

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT, MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

Contributed by the Editor

There lies on my table a miscellaneous accumulation of literature, which I have not been able to deal with. My present Notes must be of the character of a general clearance. They will have the advantage, at any rate, of shewing how "LIGHT" is appreciated by those who have no overt sympathies with its opinions. That seems to me to be the most important point for consideration. Spiritualism has become a force, recognised as such by those who control the intellectual powers of the Press. Let us be thankful, and not too thankful. They ought to have seen it long ago. Better late than never. At any rate, now we have a distinct recognition from many quarters of its power in the world of letters. Here are some amongst many magazines and papers that I cannot do more than acknowledge.

First of all is the first number of "The Psychical Review," the organ of the American Psychical Society (Boston, Mass. Published quarterly). The first article is by Minot J. Savage, interesting in every way, and perhaps more interesting to my readers from what he says of a man whom I have often quoted. His remarks are so striking as to justify extended quotation. Perhaps there is no more intelligent observer of the phenomena of Spiritualism than Mr. Minot Savage: no man who has stood forth more bravely in defence of what he believed to be truth. His words therefore are worthy of all respect and consideration:—

I asked a Professor of the Smithsonian Institution, one of the hardest headed scientists I ever saw, for his estimate of Professor Coues purely as a scientific man. I said, We will waive all this psychic and occult matter, but tell me his rank as a scientific man. He said, He is one of the most brilliant scientific men in America or Europe. That is his estimate of him as a scientist. Professor Coues made this statement, which seemed to me of immense significance. He said every particle of matter in this universe, so far as we know, tends under the law, or in accordance with the law of gravity, downward or toward the centre. Every particle of matter is resistlessly swayed by the force of gravity. Now if you discover a case in which a particle of matter as large as a pin's head is moved in any way that shows there is a power that is contravening the force of gravity, you have passed the Rubicon between the material and the spiritual, between that which is under the power of gravity and that which is under the power of life. Now I know that matter is sometimes moved without muscular contact in a way that you cannot account for except by supposing that some other power is at work than the ordinary powers that are recognised in the category of physical science. I am convinced at least that there is a power and that it is intelligent, that does sometimes produce these effects. Here, then, we step over the border line.

I will go a little farther still. I will say that in the presence of the psychic—I like that word better than medium, because as long as we are investigators we should not use a word that implies a belief not yet ours, and the word psychic carries our meaning till we can reach the point where we can say we are convinced—in the presence of psychics I have been told things which I know the psychic did not know and never had known. There is no longer the least shadow of a doubt of that in my mind. But I have always said this does not go far enough, possibly this may mean telepathy only. Although the psychic is not a clairvoyant, is not conscious of possessing any means of getting at the contents of my mind, yet the psychic's mind may be a mirror in which my thoughts and knowledge are reflected, and I may be getting back only what I have given. So when I have gone only to that extent I have felt that I have not gone far enough to convince me that I was dealing with a disembodied intelligence. But under certain conditions I have gone farther than that; and it is these other cases that we are always looking for as additional proof—these cases in which I have received communication concerning something which neither the psychic nor myself knew. There have been several cases not only in my own experience, but more still in the experience of persons whose judgment and power of investigation I trust as I trust my own, in which there has been the communication of intelligence that neither the psychic nor the sitter possessed nor ever did possess. I have had it in such circumstances as this. I have had communication while sitting in my study concerning things that were taking place two hundred miles away. Over and over again occurrences like this have taken place, and I submit that my knowledge of science and philosophy does not give me any hint of an explanation for these things. It seems to me to be stretching the theory of telepathy and of clairvoyance beyond probability to call them in to explain them. I do not know what to make of them except on the theory that some third and invisible intelligence was concerned. This, then, I hold as a provisional theory. If someone can suggest to me any other explanation of my facts (I have not received any yet) I shall be glad of light thrown upon such experiences from any quarter.

Mr. T. E. Allen contributes to the same Review an article on "The Relations of Investigators and Psychics," in the course of which he emphasises what I have frequently alluded to, the connection between the investigator and that which he investigates. It is not always possible for a given person to arrive at the results which he desires. Mr. B. O. Flower, Editor of the "Arena," gives some interesting cases of Psychography, one of which I quote:—

On one occasion a psychic with whom I was well acquainted came to my home. Taking from a desk drawer two slates which the psychic had not seen or touched, I went into the room where he was in conversation with my wife and her mother. "I want you to see if we can succeed in getting anything on these slates without your touching them," I said. "Let your wife hold one end and you hold the other," he replied, "and we will try, although I do not expect you will get anything." "I have asked Professor H.* a question on this pellet," I observed, as I dropped the crumpled paper on the table. In a few minutes my wife and

* Professor H. was a gentleman who had passed from life some time previous. He was a most scholarly gentleman, noble-minded, and in almost every respect an ideal man. I had known and loved him for several years.—ED. "Psychical Review."

I distinctly heard a scratching sound upon the slate and felt slight vibration. We lifted the slate to the ear of my wife's mother, who also heard it quite distinctly. All this time it should be remembered the psychic was seated a few feet from us, and had at no time even touched the slates. Finally the writing ceased. On opening the slates we found the inside of one of them covered with writing, the message purporting to come from the gentleman to whom it was addressed, and the most interesting feature was the signature, which, on comparison with several autographs of this gentleman, was found to be a *facsimile*. This, however, is the only instance in my personal experience where the signature has been anything like a *facsimile* of the signature of the person who claimed to write the message. Here we had a message given absolutely free of any personal contact on the part of the medium, in my own home, and in the presence of three persons, actuated solely by a desire to arrive at the truth. I have received other messages in my home as remarkable, excepting the autographic signature, as the above, and in some instances possessing internal evidential value. I cite this case, however, as one clear-cut instance of independent writing, without contact with the psychic.

The "Proceedings of the Society for Psychical Research," June, 1892, are occupied with Mr. Richard Hodgson's "Observations of Certain Phenomena of Trance," which he observed in the presence of Mrs. Piper. They are very similar to what has been familiar to Spiritualists for many years. The July number contains the same gentleman's long-promised explanation of Mr. Davey's imitations of Spiritual phenomena. I have read it, and I have re-read it, and a more shallow explanation of that which it pleases the "Society for Psychical Research" to put out and to ask the inquiring world to accept, extending to the wearisome length of sixty-three pages, I don't think I have ever seen. It doesn't seem to me to deserve any attention. Mr. Myers, however, challenged what I said of Mr. Davey. I called him a shuffler. I adhere to the term. When a man comes to me, and tells me certain facts and makes certain statements which he afterwards explains as being untrue, not to me, but to other people; when I find him posing under various aliases, and then coming out as a conjuror, I think I am justified in describing him by the term that I have used. If he were indeed deceived by these unnamed friends, who in some mysterious manner obtained access to what he would not obviously have left open, Mr. Davey must have been a very careless person. As he came to me for advice, professing himself to be a medium, and as he never told me what Mr. Hodgson, at a very much delayed period, now says, I do not think it worth further notice, except to say that the evidence would, I feel sure, not satisfy the "Society for Psychical Research."

Among the things worth preserving is a letter to the "Pall Mall Gazette," contributed by Mr. Holyoake. The lines quoted are charming:—

SIR,—Your correspondent, Mr. Fred. Henderson, L.C.C., sends you some lines in justifications of dreamers. If no one has sent you the lines of Mr. Ernest Jones on the same subject, I submit them to you for quotation:—

Men counted him a dreamer? Dreams
Are but the light of clearer skies—
Too dazzling for our naked eyes.
And when we catch their flashing beams
We turn aside and call them *dreams*.
Oh! trust me every thought that yet
In greatness rose and sorrow set,
That time to ripening glory nursed,
Was called an "idle dream" at first.

I have seen no vindication of philosophic dreaming more aptly expressed than in the above lines.—Yours faithfully,

Brighton, G. L. HOLYOAKE.
August 1st, 1892.

The series of photographic delineations referred to by Dr. Purdon have now been placed on view at the rooms of the London Spiritualist Alliance, 2, Duke-street, Adelphi, W.C. I bespeak for them the attention of all members.

They seem to me quite worthy of study, and contain indications which may well be followed out. We want such careful observations as Dr. Purdon now gives us, and Spiritualists can do no better work than in encouraging precise observation of what hitherto has had little of it.

Amongst the Magazines and Papers, &c., reserved for further notice are the "Idler," Chatto and Windus (as bright as ever), the "New Review," the "Strand" (as good as ever) the "Review of Reviews," "Lucifer" (which gives us the monthly reviews of the Theosophical Society), "The Coming Day" (Williams and Norgate), "Phrenological Journal" (L. N. Fowler, Imperial-buildings, E.C.); "Baconiana" (J. F. Schulte and Co., Chicago, U.S.A.); "A Rational Faith," by H. Junor Browne (G. Robertson and Co., Melbourne); and various Books, Newspapers, and Magazines which I trust improving health will enable me to deal with.

SPIRIT IDENTITY.

THE CASE OF WALT WHITMAN.

NOTE BY "EDINA."

In the message purporting to come from Walt Whitman it is stated, "my body lies in Harleigh, in Camden." I invited any of your readers to assist me in discovering the place where the remains of this American poet found a last resting-place, but apparently no one could do so; and yesterday (August 3rd), there was forwarded to me by a friend who is a reader of "LIGHT," a cutting from an American paper giving an account of the obsequies of Walt Whitman, which took place at Harleigh Cemetery, Camden, New Jersey. The statement in the message has therefore been verified.

The only remaining portion of the message still unexplained relates to the illustration said to be in "Harper's Magazine," entitled, "The Valley of the Shadow of Death," with some descriptive poetry attached; and should any of your readers be able to discover anything of the kind in the pages of "Harper," it may help me to understand the meaning of certain sentences in the letter which I cannot at present understand.

I may add that we had recently a visit from a friend from the United States; and during the course of a sitting for automatic writing our family medium stated that Walt Whitman was in the room, and tilts then came by the table, as he stated to the medium he was unable to write from want of power. A portion of a sentence was spelt out by an intelligence controlling the table, but power failed suddenly, and then the medium stated the "figure" had disappeared. She was quite positive that the person appearing in the room was the original of the photograph she had formerly identified.

I am glad the cemetery has been identified, as it was quite unknown to the medium and, indeed, to any of our family, and the cutting from the American newspaper sent to me was, my friend informs me, only procured after a great deal of trouble and search.

At the sitting we had with our visitor from America, which has just been referred to, we asked if he knew where the remains of Whitman were interred. He had no knowledge of the subject; but informed me where the information could be had in the United States. We were, however, spared the trouble, owing to the painstaking research of the friend who procured and sent us the paragraph from the American newspaper containing the full details of the funeral ceremony. I trust if we have another visit from Walt Whitman he will be able to write us a more coherent and intelligible message than the first one, which, as I have said, was in parts incoherent and unintelligible.

BOOKS AND MAGAZINES RECEIVED.

- "A New Creed (Human and Humane)." Digby, Long, and Co., 18, Bouverie-street.
 "A Handbook of Scientific Agnosticism." By RICHARD BETHELL, B.Sc., Ph.D. Watts and Co., 17, Johnson's-court, E.C.
 "The Marriage of the Soul: and other Poems." By W. SCOTT ELLIOTT. Kegan Paul, Trench, Trubner, and Co., Limited

MENTAL IMAGERY.

ALFRED PINET.

[From the "Fortnightly Review."]

What takes place in our mind when we think? In other words, what is thought? The question seems at first sight very difficult to answer, for thought is an internal phenomenon impossible to take hold of, to touch, and to measure. Nevertheless contemporary psychologists have succeeded by different means, of which some are highly ingenious, in studying in its every detail the mechanism of human thought.

The method made use of by the earlier psychologists is well known under the name of introspection. It was practised with considerable intelligence by the Scotch school, and prior to them by Hobbes, Locke, Berkeley, and Hume. To this day, too, it is the method of numerous philosophers who are unable or unwilling to institute regular experiments. The method consists in analysing one's own interior processes of thought. By this method those early English thinkers learned one most interesting fact, since amply confirmed, but now interpreted in a somewhat different sense, viz., that thought is comparable to vision. According to these philosophers, thought would seem to consist in the reproduction of a visual act. But, while there is a great deal of truth in this view, the conclusions from it are not entirely exact. In studying only their own mental processes they overlooked the fact that individuals differ as much in their modes of thought as in physical characteristics; and came to regard as general certain phenomena which in reality were peculiar to themselves.

Modern psychology, dating from the eminent French psychologist, M. Taine, has arrived at much more ample and diversified results. M. Taine distinguishes between ideas and images, and shows that the idea is only an abstract image. His definition of the image is "a spontaneously recurring sensation, which in general is less vivid and less precise than the sensation properly so called."

In order to arrive at this conclusion M. Taine did not solely employ the method of introspection. Instead of being content with the study of his own sensations, he looked about him and carefully inquired into cases of remarkably developed memory among, more especially, mental calculators, chess-players, and persons subject to hallucinations. Referring to chess-champions, who play long and complicated games when blindfolded, M. Taine says:—

It is clear that, at each move, the image of the chess-board, with every piece upon it, is reflected in their mind as in a mirror. Thus they can calculate the consequences of their moves with no more difficulty than if the board were before them.

Such examples tend to show that the idea or image is the substitute of the visual sensation. The close connection between image and sensation becomes still more plainly visible in cases where the person affected cannot distinguish one from the other and takes the image for reality. This is what takes place in hallucinations, which can be explained only by the extraordinary intensity of images previously impressed upon the mind. In the normal mind the image is always more or less vague and feeble and when one recalls an image of an absent or past scene there is no difficulty in recognising that it constitutes only an internal condition or image. In the case of those who suffer from optical delusions the mental presentment, though of the same nature as in a normally constituted mind, has infinitely more intensity. It acts as a sensation, is projected, as it were, and thus becomes a reality for the patient. These facts have led M. Taine to the seemingly paradoxical conclusion that "Perception is an act of hallucinatory nature." By this the famous French philosopher means that, whenever we imagine we perceive the exterior world, we are only feeding on an interior simulacrum. M. Taine, however, adds, and rightly, that perception, although hallucinatory, is yet, in one respect, real and true; it differs from ordinary hallucination by reason of the correspondence which exists between the internal simulacrum and the exterior reality.

Mr. Francis Galton, pursuing his investigations on the same lines, but by the aid of statistics, found that the capacity to "visualise" varies greatly, and that men with scientific habits of mind have, as a rule, less tendency to visualise than others.

The question of mental imagery, once brought to the point attained by the remarkable researches of M. Taine and Mr. Galton, advanced but little for some years. The study of hypnotism again revived it.

GREAT MEN AND GHOSTS.

The announcement that the late English Minister to France was a firm believer in Spiritualism will occasion no surprise among people who are familiar with the fascination which Occultism in its various phrases always possessed for the Lyttons, both father and son. It is well known that the first Lord Lytton was firmly convinced that upon several important occasions in his life his line of action was dictated by voices distinctly heard during different dreams. But although the second Lord Lytton was also a strong believer in spiritual manifestations, he was somewhat fastidious in his occult associates, and always avoided living at his country seat in England because a spirit known as the "boy ghost" had a habit of appearing there at intervals, and his visits were usually followed by the death of some member of the Lytton family. Doubtless this belief accounts for the serious introduction of occult phenomena in the writings of the elder Lytton and in the "Lucille" of Owen Meredith. Indeed, a belief in occult manifestations of all sorts has been by no means uncommon among the world's great men. Nor has it been confined to literary men, who, living more or less in the realm of imagination, might be supposed to present an inviting field for such manifestations. Instances in proof of this are abundant, and it is to be hoped that the various industrious societies for psychical research in collecting the experiences of people in general will not overlook these important data.

The stories of Lincoln's relations with invisible visitants are mentioned by all his biographers. The same phenomena were presented on three different occasions—the night before the first battle of Bull Run; again before another reverse to the Northern army, and lastly, the night previous to his own assassination. Dickens got the account from Secretary Stanton, and in a letter to Forster told how he himself had once dreamed of meeting in the street a woman who bowed and said her name was Napier. He had never known anyone by that name, but on the day following, at an art gallery, he met some friends who introduced him to a young lady, and he was startled when he heard the name "Miss Napier."

"It is curious," said he, in writing of the occurrence, "but proves nothing."

That the great novelist believed that his dead sweetheart, Mary Hogarth, often appeared and talked to him was well known, and he asserted that in some of the most important acts of his life he was guided by the counsels which she had given him from the other world.

One of the most curious instances on record is that of General Richard Taylor, son of Zachary Taylor, who bet on a horse on the strength of a dream of Lord Vivian, whom he was visiting, and won, although the horse was rated so low that the bookmakers offered odds of £1,000 to £30. Lord Vivian dreamed that the race was won by a horse named Teacher, and on the following day it was found that, although no such animal was entered, Lord Rosebery's Aldrich had formerly been known as Teacher. Teacher's victory was due to the fact that the leading horse dropped dead on the home-stretch.

Like the Banshee in Ireland, there is in Scotland a spectral visitor known as the Bodachglas or "dark gray man." The Earl of Eglinton, one of the most accomplished men of his time, was engaged on October 4th, 1861, in playing golf on the links of St. Andrew's. Suddenly he stopped in the middle of a game, exclaiming:—

"I can play no longer. There is the Bodachglas."

Lord Eglinton dropped dead that night while handing a candlestick to a lady who was retiring to her room. Only a few months previous to this, on the last day of the old year, he had a similar warning of his second wife's death, and before nightfall she expired.

In 1628 the Duke of Buckingham, rendered so famous by Dumas and so infamous by his historic relations with the Parliaments of the first King James, was assassinated by a malcontent naval officer named Felton. He had received supernatural warnings of his death from three different sources, and his sister, the Countess of Denbigh, has left a specific statement of the manifestations to herself and her brother.

The author of the "Ingoldsby Legends" relates an interesting apparition story connected with a member of the family of Dr. Blomberg, the foster brother of King George the Fourth. During the American War of Independence two

officers of rank sat in their tent waiting for Major Blomberg, then absent on a foraging party. Finally, growing tired of the delay, they proceeded with supper, and had just commenced when they heard Blomberg's footstep outside the door. He called one of them by name, requesting him with much earnestness as soon as he returned to England to go to a house in a certain street in Westminster, and in one of the rooms which the invisible speaker described would be found papers of great importance to his son. It was afterwards learned that the party with which Major Blomberg had gone out had been surprised, and at the time the voice addressed the two officers in the tent, he had fallen dead in the snow. The papers at Westminster were found as he described them, and were the means of saving his property from the rapacity of trustees.

One of the most terrible and pathetic stories of warnings by dreams is told by the biographers of the great military hero, Field-Marshal Blücher. Some months after the battle of Waterloo, Blücher retired to the solitude of his country estate, and when invited to the palace of the King of Prussia declined the honour. The King then went to see his favourite General and found him in great distress. He told the monarch how, while a youth, he had served with the Swedish army, but having been taken prisoner by the Prussians, could only get leave to visit his parents on condition of accepting a commission in the Prussian army. When he knocked at the door of his father's house there came no answer. He burst it open and hurried through the corridors to the reception-room, where he found his father, mother and sisters all in deep mourning. His father repelled his advances with indignation, while his mother and sisters shrank from his embraces. Finally, he knelt at his mother's knee, but at the first touch of his hand the dress fell, and he found that he had a skeleton in his arms. There was a shout of derision as the whole company vanished into space.

"Three months ago, Sire," said Blücher, "I had a dream in which that old scene was exactly reproduced. All the members of my family said, 'We will meet again on the 11th of August. This is the—' The old man leaned back in his chair, and as the King looked upon his General, he saw that he was dead.

Another General who fought at Waterloo had a strange experience. When the German troops were marching to reinforce Wellington, the Prussian General Von Graven and a brother officer were ordered to march with their troops in different directions. After a long day's march Von Graven halted his men in a church, where they found beds of straw but lately vacated, and other indications that the enemy were nearer than they had supposed. At dawn when the General awoke, he found the brother officer from whom he had parted the previous morning, standing by his side.

"Don't follow your present route," said he. "The French have possession of it and are awaiting your approach." Then he vanished. Von Graven was so impressed by the warning that he took a different route from that which had been determined upon and reached the allies in safety. His friend had been killed at the precise moment when he appeared to him in the church.

Lord Brougham and Lord Erskine had experiences as remarkable as any in the records of psychology. In his early days Lord Brougham was travelling in Sweden, and while enjoying a warm bath in his room at a hotel, he saw a friend whom he had not met for years sitting in a chair. Then he disappeared. Brougham noted the incident in his diary as having occurred December 9th. He afterwards discovered that his friend had died in India on that day. Many years before, in college discussions of the problem of life and death, they had agreed that whoever died first should visit the other if the dead were permitted to return.

Lord Erskine had once been away from home on a long voyage. When he returned to Edinburgh, he saw one day in the street a man who had been his father's butler. The old servant said:—

"Master Tom, your father's overseer cheated me out of a large sum of money, and I told him that when you came home you would see me righted."

Erskine asked the man to go with him into a bookstore and see about it, but when the bookstore was reached the butler had vanished. Erskine went to the man's home and found a woman who said that her husband, the butler, had been dead three months, and that his death had been brought on by distress about the money of which a rascally overseer had defrauded him.—"Chicago Post."

REV. J. PAGE HOPPS.

We extract from "The Coming Day" the following letters, which will explain themselves. Our best wishes attend Mr. Page Hopps's new venture, and our congratulations to the church which has secured his services:—

Leicester, July 15th, 1892.

TO THE MEMBERS OF THE FREE CHRISTIAN CHURCH, CROYDON.

FRIENDS,—In complying with your wish that I should become your minister, I am reminded that I could almost say, "Ye have not chosen me, but I have chosen you"; and, indeed, that is true: for, in those latter days of mine, a more commanding voice than yours or mine has called me to an enterprise which needed some Church like yours to aid and comfort me, and I turned to you in the belief that you would give me, in the Father's name, the help I need; and in the belief, too, that my work is yours.

Yours is one of the very freest Churches in England; and your trust-deed and your spirit make it possible for you to encourage any man, and to go forward with any man, who believes he has a special message for the time.

For your own sake, as a Church, I could come to you, but you know how deep is my interest in "Our Father's Church," and I think you will help me to make that fruitful for good in and around London, where many are waiting to welcome it. In what way you can help is not yet quite clear, but if the right spirit animates us, the light will shine when we need it. For this reason, I make no conditions, believing that you will only desire to do whatever is right and good, and that, in regard to any wish of mine, you will at least give me "the benefit of the doubt."

J. PAGE HOPPS.

Lea Hurst, July 18th, 1892.

TO THE MEMBERS OF THE GREAT MEETING CONGREGATION, LEICESTER.

FRIENDS,—I have been with you for nearly sixteen years, and, during all that time, I have tried to teach and illustrate one vital thought or fact—the sacred, beautiful, pathetic Brotherhood of man. During about seven of these years, we showed, by a memorable example, how this could be set forth in worship and religious communion, but I have never recovered from the loss of our Hall—a calamity which brought our delightful gatherings to a sudden close.

Out of these meetings arose the ideal of "Our Father's Church" which has now become a profoundly hopeful reality, very dear to many in various parts of the world, but most of all in and about London, where it is now desirable that I should be, in order to develop and direct its influence in that great centre of thought and activity. This has led me to accept a very urgent invitation to undertake the ministry of the Free Christian Church at Croydon, which specially interests me, and by whose help I hope to try a somewhat difficult experiment.

My comparatively easy life at Leicester, then, must be brought to a close; and, both for your sake and for mine, as speedily as possible. At present I do not see how I can possibly get through the manifold distresses that must come to me with this change; and I can only see one enduring way out—the shortest and most silent one, which you must mercifully help me to find. I propose, therefore, to leave Leicester at the end of September, and shall feel deeply grateful if I can be spared demonstrations and farewells of every kind. It would be entirely beyond my power to face and bear them.

I am not going to an easier life, or to a more profitable undertaking; far from it. The experiment to which I go calls for the pioneering spirit, and, as I have been warned, I may "throw myself away." Be it so. You, at all events, will easily find someone to do all that is necessary for you in the green pastures and by the still waters which, God knows, I love, but which, by forces beyond my control, I always seem called upon to leave.

The light here is often tremulous and dim, and we know not what is for the best. But, in a few years we shall all understand: and then it will not matter at all whether we have been happy or sorrowful, rich or poor, befriended or lonely, successful or beaten. It will only matter that we tried to make the most of the little light and strength we had, and stood ready to take the staff in hand, and go wherever the Master seemed to lead.

J. PAGE HOPPS.

RECENT RESEARCHES BY DR. PURDON.

[The name of Dr. Purdon is sufficient guarantee of the accuracy of his observations. The series of photographs are now available for inspection at our office.—Ed. "LIGHT."]

SIR,—I beg to send a short note of explanation concerning my enclosures to your paper.

Your long illness, which, believe me, I have watched with the keenest solicitude, has alone prevented me from writing to you fully upon matters which are of the deepest interest to me. For a very long time I have been wishing to bring before English readers this question of the physical basis of rapport, for I have no doubt in the world but that I discovered it ten years ago, by the aid of the sphygmograph. If I had any doubt whatever I would not venture to speak out as I do now. I made a verbal communication to this effect more than eight or nine years ago to the S.P.R., at one of the meetings, but it fell dead. I have now sent Mr. F. W. H. Myers a set of photographs similar to that forwarded to your office, with the view of his bringing the subject before the Congress of Experimental Psychology. It is important enough to bring to the notice of such a body of men.

When you are better I shall take the liberty of writing more fully to you. I enclose a paper for publication if room can be found for it.—With the warmest sympathy, I remain, yours very truly,

Cullman, Ala.

JOHN E. PURDON.

July 15th, 1892.

The following seems to us so important a communication that we should be pleased to reproduce the photographs. That, however, is impossible. They are too numerous, and would not tell their story without much trouble to ordinary readers.] :—

In 1881, while engaged in studying the theoretical and physiological side of Spiritualism, it was strongly impressed upon me to use the Sphygmograph for the purpose of identifying similar nervous states in individuals who were in sympathetic relationship.

Having first satisfied myself in my own family of the value of the new method, I proceeded to work in the hospital, of which I was in medical charge at the time, and made many more or less interesting observations that went to satisfy me that similar states of the nervous systems of individuals in rapport could be identified by their related pulse tracings.

In the beginning of 1882 two of my patients, prisoners in the Station Hospital at Guernsey, told me that they had heard knocks and had seen a figure pass through the room, which was locked and barred.

In the next room, with a thick wall between it and the prisoners' room, lived a woman, wife of one of the orderlies, who had at different times suffered from nervous attacks, and who just about the time that the men had seen the figure in the room had had an epileptic or somewhat similar attack, during which she lost consciousness, and after which she was more or less restless and disturbed in her sleep at night.

My theory was that the apparition was a dream projection, or a double walking during sleep, in which the woman was the active agent, and the men, one or both, the passive or mediumistic recipients, and possibly co-constructors of the space-real which affected their senses.

I made a rapid examination of the pulse tracings of both the men and the woman, and saw enough to lay myself down to a close and earnest study of the case. For more than three weeks the investigation went on for several hours each day, and the final result of it was that no doubt remained in my mind but that a real advance had been made in this department of physiological psychology.

An examination of the selected tracings, which have been photographed, more or less perfectly, from the originals, will show some very remarkable likeness between tracings taken at short intervals of time. Knockings or tappings have been frequent during these investigations, and were sometimes heard when the pulse writings were being made.

I found that I was sometimes in sympathetic relation with my patients, and so I included myself in the research, and was very fairly rewarded for my extra trouble.

I wish these likenesses to be judged on the merits. I have simply referred the inquirer from one slip to the other, leaving him free to judge for himself.

The notes that appear were made with a pen on the marked paper at the time it was removed from the instrument, and no after thoughts were added. The day and date and hour of observation were put in when not forgotten in the hurry of work. I think the slips are sufficiently clear to show these notes and memoranda in all important instances. There are notes also added about the state of the patient's pupils as indicators of nerve strain, but it is not advisable to complicate the plain facts of the case by the introduction of physiological details.

The names of the persons studied were Mrs. Fenge and Privates Williams and Lynch. They will be easily identified on the slips. A fourth name appears on the last two days, Private Kelly, who was also a man of nervous temperament. It appeared as if he too showed nervous intractions that could be identified, but I did not attach very much importance to his case, as he was only two days in the prisoners' ward while I was making my psychical research.

I shall not now go into any details of this interesting subject. The first and most important thing is the recognition of similarity of the tracings under test conditions.

A short article with wood engravings appeared in the "Spiritualist" or "Psyche" (London), some years ago, but the engravings, such as they were, could make no convincing impression. All such illustrations should be exact, and therefore I have presented the photographs of the originals without retouching.

This work is of importance, and demands careful and conscientious examination, and I shall take it as a favour if any person so inclined will take the matter up.

JOHN E. PURDON, M.D.

DISTANT ISSUES.

It is the lot of all epoch-making men, of all great constructive and reforming geniuses, whether in the church or in the world, that they should toil at a task the full issues of which will not be known until their heads are laid low in the dust. But if, on the one hand, that seems hard, on the other hand there is the compensation of "the vision of the future and all the wonder that shall be," which is granted many a time to the faithful worker ere he closes his eyes. But it is not the fate of epoch-making and great men only; it is the law for our little lives. If these are worth anything, they are constructed on a scale too large to bring out all their results here and now. It is easy for a man to secure immediate consequences of an earthy kind, easy enough for him to make certain that he shall have the fruit of his toil. But quick returns mean small profits; and an unfinished life that succeeds in nothing may be far better than a completed one that has realised all its shabby purposes and accomplished all its petty desires. Do you, my brother, live for the far off; and seek not the immediate issue and fruits that the world can give, but be contented to be of those whose toil waits for eternity to disclose its significance. Better a half-finished temple than a finished pig-stye or a huckster's shop. Better a life, the beginning of much and the completion of nothing, than a life directed to and hitting an earthly aim. "He that soweth to the Spirit shall of the spirit reap life everlasting," and his harvest and garner are beyond the grave.—DR. MACLAREN.

TO DEATH.

As a sequel to "Death Defied," which appeared in a late issue, we print the following :—

Death, be not proud, though some have called thee
Mighty and dreadful, for thou art not so;
For those, whom thou think'st thou dost overthrow,
Die not, poor Death; nor yet canst thou kill me.
From rest and sleep, which but thy pictures be,
Much pleasure; then from thee much more must flow;
And soonest our best men with thee do go,
Rest of their bones, and souls' delivery.
Thou'rt slave to fate, chance, kings, and desperate men,
And dost with poison, war, and sickness dwell,
And poppy or charms can make us sleep as well,
And better than thy stroke. Why swell'st thou then?
One short sleep past, we wake eternally;
And death shall be no more—Death, thou shalt die.

—JOHN DONNE.

CORRECTION.—The "Pioneer," a German paper, was said, in "LIGHT" for August 6th, p. 382, to be open to the discussion of reforms "in mediums"—it should be "in medicine."

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post free to any address, is 10s. 10d. per annum, forwarded to our office in advance. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed "Cash & Co." All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and not to the Editor.

Light:

EDITED BY W. STANTON-MOSES.

["M. A. (OXON.)"]

SATURDAY, AUGUST 13th, 1892.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

INTERNATIONAL CONGRESS OF EXPERIMENTAL PSYCHOLOGY.

To the "Times" we are indebted for a report by far the best we have seen of the above meeting. Nothing more interesting to students of the various branches of our subject has come to our notice for a long time. Unfortunately the reports extend to a length that our space will not permit us to deal with except by abridgments. We believe that we may expect from the Society for Psychological Research a full report in the autumn. We give the President's address, as reported, together with list of the members:—

The second session of this Congress was opened on August 2nd, at University College, Gower-street, under the presidency of Professor H. Sidgwick, who was supported by the following vice-presidents: Professor A. Bain, Professor Baldwin, Professor Bernheim, Professor Ebbinghaus, Professor Ferrier, Professor Hitzig, Professor Liégeois, Professor Preger, Professor Delbœuf, Professor Richet, and Professor Schäfer, and the hon. secretaries, Mr. F. W. H. Myers and Mr. James Sully. The Congress numbers about two hundred and seventy members, among whom are Mr. A. J. Balfour, M.P., F.R.S., Dr. Ferrier, Mr. Francis Galton, F.R.S., Dr. Shadworth Hodgson, Professor Victor Horsley, F.R.S., Professor Beaunis (Paris), Professor Delbœuf (Liège), Dr. Donaldson, Dr. Van Eeden (Amsterdam), Dr. Goldscheider (Berlin), Professor Stanley Hall (Worcester, Mass., U.S.A.), Professor Helmholtz, Professor Heuschon (Upsala), Professor G. Heymans (Groningen), Professor Pierre Janet (Paris), Professor H. Lehmann (Copenhagen), Dr. Freiherr von Schrenck-Notzing (Munich), and Professor Verriest (Louvain). An inaugural address was given by

The President, who said that, in opening that second meeting of the International Congress of Experimental Psychology, he had to begin by offering a cordial welcome to the foreign psychologists who had come from all parts of Europe and from beyond the Atlantic to take part in their debates in London. The list included many names long familiar to all students of psychology, and he was glad to add to it the great name of Helmholtz—(cheers)—who had come to take a look at experimental psychology in London before he passed on to physics in Edinburgh. A special welcome was due to those among their visitors who formed a link of continuity between the present meeting and the initial Congress, which was held in Paris three years ago. They were specially glad to see among them Professor Richet, of whose energy and tact and cordial hospitality the visitors at the last Congress carried away so pleasant a recollection—(cheers)—and they regretted that illness had deprived them of the presence of M. Ribot, their president three years ago. The selection of England as the place of the second Congress did not, he hoped, need defence; but it suggested an admission which ought to be frankly made. It must be admitted that England had fallen somewhat behind in the recent movement of psychology in the experi-

mental direction—if the term "experimental" were taken in its more ordinary sense, to denote investigation under artificial conditions, prepared with a special view to the investigation. English psychologists had taken hardly any part in the efforts that had been made during the last thirty years, with continually increasing vigour and elaboration, to convert psychology into an exact science. But if the term "experimental psychology," which denoted the basis and scope of their association, were taken in its wider sense to include the whole science of mind so far as it was based upon induction from observed facts, no one, he thought, would contest the established claim of England to be the ancient and original home of the science, in which the method of empirical reflective observation and generalisation had been carried on for two centuries by a line of eminent thinkers—from Locke and Hume down to Bain and Spencer in our own day. They had decided then to take the word "experimental" in a sense intermediate between the stricter and laxer meanings which he had just contrasted. They had included all investigations in which the reasoning was based on observations methodically pursued for a special purpose, and not merely those in which the method was in the strictest sense experimental. But, though they had thus extended the meaning of the word "experimental," they had not taken it as simply equivalent to empirical; they had not desired to comprehend the whole range of the discussions which would properly be included in a complete treatise on empirical psychology. With regard to the term "experimental psychology," which was adopted at the first Congress to denote the subjects of their discussions, he would like to add a few words on the term "physiological psychology," which was thereby superseded. It was superseded because it was found to be too narrow, since the systematic investigation of the facts and laws of mind, which they wished to claim as their sphere, must clearly include inquiries which could not properly be called physiological. What they had there mainly sought to bring forward for comparison and criticism were the results of methodical interrogation of experience, with a view to obtain definite answers to definite questions or groups of questions, which mere reflective analysis of ordinary experience did not enable them to solve. All students of psychology, including those who were most opposed to materialism, for whom he felt specially qualified to speak, were anxious to learn the lessons which physiology had to teach. The most unphysiological of them were desirous of apprehending and appropriating all that experts regarded as known and ascertained about the physical states and changes which were the antecedents, concomitants, or consequents of psychical states and changes. The antagonism that was marked twenty or thirty years ago, between one-sided extreme views on the neurological and the psychological side respectively, had now almost died out. On the one hand, the crude materialism or positivism which pushed contemptuously aside all results of introspective observation had now mostly given way before the general recognition that psychical processes are objects of experience, altogether distinct from the nervous processes which invariably accompany them; and, though we might regard them as "two faces of the same fact," they must admit that they were "incapable of seeing, or even imagining," how the two were connected; and that, in order to know what could be known of the double fact, they must give systematic and careful attention to both its sides. On the other hand, the attempt of some students of mind to mark off a department of mental phenomena, elevated above the condition of being accompanied by nervous change, was now, he thought, generally abandoned, even by the psychologists who were most strongly opposed to materialism; they found, as Shakspeare's Troilus said, that "We cannot fight upon that argument." It had become clear, in short, that the important issue between materialists and their opponents did not relate to the nature of the two-sided facts with which psychology had to deal, or the connection of their two sides, but rather to the causal nexus that linked each successive double fact with psychical and physical antecedents and consequents—the materialist maintaining, and his opponent denying, that this causal nexus lay wholly on the physical side, and that psychical facts were merely inexplicable effects, and not in their turn causes of physical facts. He conceived, however, that empirical psychology might properly leave this controversy on one side. The empirical psychologist might content himself with tracing uniformities

of co-existence and sequence among the psychical phenomena that he studied taken along with their physical accompaniments, without entering on the question of their ultimate causation. In the performance of this task physiology would aid him, not merely in the way of supplementing the results of introspective observations with a knowledge of the physical antecedents, concomitants, and effects of psychological phenomena, but also more directly by showing him where to look for psychical facts—such as muscular feelings—which come into clear view when attention is adequately concentrated on them, although they are commonly overlooked in introspective observation. The importance of the aid that had been already obtained in this way was so palpable that an able writer almost went the length of asserting that no one but an accomplished physiologist was duly qualified for observing his own emotions, impulses, and volitions. Without endorsing this paradox, he thought they might agree that it was difficult to limit the extent to which psychology might be aided by the progress of physiology. They had, therefore, not hesitated to constitute a special section for papers of a mainly or largely physiological character. Side by side with this they had placed a section on "Hypnotism and cognate subjects." The prominence given to hypnotism and cognate subjects at the meeting in 1889 did not meet with universal approval, especially in Germany. They thought, therefore, that the only way at once to carry on the work of the last Congress without any breach of continuity, and at the same time to make their meeting as truly and impartially representative as possible of all schools of psychology, was to constitute a special section on hypnotism, parallel to the section on neurology, and devote their general meetings to other departments of experimental psychology. In that subject France was their master, as Germany was in experiments on the sensations of normal human beings; and they were glad to have so full a representation of the French hypnotists, and especially of the school of Nancy. For without desiring in the least to depreciate the value of the Salpêtrière study of hypnotism as applied to hystero-epileptic patients, the broader lines on which the school of Nancy had worked were those which investigators in England—and he believed in Europe generally—had chiefly followed. It was their experience that ours had confirmed, and it was accordingly to their doctrines that we had mainly looked for guidance. (Cheers.)

Papers were contributed by Professor Gräber, of Roumania, on what he described as "Coloured Audition"; by Professor Ribot and Professor Richet, Professor Henschen, Professor Horsley, Professor Schafer, Dr. Liéabault, Dr. Van Eeden, Professor Liégeois, Professor Bernheim, Professor Ebbingham, Professor Delbœuf, Professor Janet, Professor Baldwin, and various other eminent psychical authorities. Mr. F. W. H. Myers and Professor Sully acted as secretaries of the Congress. The brief abstracts which alone are available now do not enable us to form more than a vague idea of the value and variety of the papers contributed by the eminent persons some of whom we have enumerated.

It has been, perhaps, the most important gathering of scientific psychists that we have had. "The world moves." All along the line we gain: slowly, if it be so, but not so slowly as might be expected. And though this Congress is not on the exact lines of Spiritualism it represents the gain that those whom we represent have made in a few past years. If it had not been for Spiritualism we should have had no such meeting as that which we are noticing.

Death of Colonel Bundy.

At the moment of going to press we receive from Professor Elliott Coues the news by cablegram: "Bundy dead." Alas! Spiritualism has had no severer blow. He had been confined to bed and very ill for some weeks, and finally succumbed to what must be described as an over-draft on his strength complicated by the extreme heat, a wave of which has passed over America.

We shall recur to the career of a remarkable man. For the present we keep silence round his grave.

RECORDS OF PRIVATE SEANCES FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. XXIV.

FROM THE RECORDS OF MRS. S.

Shanklin, Isle of Wight. September 6th, 1873. Our circle this evening renewed its meetings, after nearly six weeks' cessation. During that time we had lost a very dear friend, who had passed into spirit-life on August 29th. We had all grieved greatly for her loss, and we met again in circle with the hope of getting some tidings of or from her. We felt it was a solemn occasion. Our friend A. manifested, making beautiful musical sounds, and Mentor brought us lovely scent; also showed us spirit-lights. He then controlled the medium. We thanked him for all he had done for us, and for the beautiful lights. He was most anxious to know if I had seen them, as he had made them and brought the scent. After he had bid us good-night, Imperator controlled. The medium turned to me, took my hand, and expressed his pleasure at meeting the circle again, and his sympathy for our recent loss. He gave us a solemn blessing, and said how greatly he mourned for our sorrow, but hoped in time it would be in his power to alleviate it. He told us our friend slept, and that a guardian angel had the care of her spirit: an angel who had never been incarnated, and whose occupation it was to look after those spirits who were prematurely removed from earth. Our friend was in no pain, simply resting. Imperator prayed for us and left.

September 7th. This evening we met as usual. A. quickly manifested, answered many questions, and played by request on his spirit instrument. Mentor brought much beautiful scent to harmonise the circle. On hearing lively little raps, we inquired who was rapping. Through the alphabet "Catharine" was given. She said A. W. (a friend of Mr. S. M.'s) was with her, and that they had been with us during the medium's absence, but could not manifest. She rapped, and another sound came quite unknown to us. We asked who it was. "Harmony" was given in answer. We called the alphabet and received the message, "She is well, but not awake yet." We all felt awed and excited, receiving tidings of one so dear, who had lately passed from our sight. We then made a short break. On returning to the seance-room Mentor sprinkled us with most delicious perfume, and soon after spirit-lights appeared. Several came floating over us for a short time, globular in form, and then disappeared. We asked Mentor if he could make a flat one. Very soon one of this shape appeared, lasting for several minutes. It sailed backwards and forwards, sometimes coming very near to us. When this had quite vanished it gave place to another, a small, clear, beautiful light. It was round, something in the shape of an upright cup. Mentor struck the table with it, placing it afterwards so as to rest on the table. By request he touched our hands with it several times. It felt hard and rather cold. Dr. S. asked if he could touch me with the spirit-drapery that surrounded the light. This he did several times, brushing it across my hands, and once (by request) over my face. It felt very tangible, more like flax than cambric muslin. The drapery also passed over Dr. S.'s hands. A reel of cotton was thrown on the table, an apple brought from the dining-room, and placed in Mr. S. M.'s hand. I asked for something to be brought from my bedroom. In a very short time a scent-bottle from my dressing-table was placed by my hands. Dr. S. then asked for something to be fetched from his dressing-room. This request they were not able to comply with, but threw a quantity of wet scent over him instead. This evening the room was full of many different raps and sounds. Mentor then controlled. He informed us he had made the lights and drapery for me to see, as I had not seen them when he showed them to Dr. S. and Mr. S. M. at Garrison, in Ireland. After conversing for a short time, he left, and Imperator's voice was heard (altogether different from Mentor's) saying, "Good evening, friends." He offered up a solemn prayer, and remarked that he had been pleased to bring us in communication with the spirit-guide who had the care of our friend; she still slept, and it was not in his power to say when she would awake. During that state she was passing through the first sphere. Imperator felt great sympathy for us and her, and would do what he could to help her to communicate with the circle, and he hoped to alleviate our sorrow. Her spirit would have every care, and

the angel now appointed to protect her was one whose business it was to care for and educate souls prematurely removed from earth-life. We wish this circle to progress, and to join with us in prayer for grace, and for the work in which we are engaged. The medium then suddenly started up saying, "I see Mentor. Someone is touching me. Don't." After this Imperator returned, saying in his gentle, courteous voice, that he had not intended to leave us so abruptly, but that the spirits concerned with physical manifestations had caused the interruption. He again solemnly requested us to join in prayer for the advancement of the work and, after giving us a blessing, departed. Mentor then deluged the circle with scent, throwing some, in gaslight, on a sheet of paper, on which the spirits had written. This retained the perfume until the next day, and the paper was found stained in places a deep yellow colour. The paper had been marked, and placed under the table before the seance commenced. After it was over we found on it a cross and the initials of Dr. S.'s little sister, C.P.S.S.; also S.W. Imperator's sign of the cross was added, and "Cease not to pray."

September 8th, 1873. Same conditions as usual. Scent very abundant. G. manifested, answering questions through his beautiful musical sounds. "Harmony," the angel whose charge our lost friend was, gave message through the table, "Still asleep." Mentor manifested, and brought his light, and for a short time controlled the medium. Through him he told us to darken the room, as the moonlight had interfered with the lights he had tried to make. At the conclusion of the seance we found on the paper placed under the table the following message: "We pray for you, dear friends. The peace of God be with you.—I.S.D."

September 9th. This morning, while I and Mr. S. M. were writing at different ends of the table, a small seed pearl was dropped on to the paper on which he was writing; he then said he saw a spirit standing by me, with hand stretched out over the letter I was writing. A moment afterwards we saw a little pearl had been placed on my desk, and we were told it was Mentor who had brought it. Very soon we found two more for each of us: two were placed on my pocket handkerchief, and the other two in a little saucer in which Mentor had previously placed scent. In the evening we met under the usual conditions. The room was darker than on the previous evening, as we sat before the moon had risen. Soon after putting out the lights the room seemed full of spirit influence, and large masses of golden light floated about. Mentor brought to each of the circle a quantity of scent, and then showed us lights, different from any we had seen before. Some appeared like small draped tents, enclosing a bright light; others like heads wrapped in drapery; and others looked like grey shadowy masses, also enveloped with drapery. One light was so brilliant that it illuminated our hands and faces, and it approached to each sitter slowly and solemnly, the drapery enveloping it brushing over our hands and faces by request. After the lights had vanished G. manifested, making beautiful musical sounds. He answered many questions through his notes, striking one for no and three for yes. He informed us in this way that he had often heard our son play. We said, "Are you going to make him a musician?" He then called for the alphabet, and rapped out M—n; he said he would bring him to the circle. Catharine then announced herself, answering many questions through the table, and was most emphatic in her expression of love for her little charge. Light was rapped for, and we found three little heaps of pearls, one for each of us, placed before each member of the circle. We were then told to break, and on looking under the table we found on the paper placed there, "Go on, and God be with you.—IMPERATOR." After a few minutes' absence from the room we returned. The medium soon became entranced by Imperator, who prayed most earnestly for the circle and for the progress of the work in which we were engaged. He then said he had come to inform us of our friend, as her guardian angel "Harmony" could not visit us this evening. He said that she still slept. On awaking she would be conducted through the spheres she had passed through during sleep. Imperator then spoke most solemnly with reference to what he had been commissioned to give the circle. He entreated our prayers, and prayed that our minds might be prepared to receive it. We were to pray both earnestly and constantly for grace that we might receive rightly the message God would give us through him. The harmony of the circle had enabled the spirits to work so

successfully, and we must continue to be of one mind to receive the message rightly and be prepared for the work before us. We are to you (he said) the harbingers of the coming light, the messengers of God. Pray that our work may succeed. Imperator concluded with a solemn prayer that we might even here learn that the Kingdom of Heaven was within us, that we might cultivate all graces—charity, peace, kindness and pity—that we might be enabled to work with them, and that the love we had now for each other might be perfected in the ages to come. I then felt three gentle pressures on my arm. We were told it was Mentor. Imperator's conversation and prayer were so solemn this evening that they left on our minds an earnest desire to do all in our power to advance and help on the sacred work.

September 10th. This evening the usual circle met under the same conditions to hold a short seance. Scent came very abundantly, and G. manifested freely, answering questions on his invisible instrument, playing notes and scales by request. Imperator controlled for a few minutes to tell us our friend still slept, but said that he would not keep the control, as the conditions of atmosphere and medium were not good.

September 11th. Same circle; same conditions. At the commencement of our seance this evening Dr. S. changed his place, sitting opposite me, instead of facing the medium. Soon after we were seated a melancholy grumbling noise was heard on the table; this lasted for several minutes. G. then manifested, and when we inquired as to the noise he called for alphabet and message was given, "Circle must not change." In answer to our questions, he told us that he had no musical instrument with him, although at the time he was producing harp-like notes. We then said, "But you are really here?" "Yes; and M. is here" was rapped, or rather twanged, out. These spirits could not then communicate with us, but would be able at another time. Abundant and beautiful scent was wafted over the circle, and cool air, fragrant with delicious perfume, came to each sitter in turn. The medium became entranced, and during the time Mentor showed us several beautiful spirit-lights. Three were very large, and one was so bright that we saw not only Mentor's hand holding the light, but the whole of his arm, bare to the elbow. It was a long thin, brown arm, not at all like the medium's. We were then told to rub our hands together quickly, which we did before each light appeared. Mentor said that it greatly helped the manifestation. He informed us that in time, with a cabinet, he could materialise the whole of his body.

The next evening we sat again in perfect darkness, which Mentor took advantage of, as he showed lights almost as soon as we were seated. He then controlled the medium, talking to us about the lights as he showed them. At first they were very small. This, he said, was the nucleus of light he had brought with him, a small amount of what we should call electricity. This nucleus lasted all the time, and from the circle he gathered more light around it, and so kept it alive by contact with the medium. At one time the light was as bright as a torch. Mentor moved it about all over the table and above our heads with the greatest rapidity. He brought it close to my face, and brushed my hand several times with the drapery suspended from it. I held the drapery and felt it was quite tangible. Several times Mentor rapped on the table with the light. He told us that such lights as these had never before been shown. After the control was broken and we were describing the wonderful manifestation of lights to the medium, a quantity of scent was thrown down, some of which accidentally struck my eyes. The agony was so great that the circle had to be suddenly broken up. Perhaps if I had remained the pain might have been alleviated by spirit power. After I left the room Dr. S. and the medium remained at the table, and through raps they were told how very sorry the spirit friends were for the accident that had occurred.

THE REV. PAGE HOPPS, after sixteen years at Leicester, has accepted an invitation to undertake the Ministry of the Free Christian Church at Croydon. One cannot sever so long a connection with a congregation without much regret and personal sorrow. His words of farewell show that he feels how much it cost to cut the cords which have bound him to his friends, and point to the fact that he is acting from no desire of gain, but, as he says, "by forces beyond my control." Wherever he goes, our good wishes go with him.

MR. J. J. MORSE AT MARYLEBONE.

Notwithstanding the intensely close atmosphere, and the absence from town of many who would otherwise have been present, the Hall, 86, High-street, Marylebone, occupied by the Marylebone Association of Spiritualists, was crowded on Sunday evening last to accord a most hearty welcome to Mr. J. J. Morse, who had not spoken to a London audience on a Sunday evening for over seven years. After a few words of introduction by Mr. C. J. Hunt, the lecturer commenced his discourse, which was entitled "Human Destiny spiritually considered," by tracing the spiritual development of man along the line of evolution up to the present time, pointing out how every great movement, little understood at the time, was necessary, inasmuch as it built up the foundation of that happiness which we have to-day. Out of the dim shadows of the past came the light of those self-sacrificing lives who, working as reformers, left us the fruits of their labour to pluck and enjoy in the present time.

This age has been described by many as an age in which the struggle to be foremost in the race for wealth, the desire for riches, together with its hard cold materialism, had crushed out all the spirituality of life. That this is a mistaken view is shown by the immense unrest prevailing amongst religious bodies, of whatever denomination they might be, and the desire that was making itself felt amongst all of them for some higher knowledge than could be found along the old grooves of thought. Men of science also to-day are working in fields of research, not only of the known, but also in those realms of the mind hitherto unknown to the scientific investigator.

To-day many believe in a spirit world as real to them as the street outside is real to the minds of all here. The Spiritualist had that belief, and when confronted with the fact that an immense number of people have no idea of a spirit world, nor of Spiritualism, he is inclined to take a position of superiority while pointing out that they, too, could have had that knowledge if they had sought along the same paths that he had trodden. Yet he would no doubt be greatly surprised to know that the future development of the race would include that knowledge, whether they came to it by slow degrees or by leaps and bounds, whether they came to it through the portals of Spiritualism or not. Concerning the belief in a life beyond the grave, it had had its evolution likewise from the time that men worshipped the expression of life in everything, adoring the light with its comforting warmth as the generator of life, to the present time with its many beliefs, and also with its Atheism. To be an Atheist seems a most terrible thing; yet when we trace the idea of God in its many phases, the Polytheistic, the Trinitarian, and the Monotheistic, all described as anthropomorphous, filled with the passions and attributes of the human creature, the Atheist, with his idea of a creative universe, and the magnificent possibilities of humanity, seems to us more reasonable in his conception after all.

The Indian who is buried with dog and implements of warfare; the Chinese who has at his graveside the clothes that he may not be cold, and food that he may not hunger, gives us a very materialistic idea of a future state. And yet, is it so different from ours when we compare? Do we not believe the next life to be a continuation of this—a step forward along the road of progress, away from the weary unrest of this world to that in which the higher faculties of humanity are called into being.

For in the next life, as in this, we are still the same sons of humanity, working still in the cause of the human race. Then we must endeavour to help on the cause of spiritual development, not only doing unto others as we would have others do unto us, but also preventing the doing to others of those things we would not have done unto us.

This is the only spiritual path that man can take; it lies here, with all its duties and possibilities: it teaches us the value of human life in the present, and our duty to each other in perfect unity and true brotherhood.

Can you imagine a time when the race should be really happy—when every man and woman should be in perfect health; when the eyes should always see and never be dimmed by the advance of age; when the sense of hearing should never be lost, and the limbs ever retain the firmness and vigour of youth; when every child of man should grow up to an honoured manhood, and the death of a little child become an unknown thing? Can you think of such a golden age, such a unity, brotherhood, unity, and progress? Can you think of such a golden age, such a unity, brotherhood, unity, and progress?

ON THE USE AND ABUSE OF MEDIUMSHIP.

I have had so many letters on the difficulties to which people have been introduced in the exercise of Spiritualistic gifts, that I ask space for a few words in order to write a few general directions, such as have been suggested to me by my correspondents.

The first buddings of mediumistic gifts are very fascinating. It is the introduction to a new force which the possessor is almost impelled to follow up; not always wisely. Where it provokes antagonism in any member of the family, it is not only in vain to persist in endeavours to develop it, but the very persistence will invariably introduce an element of discord which is severely paid for. For the novice is probably a powerful sensitive, and as such his unknown gift becomes an open medium for the play of idle or mischievous, or even wicked spirits.

It is not my purpose to frighten young sensitives as to the dangers they encounter when they leave their spiritual harp-strings open for every spirit to play upon: but it is my wish to warn any who possess these gifts to seek first spiritual protection. An earnest spirit of prayer to the Great Father of spirits is manifestly the most powerful safeguard, and invariably prevails, even if for a time the medium has been the sport of obsession. Once the subtle spirit power is discovered, the possessor should go calmly on, seeking guidance and accepting what comes, but never surrendering his own judgment. Well for him is it if in the initiatory stages he discovers one trusty guardian spirit upon whom he can implicitly rely. The guardianship once established, calm and earnest progression may be secured. But novices are so anxious to get a particular phase of mediumship, and to possess exactly what one other medium has. The persistence in straining after this invariably leads to confusion. Hence, then, the harmony must never be endangered by thrusting the subject before unsympathetic people; nor must internal harmony be disturbed by prescribing the exact course that mediumship shall take. All this advice seems mere platitude to advanced researchers. That it is still needed is my only excuse for its reiteration.

Further, Spiritualism introduces the investigator into such close relations with dear ones who have "gone before," generating such sacred feelings, almost of reverence, that we are apt to overlook the fact that the link itself is scientific rather than emotional, though in well ordered mediumship the two must often be blended. Spirits may direct, but should never control our higher life. The follower of the Master will at once recognise that His teachings and guidance are before all others; and notwithstanding the many fallacious doctrines which have clustered round Him, His life and His teaching have never yet been superseded; nay, all that is beautiful and true has been better taught by Him than by any other teacher, even if he has gleaned in the same fields of thought. And no spirit-teacher can claim such authority.

Spiritualism seems to me to introduce us to that region of power—and especially spirit-power—which Jesus Christ referred to as the things to be taught when He added, "but ye cannot bear them yet." Such is the power of spirit over matter, or that exercised in spirit healing, in some cases astounding even to the faithful: or that exercised in what is known as clairvoyance and clairaudience and communion of spirit with spirit at great distances, even while yet incarnate. But all this is not to be attained at once: nor ever by irreverent or curious searchers after truth.

The initial rap is never to be despised. By it the investigator may obtain directions as to his onward road, which may prove the key to unlock many mysteries. Automatic writing has its charm, and also its vagaries, in the early stages. Some say they get nothing but persistent scribble, or flourishing without letters, aimless formations, and so on: what then? Try alone, and never when curious, unsympathetic people are looking on: have patience; keep calm, watching for some rational development: if movements are too wild or impetuous, wait and try at another time. In the end use your own judgment, from what is written, whether to pursue it or not.

But some have advanced beyond raps or writing, and are the favoured possessors of spirit-guides who never deceive them! These may not deceive; but the very familiarity in the exercise of mediumship often leads to unguarded times and conditions where deception is possible. Again our own

judgment must be used—never surrendered. Simulation of our trusted guides may step in so as to deceive the very elect. This occurs when we forget that Spiritualism, at present at any rate, has its province, and that a restricted one. But what is the restriction? There is just the difficulty. One reverent, devout investigator may allow more authority to the teachings, or communications, of his spirit-guides than another whose pursuit of the study is purely scientific. This one will limit the province to physical phenomena; that admit to a higher plane, but never where his reason refuses to follow. I know it will be said at once, or if not said, thought, "But my reason can go where yours cannot follow!" Precisely; so I can only state the mode of caution or pursuit, and leave the pursuer to seek the highest and best guidance he can; and not be too dogmatic!

The truest and best Spiritualism is to be found in family life; and there it may be safely followed when harmony prevails, and especially under the regis of religious culture. If one member, however, is antagonistic, neither the study nor conversation upon it should ever be pursued in his presence: for to some it is necessary to say, "Ye have Moses and the prophets; hear them," and if they will not, neither would they be persuaded though one rose from the so-called dead!

MORELL THEOBALD.

THE "PALL MALL GAZETTE" ON DREAMS.

From our contemporary we extract the following. Mr. Greenwood's article is well worth attention, as is the present comment upon it:—

Will you allow me to add a few examples of dreams that have come true to your summary of Mr. F. Greenwood's interesting article in the "Contemporary"? Let me say at once that, so far from being a firm believer in dreams, I still hold, in spite of personal experiences and that of people who are in no wise given to "vain imaginings," that 999 out of every 1,000 dreams are utterly without meaning, and that the rest are nothing but coincidences. But some coincidences within my own knowledge are strange enough to deserve to be mentioned in connection with the subject of dreams.

I take it that the "dreams fraught with meaning" may, roughly, be classed under the following three headings:—

- (1) Prophetic dreams.
- (2) Dreams connected with the hereafter.
- (3) Dream-faces, or visions.

Under each of these three headings I can give you examples, for the entire truth of which I can vouch.

PROPHETIC DREAMS COME TRUE.

Some years ago, when living in a country in the far north of Europe, I often heard the natives—who, by-the-way, are very superstitious—talk of an old nurse living in the neighbourhood who could interpret dreams. She was a stout, sallow-faced woman with round, mysterious black eyes, to whom, when she was dressed in the fantastic national costume, the character of a "wise woman" seemed to come natural. I had often chaffed her about her occult art, but one dull wintry day when she happened to come to our house I laughingly told her that I would put her to the test, and let her interpret a dream I had the night before. This dream was so vivid, and so simple, that I remembered the details. I was walking very quietly along a country road when suddenly I felt a craving for water which amounted almost to madness. I rushed on, and came to a well, and there, though I drank and drank, the horrible feeling of thirst continued. That was all. I only added that I had dreamt this just before waking up in the morning. When I had finished, the old nurse looked at me very gravely, and only said: "Thirst and water mean tears. Is anybody among your friends very ill?" "Not that I know of," I replied, and chaffed her a little more. Three days afterwards I got a letter in which I was told that my father, who lived at the other end of Europe, had suddenly died. Later on, when I made inquiries, I was told that he had died on the day and at the very hour at which I had the dream.

After reading Mr. Greenwood's article, I discussed the subject of dreams with a lady—a quiet, matter-of-fact woman enough, who said: "I am not in the least surprised at the instances given. I will tell you what happened to me not long ago. Take it for what it is worth. It is a fact. I had a sister of whom I was very fond. She was delicate, but we

had no reason to fear that she would be taken away. One day I received a letter from her husband saying she was much better. The night after, I dreamt that I was with my sister in her room, helping her to dress. She said, 'Don't trouble; I won't get dressed. I am starting on a long journey from which I shall never return.' A few days later another letter arrived from my brother-in-law. It had no mourning border, and there was nothing about it that could tell me that it contained special news. 'My sister is dead,' I said when I saw it. And so it was. She had died suddenly.'

A VISION FROM THE LAND OF SHADOWS.

As to the second class of "dreams with a meaning," I have heard many and many a story told by those to whom they had happened, but the following is one of which every word is true. A husband and wife had lived for many years in anything but peaceful domesticity. It was "incompatibility of temper," but it meant endless trouble, endless annoyance. At last the husband died, and the wife, a very sensitive woman, was in agonies of vain remorse. The night after the funeral, no sooner had she fallen asleep than she dreamt that her husband was standing beside her, and putting his hand quietly on hers, said, "We must forget and forgive. You will wake up and feel that all is well." And so it was.

FACES IN THE DARK.

Of the third class of dreams, the visions which come while one is lying in the dark, and before sleep has actually begun, most people know probably something. You look into the darkness, first seeing nothing but a background of deep black, and presently forms begin to float across the darkness, dim and vapoury at first, like mists or cloudlets, but developing very soon into beautiful shapes and arabesques. It is my belief that all these "visions" are nothing but optical illusions. Your eyes are tired, they are unaccustomed to look into deep darkness; hence they play havoc with your sight, just as your brain creates fantastic stories after a long day of close work. But the illusions, or whatever else they may be, become in some cases strangely vivid.

Last winter a friend of mine was in great trouble. Her friends could only stand by and pity her, and wait till Time the comforter should have done his good work. She would not talk; the cheery face told of nothing but bitter pain and of the determination to "live it down." But all at once she was calmer, almost cheerful; and a little later on she told me what had happened. She woke up early on a grey dull winter morning, long before day dawn, feeling almost suffocated with the burden of grief laid upon her. Rising to get something from an easy chair at the other end of the room, the dark room suddenly became quite light, although a moment before it had been pitch-black, and a dark blind and dark curtains entirely hid the window. She saw the chair quite distinctly, and the wall behind, and as she went towards it, a tall, lovely figure, in white, flowing garments, passed through the streak of pale, white light. It was a winged figure, as we imagine an angel, and in a moment it was gone, and with it the sharpest pangs of pain.

Again, on another occasion, the same lady saw in a similar vision a mass of magnificent flowers of clear pale pink, standing off against a glowing sky. Next day she made the acquaintance of an old gentleman who, from that day forth, became a great friend, and a most generous supporter of her various charities. Not long ago he had gone away, hale and hearty, to spend a few days with friends. One night she saw exactly the same vision of pink roses and a sunset sky. The next day a friend came to tell her that the old General had suddenly died of heart disease.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. Palmer, 310, North Broad-street, Philadelphia; Australia, Mr. Webster, 5, Peckville-street, North Melbourne; Canada, Mr. Woodcock, "Waterniche," Brookville; Holland, Van Stratten, Middel-laan, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ado, Christiania; England, J. Allen, Hon. Sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley-terrace: the last Sunday in each month at 7.15 p.m., reception for inquirers. Friday, at 8.15 p.m., for Spiritualists only, The Study of Mediumship. And at 1, Winifred-road, the first Sunday in each month at 7.15 p.m., for reception of inquirers. Tuesday, at 8.15 p.m., inquirers' meeting.—J.A.

August 13, 1892.]

SALADIN ON THEOSOPHY.

By invitation, says "Saladin" in the "Agnostic Journal," I attended the Thursday evening meeting of the Blavatsky Lodge. In the days of H.P.B. I made the personal acquaintance of nearly all the leading Theosophists; and in more than one instance the acquaintanceship has ripened into a reciprocal and sincere personal friendliness. I had much in common with the Theosophists long before I had heard of them as a sect, perhaps quite as much as I have now; and, if it were not that I am somehow too idiosyncratic to be able to pronounce any shibboleth whatever, being constructed in a most unaccommodating way on a plan of my own, I might be labelled a Theosophist. I have, it is true, labelled myself an Agnostic, but with a reservation; and, long ago, Professor Huxley pointed out to me that I was hardly an Agnostic of his school. The heresy lies in envisaging the subject from the psychical rather than from the physical side. With the Theosophists I hold that there is a "higher science"—the science which seeks to deal with what phenomena are, and is not satisfied with the mere codifications of phenomena and the generalisations constructed thereupon. But where the Theosophists would contend that this latter science is as yet positive, I am agnostic.

On Thursday evening speaker after speaker insisted on what they contended is the fact, but which I should regard as the theory, that what we call the real in "objective" nature is only illusory, and that the thought of which the object is the expression is the reality, the impulse of the infinite existence. The most of the speaking was of the college Dialectical Society order—cold, exact, strenuous, and unimpressive—and there was nothing new in metaphysics advanced; but what *was* new was the positive insistence for the basing of concrete ethics on the findings of abstract metaphysics, and the building of an elevated altruism on the rudimentary propositions of psychology. There was an earnestness of style and an elevation of purpose in the brief addresses of William Kingsland, Herbert Burrows, and Walter Old which rendered them hortatory as well as expository. G. R. S. Mead, who should have a career before him, sang in the same refrain as his *confreres*, but with more of the accomplishment of the rhetorician. His temperament as the enthusiast and the poet enhances his value as a teacher, being, as it is, kept in salutary check by sound academic discipline.

Annie Besant's presence on the platform, her mien, voice, and manner, engendered a retrospect to another place, other times, and other auspices. How many of her old disciples, ominously tapping their foreheads, have asked me if she had not "gone all wrong in the head." The strongest powers in the world are prejudice and misconception. Why will the omniscient questioners not take the pains to find out what Mrs. Besant really teaches and the true extent of her apostasy? As all the sciences are correlated, as of old all roads led to Rome, so do all efforts of thought converge in a common focus. While Mrs. Besant was a Secularist, the stress and insistence of her evangel were directed to the well-being and elevation of the race. And the object of her evangel has in no way changed. Now she insists that meliorism lies in each one of us striving to live in an atmosphere of pure and ennobling thoughts, for that our thoughts, good or bad, make the world we live in, and, by casting their impression into the astral light, influence not only our own karmic destiny, but the irrefragable unity of Humanity. What but this good of Humanity has she ever striven for? And granted the hypothesis that the "material" world is simply the expression of thought, and on this "material" world we rely for our substantial well-being, what gospel can be a more precious one than hers?

And as to her vacillation, so called: Supposing a general, in order to storm certain forts and capture a certain position, take up a particular coign of vantage, and adopt a particular disposition of his forces and choice of ordnance. Supposing for a period, under these set conditions, he carry on operations with varying success. Supposing that, by and bye, he, in the light of riper thought, take up a new strategic position, redispense his troops, and adopt new conditions of war, but still with the unshaken purpose of storming the same redoubts against which he first directed his fire, could the general be said to be a deserter? No. And neither has Annie Besant deserted the banner under which she first enlisted. Her forces are still directed against

the same old bastions of Suffering and battlements of Wrong; and even her new strategic methods are not nearly so new as her quondam colleagues seem to suppose. There is a writer who, in his uncompromising though strangely-conceived Materialism, out-materialises all the materialistic atheists I know of. I refer to Dr. Lewins. Dr. Lewins, Materialist and Atheist, maintains that things are "things," and so does Annie Besant, Idealist and Theosophist. Truly, among all the apparent irreconcilability there is a real correlation of thought. Indeed, all roads *do* lead to Rome.

LETTERS TO THE EDITOR.

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

"A Problem in Clairvoyance."

SIR,—Some time ago at a Manchester meeting of Spiritualists two friends of mine (investigators) were present; and among the clairvoyant descriptions given by Mrs. Green was one of myself! I was described minutely in appearance, wearing a mixed brown suit, and had a bag in my hand, giving the impression of being a commercial traveller. The description was so clear that my friends instantly recognised me as the one to whom it referred.

Now, at this very time I was occupying the chair at a meeting in connection with the Nottingham Spiritual Evidence Society, and was not, as might be supposed, thinking of my friends; nor was I what may be called "absent minded" during the service.

I am a commercial traveller, and habitually carry a bag, but, of course, had no occasion to do so on the Sunday in question. The description of the clothes refers to some I usually wore at business and *not* to those I was then wearing. I have made inquiries of many, and just recently of Mrs. Green herself, but have not as yet obtained any satisfactory explanation. Can your readers assist me? My friends assure me that I was not in their thoughts at the time.

I may say that Mrs. Green had seen me some time previous in Nottingham, but did not recognise me (at the Manchester meeting), and would not have known me again if we had met.

As I am writing, I will take the opportunity to remind you of your promise to insert a likeness of yourself in "LIGHT," and to express the hope that one will appear soon.

Nottingham.

JAMES F. HEWES.

[Unfortunately no existing photograph is reproducible, and at the present no new one can be taken.]

A False Prediction.

SIR,—I was much interested in the letter of your correspondent under the heading, "A Remarkable Test," and am glad to know that he has not been disappointed by the issue of events as foretold to him. But I wonder how often, when the future is predicted with some degree of preciseness, the prophecy remains unfulfilled.

Let me relate a somewhat puzzling experience which has just happened to me. Six years ago I was told by a powerful medium in a very positive manner that I should have to go across the sea to a warmer climate, where I should meet with great success. This year, on January 14th, I was told by a control of Mrs. Mason's, in answer to the question, when I should leave the place I am now in, "You will hear something in four months from now." The following evening, at Madame Greck's, who had no means of knowing my occupation, as I was a complete stranger and not in clerical dress, I was told by the Indian spirit "Sunshine" that I should go abroad to a place where the sea and sky were very blue, where there were high peaks rising up, sometimes tipped with pink. She also said I should go *when the apples were hanging on the trees ready to fall*. In answer to my question whether I should go for a holiday she replied, "No; you will go for a time, with a nice little white choker round your neck."

I have never had any desire to go abroad; but some time afterwards happening in an extraordinary manner to hear that a chaplaincy at Madeira would be vacant in July, I was strongly impressed to apply for it. In *exactly four months* from the time of my visit to Mrs. Mason, viz., on May 14th, I received a letter from Madeira informing me that I was one of a few selected candidates, but that the chaplain's services would not now be required *till October*. Shortly afterwards I received another letter, which appeared highly

favourable to my success. But now, although every detail proved so remarkably correct, the most surprising thing to me is that I have failed to secure the appointment; and I am less disappointed by the loss of it than I am by the non-fulfilment of the prophecy.

Of course, one is aware of the great difficulty there must be in foretelling the future with any exactness, even if it be possible at all. I have been told from another private source that some spirits when they see things likely to happen in our lives appearing to come near to us will speak of them as certainties. It is our own fault, perhaps, if we are misled by them, but it does seem to me a pity that mediums or their controls do not refrain from speaking positively and definitely about what must necessarily be doubtful matters. I should be glad to know if you or your readers have had any similar experience.

VICTOR.

An Inquiry.

SIR,—May a seeker after spiritual truth again use your columns to ask for information?

In the Records of Seances which are appearing in "LIGHT" frequent mention is made of solid objects, such as books and letter weights, passing through closed doors. Does this mean that such objects were removed from one room, and brought by unseen hands into another? Would a person sitting in the room from which these things were removed have seen them vanish from sight? When the seance was over were the articles in question found in the seance room, and not in their original positions? If these questions are answered in the affirmative, then the impossible has become possible, the unthinkable must be believed, two contradictory propositions are both true. The human mind, as at present constituted, cannot conceive of two atoms occupying the same space at the same time, yet if a book passes *through* a door this inconceivable thing has happened.

None of the miracles recorded in the Bible require one to believe what is self-contradictory. Though our Lord's resurrection body is said to have appeared in rooms where the doors were closed, His was a spiritual body, and as such we can predicate nothing about its relation to matter. Can it be, however, that every material object has a spiritual body, that the *noumenon*, which is the underlying cause of *phenomena*, can, as it were, simulate the phenomena which are actually existing at the time, elsewhere, in material form? Can spirit agency make substance take on accidents at will? Are, in fact, the books, letter-weights, &c., materialised in the same way that spirit forms materialise, while the atoms that composed their earth-bodies are in the grave, or long previously dispersed?

Any enlightenment as to these matters would be welcomed by many who find it hard to reconcile with reason some of the statements made by Spiritualists. In the world of spirit all things are possible, but in the world of matter we must be guided by our thinking faculties, and they forbid belief in the unthinkable.

INQUIRER.

[Unquestionably the solid objects were removed from their previous place and transferred to another. There is no room for hallucination theories. Three observers watched the fact and verified their observations by independent records. The "impossible" and the "possible," the "thinkable" and the "unthinkable" mark only the limits of present knowledge.—Ed. "LIGHT."]

An Appeal.

SIR,—Will you kindly allow me to appeal to the readers of your valuable paper for assistance in forming a library in connection with the Nottingham Spiritual Evidence Society? This society has been in existence nearly two years, and has, during that time, made steady progress. The most competent speakers and test mediums to be found in the movement are engaged, and the increasing attendance of intelligent people has fully justified its formation.

We are so often asked by investigators as to what books they should read that we have decided we can considerably extend the sphere of our usefulness by having a good library of standard works upon the subject of Spiritualism.

Any contributions will be gratefully received by
8, Colville-villas, Nottingham. J. F. HEWES, Sec.
August 3rd, 1892.

TO CORRESPONDENTS.

W. S. (Bundora).—Declined, with thanks.

I. M. W.—I think not. Grateful thanks to you for what you have done.

J. M. WADE.—Thank you much for all favours, which would have been acknowledged before but for my illness. The picture you send me is full of interest.

R. P.—We cannot prepare MSS. for the Press. While we thank you for your good intentions, we are sure that you will see that we cannot now avail ourselves of what you send us. At a later date, perhaps.

SOCIETY WORK.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—Sunday next, at 11 a.m., friendly meeting; at 7 p.m., Mr. Stanley—inspirational address; Thursday, at 7.45 p.m., Mr. Norton—seance; Saturday, at 7.45 p.m., Mr. Hensman—seance.—O. J. HUNT.

THE SPRAFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—Spiritual service each Sunday at 7 p.m. Speaker for Sunday next, Mr. G. D. Wyndoe. Committee meeting after service. The committee also tender their thanks to the speakers who gave their services during July.—J. RAINBOW, Hon. Sec.

PECKHAM SOCIETY OF SPIRITUALISTS, WINCHESTER HALL, 33, HIGH-STREET.—Mr. R. J. Lees, at the evening service, gave a reading from Persian Scriptures, after which followed an address. The subject, "In all God's Universe there is not such a thing as Failure," was well treated, and the silent attention of the good audience present testified to their appreciation. Mondays, at 8 p.m., "Study"; Thursdays, Healing, Mr. Duggan operator. Sunday next, Mr. R. J. Lees, at 11 a.m.—discussion.—J. T. AUDY.

SHEPHERD'S BUSH, 14, ORCHARD-ROAD.—On Sunday last Mr. Mason delivered an address "On the Way to Spread the Truths of Spiritualism." Mr. Hector Bangs gave his experiences of various creeds from his connection with the Secular body in 1862, to his being convinced of the fact of spirit return five years since. Mr. Norton gave clairvoyant descriptions, which were mostly recognised. Tuesday, at 8 p.m., by tickets; seance, Mrs. Mason. Sunday next at 7. Mr. WALKER, *pro* J. H. B., Sec.

LONDON SPIRITUALIST FEDERATION.—The Open Air "Field Day," combined with the annual outing of the Metropolitan Spiritualists, took place at Epping Forest last Sunday. After a quiet ramble in the forest, and pleasant conversation upon various topics, the friends sat down to tea at "Rigg's," after which the open air meeting was held, and Messrs. Brooks, A. M. Rodger, Brunker, Darby, Wallace, Emms, and J. Burns gave addresses. Victoria Hall, Archer-street, Notting Hill, will be opened on Sunday next at 7 p.m. The speakers will include Messrs. W. O. Drake, Dever Summers, Emms, King, Read, Tindall, and Wallace. An open air meeting will be held in Hyde Park on Sunday next, at 3.30 p.m.—PEARCY SMYTH, Organiser to London Federation.

23, DEVONSHIRE-ROAD, FOREST HILL.—Mrs. Bliss gave a seance for the benefit of this society on Thursday, the 4th inst. The attendance was exceptionally good and the evening was very successful, the clairvoyance being of a remarkable nature. This medium will repeat her kind services for the above urgent cause on Thursday week, the 18th inst., at 8 o'clock. A cordial invite to all. Sunday next, at 7 p.m., Mr. Butcher. The committee would be glad to hear of mediums who, for their expenses, would give a seance, and will kindly communicate at once to them at Devonshire-road. Sunday, the 6th, was taken jointly by Mrs. Bliss and Mrs. Wilmot, the latter giving an inspirational address from text in Corinthians on spiritual gifts. An unusually large and animated attendance.—E. L. C.

SOUTH LONDON SPIRITUALISTS' SOCIETY, 311, CAMBERWELL NEW-ROAD, S.E.—Sunday, at 11.30 a.m., public seance, Mr. Long; at 3 p.m., Lyceum; at 7 p.m., spiritual service. Wednesday, at 8.30 p.m., seance, Mr. Coota. We are glad to report progress here, as we are enabled to pay our way, our numbers increase, and the attendance of earnest inquirers is very large. We are holding some very useful meetings, and slowly but surely we are fitting ourselves for the spiritual mission entrusted to us, the result of harmony and unity of purpose. If to proclaim Spiritualism alone, and to leave Theosophy, Re-incarnation, Buddhism, &c., to their own devotees, is orthodox and bigotry, then we are orthodox bigots, and we invite Spiritualists who are in sympathy with us to attend on Sunday evening next.—W. E. LONG, Chairman.

PECKHAM RYE.—Although the weather was unfavourable a large audience assembled on Sunday afternoon to listen to Mr. R. J. Lees, when he continued his inquiry into the "Evidences of Spiritualism" from the plane of adverse criticism. On this occasion he dealt with "A Threefold Test of Modern Spiritualism," by Rev. — Gordon, D.D. This author, like "Pember," more than admits that there are genuine phenomena proceeding from intelligences outside of the mediums, but he at the same time attributes them to diabolical influence. Mr. Lees, by a comparison of the different statements in the work, showed the inconsistency of his conclusions, and how much more reasonable are the conclusions arrived at by the teachings of Spiritualism. The appreciation of the lecture could be gauged by the evident intelligence of the questions put at the close of the address.—J. C.

THE NATIONAL THRIFT SOCIETY is making arrangements for holding public meetings in London. No one can doubt that the objects aimed at by the society are deserving of support. Mr. Samuel Carter Hall, F.S.A., was one of the Presidents, as was the late Lord Shaftesbury.