

Light:

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"LIGHT! MORE LIGHT!"—*Goethe.*

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NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

Mr. J. W. Slater's study of Spiritualism, from a scientific point of view, is one to which it is impossible to take exception on the ground of unfairness. It is an admirably candid and clear statement of the attitude towards Spiritualism of such scientific men as direct their minds honestly towards the subject. Mr. Slater by no means postulates honesty as the badge of all his race. He frankly admits, what indeed is sufficiently apparent, that bigotry, intolerance, prejudice, and even a fraudulent squaring of experimental results with preconceived theories are not unknown among the priests of modern science. But, excepting such as are unworthy of notice by reason of their unfairness, and omitting those who have given their adhesion to the spiritualist belief, Mr. Slater states fairly the attitude of the average scientist towards Spiritualism. These phenomena, which we record, are new to them, contrary to their knowledge and experience, and—what I believe to be the real point on which to dwell—they do not hook on to any antecedent experience or knowledge that they possess, so as to proceed from it, and form a connection with it. Mr. Slater says:—"In conversation with friends upon incidents which have been described in 'LIGHT' or in the *Psychological Review*, &c., I have repeatedly heard it declared in substance that 'were we to witness such occurrences we should be more disposed to believe ourselves the victims of some strange illusion, some temporary mental disease, than to admit that the experience of our past lives and of those of our colleagues and predecessors could thus prove itself at fault.'"

That is so, no doubt. But, surely, such a mental condition would not long survive reiterated experience; and surely, also, so long as it does exist, such a man is not in the best state for accurate observation. We are told that "a really good observer, a man who can accurately see, feel, &c., objects presented to him, who can apprehend them in his mind without misconstruction and who can report them faithfully without mixing his own inferences or preconceptions with the facts, is not very commonly to be met with." If that be so (and I by no means acquiesce in the full breadth of the assertion) then these men of science with their "inferences and preconceptions" are self-condemned as incompetent observers. Indeed, I say advisedly, after long and minute experience, that I have found amongst avowed Spiritualists as much accurate, patient, and painstaking observation as I have among any other class, and I am by no means disposed to admit that I am not a competent judge of phenomena that occur before my eyes, on repeated occasions extending over many years, even though I may not have had a so-called scientific training, and therein have acquired some very prominent and dominant scientific prejudices.

But it would be improper not to admit at once that given the open and unwarped mind, a trained observer, like, e.g., Mr. Crookes, possesses advantages which the sceptical world is not slow to recognise. It has been his business to interrogate Nature, and to devise methods of cross-examination that shall extort her inmost secrets. He is not, *therefore*, indeed, an expert in astronomy or geology, because he is a famous chemist; but so far he is the better equipped mentally by virtue of his experience. He is not an enthusiast; he will not err on the side of exaggeration, as some incompetent persons unquestionably do. The world sees that, and is disposed to value his evidence accordingly. So when the scientific world, always more than a little irritated by this new thing, heard that Mr. Crookes was about to test its pretensions, there was a general sigh of relief. "Now at last we shall get what we want." *Yes, but they did not.* Mr. Crookes brought his admitted powers to bear, and gave a decided testimony to what he had found. Only he had not found what was expected of him, and so this impartial tribunal, to which we are referred as the final court of appeal, would have none of his testimony. Now that is not my idea of justice, and I will not appeal to that court.

I have said that this attitude of incredulity in a fair mind cannot long survive. The repeated occurrence of what is at first strange and improbable, if its effect be not thwarted by prejudice and antipathy—in which case the mind ceases to be fair—soon establishes conviction of the objective reality of what the senses take cognisance of. Mr. Slater avers and therein does injustice to his candour and sincerity of mind, that he dare not say he had seen a sea-serpent, even if he should be so fortunate as to mee with one. "The official scientific world" would pass on him a verdict of "temporary insanity." Very likely. But that would not make him insane. And if fifty, a hundred, a thousand observers came forward one after another to give the same testimony, this "official scientific world," whose business it would seem to be to burke truth rather than to spread it, would soon find its occupation gone. It is the cowardice of men who shrink from the petty persecutions that prejudice can still inflict on them which makes the birth of a new truth so difficult, and its growth so slow. We Spiritualists find that to our cost; and I am far from saying that any man should make of himself a public scapegoat while others refuse their share in the obloquy. But I do say that a general and bold assertion of what we know and believe would very soon paralyse persecution, and turn the obloquy into honour. But this demands united action, and Mr. Slater is right enough in what he says about the treatment that one brave man would meet with from this impartial and candid "official scientific world." Only he must not in the same breath ask us to submit to it as our supreme arbiter of truth.

There are many points in this instructive address on which I should like to comment did space permit. As to the question of the source of the energy both the chairman and Mr. Shorter made suggestions which the experience of Spiritualists will confirm. It is a common thing to find the occurrence of special phenomena at a séance preceded by a cold wind sweeping over the hands of the sitters. I

have known temperature so lowered that we have sat shivering with cold ; but whether a thermometer would have fallen is another matter on which I pronounce no opinion. I have known a medium so depleted of vital energy after some more than ordinarily violent ebullition of psychic force as to fall a helpless mass on the floor, with no power of holding himself upright. It not infrequently happens in a circle not properly formed that absolute silence and stillness prevails, until suddenly, perhaps after two hours or more of waiting, the temperature is lowered, the cold wind is felt, and some one thing occurs and then all is over. No amount of time seems to suffice for the production of any further phenomena. The stored-up energy, whatever it was, has been used, and nothing more can be done. In a well-formed circle, on the other hand, phenomena will occur at once and go on with regularity till the close of a two-hours sitting, and, in spite of the great expenditure of energy, no one will feel any the weaker, nor will any sensation of cold be felt. It would seem, therefore, that there is a direct relation between the whole circle and the results obtained, and not between these results and the medium only. If any one can tell us what is the composition of that luminous vapour which sensitives, and others too for the matter of that, see in a room when physical phenomena are going on, which appears on Mr. Beattie's photographs and on others, and which is the very pabulum which the invisible operators use, he will have put us on the right track.

But in all this we ignore spirit, of the action of which many of us have other evidence than that of which Mr. Slater treated. He was right, of course, in taking account only of what he did. But his bars of iron are no fair analogue of what we have to investigate. Their department, no doubt, is found to be invariable, so far as we are able to investigate with our present senses. If these were extended, or increased by the addition of another, probably we should find ourselves in a new world where the iron bar even was not the same. But we deal with intelligent beings, and we have to reckon with them. We do not know what energies they have at their command, and we know little of them or their potencies. Spiritualism, without the spirits, as Captain Burton phrased it, is a mere delusion, a waste of time and trouble. By all means let us try the spirits, and get, if we may, more knowledge of them and their methods. This we shall not do by ignoring their existence and independent action. Mr. Slater inclines to Zöllner's hypothesis of a poly-dimensional space. It may be so ; but there are intelligent spiritual beings there, and we want to find out who and what they are. If men of science are disposed to help in the search Spiritualists will welcome their aid. But experience does not predispose us to acquiesce in all their postulates and demands. If they are to be of service the motive-spring must act from within. No crucial experiments, no tests, will convince those who, though temporarily astonished, would soon revert to their old opinion. Not even Mr. Slater's "living ornithoptera from the Moluccas on the council-room table of the Entomological Society" would avail. The wise men would sit upon it (metaphorically), but it would be the old, old story. "Spirit is the last thing I will give in to." *And it must be the first.*

M.A. (Oxon.)

The Cornubian and Redruth Times often contains news and information about spiritual phenomena. It is one of the few newspapers which always give a fair hearing to such subjects. This is the more commendable inasmuch as it is more difficult, on account of local prejudices, for a country journal to adopt such a course than for one published in London.

The *Daily Chronicle* of March 27th, spoke favourably of "Lyrics for Heart and Voice," by Thomas Brevior (Mr. Thomas Shorter). It said :—"There is much feeling tenderly expressed in these religious poems, but the majority are more adapted for home reading than the 'Hymnal of the Future,' in which the author desires they should find a place."

UNCONSCIOUS MEDIUMSHIP.

By F. J. Theobald.

(Continued from page 129.)

Some years before we heard anything of Spiritualism, a beautiful instance of "unconscious mediumship" occurred to my father—Mr. Robert Theobald.

It took place on the first night that he occupied his bedroom after our much loved mamma had been removed from our midst.* She appeared, and spoke to him. Loving her as he did, with all the strength of his affectionate nature, he felt deeply, as we all did, that our loss was irreparable. He was lying in bed, his head buried beneath the clothes, vainly endeavouring to pray for consolation and submission to God's will. But his sorrow had gained complete mastery over his physical frame, and, as he told us, when calmly relating this experience to us the next morning, had it not been for some supernatural aid he must have been prostrated in the delirium of fever before the morning.

Suddenly my father felt drawn irresistibly to raise his head and look up. There mamma stood by his side, radiant in health and beauty. White shining robes were flowing around her, and a bright halo was over her head. She raised her right hand, and pointing with her fore-finger upwards, said in her own natural voice, and looking at him lovingly, "Peace, be still ! Can you wish me back ?"

The revulsion in his own feelings was instantaneous. The storm of anguish was quelled. He gazed at her with delight, as she gradually rose and faded from his sight.

A few years later on, my father became an earnest Spiritualist and through a long period of terrible suffering from heart disease, was continually cheered by helpful messages from our beloved mother, and also by the conscious presence in his room, of many spirits, who, in various ways, "ministered" to, and helped him in his spiritual growth. In one of the first messages mamma wrote through my hand, she told us that the Father took her from us, because she could better help us, her children, from the spirit-land, than if she had been spared to live on with us in the body. Truly does Elihu Rich say, "What God takes from us, it is always gain to lose."

Our much-beloved grandpapa, the Rev. Stephen Morell, was a very highly developed medium, many years before Spiritualism was known in its present phase.

Well known as a Congregational minister, and for many years one of the Country Directors of the London Missionary Society, he was much loved and respected by all who knew him. For fifty-three years he preached from the same pulpit, and his memory is still revered as one who walked with God. A highly cultivated scholar, he was one of the last who would ever be regarded as fanatical, "imaginative," or likely to yield himself up to a delusion.

Still, it was an accepted fact in his family, although rarely alluded to by himself, that he was in frequent communication with his children who were in the spirit-land ; and especially so with the eldest son, who had been ordained to the ministry at the Old Meeting at Norwich only three months before he was called to his spirit home. In rapid succession four of my grandpapa's family were removed, by consumption, at ages varying from sixteen to twenty-four. I will give his own account of these beautiful experiences, as he told them to me.

It was not long after our loved mamma had been taken from us ; we had all been much comforted by her appearance to papa ; and it was whilst speaking with grandpapa about this that I asked—

"Grandpapa, do you believe in spirits ?"

"Ah ! indeed I do !" he replied, so emphatically, his beautiful face lighting up with what I thought a heavenly smile.

"Have you ever seen one ?" I asked.

"Oh, yes !" he answered, "I've seen your Uncle Stephen many times. I've also seen Mary Ann and Letitia, and all of them two or three times, but," he added emphatically, "*Stephen I often see.*" I asked when he came to him, and what Uncle Stephen talked about. Grandpapa replied, "He comes at night, when I am sitting alone, after you have all gone to bed. He sits with me for an hour or two. I must not tell you, or anybody, what he talks about. Only he often suggests subjects for sermons." Our mamma inherited his mediumistic gift, in the form of clairvoyance, or second sight.

To all Spiritualists the account which Frances Ridley Havergal gives of the way in which her poems were received

* "Heaven Opened." E. W. Allen, Ave Maria-lane.

will be of the deepest interest. I extract the following from the "Memoir," written by her sister, who possibly is quite unaware that these records prove her beloved one to have been "unconsciously" a remarkably developed medium for spirit power, not only as a writing medium, but also *clairaudiently*. She says:—

"I never set myself to write verses. I believe my King suggests a thought, and whispers me a musical line or two, and then I look up and thank Him delightedly, and go on with it. That is how the hymns and poems come. The Master has not put a chest of poetic gold in my possession, and said, 'Now use it as you like.' But He keeps the gold and gives it me piece by piece, just when He will. . . . Perhaps He will send it all in one flow of musical thought, but more likely, one at a time, that I may be kept asking Him for every line."

Again she says:—

"I have a curious vivid sense of my verse faculty in general being given me, but also, of every separate poem or hymn—nay, every line, being given. It is peculiarly pleasant thus to take it as a direct gift; not a matter of effort, but purely involuntarily." . . . "I have not had a single poem come to me for some time, till last night, when one shot into my mind. It is so curious; one minute I have not an idea of writing anything, the next I *have* a poem; it is *mine*. I see it all."

This is a good description of the uncertainty of mediumship, coming as it does to all, sometimes with great and almost continuous power, daily, for weeks; and then quite suddenly leaving the medium, for as long, or longer. Such experiences belong to what Mrs. Watts beautifully describes as the "ebb and flow of the spiritual tides."

A young relative of my own has often told me that when travelling by train, he hears most exquisite music, coming in grand chords, and resembling Beethoven's, or Sebastian Bach's.

My father also, during his long years of suffering, used frequently to hear angelic strains of harmony, "like thousands of voices, rising on the air in the distance," drawing quite near to him and then gradually receding.

Miss Havergal relates exactly similar experiences, as follows:

"In the train I had one of those curious musical visions, which only very rarely visit me. I hear strange, and very beautiful chords, generally full, slow, grand, succeeding each other in most interesting sequences. I do not invent them; I *could* not. They pass before my mind, and I only listen. . . . It is so interesting; the chords seem to *fold over* each other, and die away down into music of infinite softness, and then they unfold and open out, as if great curtains were being withdrawn, one after another, widening the view, till, with a gathering power, and intensity, and fulness, it seems as if the very skies were being opened out before one, and a sort of great blaze and glory of music, such as my outward ears never heard, gradually swells out in perfectly sublime splendour. This time there was an added feature. I seemed to hear depths and heights of sound beyond the scale which human ears can receive. Keen, far-up octaves, like vividly twinkling starlight of music, and mighty, slow vibrations of gigantic strings, going down into grand thunders of depths, octaves below anything otherwise appreciable as musical notes. Then all at once it seemed as if my soul had got a new sense, and I could *see* this inner music, as well as hear it, and then it was like gazing down into marvellous *abysses of sound*, and up into dazzling regions of what, to the eye, would have been light and colour; but to this new sense was *sound*."

One circumstance related is of especial interest, shewing as it does the literal truth of the words, "whilst ye are yet speaking, I will hear," and closely corresponding to experiences of my own, one of which I have already given.

When speaking of the way in which F. R. Havergal's hymn, "Reality, reality, Lord Jesus Christ, Thou art to me," she writes:—

"At a prayer meeting on the same day a young Christian prayed earnestly: 'Lord Jesus, let thy dear servant write for us what Thou art, Thou living bright reality!' And urging his plea with increasing vehemence, he added, 'And let her do it *this very night*.' That very night these verses were flashed into my mind. While he was yet speaking 400 miles away, they were written, and *dated*. Does not this shew the reality of prayer?"

(To be continued.)

A new Kardecian journal, entitled *Le Spiritisme*, has just appeared in Paris. In size, style, and contents it is very similar to our old friend, *Le Messager*, of Liège. It appears to be the official organ of L'Union Spirite Française.

"GHOSTS OF BIRDS AND BEASTS."

To the Editor of "LIGHT."

SIR,—I request to be allowed, on behalf of my wife, to reply to Mr. Desmond FitzGerald's letter relative to her recent communication on the above subject.

The word "spirit" in that communication is employed, as might, I think, have been reasonably inferred, without any dogmatic significance, in the sense in which the word "ghost" is used in the title to the article, viz., to import an underlying vital principle embodied in a shape.

No intention existed of entering into the distinction between "soul" and "spirit"—an interesting subject, no doubt, but not immediately to the purpose.

The idea of "flowery green paddocks surrounded by hedges of blooming roses," appears to be more offensive to the taste of Mr. Desmond FitzGerald than that of the "fleas" which he has been pleased to contribute to the picture. He inquires, "Why not fleas?" I am not able to suggest any reason why not, nor am I desirous of doing so. William Blake, the great seer and painter, an imaginative person, with whose works and writings Mr. Desmond FitzGerald's studies may possibly not have familiarised him, avers that he once saw the ghost of a flea, and he drew it. His portrait of this awesome creature (which, if I remember aright, he mentions he was informed had once been the animating principle of a venomous and splenetic human being) may be examined by the curious in Mr. Gilchrist's *Life of the painter*.

The possession of a "spirit," or interior animating principle, is not, we may believe, necessarily dependent upon the significance or insignificance of the embodiment.

Mr. Desmond FitzGerald's letter embodies a spirit which it forms no part of the object of my reply to it to qualify. The spirit of the recent east wind possibly.

I am, Sir, your obedient servant,

19, Cheyne-walk, Chelsea, S. W.

A. A. WATTS,

2nd April, 1883.

SPIRITUALISM ON THE CONTINENT.—Mr. Riko, a Dutch gentleman, who for twenty-five years has given much time and money to the extension of Spiritualism, and who is well-known as a sincere and devoted friend of all the mediums, writing to *La Revue Spirite*, says that at The Hague the best informed Spiritualists entirely agree with, and have adopted the rules laid down in the circular on séance conditions issued by the Central Association of Spiritualists. The editor of the *Révue Spirite*, M. P. G. Leymarie, also concurs in the action which we had the pleasure of inaugurating in conjunction with the editor of the late *Psychological Review*, and further expresses his opinion that those who admit people to séances without previous preparation do little service to Spiritualism. We have insisted upon this more than once, and we believe that the question of the proper initiation of inquirers is one that will, in the near future, require as calm and careful consideration as that which was bestowed on séance conditions. We extend a hearty welcome to our French and Dutch allies.

CURIOUS INCIDENT AT CARNARVON.—A correspondent writes:—I am not superstitious, but, on the contrary, decidedly sceptical as to the existence of ghosts, and equally doubtful as to spirits that were once in the flesh being permitted to revisit in any shape "the glimpses of the moon," or, invisible to man's sight, to walk the earth, and play strange pranks. I am therefore at a loss to account for a singular incident of which I was a witness a short time since. One dark night I walked from the central portion of Carnarvon to Llanbeblig Church, and on reaching that time-honoured edifice, I retraced my steps. I had proceeded about a hundred yards when I observed, ascending the hill towards me, a very bright light. As it approached the illumination appeared to proceed from a black-looking vehicle to which one lamp was attached, and which was drawn by one horse. I could see no occupant or driver as it passed me noiselessly, casting a bright and peculiar glare on the roadway. I looked back up the hill, as it went along, and saw the vehicle apparently go through the gates of a large house. I thought to myself "The occupant of the house is receiving some guest of distinction to-night," and curiosity prompted me to turn back as far as the gate of the residence to see who alighted. I found the gate fast shut, and no trace of the light or the vehicle which I supposed had passed through. I thought the circumstance singular, but took no further notice of it at the time. I have, however, twice since encountered this shadowy vehicle at the same spot, and on each occasion been equally at a loss to account for its silent passage along the roadway—even the horse's hoofs making no sound, and also puzzled as to its singular disappearance. I learn that several other persons whose truthfulness cannot be doubted have had a similar experience. I should, therefore, like to know whether this curious phenomenon can be explained by any ordinary inference, or whether it is one of those things which are beyond the present range of our poor philosophy."—*Carnarvon Herald*.

HAUNTED HOUSES.

To the Editor of "LIGHT."

SIR,—The story which I send you herewith, is selected from the records in the possession of the Haunted House Committee of the Society for Psychical Research. The story is noteworthy in itself, and is, moreover, admirably illustrative of the difficulties attendant on investigations of this nature. I first heard of the incidents related below from an intimate friend of the T— family, and endeavoured to obtain through this lady an introduction to the Miss T— of the narrative. But Miss T— was obdurate: it was in vain that I wrote to her repeatedly, and through my friend represented the interest and importance of the subject, and the need for its thorough and careful investigation: she entirely declined to afford us any information. Though deeply regretting the loss of such valuable testimony, I could not but sympathise with Miss T—'s reluctance to revive painful memories, and I was compelled to desist from my importunity.

At the same time we felt that, without in any way impeaching my friend's accuracy, it was impossible to set much value upon her testimony to events of which she had not been a witness, and of which she had not even heard until some years after their occurrence. The matter, accordingly, dropped. A few months afterwards, however, I had the good fortune to make the acquaintance of the younger sister, Miss A. T—, and she willingly accorded the information which her sister had denied me. She had not actually seen the figure herself, but she had heard the particulars of each appearance from the witnesses of it, when the details were still fresh in their memory, and she had repeatedly heard the whole matter discussed in family conclave, when the disturbances were still going on. Moreover, she had herself heard some of the strange noises described. She related to me the incidents described below in great detail; and after questioning her at some length, I drew up the following account in her presence, reading over to her each paragraph as it was written. The account has since been read through by Miss T— herself; and though she still declines to give us any further particulars, she admits that this account is "substantially correct." Though the narrative, therefore, falls in value somewhat below a first-hand account it is very far superior to an ordinary second-hand ghost story, and may, I think, be taken as almost entirely correct. Miss T— would certainly not have allowed any material mistake to pass without comment, even if, which is very unlikely, her sister had made any.

In view of Miss T—'s repeatedly expressed wish that no inquiries should be made of her upon the subject, I fear that further investigation of the past is, in this case, no longer possible. Moreover, Mrs. T— and the unmarried brother mentioned in the narrative are both dead. The family, it should be added, have again removed, but the ghost has not, apparently, followed them.—I am, &c.,

17th March, 1883.

FRANK PODMORE.

In 1870 the T— family took a house in West Brompton on lease for seven years. They entered the house in the spring of that year. This house, it would appear, is now, and has been since 1877, in the occupancy of Captain F—. Captain F— has been asked, by a friend of the T— family, whether anything unusual has occurred in the house during his tenancy, and he has replied in the negative. There would seem, however, to be some reason for doubting the accuracy of this statement.

Nothing remarkable occurred during the first eighteen months of the T— family occupying the house. In the autumn of 1871, when Mrs. T— and Miss T— were going upstairs to bed, leaving the hall in total darkness, Miss T—, who was then on one of the upper landings, thought she heard her brother entering the house, and looked over the bannisters. She saw a grey figure leave the dining-room, cross the hall, and disappear down the kitchen stairs. Miss T— told nobody of

what she had seen. This was the first time that anything abnormal was seen in the house.

During their tenancy of the house this same figure was seen repeatedly by at least five independent witnesses, Miss T— being the one who saw it most frequently. The figure was very tall, dressed in grey drapery. The drapery also partially enveloped the head, though allowing the features to be seen. The "grey" was a light grey—perhaps such a colour as a white object would assume in partial darkness. The hands, it would seem, hung down and were clasped in front of the figure. The expression of the face was very calm and peaceful—a good face. There was no hair on the face, and it was only from the unusual height of the figure, that it was supposed to be that of a man.

There was nothing indistinct about the outline of the figure. The drapery was shapeless—that is, it had no definite shape, such as that of a dressing-gown, or a monk's gown. But the lines of it were firm and clear. But the whole figure was shadowy and unsubstantial-looking. It was never seen save in the dark, and would appear, therefore, to have been faintly luminous, for it was seen in all parts of the house, and sometimes in rooms almost entirely dark. The figure was seen chiefly in Miss T—'s room, or on the landing near; but it was also seen on the bath-room steps, on the stairs, in the dining-room, and in other bed-rooms. The figure never moved its head or hands and never spoke or made, apparently, any sound (with one exception to be noted below).

Sometimes Miss T— would see it when in bed, and she would then frequently put her head under the clothes, to avoid it. But if she saw it when she was about the house she would always look at it until the figure vanished. But she is quite unable to say whether she looked at it for minutes or seconds. It would finally vanish quite suddenly. Occasionally, however, it would glide away into another room. The figure never walked; it glided. There was never any sound accompanying its movements.

The figure was next seen by an old nurse, Mrs. N—who met it on the stairs (? in the autumn of the same year, 1871). She looked at the figure until it vanished. She also told nobody at the time of what she had seen.

Some time afterwards a friend of the family was staying in the house. She complained, on the morning after her arrival, that she had been kept awake by the noise of furniture, &c., being moved about in the rooms above her. These rooms were occupied, and no one else had heard the noises complained of. But the occurrence led to a general family discussion. Unaccountable noises had been often heard before in the house, and Miss T— and Mrs. N— then mentioned, for the first time, the figure which they had seen.

Mr. T—, the brother, also saw the figure frequently; on one occasion it was in the hall, when he opened the front door. On another, when returning from his club late one night, he saw the figure, from the street, standing at the drawing-room window.

Miss T— frequently saw the figure in her room standing at her bedside, and on the landing near her room. Sometimes she woke in the night, and found it at her bedside.

N—, the cook, complained angrily to his wife that one of the other servants would sometimes come into his room at night. He had, at that time, not heard of the figure being seen, but he subsequently connected these appearances with the figure.

R— T—, then a little boy of seven, was sleeping in the same room with Miss T—. He complained one morning that he had had a "horrid night"; he had been awake, and had seen L— (Miss T—) standing at his bedside in her night-dress, "only it wasn't L—." Of course, nothing had ever been told the child about the figure which had been seen. It is not clear whether any peculiar feelings accompanied the appearance of the figure; but Miss T— when in her room, frequently experienced a feeling of great coldness and horror, a feeling which she says is quite indescribable. This feeling she always attributed to the presence of a figure in the room, though she was unable on such occasions to see it.

Miss T— would very often hear footsteps and sighs in her room, as if someone were walking about and sighing. The most unaccountable noises were heard all over the house throughout the whole of these seven years—most frequently in the autumn. Footsteps, knocks at the door, bells rung in the daytime, &c. &c. There were also noises as if a heavy weight, such as a bundle of clothes, had been dropped from a great height on to one of the

landings—the sound was loud, but muffled. These noises, except the bell-ringing, were heard almost invariably at night.

Sometimes two or three people heard the noises, or were woke up by them. At other times only one person would hear them. On one New Year's Eve, when Miss T— and N— were alone in the house, N— came up from the kitchen to the dining-room where Miss T— was sitting, to see what was the matter. He had heard loud noises, as of furniture being dragged about in the dining-room. Miss T— had heard nothing, and the house seemed perfectly quiet.

On another occasion Miss T— heard the same noise, as of furniture being moved, &c., in the room above hers, which was occupied by her brother, Mr. T—. She went up to see what was the matter, and knocked at his door, but he was fast asleep. These noises, as of furniture being moved about—always in the room above—were of frequent occurrence.

This house formerly belonged to a Mr. G— an artist, who has now sold it. He was very anxious for Mrs. T— to buy it. A few months after the T— family had been in the house, and before they had experienced anything unusual, Mr. G— came to see Mrs. T— and asked her if she was quite comfortable in the house. As she rented the house unfurnished, the question struck her as odd; and she remarked upon it at the time.

In the autumn of 1877 the T— family removed to another house in the same neighbourhood, where they remained until April, 1880. Miss T— was abroad during the winters of 1877 and 1878: but was in the house during the summer months of the latter year. She finally returned in the spring of 1879. It is to be noted that the T—s had never mentioned the subject of visions and disturbances to even their most intimate friends whilst they were still in the first house, but on leaving the house, believing themselves to be free from their persecutors, they mentioned the subject freely. In the spring of 1879 Miss T— heard the same noises as before—footsteps and sighs—but fainter. They gradually, however, increased in intensity until they became as bad as ever. She did not mention the subject. The noises, however, in the autumn were heard by all the household—including Miss A. T—, my informant, who, being only a child, had not heard them in the other house. They were even more loud and frequent than hitherto, and their character had somewhat changed. Footsteps were heard as before: doors were banged, where no doors or only locked doors were; there was a noise as of a metal tea-tray being rolled downstairs.

There was, also, frequently a sound as of a person breathing heavily, and walking about, heard in the bedrooms. Knocks two or three times repeated, were also heard at the doors.

A married brother was staying in the house with his wife and little girl of three years. One night they all three heard the sound as of a person walking up and down the room and breathing loudly. Mrs. T— struck a light and lit the gas, when the noises ceased. They recommenced, however, when the gas was turned out.

One night in September, 1879, when H— T—, a boy of thirteen, had been ill for many months, and was sleeping in the back dining-room, with Mrs. T— in the same room to attend upon him, they both heard a noise as of a door opening into a third room on the dining-room floor being opened, and the window of that room being thrown open. The door then banged, and a match was heard to be struck outside. All the household were upstairs in bed, and the boy became ill with fright. Mrs. T— had to attend at once to him and so did not open the door. In the morning the window was found bolted, and the door of the back room locked.

This noise, as of a match being struck, was afterwards heard several times, both in the middle of the day and at night, and by several persons. Also in different parts of the house; but always outside a door.

From this time, until the date of the boy's death, a fortnight or three weeks afterwards, the noises were louder than at any other time, and disturbed the boy's rest at night.

On Christmas day, 1879, Miss T—, going to early service, saw the figure standing just below her, at the top of the bath-room stairs. She saw the figure again that afternoon at the foot of her bed, when she had gone up in the dusk without a light. She saw the figure again, more than once before she left the house. On one occasion, when sleeping in the same room with Mrs. T—, Miss T— woke and saw the figure standing

between the beds, near the foot. There was a noise as of a parcel being dropped on the floor, and the figure vanished. The noise woke Mrs. T—, who wanted to know what was the matter.

A child of three years (the same before mentioned) woke up one night with a scream saying that something had come to take her away. After this occasion the child refused to be left alone, as long as she stayed in the house.

A housemaid met the figure standing on the stairs one evening, and ran down in great fear to tell the other servants.

A nurse, on another occasion, saw a figure which she supposed at the time to be that of her mistress, leaving the bedroom at night.

It is to be noted that during these nine years, Mrs. T—, and Miss A. T—, and two younger children, who were constantly living in the house, never saw the figure. Nor did any other members of the family, except those mentioned, though an elder brother stayed until 1875 with his family in the first house; and a cousin lived with them for eighteen months in the second house.

THE TESTIMONIAL TO MR. TOWNS.

On Wednesday evening, March 28th, a numerously attended and very pleasant gathering of metropolitan Spiritualists took place at Neumeyer Hall, Bloomsbury, to celebrate the thirty-fifth anniversary of the advent of modern Spiritualism, and to present, at the same time, a testimonial to Mr. W. Towns, a well-known private medium, of upwards of twenty years standing.

Shortly after eight o'clock the proceedings were opened by Mr. Thomas Everitt, who had kindly consented to preside. In a happily conceived speech he stated the objects of the evening, briefly but pointedly referring to the two events that engaged the attention of the friends present. His remarks were most cordially received, and at their close the following excellent programme was executed. The vocal services of Mrs. Georgina Weldon were, as usual, received with the most demonstrative approval; while the musical and vocal efforts of Mr. J. C. and the Misses Ward fairly captured the sympathies of the audience.

The testimonial, consisting of a purse containing £30, was presented to Mr. Towns by Mrs. Hallock, who, in a few well chosen remarks, discharged her pleasant duty in her usual genial manner. In the course of the evening Mr. J. J. Morse made a brief speech, his happy references to the objects of the meeting calling forth unstinted recognition. As the chairman of the evening was compelled to retire at an early hour, Mr. Morse kindly consented to officiate in his stead.

The success of the testimonial was mainly due to the untiring exertions of Mr. J. S. Wootton, who was cordially assisted by Mr. S. Goss and Mr. J. King, and the event was, in every respect, a gratifying testimony to Mr. Towns of the sympathy and respect entertained towards him upon the part of his friends, who evidently have not allowed his twenty years of devotion to the cause of Spiritualism in the Metropolis to pass unnoted.

Amongst those present were Mr. and Mrs. Everitt, Mr. R. Pearce, Mr. M. Theobald, Mrs. Tebb, Mrs. Hallock, Miss Houghton, Mr. and Mrs. Towns, Mr. Landers, Mr. J. S. Wootton, Mr. S. Goss, Mr. Glendinning, Mrs. and Miss Sparey, Mr. and Mrs. Morse, Miss Keeves, Miss Record, Mr. and Mrs. Cowper, Mr. F. Wilson, Mr. E. A. Tietkens, &c., &c.

Programme of Concert.

Part I.—Duet, organ and pianoforte, Mr. C. Davieson and Mr. J. C. Ward; address, Mr. T. Everitt, from the chair; song "Ruth," Ch. Gounod, Mrs. Georgina Weldon; glee, "Foresters, sound the cheerful horn," Bishop, the Portland Glee Union; song, "Pieta Signore," Stradella, Mr. Sidney Sprague; piano forte solo (a) "La Fileuse" (The Sewer) Raff, (b) "Nocturne," Chopin, Mr. Charles Davieson, M.L.C.; song, "The Last Watch," Pinsuti, Mr. Ernest A. Tietkens; duet, "Venetian Boat Song," Blumenthal, Misses Clementina and Evelyn Ward; song, "The Better Land," Ch. Gounod, Mr. Henry Knight; ballata (with English words) Randegger, Mrs. Georgina Weldon; song, "Good Company," Stephen Adams, Mr. J. C. Ward. Part II.—Glee, "King Witlaf's Drinking Horn," Hatton, the Portland Glee Union; presentation of testimonial to Mr. W. Towns by Mrs. Dr. Hallock, of New York; cavatina, "Una voce poco fa" (Barbiere di Siviglia) Rossini, Miss Clementina Ward; humorous German ballad, "Schneider, how you vas," Mr. J. P. Wootton; song, "The Lark," Hatton, Mr. Ernest A. Tietkens; song (a) "The Sparrow," Georgina Weldon, Chant sur le Berceau (b), words from "L'Art d'être Grand Père," (Victor Hugo) Do., Mrs. Georgina Weldon; comic song, "Red, White, and Blue," Coxon, Mr. J. C. Ward; song, "The Quaint Old Village," Scott Gatty, Miss Evelyn Ward; song, "The Last Man," Callcott, Mr. J. Cecil Husk; song, "The Distant Shore," Sullivan, Mr. J. P. Wootton; song, "A Last Good Night," Walter Weschè, Mr. Sidney Sprague; duet for concertina and piano, "Zampa," Blagrove and Sydney Smith, Miss C. Ward and Mr. J. C. Ward. Conductors: Mr. C. Davieson, Mrs. Weldon, and Mr. J. C. Ward.

OFFICE OF "LIGHT,"
4, NEW BRIDGE STREET,
LUDGATE CIRCUS, E.C.

TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their seances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

ADVERTISEMENT CHARGES.

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NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light:

SATURDAY, APRIL 7TH, 1883.

THE PERSONAL RESPONSIBILITY OF SPIRITUALISTS.

In another column will be found evidence of the beneficial influence exercised by the C.A.S. in connection with the Spiritualist movement on the Continent. It will there be seen that the good results which followed the issue of the circular on seance conditions were not confined to this country, but were likewise felt across the Channel. Were further proof required than already exists of the fitness and ability of the C.A.S. to undertake public work, it would, we think, be supplied in this circumstance.

We make no apology for recurring to this subject or for again asking those interested in Spiritualism to support the C.A.S. in their work. Let us look for a moment at one aspect of the question out of many that occur to us.

The absolute demonstration of the existence of spirit which Spiritualism affords is, without doubt, the greatest fact the present century has produced, and it is also equally certain that Spiritualists, as depositories of that knowledge, have certain responsibilities and duties imposed upon them with regard to the dissemination of what has proved so great a boon and blessing to themselves. It appears to us that the practical value of Spiritualism is solely to be measured by its influence on daily life and thought, and only so far as it induces men to turn their eyes from self, and fires their hearts with a desire to do good to their fellows, can its worth be estimated. This practical standard of value is the only one we care to insist upon, and we would earnestly desiderate its personal application. Were this done there would be no need to urge the claims of this worker or that agency to the sympathy and support of Spiritualists, for those whom Spiritualism had brought out of the depths of doubt and unrest would hasten to uphold any endeavour to disseminate a knowledge of its facts.

To put it plainly, we are simply pleading for a recognition of the fact that there is much good and useful work to be done in all directions, and, moreover, that it is of such a varied character that none need fail to find opportunities to their taste. We have strongly urged our readers to actively co-operate with the C.A.S., and still would do so, because to our belief, it is the most efficient organisation in existence at the present time; but if any of our friends feel that it is not worthy of support, there are plenty of other agencies where probably they can find the desired merit, if they only look for it. We shall rejoice if what we have written in any way hastens the accomplishment of what must some time or other be done, and we can only repeat that were each individual Spiritualist to bear a fair share of the burden, the task would be an easy one, and would not, as now, press heavily on a few workers.

LECTURES ON PSYCHOLOGICAL SCIENCE.

We have been asked to announce the following particulars on behalf of the Lecture Committee of the C.A.S.

It is proposed to hold a course of six lectures during April, May, and June, at the Langham Hall, Great Portland-street, W., on alternate Tuesday evenings, at eight o'clock.

The subjects and lecturers already fixed are:—"An Answer to the Inquiry: What is the Use of Psychological Science?" by Mr. Thomas Shorter.

"A Scientific and Spiritual Basis of Belief in a Future Life," by Rev. John Page Hopps.

"Personal Experience in Psychology," by Mr. T. P. Barkas, F.G.S.

The general public will be admitted free, but to cover the necessary expense of hire of hall, fees, travelling, advertising, and other charges, the committee offer a tickets for reserved seats at ONE GUINEA ea six lectures. They also appeal to the liber and those interested in the dissemination of phenomena, to contribute to a SPECIAL LE purpose. All donations are acknowledged; balance-sheet will be published in due cours

The secretary informs us that correspond the forthcoming lectures, the following b from letters received;—

"I feel much interest in the proposed thinking it an excellent step in the right pleasure in enclosing three guineas in aid of

"I think the project a wise one, and t lectures will be of equal ability and suitable two named. I shall be happy to take a tick

"These lectures are just the thing that is demand for intelligent information on these You may rely upon my hearty support."

"Now that you are undertaking such p depend upon it, you will receive the support of many who, like myself, have waited fo Enclosed find cheque for my contribution."

SPECIAL LECTURE FUND, 1

The following donations have already be

- Mrs. M. A. Stack
- The Hon. Percy Wyndham, M.P....
- Mrs. E. M. James
- E. Dawson Rogers
- Mrs. Parrick
- J. S. Farmer
- Morell Theobald
- Rev. W. Miall... ..
- B. Petersen
- H. Wedgwood
- R. Donaldson
- Samlys Britton
- Thomas Stocking

Further particulars and dates of lecture as soon as sufficient funds to cover e: subscribed.

All communications and applications f dressed to Mr. Thomas Blyton, 38, Great R

MISS WOOD'S SEANCES AT THE C. A. S returned to London for the purpose of givi of sittings with the Seance Conditions Com We hope to be in a position to present a s their close.

CENTRAL ASSOCIATION OF SPIRITUALIS: evening next a paper will be read by Mr. J. "Concerning the Soul," to be followed by chair will be taken at 7.30 p.m., and we tru attendance.

The monthly Council meeting of the Cei Spiritualists will be held at the premises of t Tuesday evening next, at 6.30 p.m., when th the forthcoming series of public lectures will forward, and other important items of l attention.

THE METROPOLITAN SPIRITUAL LYCEUM.— to announce that on and after Sunday, services held by this society will be removed Hall to the Cavendish Rooms, 51, Mortim-street, W. The services commence at seven o'clock each evening, and full particulars of next Sunday's arrangements will be found in our advertising columns.

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“PHANTASMS OF THE LIVING.”

BY F. W. H. MYERS AND EDMUND GURNEY.

(*Fortnightly Review*, April, 1883.)

The Society for Psychical Research are rapidly establishing if indeed they have not already vindicated, their *raison d'être*, and we, as Spiritualists, can perhaps more than any other portion of the community, appreciate to the full extent the importance of their labours as a contribution to the comparative study of Psychology. Something similar to what Max Müller and his *confrères* have done for what they describe as the science of religion seems now in process of accomplishment as regards the wider and more varied field of psychical inquiry and research. The facts which Messrs. Myers and Gurney present for consideration, and their method of treatment are alike so good and sound that were it not for the exigencies of space we should feel tempted to give the paper now under consideration *in extenso*. As it is, we must content ourselves with a very brief summary, referring our readers to the *Fortnightly Review* itself for further and fuller details.

It will be remembered that the same writers dealt last month with two large families of cases where an impression is transmitted from one person to another without the intervention of the recognised sense-organs; the distinctive feature being that one or other of the parties concerned was in some state other than that of normal waking consciousness—that is to say, was either asleep, or entranced, or in circumstances of excitement or peril. They now deal with a third class, where *both* the parties concerned are in a state to some extent abnormal. This class is capable of the following general sub-division:—

(a) Cases where two persons, between whom the supposed *rapport* exists, are dying at a distance from each other at the same time; or where severe illness produces or heightens the sensibility of a distant catastrophe.

(b) Cases where two persons, both entranced or dreaming at the same time, have been together in spirit.

(c) Instances of double abnormality, where the transference of impression is to a sleeping percipient from an agent who is in some state of waking excitement.

These three classes vary considerably in frequency of occurrence, Class *a* being extremely rare, especially as regards the transference of impressions between dying persons. They quote, however, the following case of the effect of severe illness in producing similar results from *Knowledge*, of December 2nd, 1882. The narrator, Mr. J. Sinclair, says:—

“A friend of mine (Dr. Goodall Jones, of Liverpool) related to me the following account of a case of premonition. The names and dates Dr. Jones will give, if required:—He called on a female patient on Sunday afternoon at three o'clock; her husband met him at the door, and said he was about to come for him, as the patient was worse and delirious. On going up-stairs, the doctor found the poor woman in a very excited state, asserting that her brother (a Liverpool pilot) was drowning in the river; ‘which,’ said her husband, ‘is impossible, as he is out at sea, to the best of our knowledge.’ The doctor did what he could to soothe his patient, and left, convinced that it was a case of ordinary delirium. But in the next morning’s paper he read with surprise the account of the pilot’s death by drowning in the river on the previous afternoon at three o’clock.”

As regards Class *b*, the writers consider that, as far as the transference of impression between *entranced* persons is concerned, the evidence has lacked the corroboration necessary to establish it on a sound basis. On the other hand, however, those of the nature of simultaneous dreams are by no means rare, and are easily established. They have come across one case in which the impression was reproduced in a quadruple form, the four persons concerned being at the time in four different countries of Europe. This narrative,

which was too long for publication in the *Fortnightly*, we hope will appear in some future number of the *Transactions* of the Society.

Cases coming under category *c* are commoner still. Sleep, it is pointed out, has a peculiarly heightening effect on the percipient’s impressibility. There are often striking indications that a transferred impression seems sometimes to have to wait for the sleeping state in order to cross the threshold of consciousness. This state appears also the only condition in which impressions of excitement of a happy kind are transferred. In the waking state these are generally conspicuous by their absence. The two following illustrations are given:—

The Rev. R. B. F. Elrington, Vicar of Lower Brixham, a friend of one of the writers, vouches for the fact that the following occurrence in his parish was described hours before the arrival of the news confirming the fears which it occasioned; and he certifies to the good character of the witnesses.

In the early spring of 1881, Mrs. Barnes, of Brixham, Devonshire, whose husband was at sea, dreamt that his fishing-vessel was run into by a steamer. Their boy was with him, and she called out in her dream, “Save the boy!” At this moment another son sleeping in the next room rushed into hers, crying out, “Where’s father?” She asked what he meant, when he said he had distinctly heard his father come upstairs and kick with his heavy boots against the door, as he was in the habit of doing when he returned from sea. The boy’s statement and her own dream so alarmed the woman that early next morning she told Mrs. Strong and other neighbours of her fears. News afterwards came that her husband’s vessel had been run into by a steamer, and that he and the boy were drowned.

Mrs. Powles, of Wadhurst, West Dulwich, S.E., who is also personally known to one of the authors, furnished the following narrative:—

“I am in a position to vouch for a very curious dream which my late husband, Mr. William Holden, dreamt about a brother of his, Dr. Ralph Holden, who was at that time travelling in the interior of Africa. One morning in June or July, 1861, my husband woke me with the announcement, ‘Ralph is dead.’ I said, ‘You must be dreaming.’ ‘No, I am not dreaming now, but I dreamt twice over that I saw Ralph lying on the ground, supported by a man. He was lying under a large tree, and he was either dead or dying.’ In December came the news that Dr. Holden was dead; and from a Mr. Green, who had been exploring in the same region, they learnt ‘that he must have died about the time when his brother dreamt about him, and that he died in the arms of his faithful native servant, lying under a large tree, where he was afterwards buried.’ The Holden family have a sketch which Mr. Green took on the spot of the tree and its surroundings, and on seeing it my husband said, ‘Yes, that is exactly the place where I saw Ralph in my dream, dying or dead.’”

Several other narratives are given, but these we must pass over for the present.

Dreams form, the writers consider, the most assailable part of their evidence. The principle of selection is thus described:—

“For our purposes then, the dreams must have been noted down, or communicated to others, directly after their occurrence. If concerned with grave events, those events must be not of a chronic but of a critical kind, such as sudden danger or actual death. If concerned with trivial events, those events must be in some way bizarre or unexpected, not such every-day occurrences as a visit from a friend or the arrival of a present. To all dreams, however, one objection may be taken which has plausibility enough to be worth a minute’s consideration. It is said that millions of people are dreaming every night, and that it might be expected, according to the doctrine of chances, that some few out of so vast a multitude of dreams would “turn out true.” But, in the first place, an extremely small percentage of this multitude of dreams contain as their single or culminating point the definite sight of some one else in unusual or exciting circumstances. There are few exceptions to the rule that we are the heroes of our own dreams, and where a single strong impression survives the moment of waking, an occurrence which in itself is comparatively infrequent, the

impression is far more often than not of circumstances in which we ourselves are central. And, in the second place, a dream which leaves on the mind a sense of interest or of disturbance, extending far into waking hours, is with most of us a decidedly rare event, and is a comparatively rare event even with those to whom it occurs oftenest, if the number of their dreams be completely realised. The very fact of a dream being specially remembered and noted may be taken as a proof of its having been exceptional. Far rarer, of course, are the cases where these two rare characteristics are combined, and where a vivid impression of another person in unusual or exciting circumstances, having been first produced in a dream, survives as a haunting and disturbing influence. If the dreams of a single night in England could be counted, it may be doubted whether so large a proportion as one in a million would be of this character. And when this immensely reduced number of dreams is considered, the number of occurrences, coincidently with the dream, of the identical event dreamed of, so far from exemplifying the law of chances, would be found to set it completely at defiance. If it be still objected that this argument at any rate does not apply to cases of coincidence where the event or scene is not of an unusual or exciting kind, and is remembered sufficiently to be noted without the production of any haunting impression, the reply is obvious. Of ordinary and unexciting events and scenes the number possible to imagination is practically infinite; the trivial details of circumstances which any single person can in imagination connect with the various persons of his acquaintance so clearly outnumber the remembered dreams of his whole lifetime, as to put the coincidence of dream and reality again completely outside the law of chances.

In sifting and arranging their material they have not found it possible to press the analogy of Thought-transference as regards this particular class too far. Though it seemed to offer a convenient logical start yet the phenomena break through any attempt to group them under heads of transferred impression; they, therefore, introduce the words *telesthesia* and *telepathy* to cover all cases of impression received at a distance without the normal operation of the recognised sense organs.

The rest of the paper is occupied with a consideration of various objections that present themselves. In the first place they think a far larger supply of first-rate and well attested facts is required. Not that they despise those they have already obtained, for they speak of them throughout with assurance. They thus explain their meaning:—

In a matter so anomalous, a number of direct and independent attestations, which would be utterly superfluous elsewhere, is indispensable for getting the scientific reality of the evidence into men's minds at all—for teaching them that that evidence is no shifting shadow, which it may be left to individual taste or temperament to interpret, but more resembles a solid mass seen in twilight, which men may indeed avoid stumbling over, but only by resolutely walking away from it. And when the *savant* thus deserts the field, the ordinary man needs to have the nature and true amount of the testimony far more directly brought home to him, than is necessary in realms already mastered by specialists to whose *dicta* he may defer. Failing this direct contact with the facts, the vaguely fascinated regard of the ordinary public is, for all scientific purposes, as futile as the *savant's* determined avoidance. Knowledge can never grow until it is realised that the question, "Do you believe in these things?" is puorile, unless it has been preceded by the inquiry, "What do you know about them?"

A very pleasing feature is that many of their correspondents allow the publication of names and addresses. If all would unite in disregarding a slight risk of ridicule, the risk itself would altogether disappear. This would also open up the question in a very marked degree. They say:—

Few persons who have not actively engaged in such inquiries as we are pursuing, can form any idea how enormous must be the sum of the phenomena which have been actually within the cognisance of persons now living. The number of those whom our appeal has actually reached forms but a very small proportion of the inhabitants even of a single country; and moreover much of our best evidence has been derived from the limited circle of our own acquaintance. We are justified, there-

fore in regarding the area which our inquiries have hitherto swept as but a corner of a very much larger field. There may probably be scores of persons in this country who could amass a first-hand collection of narratives quite as good as our own, and quite distinct from it. The commoner difficulties which the collector encounters may be expected to disappear, as it becomes better understood that there is a scheme into which each narrative falls, and that any well-attested fragment of evidence may prove of unexpected value. At present a tone of mind very commonly met with (and it is one with which we are far from altogether quarrelling), is that of the man who prefaces his remarks with an expression of contemptuous disbelief in any evidence that you can possibly bring before him, and then goes on to say "that there is *one* actual fact which I can tell you, for it occurred to *myself*." Harder still to deal with are those who, while firmly convinced, not only of their own particular experience of the phenomena, but of the extreme importance of establishing the reality of such experience in general, refuse the direct attestation which they would readily give to any other sort of fact in heaven or earth that they truly believed in, and which alone can insure the result they profess to desire. Taking all these people into consideration, they often seem to us like a multitude of persons standing side by side in the dark, who would be astonished, if the sun rose, to see their own overwhelming numbers. Meanwhile we are greatly at their mercy; with them, not with us, rests the possibility of giving to our subject the status of an organised science.

We pass by, just now, several pages dealing with other difficulties in the way of belief, and must close this notice, hoping, however, to return to the subject and to offer a few remarks of our own at an early date. Meanwhile we append the renewed appeal for facts given by Messrs. Myers and Gurney.

But after all it is not so much controversy or exposition that is the business of the hour, but the collection, the record, and the assimilation, of actual facts. And the invitation to aid in this business should not, we think, be an unwelcome one. We certainly hope to see our inquiry in a more advanced state, as time goes on; but it can never well be in a more interesting state than at the present moment. There is the *maximum* of stimulus which the sense of a rising cause, of an onflowing tide, can give; there are the alluring gleams of dawning order; there is the excitement of a time when individual efforts, however humble, may contribute in a sensible measure towards the establishment of important truth. The qualities which the research needs, for the present at any rate, are not those of a specially-endowed minority; they are not so much originality and profundity as candour, patience, and care.

THOUGHT-READING AND WILL-POWER AS AN AMUSEMENT.—SIR,—About the time the last part of this Magazine was published, I, together with some friends, had been much interested in the subject of "willing," but had not heard of "thought-reading," and I must confess that the former is much more interesting than the latter. It may be worthy of note that, about the time your article appeared, two sermons were preached in this neighbourhood, in two different churches by two different clergymen, on this subject. Some of our experiments were very remarkable, and may be of interest to many readers. After the patient to be operated on had been sent out of the room, it was arranged that he was to be "willed" to open the door of the conservatory. He was then called back, and two persons having placed their hands lightly round his neck, he, after some slight hesitation, went to the opposite end of the room, staying there for a few moments, and then with considerable reluctance turned round, walked to the conservatory, moved a chair out of the way, and opened the door: this all being accomplished without being blindfolded or the eyes closed. Another remarkable instance was when a young lady was willed to fetch the mat from the hall-door, and place it on a couch in the dining-room, which she did without the slightest hesitation. The same person was on another occasion willed (with her eyes blindfolded) to find a small card-table and turn it upside-down, and then roll up the hearth-rug. She turned the table top-side-turvy, but would not roll up the hearth-rug, although going down on her knees before it. Further trials were made, among them being the following. While blindfolded the subject was willed to remove a basket from a table in one corner of the room to a chair in another, then take the scoop from the coal-scuttle and place it on a particular chair, both of these tests being most successfully accomplished. Out of nine persons who have been willed, only two have failed to carry out what was desired; but in regard to *thought-reading*, only two experiments have been successful, both "readings" being by one who cannot be "willed" to do anything. It is certainly a very interesting amusement.—I am, Sir, &c., R. S. H. —*Cassell's Magazine*.

PERSONALITY AND THE UNIVERSAL MIND.

By John E. Purdon, M.B.T.C.D.

(Continued from page 127.)

The question of the relation of man to God under the form of Personality, regarded as medium of relationship between distinguishable entities, appears to be the one of all others upon which the champions of the three great systems of the day, viz., Agnosticism, Eastern Revivalism grafted upon German Idealism with its Unknowable God, The Absolute, and lastly, Christianity can afford to give no quarter; for upon the application of that principle to the conduct of human affairs the polity of the Christian Republic is based. Men now-a-days are determined to have their just due, and that religion which gives to the individual his full rights as a citizen of this world is the one which, sooner or later, must conquer and absorb all others. Christianity claims for the individual the conduct of his own affairs, and it instructs him, a free being, how he is to act as best for his own interests and those of his fellows here and hereafter. In face of this mighty possibility of a future state of existence all reference to selfishness, &c., is out of the question; for no man allows himself to be trampled to death in a crowd out of pure politeness—nor should he allow his friends either to be trodden under foot if he can prevent it. In addition to being a religion which places all men upon an equality, Christianity has the advantage of being one the principles of which can be grasped by the vulgar or ignorant man, who has no difficulty in understanding what is meant by *my God* though it might take a good stiff course of reading to make him understand with any degree of clearness what is really meant by the Unknowable or even Absolute Brahma; which too a really extended course of study might induce him to believe were only limitations of self with a negative flavour, depending upon the nature of the formal laws within the domain of which, as a matter of fact, the human intellect is obliged to operate.

It is contended that the principle of Christianity is such that the understanding of it is not confined to any aristocracy of talent, though the detailed exposition and the defence of the same against organised attack must always be the privilege of the devoted few, whose lives are spent in the service of that power to Whose Majesty they bow while resting calmly in the certainty of His love. There are, however, certain points of general interest, though falling within the metaphysical and theological limits, which may require exposition at the hands of men, who, though neither professed metaphysicians nor profound theologians, may yet, from their training, reading, and method of study, be better suited to handle mixed questions than the more recognised experts.

The English language has concealed within itself the materials for most admirably illustrating the theory of correspondence, in rational terms, through the multiple significance of its words; and this, which may appear the result of accident and adaptation from expediency owes its existence in reality to that instinctive analogical faculty of the human mind which so often, and notably in the case of females, takes the place of a more systematic analysis. This is well illustrated in the case of the word person. The Latin word *persona*, a mask, from which our English word is at once derived, indicates that the significance of external and its relative internal, evident and its relative concealed, objective with its relative subjective, exoteric with its relative esoteric, are all included in the ideas which, from association and analogy, are suggested by the use of that thing, the mere name of which in time became appropriated in a primary sense to the body of a man, and in a secondary sense to the oneness and individuality of the thinker himself; who was thus prepared to accord to it a tertiary significance by the acknowledgment of a similar and distinct thinking principle or individuality in the case of any man to whose body or mask the word, in its primary significance, was accorded. I have purposely chosen this view of exposition since, even if it be not altogether in accordance with the historical order of the changes which the word has undergone, yet it is that which is demanded by the analysis of the intellectual powers when the formal laws of their operation are presented under a mathematical form, as will be afterwards shewn to be the case. It is not necessary that the logical significance of the term person or man should have been presented, step by step, in the education of the race, to establish the truth and value of the distinctions above mentioned; for

development comes first and analysis afterwards, in order of time, and truth requires no apology so long as there is no confusion. There is no doubt that in the order of time, as in the ordinary language of everyday life, the terms man and person are synonymous even when used by the individual in speaking of himself. Thus, in the sentence "Stand up; I myself also am a man," no special analytical significance is intended to be conveyed by the words "I myself"; for St. Peter simply contrasts his bodily configuration with that of Cornelius, who had thrown himself down before him, at the same time that he reads him a lesson upon the equality of all men in the sight of God. We may, therefore, say that the word man, and the word person, outside the limits of rigid speech, are synonymous. This is confirmed by the common usage, which does not permit us to consider an imbecile to be a man in the full and general acceptance of the term; or again, when it feels very chary in applying either the term man or the term person to that which shews fair grounds to be regarded as a disembodied spirit or active intelligence. Once, however, within the limits of exact science, there must be no doubt as to the significance in which the term man or person is to be used. The practical definition of the word person is that of a single thinking being who uses an organism to express otherwise hidden changes to all beings similarly constituted under the same laws of existence. It is quite evident that if we are not content with this definition, and demand a further definition of the terms, *organism*, *expression*, *constitution*, and *laws of nature*, that we are not prepared to accept plain language which reasonable men can understand for our proximate definitions; and that we risk breaking up our definite conceptions into pieces, by demanding a description of the component parts in language which compels us to use terms of such an order of minuteness that we are in danger of losing sight of the original integration altogether. I do not say that we ought to stop short of that which will fully satisfy our wants; but I do say that in considering abstruse subjects we must follow the rule of expediency, and in our limited condition make the best practical use of our faculties, leaving to a future time those refinements of distinction which we cannot separately appreciate, and which after all may be practically valueless. Views which are true, and hypotheses which are sufficiently exact to meet facts, and group them with facts of a higher order, are found to fit together by an agglutinative power of their own, so that the harmony of the whole is the final test to which they conform, and which, if found to be satisfactory, is sufficient to cover all minute and less scrutable verification; the human intellect by its own inner light absolving itself from all minor faults of omission.

(To be continued.)

CLAIRVOYANCE.

To the Editor of "LIGHT."

SIR,—Some persons have a strange passion for superseding old and universally understood names by new ones. Thus the late Serjeant Cox wished to re-christen the "Spiritualist" Society, and to call it the "Pneumatological" Society, and this without a shadow of reason—for the new name has the same sense etymologically, and only exchanges a familiar and popular word for one which sounds dry, foreign and pedantic.

And now Dr. Wyld proposes to "designate clairvoyance as the Auto-Noetic,—that is, independent or self-knowing action of the mind." In so doing he strangely overlooks the fact that the new name absolutely ignores the very essence of the faculty, nay, the faculty itself—which is *seeing*. He forgets the *seeing* part and repeats the blunder of "Hamlet" without the Danish Prince. Now *Clairvoyance* is a beautiful, resonant and familiar word, which has made the tour of the world, and is incorporated in all languages.

It comes as near to the sense as it is possible to do—*clair-seeing*—i.e., the soul *seeing* by its own innate power, its vision not dimmed or obscured by the intervention of the bodily organ. Pray let us leave well alone.

G. D. HAUGHTON.

MISS WOOD'S SEANCES.—An esteemed correspondent at Newcastle, writes:—"We had our last sitting with Miss Wood, previous to her departure for London, on Friday last. We had an excellent séance (in the light, and medium in full view of the circle); we measured the distance and found that she sat a clear 2ft. 3in. from the curtain, whilst the form was about 4ft. from her. I hope you may get as good results; there is no doubt that the Peterborough affair gave her mediumship a shock from which she is only slowly recovering."

SUCCESSFUL SEANCES WITH MISS WOOD.

I am glad to say that the opportunity is afforded me of recording two more eminently successful sances with Miss Wood. In fact, the most conclusive that have been held during the whole course we have just concluded are these last two. As in the previous sances, we took every precaution to pursue our investigations in such a manner as to preclude the possibility of even the appearance of fraud. The cabinet was arranged, as before, in the corner of the room near the fire-place, and the medium's chair was placed in front of the centre of the cabinet, with the back directly opposite the chandelier, one jet of which was used, with a light brown paper cover placed over its globe to mellow down the light. After all our arrangements had been made, Miss Wood was brought into the room, and in our presence covering herself with a white jacket, provided for her, with a white antimacassar on her head, she took her seat, at a distance of two feet from the cabinet.

On Tuesday evening, March 27th, we held our thirteenth sance with Miss Wood, under the above conditions, the light being good, and every movement of the medium visible. We sang and conversed with each other for some time, chatted with Pocha, and had a few tunes played on the violin by one of the sitters. In the space of about one hour or a little over, we had the pleasure of seeing the chair that we had placed against the wall at the right of the cabinet with a bell and tube on it, dragged quickly into the cabinet and in a short time heard the bell ring from within. This was soon afterwards followed by a dusky white form protruding itself from the right aperture of the cabinet and standing forward to within about a foot of the left of the medium. After making several motions backwards and forwards, the medium all the while being perfectly motionless and quite easily visible, the form disappeared behind the curtains, to re-appear in a little while at the left aperture of the cabinet, standing clearly visible at a distance of about two feet from Miss Wood, who lay back in the chair as perfectly motionless as when the form appeared at first.

Our fourteenth and final sance held on the evening of March 30th, was, in every respect, the most conclusive we have had. The arrangements were the same as at the previous sitting in every particular, save that we had more light than on any prior occasion, and Miss Wood sat a little farther from the cabinet, the distance being 2ft. 3in. from the nearest point of the curtains to her knees. We sat for about one hour and three-quarters, singing, having tunes on the violin, and conversing. We had begun to despair of success, when it was suggested that we should all change seats, so that the conditions might be altered, and possibly improved. We did so, and strange to say, in the space of about a minute, the chair at the side of the cabinet was visibly dragged from view, and lustily knocked about the inside of the cabinet. Soon afterwards a clearly defined white form presented itself at the right of the cabinet and stood forth, distinctly detached from Miss Wood, and at a distance from her of about a foot and a-half. Two or three times it retired behind the curtains and re-appeared. Afterwards it presented itself at the opposite or left aperture of the cabinet, and moved from the curtains to within two feet of the end sitter at the right of the circle, leaving a clearly visible space of about two feet between itself and the medium, who lay in an apparently exhausted position with her head thrown back on the chair, her whole person being perfectly motionless. This last form struggled forth from the cabinet several times and finally disappeared. When the sance was concluded we found Miss Wood seated as we had placed her, and at the same distance from the curtain as at the commencement.

During this course of sance we have had several sitters who never before came in contact with this phenomenon, all of whom have expressed themselves as thoroughly mystified, or highly satisfied with the genuineness of what they have experienced.

Probably I may not be out of place in making a few suggestions as to what I have experienced as the best method to adopt in procuring the best results in regard to these phenomena. The light must always be directly behind the medium so that it cannot possibly fall directly upon any part of her face, and it should be so shaded as to give a dusky hue to the room. By this means a really better light can be got than by a naked light, when turned down to suit the manifestations; those with physical mediumistic tendencies should be placed at the ends of the circle, and a number of strongly positive persons should not be allowed to sit next each other in the circle. Singing and pleasant conversation will assist the phenomena materially, but disputations and an over anxiousness will militate against them.

HENRY BURTON.

P.S.—I sincerely hope that in the forthcoming sances with Miss Wood in London as complete a success may be obtained as with us at Newcastle. Certainly she is with old friends down here, which must tend to make her feel more comfortable and secure than anywhere else. However, with good conditions, I have no doubt the results will be equally as favourable. I sincerely hope they will be more so.

OUR CONTEMPORARIES.

"The Banner of Light."

Our Boston friends were (at the time of issue) making extensive preparations for a "grand celebration of the thirty-fifth anniversary of the advent of modern Spiritualism." It is right and helpful to meet at intervals in sympathy and to gather force. A Mr. Seybert for a number of years before his death, which took place on March 3rd, 1883, was interested in Spiritualism, and, while recognising the fact, he held that its phenomena merited the closest investigation in order to prove the truth or falsity of their claims. In giving to the University of Pennsylvania the sum of 60,000 dols. for the endowment of the chair of mental and moral philosophy, he stipulated, therefore, that an impartial investigation should be made of modern Spiritualism, as well as of other systems assuming to represent the truth. Mr. Seybert is, we believe, the first who has endeavoured in such a way to benefit Spiritualism, and his liberality is all the more creditable inasmuch as he does not appear to have been an avowed believer. *Mem.*—If any wealthy professing Spiritualist desires to follow suit we shall be very happy to forward *post free* on application the requisite forms. We notice the *Banner* is just entering on its fifty-third volume; may its shadow never grow less. At a fact meeting held in Boston, Mr. John Wetherbee related an incident of how a young man dying under the influence of strong drink made his presence known through a medium before any person present was conscious of his death, "thereby," says Mr. Wetherbee, "proving the phenomena to be beyond the scope of mind-reading." We have several times observed indications of a misunderstanding on the part of our transatlantic friends with regard to thought-reading, and it may not be out of place to offer a word of explanation. They apparently think this theory is put forward as an explanation to cover the whole of the ground. That is not so. While it is contended that it explains some of the phenomena which have hitherto been attributed to disembodied human beings, yet it is clearly admitted there are facts to which this explanation does not apply.

"The Medium and Daybreak."

Two numbers of this periodical lie before us. Mr. Burns, in "A Few Last Words," announces his intention of retiring from public Spiritualism. Every worker the less is so much loss, and we feel sure, however one may have differed as to details with Mr. Burns, that all will regret his decision, if for no other reason, on account of the excellent pioneer work of the past. The Ven. Archdeacon Colley's sermon entitled "The Brazen Serpent, or Evil its own Cure" has a true ring about it. Mr. Colley inculcates in forcible words the necessity of self-sacrifice—the crucifixion of the baser faculties of our mortal nature. A.T.T.P.'s control this time treats of "The Changes Coming Upon the Earth." The more we read these papers the more we are puzzled. Whatever their origin, however, they certainly contain much sound truth suitable for these times. This instalment especially is well worth reading.

SPIRITUALISM IN LONDON & THE PROVINCES.

METROPOLITAN SPIRITUAL LYCEUM,

ST. ANDREW'S HALL, 14, NEWMAN STREET, OXFORD STREET, LONDON.

It will perhaps be convenient to introduce the usual form of report of the lecture, delivered at this hall on Sunday last, by a repetition of the inquiry which, as a quotation, served the controls of Mr. Morse for opening their subject:—"Watchman, what of the night?"—the reply being the title of their address, "Day cometh."

Every reformer thinks of this contingency as the certain result of the success of his first scheme, and is mercifully fed by his hopes until he perceives that only a pile of ashes remain to represent his burning desires, whereupon, instead of analysing causes, he fondles the other extreme of his emotional nature, becomes cold-hearted, and a pronounced cynic. All efforts for the amelioration of the surroundings of life achieve some good, however, and when the mass of apparent refuse, suggestive only of a large number of more or less abortive projects, is got together, here a little and there a little, it is found that quite a respectable advance has been made after all. If, nevertheless, instead of a boundless ambition, directed to the reform of the world all round, these ardent souls would limit their operations to some particular purpose, progress would be accelerated, inspiration drawn for fresh exertion, and days which are desperately dark and direfully sad would be gradually lengthened and cheered, until a fulness of brightness, in excess of our wildest dreams, would be reached for humanity, whose course shall certainly be as from the night to day, from the winter of discontent to the spring-time of happiness, and thence to the summer of perfected glory.

Our attention was then directed specially to four epochs in the world's history, when truly, although to the apprehension of mankind imperfectly, it might have been justly said "Day cometh." The first voice of response to the watchman, thus indicated, was that of Jesus of Nazareth; the second, that of Martin Luther; the third, that of Thomas Paine; the fourth, Modern Spiritualism.

When a foul accretion of wrong and superstition was fastening upon the vitals of the Roman Empire, and threatening to suffi-

cate her people, the watchman would have hesitated to say "Day cometh," and yet a voice of heavenly quality was presently heard which, sadly misunderstood as it has been—for "men have ever played the fool with truth"—asserted even then a nearer kinship between man and his God; and the voice yet lives, although the glory of the Roman Empire and the splendour of the Jewish nation have alike departed. The day came, and the life and times of Jesus laid the foundation for a new spiritual departure, which—unaffected by the fact that so-called Christianity has since carved and fretted and painted and gilded itself into a spiritual masquerade, has eaten and got fat, and, truth to say, a trifle lazy—we claim as an epoch in the world's history. There is a tendency to misjudge our utterances about the man Christ Jesus; but if we protest against the abuses and errors of a sacerdotal and corrupted system, it is precisely because we know that the life of Jesus, its nominal founder, has never yet, in its supreme beauty, been fairly judged and righteously applied.

A certain range of these errors and abuses culminated, as you know, some hundreds of years ago, in such an excess of worldliness and so conspicuous an absence of spirituality that another voice was needed. To claim liberty of conscience then was attended by the risk of violent death and of tortures worse than death; but the needful courage was not lacking when, amid much imperfection, the determined Martin Luther established a new departure, and Rome trembled while the world was in a measure liberated. Both of these voices thundered, "Day cometh!" both deserve honourable mention from this platform.

Another interval, during which the tyranny and associated corruption of the dominant classes wrought such widespread mischief and wrong, in the political and social departments of life, that from the thick smoke of two revolutions—the "Stars and Stripes" and the "Tricolor"—another voice was vehemently called for. This time, 100 years ago or thereabouts, the response came pleading for right and justice on behalf of injured peoples, insisting upon the "rights of man"—"To be; to be happy; and to be the cause of happiness to his fellows." The voice was heard amid vituperation from all parties, on two continents, demanding now mercy for the King of France, and again, across the Atlantic, justice for an oppressed people. Whose was this voice? Ordinarily the political martyrs of to-day are the great and pure-minded statesmen of to-morrow, to whose memory we build costly monuments; but this man whose life and action were devoted to the redress of wrongs of the first magnitude, is still so far misunderstood that the political, intellectual, and religious influence of his voice is only now growing. The voice was that of Thomas Paine, a man of discriminating criticism, who rejected nothing that was good, who was neither atheist nor infidel, whose chief ambition was to rid the world of forms of superstition which were holding men's very souls in bondage. Of this man it may be truly said, "The world was his country; to do good, his religion," and these characteristics are the natural expression or outcome of an honest mind.

Presently, when the world had grown absolutely deaf to the lute-like music of the angel spheres, and neither prelate nor clodhopper could speak to the character of the next stage of existence, if any; when the prevailing tendency was towards doubt and dread and definite infidelity, another voice was needed and it came. And yet it was scarcely a voice, for the spirit of the murdered pedlar, hovering in the small township of Hydesville, in the State of New York, came—as it were yesterday, remember, thirty-five years ago—rapping, and again rapping on the wall, until, as you well know, the interpretation, as of old, from the mouths of babes and sucklings, came also, and the ecclesiastical negations of the day were relegated to the burial ground of the huckster's wares. Then was proclaimed the assurance of immortality, and a progress which has since gladdened the hearts of millions, and is preached to you Spiritualists to-day.

But is this the full and perfect day for which we are looking and waiting? Unhappily, no, not yet. When you make of your Spiritualism an eclecticism comprehensive enough, broad enough, high enough, deep enough, to embrace the development, destiny and progress of the whole human race in every department of life, then only will the day truly come. So long as you maintain a sectional Spiritualism you do injustice to your cause, and it will fail of its full and due results. You must have variety in thought, in action, in development, and that must be sufficiently comprehensive to embrace, upon a common base, every legitimate interest. Begin, we advise you, with the health of the community. If your labour is not to run to seed you must heed physical conditions, for they affect not merely the health of the body but are needful for the growth of the mind, and the outpouring of soul, blending with, and materially influencing, in fact, the whole being, moral, spiritual, and intellectual. Your Spiritualism must be of that robust character which shall persistently oppose wrong everywhere, regardless of consequences to yourselves, for the day cometh only when health of body, soundness of mind, and purity of morals combine, when men shall be ashamed even to think a lie, remembering too that the coming of such a day—of the day—is hastened by every good deed done, by every true and earnest life.

The peroration of this lecture—itsself the last of the series covered by the first term of the Metropolitan Spiritual Lyceum—

was exceptionally moving. These eloquent controls spoke of their grandly-finished utterances and comprehensive and righteous teaching of the past eleven weeks, as of a simple endeavour to reach our heads and hearts, and generously commended those whom they were pleased to call the "earnest men and women" who are loyally trying to second their efforts. They are prepared, they added, to continue the work, and will do so without one day's interruption, asking only for the renewed and regular attendance of all who have heard them, and such a measure of active sympathy as shall constrain everyone, individually, to sustained exertion to persuade others to attend also.

S. B.

Sunday next will be devoted to "Question and Answer," and the meeting will be held at St. Andrew's Hall, 14, Newman-street, Oxford-street, W. Other particulars are given in the advertisement on the first page.

BRADFORD.

LECTURES BY MRS. BRITTEN.

On Sunday, the 25th ult., Mrs. E. H. Britten visited Bradford, and addressed crowded and enthusiastic meetings in the Mechanics' Institute. The discourse in the afternoon was devoted to the elucidation of the topic "The God of Men, and the God of Spirits: or, are all men immortal?" which was listened to with rapt attention.

At the evening meeting Mrs. Britten invited the audience to send up topics for her to deal with, and it was decided that the best way to deal with these would be for six gentlemen, to be chosen from the audience, to select six out of the number, which were as follows:—

"Did God make Adam, and set him in the Garden of Eden and give him all the luxuries of life, and then set a trap for his downfall?"

"Redemption."

"Can anything be proved to exist outside and beyond Matter, Force, and Law?"

"If they hear not Moses and the Prophets neither will they believe, though one rose from the dead."

"In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

"The Spiritualists say the Cross is of more ancient origin than the Christian religion. If so, kindly explain its meaning and its origin?"

On the following evening, Monday, 26th ult., Mrs. Britten again lectured at the above place upon "What new thing has Spiritualism taught? What good has it done?" and again the audience listened to a brilliant oration, which was followed by replies to numerous questions. The meetings proved a great success, and were evidently full of interest to all present.

NEWCASTLE-ON-TYNE.

NEWCASTLE.—Mr. E. W. Wallis, of Nottingham, to the delight of many of the friends at Newcastle and Gateshead, after absenting himself for some time from the North, once more made his appearance on the N.S.E.S platform last Sunday. In the morning he discoursed on spiritual gifts and how best to develop them, and handled the subject in a thoroughly practical way. In the evening his subject was "A Religion for Humanity." The discourses were listened to by large and appreciative audiences. Mr. H. A. Kersey occupied the chair. On the Monday evening Mr. Wallis again lectured to a fair company, and gave a most effective address, entitled, "The Message of Spiritualists to the World." Mr. Thompson officiated as chairman.

GATESHEAD.—Last Sunday evening Mr. Henry Burton gave an admirable lecture to the friends of the G.S.E.S. upon "Crucified Saviours, and the Lesson to be derived from them." Mr. Sheppard occupied the chair.

ASHINGTON.—Our good friends at this place had a visit from Mr. W. H. Robinson on Sunday last, when he lectured to them on "Spiritualism: Its Theories and its Facts."

NORTH SHIELDS.—On Sunday Mr. Gardiner, of Sunderland, lectured before the society at that place on Shakespeare and the Bible. The address was highly appreciated. Mr. Appelby occupied the chair. On Easter Monday the annual tea and entertainment took place, when upwards of 100 persons sat down to a comfortable repast. At the subsequent meeting several of the ladies and gentlemen present gave songs and readings, which were much appreciated and afforded considerable pleasure to the company present. On Tuesday evening, March 29th, the members held their annual meeting. The annual report shewed that the society was in a very healthy condition, the funds shewing a balance in hand of £4 6s. 11½d. The officers for the ensuing year are as follows: President, Mr. Henry Appelby. Vice-Presidents, Mr. T. M. Burnside, Mr. J. G. Welch, and Mr. M. Keller. Secretaries, Mr. J. G. Welch, 64, Norfolk-street, North Shields, and Mr. J. Eskdale. Treasurer, Mr. J. Barker. Librarian, Mr. T. Patterson. Committee, Messrs. Crawford, Eskdale, Little and Miller.

NORTHUMBRIA.

NOTICE TO CORRESPONDENTS.—We cannot guarantee the insertion in the current issue of letters arriving at our office later than Monday morning.

CENTRAL ASSOCIATION OF SPIRITUALISTS.

(With which is Incorporated the British National Association of Spiritualists. Established 1873.)

38 GREAT RUSSELL ST., BLOOMSBURY, LONDON, W.C. (Entrance in WOBURN STREET.)

THIS ASSOCIATION was formed for the purpose of uniting Spiritualists of every variety of opinion in an organised body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and enquirers in their researches by providing them with the best means of investigation.

The Association is governed by a President, Vice-Presidents, and a Council of thirty Members elected annually.

The Reference and Lending Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily.

The Secretary, or his representative, is in attendance to receive visitors, and answer enquiries; on Saturdays, from 11 a.m. to 4 p.m.; on other days from 2 p.m. to 9 p.m. On Sundays the Rooms are closed.

Spiritualists and others visiting the Metropolis are cordially invited to visit the Association and inspect the various objects of interest on view in the Reading Room and Library. Information is cheerfully afforded to enquirers on all questions affecting Spiritualism.

Members' Free Séances are held on Wednesday evenings, at 8 o'clock prompt subject to certain regulations, which can be ascertained on application.

Discussions Meetings are held fortnightly during the winter months. Admission free to Members and Subscribers, who can introduce one or more friends to each meeting. Programmes can be obtained on application during the winter season.

Soirées, at which all friends are welcome, are held at intervals during the season. An admission fee is charged, including refreshments.

TERMS OF MEMBERSHIP.

Table with 2 columns: Membership Category and Price (Per annum, £ s. d.). Categories include Country members, Town members, and Town members to be understood as those residing within the Metropolitan postal district.

Light refreshments are provided at moderate charges. Prospectuses of the Association and forms of application for Membership can also be procured from the several allied Societies at home and abroad.

COUNCIL.

- List of Council members including: Adshad, W. P., Derby House, Belper, Derbyshire; Allan, G. P., 184, St. George's-street, E.; Arundale, Miss F., 77, Elgin-crescent, Notting Hill, W.

Representatives of Allied Societies who are ex officio members of the Council: E. Dawson Rogers, Esq.; Mrs. FitzGerald; Rd. Pearce, Esq.; Sandys Britton, Esq.

HONORARY OR CORRESPONDING MEMBERS. His Imperial Highness Nicholas, Duke of Leuchtenberg, St. Petersburg, Russia; Ahmed Rassim Pasha, Khan de Rassim Pasha a Bahjdé, Caponissou, Constantinople.

How to purchase a house for two guineas per month, with immediate possession and no rent to pay. Apply at the Office of the BIRKBECK BUILDING SOCIETY.

- List of members from various countries: Dr. Maximilian Perly, Professor of Natural Science, Berne, Switzerland; Dr. Franz Hoffmann, Professor of Philosophy, Wurzburg University, Germany; Gregor C. Wittig, Esq., Kornstrasse, 28, Leipzig, Germany.

ALLIED SOCIETIES. Home. Dalston Association of Inquirers into Spiritualism. Hon. Sec. and Representative.—Mr. J. N. Greenwell, 53, Sigdon-road, Dalston, E.

Foreign. The Spiritor-Forscher Society, Buda-Pesth. Secretary—M. Anton Prochaszka, Josefstadt Erzherzog Alexander-gasse, 23, Buda-Pesth, Hungary.

GOOD TEMPLARS' WATCHWORD. The Official Organ of the Grand Lodge of England, and the recognised Medium for the Circulation of Official and other Information to the Order, both in this Country and throughout the World.

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