going to war about them. And we have even grown to the place where we can settle the boundary lines between Massachusetts and New Hampshire, or Massachusetts and Rhode Island, without having a battle that would only decide whether Massachusetts was stronger than New Hampshire or stronger than Rhode Island. There never was any reason in any war.

#### SPIRITUAL PRAYERS.

(From many Shrines.)

O most blessed and ever glorious One! whose love men have misunderstood and misinterpreted; whose wonderful compassion men have imagined to be like the strange thing which they know by that name; whose boundless pity they have vainly dreamt to be such as they themselves make manifest unto one another, and to all those lower races over whom they have ever sought the dominion: whose awful purity man has not known, nor the life unto which Thou hast, all through the ages, been calling Thy children; grant unto all Thy little ones that they may indeed arrive at the knowledge of Thy purity, Thy pity, Thy compassion and Thy love. Grant unto all whose faces are now turned unto the Holy City where Thy glory dwelleth, the wonderful vision of Thy countenance whose light is their life: for in that holy vision alone shall their sorrow and pain be swallowed up. In that holy vision alone lieth their victory over all the hardships and failures and disappointments of the way which they mistakenly took in their service unto Thee. In that holy vision alone may they find that fulness of life at Thy right hand for evermore unto which Thou hast called them through all the ages. Amen.

THE 'Bulletin Mensuel' of the Antwerp Bureau for Psychical Studies, for November, gives a curious instance of news of an absent friend being brought to a circle. A member of the Antwerp group having recently removed to Paris, a spirit, who called himself an 'unknown friend,' gave this message by movements of the table: 'You have a friend in Paris who cannot communicate through the table. He is at Rue de La Fayette, 15, writing to a lady.' Inquiries showed that the gentleman in question had stopped for one night at No. 135 in the street named, and that on the evening in question he was at a café, No. 105, writing to his wife. The difference between 15 and 105 is explained by the fact that the middle cypher had to be denoted by the table standing still for a moment between the one and the five raps, and this was probably not noticed by those who were taking down the figures.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held at the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING NEXT, NOVEMBER 21ST,

WHEN AN ADDRESS WILL BE GIVEN

BY

MISS H. A. DALLAS,

ON

'HOW THE SPREAD OF SPIRITUALISM IS HINDERED.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East (near the National Gallery), on the following Thursday evenings:—

1907.

Dec. 5.—MR. E. WAKE COOK, on 'Andrew Jackson Davis and "The Harmonial Philosophy."'

Dec. 19.—MISS L. LIND-AR-HAGEBY, on 'The Purpose of the Animal Creation as viewed from the Spiritual Plane.'

1908.

Jan. 9.—MR. A. W. ORR, President of the Manchester Psychical Research Society, on 'Evidence of Spirit Identity the Need of the Hour; with Illustrations from Personal Experience.'

Feb. 6.—MR. JAS. ROBERTSON, Hon. President of the Glasgow Association of Spiritualists, on 'Spiritualism and the Society for Psychical Research: A Review and a Criticism.'

Feb. 20.—REV. GERTRUDE VON PETZOLD, M.A., on 'The Doctrine of Immortality, Historically and Philosophically Considered.'

Mar. 5.—MR. ANGUS MCARTHUR and other Members will relate 'Interesting Personal Experiences.'

Mar. 19.—REV. JOHN OATES, on 'The Spiritual Teachings of the Poets—Wordsworth, Browning, Tennyson, and Shelley.'

Apr. 2.—MR. W. TUDOR POLE, on 'Psychic Experiences connected with the Glastonbury Relic.' (Subject to confirmation.)

Apr. 30.—MR. JAMES I. WEDGWOOD, on 'Auras, Halos, and the Occult Significance of Colours.'

May 14.—MISS E. KATHARINE BATES (author of 'Seen and Unseen') will relate 'Interesting Psychical Experiences.'

May 28.—MR. GEORGE P. YOUNG, President of the Spiritualists' National Union, on 'The Physical Phenomena of Mediumship in the Light of the Newer Chemistry.'

AFTERNOON SOCIAL GATHERINGS will be held at 110, St. Martin's-lane, W.C., on January 23rd and April 9th at three o'clock.

In accordance with No. XV. of the Articles of Association, the annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1908.

FOR THE STUDY OF PSYCHICAL PHENOMENA the following meetings will be held at 110, St. Martin's-lane, W.C.:—

CLAIRVOYANCE.—On Tuesday next, November 19th, Mr. J. J. Vango will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee 1s. each

to Members and Associates; for friends introduced by them, 2s. each.

**TRANCE ADDRESS.**—On *Wednesday next*, November 20th, Mrs. Wesley Adams will deliver an address on 'Work in the Spirit Spheres,' at 5 p.m. Admission 1s. Members and Associates free. No tickets required.

**PSYCHIC CULTURE.**—Mr. Frederic Thurstan, M.A., will conduct a class for *Members and Associates* for psychic culture and home development of mediumship, on the afternoon of *Thursday next*, November 21st, at 4.45 p.m.

**TALKS WITH A SPIRIT CONTROL.**—On *Friday next*, November 22nd, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

**MEMBERS** have the privilege of introducing *one* friend to the *Wednesday and Friday* meetings without payment.

**SPIRITUAL HEALING.**—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the spiritual healer, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

#### EVOLUTION TO UNITY THROUGH LOVE.

A particular phase of thought, which takes us somewhat beyond the ordinary Spiritualist idea, but which is not unfamiliar, whether we accept it or not, is powerfully presented by Mr. Ralph Straus in 'The Dust which is God,' published by the Samurai Press, now of Cranleigh, Surrey, price 2s. *net*. It is in the form of a story in which an experimenter in biological science, after failing to obtain confirmation of his theory of life, has a vision representing a First World, in which the most rudimentary vital principle is in process of manifestation, and conveying the idea that myriads of expressions of the boundless Self, which is God, were constantly uniting to form more complex manifestations, and thus 'striving always towards a sublime self-revelment.' Returning to his daily life, he develops a new interest in the people around him; his social instincts are aroused, and he learns the significance of love as a factor in life on the earth-plane or Second World.

In another vision he is shown a higher form of the expression of Self, where humanity was raised to a more exalted level, representing a further stage in the evolution of a perfected race, in which 'Man was no longer under the domination of the body and its heredity, but had become lord and master of his powers, and identified with the immortal Self of the World.' He realised that there was in this Third World a 'mystifying coalescence,' which 'might conceivably become greater and greater until all was One.' We, as Spiritualists, lay emphasis rather on unity of will in accomplishing a universal purpose than on merger into identity. But we agree that the Law of Unity is the Law of Love.

**TRANSITION.**—On Friday, October 25th, Mrs. Susanna Maria Diaper, of Craven-park, London, N.W., passed to spirit life after a brief illness. For many years Mrs. Diaper, who was then Miss Kersey, was an indefatigable worker at Newcastle-on-Tyne, where she trained a choir and presided at the organ in connection with the Sunday services of the Spiritual Evidence Society, and took an active interest in the children's Lyceum. In collaboration with her brother, Mr. H. A. Kersey, she assisted greatly in the compilation of 'The Spiritual Songster,' taking entire charge of the musical department, rewriting the scores, harmonising and editing the music; and but for her valuable services it is doubtful whether this book, which is extremely useful in the Lyceum movement, would ever have been completed. She was an excellent pianist and exercised her gifts entirely in the private circle. Her physical form was interred at Kensal Green Cemetery on October 29th.

#### VERIDICAL PSYCHIC INTIMATIONS.

The 'Swastika' prints as a 'first prize ghost story' an account, by Jennie E. Phillips, of San Francisco, of some psychic intimations and communications which, she says, can be corroborated by well-known persons whose names she has sent to the editor. We briefly summarise her narrative:—

'Several years ago I was living in San Francisco and my elder brother, Jack, was in New Orleans. It was late in the spring, and he had mentioned in a letter that the weather was hot. In a dream I saw him fall from a high tower on to a railroad track lit by many electric lights, and with piles of snow on each side. He lay with his left arm crumpled under him, and to all appearance he was dead. Strangers were about to pick him up, when a cousin, whom I had not seen for many years, came running up and bent over him. Some days afterwards I received a telegram and letter saying that Jack had had an accident in New York and had broken his arm. The facts proved to be that, having suddenly heard where this long-lost cousin lived, he had gone East to visit him. He found him placing an electric light system in the large railway yards. Our cousin took my brother up into the lighting tower, and Jack, being unaccustomed to the snow and ice, slipped and fell a great distance to the tracks beneath.

'Jack returned to New Orleans and gave good reports of his health. One night, while reading in bed, I became conscious of a heavy breathing just beneath my pillow. I could find nothing in the house to account for this, but it was repeated on successive nights, beginning about midnight, and became louder, growing into sobs that moved the pillows and clothing as each night wore on. My aunt said it was a spirit communication, but on sitting round a table we only got "No" in reply to all our questions. Then my aunt requested that the breathing should stop until we could find some means of communication. Instantly it ceased.

'Three days later a letter arrived from New Orleans announcing the sudden death of my brother on the afternoon of the night on which I first heard the breathing. An autopsy showed that he had been internally injured when he fell on to the railroad track. Later we remembered that when sitting at the table we had not asked if Jack were dead, that being the farthest from my thoughts, so the reply "No" was quite true of the questions we had asked. Afterwards my brother came to us often when sitting round the table, and answered many queries for us.

'Once the invisible entity which moved the table claimed to be a prominent Californian who had lost his life many years before in a tragic manner. I was acquainted with his daughters, and he asked me to bring them, or take a message to them. I refused, as they were Catholics, and I knew that they would call it the work of the devil. He then asked us to send for a young man who lived in the hotel, and whom we considered disagreeable, and refused to give us peace until we complied. When this young man touched the table, which was of heavy oak, it seemed as if it would break to pieces, and it rapidly spelled out, "You are a murderer." The young man was furious, but, as if impelled by a force he could not resist, he confessed that he had accidentally killed a man in the mountains of Arizona, three years before, thinking he was trying to rob him.'

This narrative is remarkable for the variety of means employed for manifesting spirit presence, and for the number of unknown and unexpected facts communicated. We have first a dream, in which the details of an accident were correctly seen, including the heaps of snow (which could not have been suggested by previous knowledge, as the percipient thought that her brother was in a warm climate), also the unexpected meeting of the brother with a cousin of whose whereabouts she knew nothing. In the second incident we have clairaudience (sounds of breathing and sobs) and answers given through the table, which were correct as regards the questions put. The third case, though the identity of the Californian gentleman was not proved, shows that this communicator possessed knowledge which forced the young man to confess a fact previously unknown to the sitters, and perhaps to any living person, other than himself. In fact, if we except the wish of the Californian gentleman to send a message to his daughters, there was not a single feature in any of the communications received which would be likely to arise spontaneously in the minds of the percipient or sitters.

## GERALD MASSEY A SPIRITUALIST.

We hear a great deal of Divine Immanence just now, and to many persons the thought may be new, but in his little work entitled 'Concerning Spiritualism' Gerald Massey, thirty-six years ago, said :—

'The revelations made by Spiritualism must tend to aid the human mind in realising God as a universal Presence and the universal Source of life—not only a first Cause, but the ever-present and everoperant Cause.'

'The Spiritualist looks on world-making as mind-work—on the motion of matter as the life of mind. He looks upon all the modes of motion and forms of force as manifestations of life, so that there is no moment of molecular existence when the life is not there operant, impregnating, incubative, from the first arrest of motion in what we term matter, up to the perfect point of visible vitalisation.'

'The first physical germ is not the first form of life ; the life we see comes by a series of transformations from the life that is hidden—the life which is the eternal Omnipresence of the universe, and the efficient cause of life—the first form and earliest germ is spiritual, because God is a spirit ; and as life only proceeds from life, He who is the Life of all is for ever and in all ways the Life proceeding ; or, in other words, a living Creator whose life is continual creation.'

'We do not look on the Creator as the Divine Designer who drew a vast and shadowy outline of His creation, and left it to be filled in by mechanical law. We see how He is the Eternal Worker who is "at it" in every part of this design that is to slowly but surely transfigure the visible universe into the living likeness of His fatherly love, by means of His influence more and more imparted, His presence more and more revealed in the growing consciousness of His spiritual creatures, who are also made co-workers with Him in completing the sublime design.'

'Spiritualism will accept evolution, and carry it out, and make both ends meet in the perfect circle ; with it is the *nexus* ; not on the physical side of phenomena ; without it the doctrine of Mr. Darwin is but a broken link. Complete evolution is the ever-unfolding of the all-present, all-permeating creative Energy working through all forces and forms. The sole unity of evolution must be mental, and it is by reflex from the creative Mind in our own mental mirror that we are enabled to identify the marks of the mental mould—*i.e.*, ideas—on material forms, which point out their place in the plan. Natural evolution, then, serves to illustrate the unity of design which proves the necessity of spiritual evolution.'

With reference to the spiritual life Mr. Massey said :—

'How seldom has the spiritual life, where it has flowered at all, been more than a graft *without*, instead of a root and branch, life of the life, blossoming straight out of the Eternal ! How often has the Divine presence been made to brood over humanity with a solemn shadow of religious awe that darkened and depressed, instead of a loving illumination on the face of man, which is the glory of God.'

'What is the upshot of all the spiritual teaching hitherto ? Is it such a sense of the other world that the selfish concerns of this are dwarfed and rebuked in its majestic presence ? Why, I find the mass of so-called religious people don't want to believe in the spirit world, *save in the abstract*, or otherwise than as an article of their creed. Their first feeling is to draw down the blinds against any light on the subject. They accept a sort of belief in it, on authority—a grim necessity—it is best to believe, in case it does exist after all ; but they give the lie to that belief in their lives and in presence of such facts as we place before them—

"Half trusting there may be no other world,  
How many travel toward it backward hurled !  
And oh ! the coward outcry—the wild wail  
If it but turn on them and lift the veil !"

'The other world is something to be believed in so long as it is afar off, but to be doubted and rejected if it chance to draw near. 'Tis distance lends enchantment to their view. Many good people appear to think that we must wait until death before we can get at the spirit-world ; as though we could only touch bottom in eternity by grave-digging ! We hold that the entrance to the spirit-world is in life. We are in spirit-world from birth, not merely after death ; we are immortal now if ever, and must be dwellers in eternity, which is Here, and Now, however we may close our eyes to it, and so be self-shut out of it.'

Ever optimistic, possessing an abiding faith in God and man and in the progressiveness of life, Gerald Massey's Spiritualism was to him vital. He said :—

'This later revelation of Spiritualism makes its first appeal to belief, by demonstrating the fact of continued existence in another life. It gives not only faith but positive assurance. This time the existence of the spiritual world is going to be placed on a firmer foothold than ever—not as a mere creed or dogma, but as a verified, enduring, ever-present, familiar fact. In truth, I believe the life here will be lived in the presence of the Unseen as it never yet has been, and the dim religious light which has been lovely as moonlight, and with no more life in it, will be changed into vital sunlight and vivid day, whilst all that is worth having in religion will be wrought out in a real, practical, positive philosophy. The word "spiritual" has lost its meaning, so remote from our world has the thing become ; but this will recover it once more in reality. Instead of the other world remaining dim and helplessly afar off—a possibility to some, a doubt to others, a perplexity to many, and an abstraction to most—it will be made a living verity, visible to many, audible to more, present with and operant through all.'

'We are not left without an echo from the shores of the Infinite Unknown. Some of us have heard and recognised the very voices of those who have passed over ; others have seen the glorified forms of the loved and lost, holding up their lamps across the night to cheer us on in life, and to light us at last through the Valley of the Shadow of Death.'

'For us the dark of death grows all alive and starry with smiling shapes and gracious presences ; our mental firmament is all ashine with spiritual forms of the old life that reappear to us as people of the light.'

## COINCIDENCES.

'Irene Osgood' (Mrs. Harvey, of Guilsborough Hall) asks : 'What explanation of a matter-of-fact kind is there of certain coincidences ?' She continues : 'Some time ago I was very ill and had been placed by my doctor under what is called "the Salisbury treatment." A dear friend visited me one day when I was looking very poorly, and seemed rather to think that it had been imprudent to place me on this diet, which seemed further to reduce my strength. We talked about the matter, and the fact was mentioned that the Duke of Argyll had once been put on the Salisbury diet and had benefited immensely thereby. As my friend was leaving the house, absorbed in his thoughts about me and my illness, a visitor arrived in his motor. My friend stopped to speak to him, but was, as he tells me, entirely *distract*. He was thinking of the experiment of my diet and of the Duke of Argyll's testimonial. Suddenly he heard the visitor, who had led him up to his motor and was showing him it, say, "My car is an Argyll." "I then came to myself," my friend relates, "and found myself staring at one of the lamps of the motor, on which my hand was resting, and noticed that it bore the name of its maker, 'Salisbury.'" Recently I was in London, and went to see that delightful actor, Mr. Cyril Maude, in "The Earl of Pawtucket." The play was very amusing, but I was rather worried about certain appointments I had to keep on the morrow, and was not sure that I should be well enough to carry out the plans which had brought me to London. One of these engagements was a visit to the firm of Putnam, the publishers, the other to my dentist, who lives in Arlington-street. Well, my rather doleful meditations were twice interrupted from the stage, once by hearing the name of Putnam pronounced (he is a character in the play), and again by a reference to Arlington (another name which occurs in "The Earl of Pawtucket"). Both times my thoughts seemed to be re-echoed from the stage.'

THERE is a good deal of shrewd common-sense, and spiritual sense too, in the following summary by an American writer of his aims in life : 'To live content with small means ; to seek elegance rather than luxury, and refinement rather than fashion ; to be worthy, not respectable ; and wealthy, not rich ; to study hard, think quietly, talk gently, act frankly ; to listen to stars and birds, babes and sages, with open heart, to bear all cheerfully, do all bravely, await occasions, hurry never ; in a word, to let the spiritual, unbidden and unconscious, grow up through the commonplace.'

## SPIRITUALIST GLOSSARY.

## REV. R. J. CAMPBELL ON IMMORTALITY.

**CLAIRVOYANCE.**—Clairvoyance, or clear-seeing, is a term applied to several forms of psychic perception, and is usually the clear vision of the soul-faculties of the seer, but, probably, it is sometimes the result of an impression presented by a spirit entity, and received in the form of a visual image. There is also trance clairvoyance, in which the faculty is not exercised by the medium but by the 'control,' or spirit manifesting through the medium. There are several forms of clairvoyance, and Theosophists assert that it can be exercised on different planes, the percipient being in each case the principle of the seer's nature which corresponds to the plane on which it takes place.

Clairvoyance may be termed *direct* or *immediate* when it refers to perception of objects near at hand, but concealed from normal vision, as when a word in a printed page is covered with the finger and then read by the clairvoyant, or when writing inside a sealed envelope is similarly read.

Clairvoyance *at a distance* relates to the perception of distant persons or objects, as when the occupation or surroundings of an absent friend are described, a lost person traced and his present situation indicated, the rooms and furniture of a person's house described, &c. Sometimes the clairvoyant has the sensation of actually going to a place, finding a house, entering it, and seeing the persons there, their occupations, &c.; this is termed *travelling* clairvoyance.

Another form is that familiar to attenders of séances and meetings as *clairvoyant descriptions*, or *spirit clairvoyance*, when the spirit of a deceased person is clairvoyantly seen accompanying a sitter, and his appearance is described. Sometimes these spirits are seen, not in the form which they bore while on earth and which they usually assume in order to be recognised, but in their present spirit aspect, and they are then described as brilliantly shining and very beautiful. This phase sometimes passes into that of symbolic *visions*, in which past or future events, or present conditions, are typified under a form which expresses their nature.

*Second-Sight* is a form of clairvoyance, in which the wraiths of persons recently deceased are seen. These forms may be of a more material nature than those seen when 'descriptions' are given, and are observed even by some who are not, strictly speaking, clairvoyant.

**PSYCHOMETRY.**—This remarkable form of psychic perception differs from clairvoyance in that it is usually induced by contact with some object which retains the 'aura' or 'influence' of the person described. What this influence is, or how the object retains it, cannot be intelligibly explained, but it appears certain, from repeated experiments with different 'psychics' or sensitive persons, that the mere handling of an object can call up before the sensitive's mental vision a series of pictures of events, persons, and other circumstances connected with the history of that object, and sometimes stretching back for hundreds or even thousands of years. Some sensitives, however, do not require to touch the object, or person, to establish the *rapport* by which they are able to 'feel,' 'trace,' 'sense,' or 'measure' the psychical conditions which they describe.

**CLAIRAUDIENCE.**—What clairvoyance is to normal vision, clairaudience is to ordinary hearing; clairvoyant descriptions, for instance, are sometimes accompanied by messages, clairaudiently heard, given by the spirits described. Sometimes a voice is heard, warning against some danger, or directing a certain action to be performed; another form of this faculty, corresponding to spiritual vision, is the sound of spirit music clairaudiently perceived. But messages are not always heard clairaudiently; they may flash into the mind as a verbal impression without any sense of voice or sound.

'TALKS WITH THE DEAD.'—We understand that Mr. John Lobb's successful book, 'Talks with the Dead,' is now in the translator's hands, and that a German edition will shortly be published by Messrs. Hermann Zieger and Co., Leipzig.

The Rev. R. J. Campbell's week-day sermon at the City Temple, on Thursday, the 7th inst., was a notable utterance from a strongly Spiritualistic point of view. Conscious survival, in an existence which is in many respects a continuation of our present life, is no less a fundamental teaching of Spiritualism than the possibility of spirit communication with those still on earth.

Speaking from the text: 'But God giveth it a body as it hath pleased Him,' Mr. Campbell said, as reported in the 'Daily Chronicle,' that he had been asked whether he had any real belief in personal immortality:—

'He wished to assure them, not only that he held that belief, but that that very belief was the basis of his earnest desire to see the kingdom of God realised on earth. He could not see how there could be any breach of continuity in this respect. No miracle could turn a criminal into a saint, because of a death-bed repentance, and any man who lived an ignorant and degraded life here would begin degraded and ignorant on the other side after the great change called Death. And so a man who lived a wise and honourable life here would begin honourably and wisely on the other side. To any would-be saviour of the race, he would say, "You will be all the stronger in your services to your kind if you realise the eternal significance of every individual soul with whom you have to deal."'

What New Testament Christians thought about the Resurrection, he said, could not be held by any Christian man to-day. Though there is a fundamental unity of thought, we must look behind the form to find the substance:—

'Looking, therefore, "beneath the form" of the words, Mr. Campbell stated Paul's argument to be that, "although the human body might die and decay the life within it will come back in a newer form." The New Testament Christians believed that the souls of the dead were waiting in an underworld, a Hades (which was not necessarily a place of torment), until allowed to return. Mr. Campbell contrasted this with the modern idea that those who have gone before have gone to Heaven, and are going to stay there.'

Our whole outlook has changed, said Mr. Campbell, and we might as well recognise it and stop pretending that we believed as St. Paul did. But apart from the idea that a great change would come during the lifetime of himself and many of those to whom he wrote, Mr. Campbell argued that there was something in the words of the Apostle Paul which held good for us to-day—something which was as true for a modern congregation as it was for St. Paul:—

'It was not something unimportant; it was a great spiritual principle, which had been enunciated over and over again in the history of religious thought. It was that the true resurrection was the uprising of the Christ-life, of the ideal manhood within the human soul, and this was the true resurrection-body. It was this body which we should take with us to the other side of the great change called Death.

'The body in which the soul awakens after death, he continued, is that which God has prepared in accordance with His own desires. We do not go to a mysterious Hades and come back again in order to take possession of that body. You are not going to die, you cannot die, for that which is really you is eternal. The death of the body is not the death of the man. That is just as much a simple fact as that you are listening to me here, and before long it may be brought overwhelmingly home to the conscience of the modern world.

'It is an awful thought, concluded the preacher, that what you and I are doing at this moment is helping to form the habitation of the soul in the mysterious world which may be nearer to us than we think.'

THE Duke of Argyll, in his recently published reminiscences entitled 'Passages from the Past,' tells the following curious little story about Sir Edwin Landseer's experiences in psychical matters in connection with a séance held in the Highlands of Scotland: 'Landseer was one of those admitted to the mysteries. One of the outsiders, becoming impatient, made for the door and opened it, just in time to see a moderately heavy table, with Landseer on the top of it, settling down to a place near the door the intruder had opened, after a curious rush it had made from the centre of the room, where the party had sat in a ring to lay their fingers upon it. Landseer was always afterwards a firm believer in the occult art, if the moving of mahogany can be called so.'

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### WITCHCRAFT AS A POOR RELATION.

Sir Alfred C. Lyall, in one of his 'Asiatic Studies,' lately republished in Watts and Co.'s remarkably cheap Reprints, discusses Witchcraft and Religion; and, incidentally, Witchcraft and Science, from which we gather that Witchcraft has a territory of its own apart from Religion: and yet, on this territory it seems to settle, having the character and appearance of a poor relation both as regards Religion and Science.

It is true that Sir Alfred does not recognise this as regards Religion, but we hardly think his sharp dividing line between Witchcraft and Religion is quite sound, though he makes it vital. Indeed, his definition of Witchcraft carries with it a total severance of it from Religion. He goes so far as to say that 'Witchcraft appears to have been, from the beginning, the aboriginal and inveterate antagonist of Religion or Theology, and hardly less so in the most primeval ages of barbarous superstition than it was in the days of our King James I.' The difference, he says, was a difference between devotees and magicians, or between those who propitiated gods, visible or invisible, and those who used 'mysterious mummery' to produce results. What the professor of Witchcraft did was done essentially 'without the aid of the gods.'

If this is so, we have in the witch, curiously enough, the first rudimentary heretic or agnostic. The witch was one who got a dim and confused glimpse of the secrets of Nature, and who fumbled about at the truth that man could come to terms with Nature without the intervention of gods. Thus we have the witch presented as also the first rudimentary scientist, just as, from the religious point of view, she (or he) was seen as the first rudimentary heretic. And here we come upon a significant admission, from an observer who scouts all Witchcraft as something detestable because ignorantly silly, for Sir Alfred says: 'Science had also a stage when it consisted of unreasoning observation, and in the earliest beginnings of that stage it must have been very like Witchcraft.' What, then, if Witchcraft in its earliest beginnings was very like what psychical research has discovered? But this is actually what Sir Alfred, after all, suggests with sufficient plainness

with reference to mesmerism. Here is a passage of extraordinary suggestiveness, coming from Sir Alfred's side of the question:—

The majority of witches are, it must be owned, mere cheats and swindlers; nevertheless they appear to be the unworthy depositaries of whatever small hoard of natural magic may have been painfully secreted during long ages of soul-destroying misrule. They know some optical tricks; and the action of emotions upon the bodily organism, as in mesmerism, has been perceived and practised from very ancient times. In the East, mesmerism is pure magic; in the West it was suspicious charlatanism, until psychical research took up the attentive study of all such mysterious phenomena. Its whole history offers a good illustration of the manner in which a natural phenomenon or supernormal faculty which is obscure, uncommon and isolated, may first be condemned as sorcery, and afterwards be repudiated as incredible; may be rejected by orthodox science as well as by orthodox religion; and may finally claim readmission within the scientific domain. It may be conjectured that the reputation of insensibility to pain possessed by witches in India, as well as in Europe, is connected with the well-known anaesthesia produced by the hypnotic trance.

So closely are ancient Witchcraft and modern Psychical Research allied!

But if Witchcraft always had germs of truth in it, how is it that it has been always hated and hunted, both by Society and Religion? 'Hated and hunted on occasions' would be nearer the truth. Lower grade Religions and Witchcraft have often been close, if somewhat dimly shrouded, comrades, and Society has as often hovered near the latter to profit by it as to hound it down: but Religion has been apt to curse it because it was contraband to its God or gods, and Society has frequently tried to crush it, out of fear.

As to the first, an intensely useful chapter of History might be written. Sir Alfred Lyall only just touches upon it, but with instructive lines of thought. He sets over against Witchcraft any system which goes beyond Nature and the medium to any sort of Theistic recognitions and interventions, and cites Comte, who says that even Fetichism sets up an order of specialists in the business of enlisting this irresistible supernatural agency. Here we have the whole secret of Religion's antipathy to Witchcraft. It is the specialist's antipathy to a heretic or a quack. If we follow this up, it will lead to some illuminating discoveries.

The disciples of the gods gradually 'draw closer the broad hem of the sacerdotal phylactery, and shrink from Witchcraft with increasing antipathy. . . . The business manifestly dispenses with the intervention of the great traditional deities, with their embodiments, ministers, rites, and scripture; it is therefore indefensible.' Will not this go far to explain the Old Testament's restlessness as against witches? They were outside of the Jehovah circle, and therefore in opposition, real or assumed. They were perhaps actually a really shady class, but their great offence was probably their independent attitude as to Jehovah and his priests. Hence the official antipathy, and the awful mandate, of mingled spite and terror, 'Thou shalt not suffer a witch to live.'

The antipathy of Society was somewhat differently founded. With a vast amount of old-time belief in Witchcraft's power, there was always a certain fear of it. Sir Alfred shrewdly remarks, 'In proportion to the popular faith in the witch as an ally, must be, of course, the fear of him as an enemy.' 'A woman who can cure toothache can produce it, for aught the savage can tell': and, when terror was excited, how easy it was to hunt the witch and drown her or brain her! That is the whole of it:—reliance alternating with terror, and terror gradually developing into hatred and disgust.

Certainly, from the Spiritualist's point of view, the subject of Witchcraft is as important as it is interesting, just as the subjects of astrology and alchemy are important and interesting to the astronomer and the chemist: and, might we not say, just as the subject of idolatry is to the worshiper of Him who is to be worshiped in spirit and in truth?

### STRIKING PERSONAL EXPERIENCES.

Two interesting and valuable Papers dealing with 'Some Striking Personal Experiences' were read by Mrs. H. E. Bell and Mr. George Spriggs before a crowded meeting of the Members and Associates of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on Thursday evening, November 7th, Mr. H. Withall, Vice-President, in the chair.

#### EXPERIENCES OF MRS. H. E. BELL.

##### THE KEY TO KNOWLEDGE.

MRS. H. E. BELL said: My introduction to Spiritualism occurred when I was a girl. At a friend's house I met a man who told me he had been to London to hear a lecture given by a lady named Emma Hardinge, whom he described as a grand inspirational speaker on Spiritualism, and said that whenever possible he went to hear her. I became greatly interested in what this man had to say on spiritual matters, and never missed an opportunity of asking him questions, which he invariably answered in a way that enabled me to gain fresh knowledge, knowledge which proved extremely helpful in my study of this all-absorbing subject.

One day, when talking on Spiritualism, he said: 'I have given you the key which will unlock all doors to knowledge if you will patiently learn how to use it,' and although, in the course of life's changes, we lost sight of each other, I never forgot to keep that treasured key bright by constant use. Whenever I could I employed it to gain knowledge, for which I had an intense hunger. It is true that at times the knowledge was not of a nice nature, and was distinctly unsatisfying, and that, like the unfortunate wife of Bluebeard, I occasionally dropped my key into something that caused it to tarnish and for a time left a stain upon it; at such times I would lay my precious key aside and try to digest the sweet morsels which I had found, and in this way I discovered my own psychical capabilities.

About fifteen years ago I was asked, by some invisible communicator, to attend a séance which I knew would be held at a friend's house that evening. I had no wish to go to the séance, and mentally said so, but my unseen friend said, with some pleading in the mental tone, 'Do go, please,' and consequently I went. In the circle were two normal clairvoyants, and one of them remarked, 'Mrs. Bell, do you know that you have brought a gentleman with you?' I replied, 'No; what is he like?' Then followed a description of a man, whom I did not recognise, with incidents in my past life, which happened years before, and the name of the man who gave me the key. The clairvoyant told me that the man held a key in his hand, and said that he gave me the key in the days when I wanted to *know*. While in this life he promised to come as a spirit and tell me when he passed over, and I afterwards found, on inquiry, that my old friend *had* passed over a few months previously, and I feel quite sure that he kept his promise at this séance, and really did come to let me know that he had joined the great majority.

##### A CURIOUS EXPERIMENT IN TELEPATHY.

One Sunday, some years ago, I announced to my family at breakfast-time that I intended to go to a séance that morning, and, after settling with my maid and my daughter about our mid-day meal I started, and reached the séance room in good time. We were about fourteen sitters. Our medium was an excellent normal and semi-normal clairvoyant. While

he was giving a description to a sitter next to me, I suddenly remembered that I had omitted to instruct my maid or my daughter concerning a necessary item for our meal. At first I thought I must go home, as it was probable we should have a visitor, but I felt that it would not be fair to disturb the circle. Then the thought came to me, why not send a mental message? Of course! And with the thought I drew my cloak around me, withdrew my attention from the things that were passing in my immediate presence, and proceeded to send a definite thought-message to my daughter. The medium's voice reached me, but without any distinct sense of interest, until he addressed me, saying, 'Mrs. Bell, I see something very curious with you, something I have never seen before! May I ask, are you sending a mental message to anyone?' I replied, 'Why do you ask?' He said, 'I will tell you what I see.' He then described what he called 'flashes of bright light' proceeding from my forehead, and said that they were like flashes from an electrical machine. They left my head with a white point, and they seemed to return, but with a black point. Psychically he knew that I was sending a message, although he had never seen a message in process of sending, and impressionally he judged that the message had not reached its intended destination; but why it had not become lost in space instead of returning to me with a black point, he could not understand. Perhaps someone here tonight has had a similar experience and may be able to give us a little enlightenment.

I ought to say that my effort at thought-transference was a failure; my message did not reach my daughter, but I may add that I have been a very successful experimenter in telepathy for very many years.

##### PHYSICAL PHENOMENA.

I have chosen the following experience, because, although it was one of the earliest, it was one of the most striking and convincing that I have had, and the phenomena which occurred have never been surpassed in my later investigations.

In the spring of 1875 three ladies came to take tea with me, and during our conversation one of them asked if I could take them to a séance that evening. I said that if they were willing we would go up to Mr. Burns' bookshop in Southampton-row, Holborn, and see if there would be one held there. They were quite willing, but when we arrived about seven o'clock we found that there was no séance arranged for that evening. Mr. Burns suggested that we might wait, as mediums sometimes called in to see if there were any friends desiring a sitting, and we decided that we would stay for a while. Presently a tall American, who from his appearance might have been brother to Abe Lincoln, and later two other men, came on the same quest, and they waited also. As there were six of us we asked Mr. Burns if he could send out to find a medium. He showed us up to the drawing room, and while we waited the American told us many of his experiences, and said that he had been able to get a beautiful likeness, through a painting medium, of a daughter who had passed over, although there was no likeness of her in existence at the time of her decease, and he hoped to get a word from her that night.

At last Mr. Burns came into the room accompanied by Mr. Herne, the physical medium, who, he said, was willing to give us a séance. We were pleased that our waiting was to be rewarded, and adjourned to the back drawing room, which was used for séances. The folding doors were closed and draped with tapestry curtains on the séance room side. There was a dining table and about a dozen ordinary chairs. On the table there was a banjo, three or four paper cones, and a tambourine. I asked permission to sit on one side of the medium, which was granted, and the other sitters were arranged around the table. A box of matches was given to one of the men with the request that he would light up when asked. The séance room door had been locked and the gas was left burning in the front room. When we were quite ready the gas was put out, and while we were remarking on the intense darkness we could hear the paper cones being moved about and the strings of the banjo being touched. Then a 'voice' was heard and the speaker said that he thought we should have a good sitting. The 'little

playthings' of the séance room began to touch our hands and faces and pat our heads. The banjo seemed to be walking round the table while the little tambourine, to which a small light was attached, jingled its cymbals near the ceiling and moved hither and thither. All at once there was a crash on the table—one of my friends had broken the circle. She said someone had put the banjo against her face and she had pushed it away. The gas was lighted and the medium asked us to please not be afraid, we should not be hurt. My friend having promised to be good and not be nervous, the gas was put out, and immediately the objects began to move about again. The 'voice' assured us we should be all right, and said that the operators were going to try something else. I felt that my chair was being moved, and I said so to the medium. He grasped my hand with a firmer grip and said 'Don't get up.' Still my chair was moved until the back was turned quite to my left side between the medium and myself. I asked the operators what they were doing, and the 'voice' replied 'Light up.' We did so, and discovered that my chair-back had been passed on to my arm, although my hand was firmly clasped by the medium—that is to say, the chair was literally threaded upon my arm, through the open space at the back—how it got into that position I cannot tell, but I know that my hand and the medium's had not been unclasped.

By this time the room was very close, and, indeed, it seemed full of an intense energy. Receiving permission to do so, I removed my hat and placed it on the table before me. The gas was again put out, and almost instantly my hat was back upon my head. I thanked my attentive though unseen friend, but said it was not comfortable. It was then moved about with much vigour, and finally it slipped down behind me and rested against the back of the chair. Then one of the paper cones was moved up and down my back, partly lifting my hat, but not as high as my head. I thanked the operator and said it would not hurt. The friction of the cone on my dress, which could be heard by all the sitters, ceased, and the 'voice,' speaking with such force that I could feel the breath on my face, said: 'Sorry I cannot raise it, silk is a non-conductor, it shouldn't be worn at a physical séance.' So my hat reposed between my back and my chair. Again the 'voice' was heard, and it said: 'Sit quite still.' The medium exclaimed: 'What next! They are very boisterous to-night; there is so much power,' and he leaned forward as though he was being pressed over the table with much force. The 'voice' ejaculated: 'Light up, and good night.' When the gas was lit a strange scene presented itself. Some of the vacant chairs had been piled upon the table, without any sound of movement, and the curtain pole had been lifted from its brackets and placed over the back of the medium's chair, the curtains lying in a heap on each side. We moved the pole to get to the door, which was then unlocked, and we found that the gas was burning in the front room as we had left it an hour and a-half earlier. Mr. Burns, hearing us moving about, came upstairs, and I asked him where the step-ladder was kept; he replied: 'Downstairs—why?' I answered: 'Come and see.' He turned to the medium and remarked: 'You have had a very lively time!' 'Yes,' said the medium, 'but there is no damage done'—and indeed there was not, for even my hat, which had been in a very risky position, was quite unhurt. I fear, however, that the American friend did not get the hoped-for comfort from the presence of his sweet daughter. One of the other men told me that he had never been present at such a séance before, but he was always looked upon as a very good contributor of the necessary magnetic power in any séance.

We all received some special attention from the invisibles, but the passing of the chair-back on to my arm caused much speculation as to how it was done. I only know there was no trace left of the disintegration on the chair or on my arm, which is perfectly sound and quite useful up to the present time.

#### MATERIALIZATION SÉANCE.

In the month of May, 1876, I met an old acquaintance at a séance who told me that she was trying to help a young medium in his development, but he was not able to sit regu-

larly owing to his work. I asked for and obtained permission to attend one of her sittings with him, and also to take my two sisters, who were visiting London. We arrived early and had ample time for a thorough examination of the two rooms she occupied on the ground floor of a house in Bloomsbury. The front sitting-room was used for the séances, and the furniture consisted of a piano, a round table, a few plain, unstuffed chairs, a side-board and a well-worn carpet, a few pictures, and a mirror over the fireplace. The bedroom at the back was equally sparsely furnished, and contained a bed, dressing-table, wash-stand, two chairs, some pegs on one side of the fireplace with some skirts and dresses hanging from them. The window, which looked out upon a small back-yard, was draped with an ordinary blind and short curtain. There was a door, opening into the hall, which was locked. There was about a foot of wall between this door and the door leading into the sitting-room, and upon it there was a gas-bracket used for lighting the hall. The partition dividing the two rooms was an ordinary wall, and the communicating door was a small one which opened into the front room, and would lie quite back close to the wall, and the bedroom was used for our cabinet. We draped the doorway with a thin piece of black linen that had been washed, and through which, if held up, one could distinguish the light. We fixed it up in the front room upon two hooks that had been inserted in the door-frame. Behind this curtain we placed an ordinary wooden chair for the use of the medium. Our preparations, you will see, were quite primitive. About eight o'clock two men friends came in, followed soon afterwards by the medium, Mr. Haxby, and his brother. After our introductions and a little general talk we took our seats, then the brother produced a small musical box, about four inches long, which he wound up and placed upon the table. Then 'Joey' controlled the medium, and, speaking through him, claimed to have met me before at another séance, but not through Mr. Haxby as medium, which was quite true. We asked 'Joey' if he could bring us some flowers. He said he would try. The light was lowered, not extinguished. The musical box floated over our heads. It had a tiny blue spark attached to it, which enabled us to trace its passage to the top of the piano, where it was left to finish its tune. 'Joey' asked for the light to be put out, and that we would all sit quite still, and said that he would go for the flowers. In a short time the room was filled with the odour of sweet spring flowers, and when we were told to light up we saw, lying on the table, before each sitter a flower, fresh and sweet. When we picked them up we found that they were wet and bespattered with sand or mould as though they had been gathered in the rain. We asked 'Joey' why it was, and he said, 'Why, don't you know that it rains? It rained very hard where I got the flowers from.' 'Where was that, "Joey?"' asked one of the sitters. 'A friend's garden at Walthamstow,' he replied. We accepted 'Joey's' statement but did not give him credit for robbing his friends. After a little more music 'Joey' said that he was ready for the cabinet, and the gas was lowered, but not put out, and we could still see each other and the flowers on the table. 'Joey' controlled the medium and took him into the inner room where we all saw him sitting, about two feet from the curtain, in a deep trance. Shortly afterwards we saw something white and cloud-like moving backward and forward; it seemed to come through the curtain and then recede; at the same time it increased and grew taller, and in a few moments we saw a tall man come *through*, not lifting, the curtain. Someone said 'It is Abdullah.' He bowed. When asked if he could speak, he shook his head, but when someone said 'Can you make any sound?' he raised his hand and struck the door with a clear sound, then salaamed, and with a curious gliding movement came to the table, picked up a beautiful tulip, and took it with him to the cabinet, not raising the curtain, but seeming to melt through it as before. We could see the cloud-like appearance moving on the other side as though it was being gathered up, and presently 'Abdullah' again came through the curtain holding the tulip, which seemed to radiate a clear brightness. He moved up to the table, and having placed the flower in the

hand of our hostess he moved back, stood before the curtain, and gradually melted from our presence, his wonderful eyes seeming to be the last to vanish. Before we could more than look at each other a little black girl was seen standing close to the table, nodding her head and putting her little brown hands forward to be touched. We asked her name and she said 'Mimi,' in a childish voice. The face was not so well formed as the hands and arms, and she wore some kind of drapery over her head, which she lifted in her hands, and as she let it fall on the table it made a slight noise, as though some small beads had been threaded on it. 'Joey' said afterwards that she loved to have beads in her hair and liked us to admire them. In response to a request that she would dance she moved her hands and the drapery, but we could see that the power was failing, and the little figure gradually disappeared from our eyes. She did not come from or go into the cabinet. 'Joey' told us that he and his friends had built her up while we were watching 'Abdullah' go through the curtain. We all touched her hands and arms, and found that they felt firm and warm. Our séance was over and the wonders of it I shall never forget. 'Joey' asked us not to turn up the gas as he was bringing the medium into our room—and when he came among us Mr. Haxby looked very limp and was still entranced. 'Joey' said, 'Sing while I bring him round.' In a few seconds the medium was his normal self and was pleased to hear that the séance had been a success. This young man did not become a public medium, for he was one of those whom an ancient sage has told us 'the Gods love,' and he died young. I was much pleased to find that Dr. Alfred Russel Wallace gave his valuable testimony to the genuineness of Haxby's mediumship during the recent law cases between Colley and Maskelyne.

After the séance my sisters and I went into the cabinet bedroom to get our outdoor garments, and we found them undisturbed on the bed. We looked into the corners and under the bed, but could not find any trace of the cloud which we had watched grow into the form of a man, tall and intelligent, and afterwards into a small brown girl child, also intelligent but vain. We sought for the little brown hands that had clasped ours and then vanished through the well-worn carpet, but there was no trace of them, and on our walk home we came to the conclusion that Nature moves in a mysterious way, her wonders to perform. (Loud applause.)

#### EXPERIENCES OF MR. GEORGE SPRIGGS.

MR. SPRIGGS said: This evening I propose to give you a few of my experiences in this country and in Australia, and you must excuse me if, in doing so, I quote largely from the printed accounts of them which have been published from time to time. These accounts, however, being well authenticated, are more valuable than any verbal statements of my own, and they can be referred to by anyone who is sufficiently interested to investigate for himself.

In the first place, I wish you to understand that the circle to which I shall refer was a private one, and free from all monetary considerations. The same sitters were present every time, there being only two or three fresh investigators admitted at each meeting. As far as I can I will place the facts under different headings—first, materialisations; then clairvoyance. If it is difficult for some of you to realise or accept my statements, I can only refer you to the records of them, signed by all the sitters, and published in 'The Medium and Daybreak,' London, and 'The Harbinger of Light,' Melbourne, and advise you to suspend your judgment until you have investigated the matter for yourselves in a true, scientific, and religious spirit. I have had thirty years' experience and ought, therefore, to be competent to judge; but although I have not the slightest doubt myself as to the personality and individuality of the forms that manifested themselves, I do not wish to force my conclusions upon anyone else.

I may add that all manifestations of this kind require special conditions, both on the physical and spiritual planes. Strong feelings, one way or the other, affect and hinder them. Indeed, I have known occasions when the mere fact of one or two sitters desiring strongly to have their friends or rela-

tions make their presence known to them has prevented manifestations taking place at all. It is best to go to a medium in a calm, sympathetic spirit, free from all partiality and prejudice.

It is sometimes asked, 'What is the use of strange happenings of this nature?' I say they come to us in this materialistic world as psychic tonics, and who will venture to assert that we do not all need them?

#### SÉANCES AT CARDIFF.

I will commence with a few facts about my Cardiff experiences. The séances were held at the private residence of Mr. Rees Lewis, Newport-road, in a back room on the first floor, and a curtain was drawn across the corner of the room where I sat, only a few feet from the sitters. It is recorded in 'The Medium and Daybreak' for August 2nd, 1878, that at one of the séances one of our regularly attending spirit friends, of erect soldierly bearing, who exceeded my own stature by some six inches, came attired in a long white robe, which set off his tall figure to advantage. He quitted the room and walked downstairs, returning in a few minutes with a dish of fruit, which he was kind enough to hand round, besides partaking of it himself. His greatest effort, however, consisted in his quitting the house entirely, through a back door, and presently returning to the séance room bearing in his arms branches of a fuchsia bush. He must have traversed the entire length of the garden, the distance from the starting point being ninety feet.

At another sitting on Sunday evening, July 14th, 1878, the blind covering the window was drawn aside and a flood of light admitted, which pervaded every part of the room and fell in a full stream upon the figure of the spirit friend. The effect was indescribable. A shaft of brilliant white light (the hour being 7.30 p.m.) illuminated the form from head to foot, causing the white raiment to glisten like the purest silver, the hands being placed over the eyes to shade them. The veins in the arms were plainly visible, and there were all the ordinary flesh tints.

In the report descriptive of the above, the writer also says:—

'On Sunday, the 21st, nine or ten times did the spirit friend descend into the hall, and there, in a good light, show himself to members of the circle who had previously assembled in the front parlour. Half a dozen times at least he ascended the short flight of stairs opposite the séance room, and, in view of the sitters, opened the door of the front dressing room and entered it. This was in daylight, at 7.30 p.m.'

In the same report it is stated that there was subsequently a repetition of this occurrence with an addition. The writer says:—

'The front part of the house having been found inconvenient for such experiments, half of us adjourned to the garden, the others remaining to preserve the circle. Presently one spirit friend, having descended the stairs, was observed to enter the back parlour, advance towards us, and show himself through the folding glass doors which opened from the room directly into the garden. Afterwards he opened one of the folding doors and stood plainly before us in all the glory of his white raiment. He then walked down three or four stone steps opposite and stood on the lower one. The proximity of the neighbours prevented him from coming down the gravel path.

'When we remember that these things took place in the broad daylight, with the spirit talking familiarly to us nearly all the time, it does indeed seem to show that with careful cultivation, the time will ere long draw nigh when our ascended ones will manifest their welcome presence in our midst with ease and freedom.'

Sixteen sitters signed the statement regarding these experiences.

At one of the sittings a gentleman spoke in rather a loud manner to the spirit, who then seemed to fade away and pass to where I was sitting. At once the guide asked Mr. Rees Lewis to come, and he found that my face was covered with blood, and for a long time Mr. Lewis could not restore me to consciousness. This shows how careful we ought to be in our investigations. We stand on the threshold of laws and con-

ditions we do not understand, and the sooner we apply ourselves to the study of them the better it will be for our cause. I often wonder how many mediums have had their powers destroyed by unkind thoughts and rough treatment. When we understand these things and get at the causes, then we shall know better how to treat sensitives and so obtain phenomena under strict test conditions.

Before I leave Cardiff I will give an account of a sitting held at Mr. Rees Lewis's house at three o'clock in the afternoon, with the sunlight streaming in at the window. We sat in the front room, round the table, around which a heavy cloth was placed so as to make it dark underneath. At this meeting there were present Father Butcher, Rev. David Jones, Mrs. Ferrier, Mr. and Mrs. Lewis, and myself. The conditions were that none of the sitters were allowed to put their hands in their pockets or down by their sides after entering the room. All kept their hands on the top of the table. In about five minutes we heard raps, and they told us to look under the table. We did so, and found small bunches of grapes, a branch from an apple tree, another from a pear tree, bunches of wheat and barley, also some peas. One of the reverend gentlemen exclaimed, 'This is as near a miracle as possible.' A report of this sitting was spread about the town, with the result that one gentleman preached on the subject, and declared that 'the Devil had appeared again, tempting us not only with apples but with wheat and barley.' Poor Devil! How he is made the butt of ignorance. The times have changed since then, and we realise that strange phenomena are not the work of the evil one. It is because of their ignorance of the laws which govern them that men attribute them to evil agencies. A similar manifestation was witnessed by the late Mr. W. Harrison, at that time Editor of the 'Spiritualist.'

(To be continued.)

### SCEPTICISM AND PROGRESS.

The 'Westminster Review' for November contains an admirable article on 'Scepticism,' by Mr. C. B. Wheeler, who reminds us that the word has often been incorrectly used as identical with infidelity or atheism, and thus explains its meaning and origin:—

'Etymologically the word "sceptic" means no more than *examiner*, one who examines and looks into the opinions he hears expressed. The term was first applied to a sect of Greek philosophers founded by Pyrrho, a contemporary of Alexander the Great. The prime article of his system was that a wise man ought to exercise suspension of judgment, for there is no such thing as certainty. The word has, of course, no special application to religion.'

The opposite of Scepticism, we are told, is what we term Faith, when we apply it to our own attitude, or Credulity when we speak of others:—

'The minds in which faith is predominant tend naturally to orthodoxy and conventionalism, while the others are inevitably led to heterodoxy and individualism. In so far as we are sceptical we are so by the exercise of our intellect, whereas Faith too often has no firmer basis than the emotions. The great majority of people dislike confronting problems; they want to have their thinking done for them as they have their washing or their cooking, which fact accounts for the origin of a Priestly order, whose influence will always tend to disappear with the growth of Individualism.'

Scepticism, as Mr. Wheeler points out, is not indecision or inability to make up one's mind; a man may be driven

'to suspend his judgment and wait for further evidence, but when he finds there is a balance of probabilities on one side or the other, he will follow the turn of the scale, being of course quite prepared to jump from one pan to the other, if fresh facts come to light. This he will have to do pretty often if he is honestly in search of truth.'

Mr. Wheeler says that 'the great explanation of life lies in the idea of development': rudimentary notions give place to more definite ones, but 'there is no finality in the universe.' Dogmatic unbelief is as irrational as dogmatic belief, and unfortunately it is no less common:—

'There are fields in which scientific proof is not obtainable: all those subjects, in fact, which are conveniently, if incorrectly, summed up under the term Occultism, and where accordingly the man of science feels justified in taking up an attitude of scornful incredulity. Flammarion tells of an eminent scientific man who, on being shown a phonograph, then just invented, stalked indignantly from the room, saying he had not come there to be tricked by a ventriloquist. It was in much the same intolerant spirit that a certain learned professor fell foul of Sir Oliver Lodge a short time ago for having alluded to telepathy as an acknowledged fact. It probably never occurred to him that until one has made a study of a subject one is not entitled to have an opinion on it one way or the other. Probably nine men out of ten, if asked whether they believed in ghosts, would say they considered all such things nonsense; and if pressed for a reason they would probably deem themselves on very firm ground in replying that they had never met one. So then the ultimate test of existence is whether the world at large considers a thing "natural and reasonable" or not.'

Passing to matters of faith, creed, and religion, Mr. Wheeler says:—

'The essential is that one's creed should never be contradicted by reason, but it is not at all necessary that it should be limited by reason. One's faith may transcend one's logic, but woe unto that man whose faith is at war with his logic!'

Referring to the testimony of history, Mr. Wheeler shows that Scepticism is a necessary factor in progress:—

'That lamentable period of European history which we rightly term the Dark Ages was pre-eminently the age of Faith. When at the end of that deadly millennium Europe rose from the lethargy and set out once more on the path of progress, there was but one force which woke her, set her on her feet, and sent her with ever lengthening stride along her appointed way, and that force was Doubt.

'Everywhere in the land the spirit of Doubt is abroad, that spirit which makes all things new, instilling into men's hearts a toleration based, not on indifference, but on a wider conception of the meaning of the word Divine. Surely it is a privilege to be born at a time like this, when the old barriers are breaking down and men's hearts are working from within instead of being impelled from without; so that each can recognise that his brother, no less than himself, is filling his allotted space in the great Scheme of Things, and following the clearest light he can see. Men have already learned not to be angry with those who differ from them on points of theology; they have almost passed through the later stage in which they look with somewhat contemptuous wonder on those who profess another faith; anger and contempt have given place to the far higher feeling of kindly regret that other men cannot see with our eyes and feel the same inward happiness that we feel; and even this attitude will vanish in its turn as the truth more and more forces itself upon us, that each man's creed is the only one he is capable of holding at the stage of development he has reached, and that he will as surely grow out of it, either in this or some future life, as a child grows out of his clothes—always provided that he has not "the discretion to stop his ears," for against wilful ignorance the gods themselves contend in vain.'

Whether a man inclines to faith or scepticism is a matter of temperament rather than of intellect: some people manage to keep religious faith and scientific examination in separate compartments of their minds; but the lesson appears to be that if we desire to progress we should always be 'sceptics' in the original sense, examining everything, and most sceptical of all when we are inclined to take anything for granted.

'PERSONALITY' DEFINED.—Replying to Mr. Oliver Proctor, who asked, 'What constitutes "personality"?' Mr. Hudson Tuttle, writing in 'The Progressive Thinker,' says: 'The meaning given to "personality" is the individual, as a whole and conscious being, distinct from a thing or an animal. . . . The "personality" is the conscious self, and the word should be given no other meaning.'

MR. GERALD MASSEY.—We quoted in 'LIGHT' last week an inscription which Mr. Andrew Glendinning wrote on the card attached to the wreath which he sent as a mark of the long friendship between himself and Mr. Gerald Massey; we understand that the reverse of the card bore the following words: "'There are always in the world a few inspired men whose acquaintance is beyond price." (Plato.) Of such was Gerald Massey.' This would appeal to every one of Gerald Massey's admirers, independently of belief or creed.

## JOTTINGS.

Spiritualists are often asked, 'If Spiritualism is true why is it that it does not spread faster?' This question will doubtless be dealt with by Miss H. A. Dallas in the Address on 'Hindrances to the Spread of Spiritualism,' which she will deliver to the Members and Associates of the London Spiritualist Alliance on Thursday next. Miss Dallas is always thoughtful, suggestive and interesting, both as a writer and a speaker, and as it will be her first appearance on the platform at Suffolk-street, we bespeak for her a hearty welcome.

The London friends of Miss Florence Morse, who recently returned from a successful mission tour in South Africa on behalf of Spiritualism, will be pleased to learn that she will give clairvoyant descriptions at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., on Tuesdays, November 26th and December 3rd, at 3 p.m., and will deliver trance addresses on Wednesdays, November 27th and December 4th, at 5 p.m. Full particulars regarding these meetings will be given among the London Spiritualist Alliance notices in next week's 'LIGHT.'

The 'Daily Chronicle,' on the 8th inst., gave a good report of the Address delivered by Mr. Spriggs the previous evening to the Members and Associates of the London Spiritualist Alliance, and printed, without comment, the most important of the statements made by Mr. Spriggs regarding his experiences, especially those with reference to the weighing of the materialised forms.

We have grown accustomed to the would-be jocular sneers of a certain section of the Press, but the 'Daily News' has set for itself a higher standard, and is usually fair and courteous, even to those who advocate unpopular causes. On Friday, the 8th inst., however, in addition to a short report of the experiences related by Mr. Spriggs at the Alliance meeting, there was a leading article on the subject, in which the writer apparently attempted to be smart and satirical, but merely succeeded in being silly and small. By implication he suggested deception on the part of the medium, Mr. Spriggs himself, and incapacity on the part of the committee of observation. We feel that this is unworthy of the 'Daily News,' and that it has failed to show its customary consideration for others who are honestly striving to discover truth and do good in the world.

At Foleshill, near Coventry, Spiritualist meetings have been carried on in a small room for nearly thirty years past. These meetings have been of a semi-private character, and as the room in which they were held has become too small to accommodate all those who wish to attend the meetings, the society decided recently to build a hall suitable for public services. Thanks to the financial assistance of some friends who have now passed to the higher life, supplemented by donations from others still in the body, they have raised about £300 towards the cost of the building—estimated at £500—and are anxious to take possession of the hall, and to open it before Christmas, without being overburdened with debt. The honorary treasurer, Mrs. Barr, Orchard Bank, St. Paul's-road, Foleshill, Coventry, will be pleased to receive, and to acknowledge, contributions from sympathetic friends who may be spirit-prompted to assist in this laudable effort.

A 'Daily Mail' telegram gives further particulars as to the case reported on p. 526 of 'LIGHT,' in which the body of a murdered girl was discovered by clairvoyance at Grahams-town, Cape Colony. The clairvoyant, a young man named Staples, said that the girl had been murdered, and that her body lay under the floor of a house. He also described the details of the murder. Being aroused from his trance, he went with a detective and other men and indicated the house of a man named Kerr. The place was broken open, and in a cellar beneath it the body of the murdered child was found under the foundations of the house. Kerr was then engaged in dragging a pond into which it was thought the girl might have fallen; the clairvoyant was taken to the pond and identified Kerr as the man whom he had seen during his trance. At the inquest much circumstantial evidence was produced against Kerr, who was committed for trial on a verdict of wilful murder. The coroner refused to admit the evidence of the clairvoyant, but the fact remains that it was he who first indicated Kerr as the alleged murderer,

We are pleased to learn that Miss Lillian Whiting, of Boston, U.S.A., the author of 'The World Beautiful,' and other well-known works, will arrive in London about the 22nd inst., and will be prepared to accept engagements for lectures on the following subjects, among others: 'And That Which Is To Come,' 'Between the Seen and the Unseen,' 'Conversation as a Fine Art,' 'Elizabeth Barrett Browning,' 'Latter-Day Poets,' 'Literature and Life,' and 'The World Beautiful'—Considered as the Spiritual World.' Communications for Miss Whiting may be addressed care of 'LIGHT,' 110, St. Martin's-lane, W.C.

The cause of Spiritualism in Italy has lost an active and devoted worker by the recent transition of Signor Eugenio Gellona, of Genoa, whose success in obtaining moulds and casts of spirit hands and faces, at private family sittings with Madame Eusapia Paladino, has been several times recorded in 'LIGHT.' We hope that our friend will manifest his indefatigable ardour on another plane of existence, and that he will give some of his more sceptical fellow-countrymen the evidence of survival of conscious and independent personality for which they are searching by rather round-about methods.

Our friends in Scotland will be pleased to know that Mrs. Inglis has reached Durban safely, and that her first public appearance in that city was a 'decided success' from all points of view. 'The Natal Advertiser' of October 9th states that her clairvoyant descriptions were given in a clear, minute manner, and that ten out of the twelve given were recognised. A public reception was given to Mrs. Inglis on the Monday evening, and on the following Sunday the Good Templar Hall was again crowded to overflowing, when Mrs. Inglis gave eight descriptions of spirits whom she saw, and all were recognised.

The writer of the articles in 'The Westminster Gazette' on 'Occultism and Common Sense' considered the subject of 'the materialisation of "Ghosts"' on Wednesday, November 6th, and said: 'The experiments of Sir William Crookes, and others by Mr. Cromwell Varley, with various mediums, supply us with the best proof we have that medium and spirit possess separate identities.' He seems, however, to oscillate between attributing the results, when not fraudulent, to the secondary or subliminal self of the medium, or to hallucinations, or sense deceptions, on the part of the sitters. It begins to look as if, from the Spiritualist point of view, 'A Candid Inquirer' has not been fortunate in his reading, or in his experiences—or is it that his own mental attitude biases his conclusions?

After quoting a report of a séance, in which it is said that the materialised form appeared although the medium had been tied to her chair and the knots sealed, and she was afterwards found securely fastened, 'A Candid Inquirer' goes on to quote Mr. Podmore's words that 'practically no precautions were taken against trickery.' He also asserts that mediums claim to be able 'casually, and on the demand of one of the circle, to produce a visible, tangible form of a deceased husband, wife, parent, or other relative or friend.' This is news, indeed! Such relatives may, and do at times, manifest at séances, but no medium, to our knowledge, ever claims to be able to produce them on demand, and 'A Candid Inquirer' ought to know this.

In the 'Dereham and Fakenham Times' of October 19th, there appeared a long account of some strange noises which had been heard in an artisan's dwelling in the hamlet of Heigham, Norwich. A few years ago a young man hanged himself in a cupboard in one of the bedrooms of the house in question, but no trouble was experienced by succeeding tenants, until one night recently, when the occupant, while sitting in the living-room at the back, heard a series of thuds on the stairs, as though a man was being dragged down from step to step. Other noises were heard by him, and what are called 'weird lights' appeared. These occurred so frequently that the tenant became extremely alarmed. Some Norwich Spiritualists heard of these manifestations and held a séance in the house. A medium was controlled by what purported to be the spirit of the young man who committed suicide, and who had caused the disturbances. This spirit was seen and described by a clairvoyant. A local minister offered prayer on the spirit's behalf and the clairvoyant urged the unhappy young man to accept the aid of a bright spirit whom she could see. The control, after praying for himself, left the medium, and another spirit manifested and said there was no reason why there should be any further disturbance in the house. We understand that there have been no more noises, although nearly a month has elapsed, so apparently the distressed spirit has been helped to obtain his freedom and ascend to higher conditions.

## 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 which may elicit discussion.*

## A Vivid Dream Experience.

SIR,—In October last I visited a friend who had recently lost her mother by death, and mentioned Spiritualism to her to comfort her. A few days after that visit, when at my own home, I awoke about four a.m., and began thinking of my friend, and a strong desire to help her in her struggle in life took possession of me. The result was that I decided I would draw upon my resources and give her £20. Having formed that resolution I fell asleep. During the day I endeavoured to obtain the money but found that I must wait a little while. On my return home I received a letter from my friend in which she related a dream experience that she had had on the morning of the previous day. Her letter was written on Thursday, October 10th, and reached me the same day. She said that in her dream on the Wednesday morning, she seemed to be in bed and saw her mother standing at the foot of the bed, looking well and strong. She jumped out of bed and kissed and hugged her mother as though she would never let her go again. In her dream it seemed that her mother stayed with her for some days, and one of the first things which her mother did was to hand her a purse of money. There were a number of other incidents in the dream, which I may pass over, and it ended by my friend's mother saying that she would go back, and she fell down, apparently dead. My friend understood her mother to say that she would visit her every six months, and it is nearly six months since she passed away. 'When I awoke,' she says, 'I could hardly believe that it had all happened in about four hours, it was so vivid.' On reading this letter from my friend I understood *why* I had felt that I must do my best to help her, and I realised that her spirit mother, who was also my friend, had tried to impress me to help her daughter. The dream has since been fulfilled, for I realised the £20, and my friend will now, I trust, be able to succeed in the business in which she is engaged. I think that this striking dream experience should be placed on record, for it is to me a clear case of spirit manifestation and ministration. —Yours, &c., (Mrs.) B. H.

## 'Memory under Anæsthetics.'

SIR,—Your footnote to my letter on p. 539 explains more clearly our relative positions. You take as a hypothesis that *rapport* between the two brains 'is the essential condition of all perception, of all memory.' My view is that the *physical* brain registers impressions received through the senses; in fact, that it is the medium of our perceptions. The etheric brain may at the same time be impressed, for all we know, but—and here's the rub—when that etheric brain receives impressions *by itself*—as under an anæsthetic—when it is separated from the physical brain, then the impressions which it receives are not necessarily impressed by it on the physical brain. Unless the etheric brain can react on the physical, memory does not occur; as memory, after an operation, does not—normally—occur, the inference is that the etheric brain does *not* impress the physical. Nor can it do so without some special alteration of conditions taking place. This alteration is constituted by the condition which we call *rapport*. We only differ as to the nature of *rapport* between the two brains. If memory survives after an anæsthetic, you say that it is because the *rapport*, for some reason, has not been properly *broken*. I say that if it survives it is because conditions are such that *rapport* has been *established*.

Since the matter is purely theoretical, however, and since neither of us *knows* what happens, may we conclude by saying that, *granting* your hypothesis, the deductions you draw from it are logical, and that, *granting* my hypothesis, the deductions I draw from it are also logical? This seems to me fair and satisfactory. In any case I do not wish an extended controversy.—Yours, &c.,

ERNEST W. BOBBETT.

## Battersea Society of Spiritualists.

SIR,—Permit me, on behalf of the Carnival Committee, to thank the following friends for their kind contributions towards our tableau in the Carnival on October 19th, in aid of the Anti-Vivisection Hospital: Mr. Ball, 2s.; Miss C. C. Gorry, 2s.; Mr. Bennett, 2s.; Mrs. Cousins, 1s.; Mr. Gode, 1s.; Mr. Adams, 6d.; Mrs. Brown, 6d.; Mrs. Stebbens, 6d.—Yours, &c.,

W. R. STEBBENS,

## Workers Wanted.

SIR,—With reference to Mr. Button's letter in last week's 'LIGHT,' I may say that after many weeks of waiting we have at last received permission to hold 'moving picture' (cinematograph) entertainments at this hall on Sundays. These meetings will in no way interfere with our society work, and those who attend the evening service will have the privilege of staying on if they so desire.

We shall commence on Sunday, November 17th, at 3 and 9 p.m., and if it is found practicable to continue, we shall get reformers of every shade of opinion to deliver addresses at 3 p.m., followed by questioning, and one hour's pictures. For these meetings we need soloists, instrumentalists, stewards, operators, films, and everything we can possibly obtain from voluntary workers, and shall be glad to receive offers of assistance.

Whatever we have to pay for will reduce the amount which will go to the Fund of Benevolence. The financial returns and expenditure will be supervised by Mr. John Adams, representing the National Union of Spiritualists. There will be free seats, from which a collection will be taken, also reserved seats at 3d., 6d., and 1s. each. I trust that there will be a great gain to the Fund of Benevolence, but the expenses will be heavy, and to warrant our continuing the response must be promptly given.—Yours, &c.,

H. BODDINGTON.

Clapham Spiritualist Institute,  
Gauden-road, S.W.

## 'Help for a Worthy Couple.'

SIR,—Kindly allow me to acknowledge with hearty thanks the receipt of the following contributions to the fund for Mr. and Mrs. Emms: From Miss E. L. Boswell Stone, 2s. 6d.; 'N. H.,' 2s.; and Mrs. Bowman, 5s.

Further donations will be gladly received and acknowledged, and I also wish to appeal to your kindly readers for promises of regular contributions, however small, so that the object of a small weekly pension for these worthy old workers may be realised.—Yours, &c.,

(Mrs.) M. H. WALLIS.

'Morveen,' Mountfield-road,  
Finchley, N.

## 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.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Pate-man gave an instructive address on 'Abolition of Capital Punishment.' Sunday next, at 7 p.m., Mrs. Wesley Adams.

ACTON AND EALING.—9, NEW BROADWAY, EALING, W.—On Sunday last Mrs. Hall's paper on 'Spirit Teachings' aroused interest and appreciation. Sunday next, at 7 p.m., Mr. Hellsby (of Chili) on 'Theosophy and Spiritualism.'—H. B.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. R. Brailey gave an address on the subject 'Why Spiritualism?' also clairvoyant descriptions and psychic drawings. On Sunday next, at 7 p.m., Mr. H. Boddington.—N. R.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. E. Burton's address on 'The Religion of Humanity' was well appreciated. Sunday next, anniversary service, various speakers. Soloist, Miss Vera Terranora; clairvoyant descriptions, time permitting, by Mrs. Atkins.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, the excellent addresses given by Mr. E. W. Wallis were greatly appreciated. On Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Inison. Silver collections. Also on Monday, at 8 p.m.; 1s. each sinner.—A. C.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mrs. Fairclough Smith delivered an instructive address upon 'Spirit Control,' and her powerful appeal for the extension of our work was responded to liberally. Mrs. Megan Davies kindly sang a solo. Sunday next, Miss Violet Burton on 'The Anointing of the Holy Spirit.'

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss MacCreadie gave twenty excellent clairvoyant descriptions, all recognised, to a crowded and appreciative audience. Mr. W. Tregale ably rendered a solo. Mr. W. T. Cooper presided. Sunday next, Mr. E. W. Wallis will deliver a trance address on 'The Work of a Lifetime.' Mr. F. Moss, violin soloist. Doors open 6.30 for 7 p.m.—A. J. W.,