

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

Mr. G. R. S. Mead contributes to 'The Theosophical Review' a specially attractive Paper on 'How the Text of the New Testament has come down to us.' The upshot of his investigation is set forth in his concluding paragraph; 'It must be now patent, even to the most unlearned reader, that once we know the bare elementary facts of the history of the text, it is utterly impossible in the nature of things that there can be any question of verbal inspiration. The thing is not possible in face of the facts: it is therefore unthinkable by the rational mind.'

In the course of his Paper, he quotes Professor Nestle, who says, 'I have not the slightest doubt that the Gospel, and the Gospel particularly, was originally narrated in a much more vivacious style.' 'As examples of this greater vivacity and homeliness the following examples are given,' says Mr. Mead;—

The Authorised Version reads (Matt. vi. 8) 'Your Father knoweth what things ye have need of before ye ask Him'; but Codex D. preserves a closer resemblance to the graphic original (but is not this assuming a more 'graphic original'?) in the words 'before even ye open your mouth.' So also in the parable of the Barren Fig Tree (Luke xiii. 7), 'Cut it down, why cumbereth it the ground?' says the owner, according to the Received Text. But Codex D. reads graphically, 'Bring the axe!' And, in the answer of the vine-dresser, instead of the Authorised and colourless, 'till I shall dig about it and dung it,' D. gives back the action in life-like diction: 'I will throw in a basket of dung.'

This 'Codex D.' is not one of the oldest MSS., but it is believed to belong to the sixth century, and is rising in importance, especially as in many respects it differs widely from all the known Greek MSS.

Professor Nestle adopts the statement of Epiphanius that the Gospels were revised by *διορθωται*; and says;—

The books without a doubt parted at their hands with many vivid, strange and even fantastic traits of language. Even in the matter of style it seems to me incontestable that it was at their hands that the Gospels received that reserved and solemn tone which we would not now willingly part with, and which can be compared to nothing so much as to those solemn pictures of Christ that we see painted on golden background in Byzantine churches.

The latest portion of Colonel Olcott's 'Old Diary Leaves,' in 'The Theosophist,' brings us down to the irring times of 1892, with the witch's cauldron that boiled over at the impeachment of Mr. Judge,—altogether a sordid and noisome affair. And truly, when we wade

through the story of the officialisms, the legislations, the organisations, the plottings, the adulations and the bickerings of these excessively brotherly people, we shrink, even with the inducements of Mahatmas, Masters and Gurus thrown in. We prefer commonplace, freedom, and peace.

From 'The Vir Publishing Co.,' London, we have received a serious book by Dr. Sylvanus Stall, on 'What a young boy ought to know.' It is announced as one of a 'Self and sex series.' It comes to us highly commended, and a careful glance at it convinces us that it is discreet and in good taste. It may be only a survival of old habits, but we shrink somewhat from the conclusion that the subject should be made prominent. At the same time, we are bound to say that it has perhaps been cruelly shunned. The Dedication fully indicates the matter and spirit of the book. It is as follows;—

Dedicated to the thousands of boys whose honest inquiries concerning the origin of life and being deserve such a truthful, intelligent and satisfactory answer as will save them from ignorance, enable them to avoid vice, and deliver them from solitary and social sins.

It is no new theory that man is actually more sensitive to pain, and generally more sensitive to all sensations, than woman. This is not in harmony with the prevailing sentiment, but it is probably true. This is why women break more glasses than men, and bear tooth extraction better, and why even their work as dress-makers is notoriously inferior to 'tailor-made' garments. A Chicago professor has been piling up proofs of all this, and cites notably man's keener sense of hearing; but a young woman of that lively city wants to know whether man's keener sense of hearing does not suggest that he is nearer to the savage!

'Mathematical Law in the Spiritual World,' by Eustace Miles, M.A. (London: George Bell and Sons), is a somewhat clever but fanciful little book. Its motive may be stated in the old saying; 'Be not deceived, God is not mocked, but whatsoever a man soweth that shall he also reap.' The writer works up to Reincarnation, but that does not much help him. Anyhow, he could find his 'Mathematical Law' very well indeed without it.

'Earthology,' by Albert Raphael (London: Fowler and Co.), is beyond us: but the writer of it must be a believer in it or he would not have taken so much trouble with it. Its sub-title is 'Humanity characterised by the Earth, Sun, and Zodiac: with Prognostications from the Moon.' The main object of the book is to enable persons to read character 'according to the position of the Earth, Sun and Zodiac.' Every man his own astrologer, in fact.

The following beautiful Sonnet by J. B. Greenwood is a lovely little Sermon, even if slightly over picturesque:—

## CHASTENING.

HEBREWS xii. 10, 11.

Two gems were mine of equal size and worth,  
But unattractive, lustreless, opaque.  
I sent one to the lapidist, and bespake  
His utmost skill its beauties to bring forth.  
He cut and chased it, freed it from the earth  
That marred its brilliance, and I saw it take  
The colours of the rainbow—as a lake  
Translucent, star-like in its second birth.  
Its fellow, in its grossness let alone,  
No light emitted, with no brightness shone.  
So God with us. If we no chastening know,  
We are not sons; but if we, stricken down  
And passing through the fires, His likeness show,  
He sets us with the jewels in His crown.

## LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (*entrance from Regent-street*), on the evening of Thursday, December 19th. MR. W. J. COLVILLE has been announced as the speaker for that date, but the latest information leads to the apprehension that he may not reach England in time to fulfil the engagement, in which case

MR. E. W. WALLIS

has kindly consented to take his place, and to give (under control)

## ANSWERS TO QUESTIONS

from the audience. Friends wishing for help in the solution of problems which may have occurred to them will do well to come prepared with their *questions already written*—bearing in mind that the questions should not be of a purely personal character, of no interest except to the inquirer, but should have some direct bearing on the facts and philosophy of Spiritualism.

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each.

One or more members of the Council of the Alliance will be in attendance at the rooms, 110, St. Martin's-lane, W.C., every Wednesday, from 3 p.m. to 5 p.m., and will be pleased to meet any friends who may wish for an interview.

## REMARKABLE PREVISION.

A friend and I, in the early part of May last, attended one of Mr. J. J. Vango's séances, which are always interesting. I, being somewhat anxious about a relation who had met with a slight accident, asked 'Sunflower' (Mr. Vango's control and spirit guide) if my cousin would soon be all right again. The reply was: 'Oh, yes; but he will have to be very careful or he will have another accident. I can see him falling; I am afraid he will hurt himself very much, for I now see an operation; his leg is being taken off.' This did not alarm or worry me in the least, for I can honestly say I did not believe it. About two months afterwards my cousin had a second accident, which was not regarded as serious; but after about three months, imagine my surprise when the news came to me that his leg had been amputated from the hip. I thought of 'Sunflower' and what she had told me last May. I do not think this could be called thought-reading; as I have said before, I did not believe it. For family reasons I must suppress names, but am enclosing my name and address for private reference,

S. B.

## ABOUT HYPNOTISM.

(Continued from page 555.)

## XII.

We owe most of our knowledge of Braid's Hypnotism to his book on 'Neurypnology,' published in 1843, the substance of which, in the form of an Essay, was refused a hearing by the British Association, in 1842. Braid also published a few much smaller works, chiefly controversial, and many of his ideas and experiences are recorded only in medical and other periodicals; but Mr. A. E. Waite has been at pains to collect and examine all Braid's known writings; and his very valuable edition of 'Neurypnology' puts us in possession of a full and accurate account of 'Braidism.'

Mr. Braid was a respectable surgeon, in fair practice in Manchester. He was an orthodox Christian, and believed in a personal devil, with whom some of the clergy unkindly accused him of having dealings. Colquhoun, on the other hand, calls him a materialist; but that is because he refused to believe in clairvoyance; for, as Mr. Waite says:—

'He was a blunt man, without any intellectual subtlety, and no gift for metaphysics, and he did what most plain-thinking men would have done with him in those days, and perhaps not a few even now: he jumped to the conclusion that to see through opaque bodies was a gift only possible to Omnipotence, and he, therefore, regarded the pretension as a "mockery of the human understanding."'

In November, 1841, Braid attended one of Monsieur Lafontaine's mesmeric 'demonstrations,' and he concluded that the only unmistakably genuine phenomenon was the inability of the subjects to open their eyes, which he attributed to paralysis of the elevator muscles of the eyelids, due to prolonged gazing. To prove his theory, he caused, first a young friend, then his wife, then a servant man, to stare fixedly at the cork of a bottle, without letting them know his object; and in a few minutes sleep occurred in every case. It is sometimes said that Hypnotism is Mesmerism under another name; and Braid, himself, thought at first the phenomena he produced were identical with those of Mesmerism, while some of the animal magnetisers, on the contrary, maintained that he had discovered 'a new agency.' It must be remembered that, from the very first, the question was debated by magnetisers whether the will of the operator, or the belief of the patient, had more effect in the production of the magnetic condition. Some, like Bertrand, attributed the phenomena wholly to the 'imagination' of the subject; others, like De Puységur, thought that 'will' was the prime mover; but Braid never used will, at least consciously, and he succeeded equally well with those who believed and with those who did not. He did not require his subject even to know the object or expected result of his manipulations; he merely asked them to do precisely what he told them; and, when they did so, success nearly always followed.

It is as if Braid had taken a 'cutting' from the tree of Animal Magnetism, and grafted it on to his own theories; the consequence being a plant which bore a fruit that differed in some respects from that of its parent stem, but had still stronger resemblances to it. He said in a later work, 'Observations on Trance,' that 'Hypnotism might not inaptly be designated Rational Mesmerism, in contradistinction to the Transcendental Mesmerism of the mesmerists.' He never produced clairvoyance, and seldom obtained complete anæsthesia by his method; but the effects he produced were rapid and sure. He put it thus:—

'The greatest and most important difference is this, that they (the mesmerists) can succeed so seldom, and I so generally, in inducing the phenomena which we both profess to effect. Granting therefore, to the mesmerisers the full credit of being able to produce certain wonderful phenomena which I have not been able to produce by my plan, still it follows that mine is superior to theirs, in so far as *general applicability and practical utility* are concerned.'

Braid's attitude to Mesmerism was not always so gracious, and it was his early parade of disbelief in the 'higher phenomena,' and his rejection both of will-power, and of 'the fluid,' that put the magnetisers into opposition to him. The 'Zoist' completely ignored him for years, except that

Dr. Elliotson contemptuously alluded to Hypnotism as 'that coarse method practised by Mr. Braid.' The jealousy and contempt felt and shown for each other by magnetisers and hypnotisers did both much harm, and the opposition still continues, to their mutual disadvantage—for it lessens both of them in the estimation of the public, who regard it as the pot calling the kettle 'black.' A careful consideration of Braid's method of operating throws much light on his ideas. He describes it thus:—

'Take any bright object (I generally use my lancet case) between the thumb and fore and middle fingers of the left hand; hold it from about eight to fifteen inches from the eyes, at such position above the forehead as may be necessary to produce the greatest possible strain upon the eyes and eyelids, and enable the patient to maintain a steady fixed stare at the object. The patient must be made to understand that he is to keep his eyes steadily fixed on the object, and the mind riveted on the idea of that one object. It will be observed that, owing to the consensual adjustment of the eyes, the pupils will be at first contracted: they will shortly begin to dilate, and after they have done so to a considerable extent, and have assumed a wavy motion, if the fore and middle fingers of the right hand, extended and a little separated, are carried from the object toward the eyes, most probably the eyes will close involuntarily, with a vibratory motion. If this be not the case, or the patient allows the eyeballs to move, desire him to begin anew, giving him to understand that he is to allow the eyelids to close when the fingers are again carried toward the eyes, but that the eyeballs must be kept fixed in the same position, and the mind riveted to the one idea of the object held above his eyes. It will generally be found that the eyelids close with a vibratory motion, or become spasmodically closed. After ten or fifteen seconds have elapsed, by gently elevating the arms and legs, it will be found that the patient has a disposition to retain them in the situation in which they have been placed, if he is intensely affected. If this is not the case, in a soft tone of voice desire him to retain the limbs in the extended position, and thus the pulse will speedily become greatly accelerated, and the limbs, in process of time, will become quite rigid and involuntarily fixed. It will also be found that all the organs of special sense, excepting sight, including heat and cold, and muscular motion, or resistance, and certain mental faculties, are at first prodigiously exalted, such as happens to the primary effect of opium, wine, and spirits. After a certain point, however, this exaltation of function is followed by a state of depression far greater than the torpor of natural sleep. From the state of the most profound torpor of the organs of special sense, and tonic rigidity of the muscles, they may, at this stage, instantly be restored to the opposite condition of extreme mobility and exalted sensibility, by directing a current of air against the organ or organs we wish to excite to action, or the muscles we wish to render limber, and which had been in the cataleptiform state.'

(The *modus operandi* of the current of air Braid says he does not know.)

This passage would be enough to prove that Braid was a physiological, not a psychological hypnotist; but in numerous other places he makes it perfectly clear that the agency he employed (or thought he employed) was the excitation or depression of the system, by means of the acceleration or retardation of the heart's action, or the arterial circulation; and that this effect was produced and controlled by causing the various muscles to contract or expand, which was accomplished by extending or flexing a limb, or part, when the subject was in a peculiar state of 'nervous sleep,' which, in turn, could be brought on by causing him to concentrate his attention (mentally and bodily) upon a bright object, in the way he describes so minutely. With Braid there is very little question of 'susceptibility'; he says: 'If the patient and operator comply in *all* respects as I direct, success is almost certain; but, on the contrary, he is almost equally certain to fail if *all* the conditions are not strictly complied with.' His explanation of Phreno-magnetism is curiously physiological. He thought that touching the scalp or the face excited automatic action in certain groups of underlying muscles 'through reflex action of the nerves,' and those muscular movements suggested to the mind ideas with which they are usually connected by association.

Braid, in fact, resembled Mesmer in some respects more than he did either De Puysegur or our present Suggestionists. He relied upon a process which was chiefly physical, for the production of certain effects which were in them-

selves curative, quite irrespective of will or belief; which developed in regular order spontaneously; and which ended in something very like a 'crisis.' It was this development that Braid 'controlled.' He says:—

'If the force of the circulation of a limb is wished to be diminished, and the *sensibility* also to be *reduced*, call the muscles of that member into activity, leaving the other extremities limber. On the other hand, if the force of the circulation and sensibility are wished to be *increased* in a limb, keep *it* limber, and call the others into activity by elevating and extending them, and the desired result will follow. If *general depression* is wanted, after one or two limbs have been extended for a short time, cautiously reduce them, and leave the whole body limber and quiet. If *general excitement* of the system is wanted, extend the whole limbs, causing the patient to call the muscles into strong action, and they very speedily will become rigidly fixed, and the force and frequency of the heart's action increased.

Braid considered the 'nervous sleep' to be a state of concentration, 'the very antithesis, or opposite mental and physical condition, to that which precedes and accompanies common sleep,' the latter being a diffused mental state; and he found that if he awakened a subject suddenly (for instance, by clapping his hands), he 'fixed' a mental or bodily change; whereas, if he awakened him gently, by fanning him, or by passing the thumbs over his eyebrows, the subject resumed his former condition; and he made use of this device to produce a 'shock' or 'acute attack' (crisis?). He says: 'My views were, in such cases to induce an intense state of excitement for a short time, to be terminated abruptly, with the hope of changing the former action, and thus terminating the disorder.' This plan he found 'effectual in many cases of obstinate functional disorder.'

That Braid did not use suggestion for curative purposes was not because he was unacquainted with its power. He mentions it in many places, but perhaps the following, written in 1852, is the most striking:—

'Those who suppose that the power of imagination is merely a mental emotion, which may vary to any extent without corresponding changes in the physical functions, labour under a mighty mistake. It is notorious to those who have carefully studied this curious subject, that imagination can either kill or cure; that many tricks have been played upon healthy persons, by several friends conspiring, in succession, to express themselves as surprised, or sorry, or shocked to see them looking so ill; and that very soon a visible change has come over the patients, and they have actually gone home and been confined there for days from bodily illness thus induced. Not only so, but there are even cases recorded, in which we have the best authority for the fact, where patients who were previously in perfect health, have actually died from the power of imagination, excited entirely through the suggestion of others. Nor are the suggestions by others of the ideas of health, vigour, hope, and improved looks, less influential with many people for restoring health and energy both of mind and body. Having such a mighty power to work with, then, the great desideratum has been to devise the best means for regulating and controlling it, so as to render it subservient to our will for relieving and curing diseases. The modes devised both by mesmerists and hypnotists for these ends, I consider to be a real, solid, and important addition to practical therapeutics; and not the less curious and important that it is done simply through appeals to the *immortal soul*, to assert and demonstrate its superiority and control over the *mortal body*.'

Braid did not use suggestion for curative purposes, partly because his old-school education, and his own physiological theory, prevented him from seeing its 'practical' therapeutical value, or even its psychological, as distinguished from its philosophical, importance; and partly because he pictured hypnotism as giving control over the imagination, in much the same way that it did over the circulation (Braid thought of suggestion as producing 'dreams'); and since he could cure directly by controlling the circulation, he did not need to cure at second-hand, by first producing a dream of health, and then expecting that dream to cure the disease. It is evident that Braid, like Mesmer, regarded his action as assisting Nature, or the indwelling soul of man, to effect the cure by its own *vis medicatrix*; and had he followed a practice founded on the power of mind over body, as distinguished from *soul* over body, he would probably have inclined more to 'Mental Science' than to Suggestionism. That he was justified in

relying on his own system is proved by his success, for his cures seem almost miraculous, if we compare them with most of those claimed by our suggestionists. Indeed, like Mesmer, Braid was advised by his friends not to publish an account of his cures; for as few would believe him, the public would thereby be prejudiced against him.

EXPERTO CREDE.

(To be continued.)

### SHE HAS RISEN!

'Phantasms of the dead,' so-called, are of too frequent occurrence to require demonstration at this time of day; but many of your readers will be glad to hear of the reappearance, only *thirty hours after* she had passed out of the tenement of clay, of Miss Theobald, whose demise was reported in 'LIGHT,' of November 23rd. The letter, a copy of which I append, speaks for itself. Permit me only to premise a few facts which will make the situation clearer to outsiders, and therefore more interesting.

The writer of the letter is thoroughly reliable, a well-known member of the Society for Psychical Research, whose experiences in his own home-circle were reported by the late Mr. F. W. H. Myers, and printed in the 'Proceedings' of the Society ten years ago. Lately he has joined a circle which meets in my home on Wednesday evenings. On Wednesday night, November 20th, he was present with his wife and daughter, when a member of the circle described clairvoyantly the form referred to. Miss Theobald was unknown to the clairvoyant or to any member of the circle except the writer of the letter and his family, who at once recognised the description as that of a friend, who, *they thought, had not passed over*. The fact of Miss Theobald's decease was therefore *unknown to anyone present*. The time of her transition is reported as 3 p.m. on Tuesday; the clairvoyant description was given and recognised shortly before nine o'clock the following evening—Wednesday. The visit, as will be seen below, was by previous arrangement, and therefore shows not only continuous personality, but memory and something more. Although the names are suppressed in this communication, they may be had, if necessary, together with the signatures of the sitters, of whom there were, curiously enough, for the first time, *thirteen*. I enclose my card.

'LUX AUREA.'

(COPY OF LETTER.)

'DEAR —

November 23rd, 1901.

'If you carry your thoughts back to Wednesday evening, you will remember that Mr. — was nervously anxious to give off an impression he had, and proceeded to describe a lady standing near my daughter, whom we thought we could recognise as a lady friend who was lying on her death-bed, and who was not expected to survive the week. She has been cheerfully awaiting her release for some time and had made us very definite promises that she would lose no time in manifesting to us. To her it was not a case of "if possible"; she has all her life been in close touch with the spirit world, and the fact of spirit return was to her very real indeed.

My wife and I saw her about a fortnight ago, when she very decidedly promised to return as soon as she could. My daughter—the one who went with us on Wednesday—paid her a visit on Monday afternoon last, but she was then too ill to receive anyone, though D — heard her attendant niece say who the visitor was. On opening my copy of 'LIGHT' yesterday, to our surprise we learned that our poor friend had passed away at 3 p.m. on Tuesday.

'Taking all the circumstances of the case into consideration, to our minds this constitutes a valuable little bit of evidence, which I felt I must tell you of, as I am sure all your circle will be interested in it. The description was quite sufficiently clear for the form to be recognised, but we perhaps did not at the time attach the importance due to it, thinking that our friend, though ill, was still on our side of the veil, and that her thoughts going out sympathetically to us might have sufficed to project the impression of her personality. The manifest anxiety which was reflected to Mr. — and the evident determination to be noticed, seem now to point to a decided and conscious effort on her part.

'With kind regards, &c.'

THE HUSK FUND.—In response to the appeal on behalf of Mr. Husk, we have received the following additional contributions:—'T.', £1; 'J. J. H.', 11s.; 'H.' (South Norwood), 10s.; Mrs. Miller, 5s.

### HEALING MEDIUMSHIP.

BY H. BELSTEAD.

Among the many phases of spiritual activity now more or less widely understood, there is surely none of greater interest than the one which aims at curing at least some of the many ills which 'flesh is heir to.' The theory is, that there are those on this side the veil, and those who have passed beyond it, who are endowed with the invaluable gift of healing, and that these, under suitable conditions, can, and do, co-operate in the divine work of assuaging human suffering, removing pain and sorrow, and restoring the sick to the blessings of health.

The thought of such a link between the two worlds for such a purpose—the seen and the unseen working together in love and harmony for such ends—is uplifting in its character, and fascinating and beautiful to contemplate; and it is because circumstances have caused me to take special interest in this matter and have furnished me with the means and opportunity for careful investigation, that I venture to assume that a brief account of my observations may be of interest to others.

About the first week in April of this year, my attention was directed to the case of a child of seven years, the history of whose illness was briefly this. Three years previously he had developed a weakness in the right leg which caused him frequently to stumble and fall. He was ultimately taken to an hospital and examined, and the doctors pronounced it a case of hip disease and the child became an in-patient. He was placed on an extension, and remained there some time; then the limb was placed in a splint, and at last abscesses formed in the hip, and a much-dreaded operation had to be performed, involving another long spell in the hospital. Eventually the little sufferer came out on crutches, with the dismal assurance that it would be quite three years before he would be able to put his foot to the ground. Now he had the painful splint as well as the crutches; his general health continued to get worse; a large swelling came on the thigh, and the liver and kidneys were affected. The doctors appeared quite unable to do anything for him. He was wasting rapidly, and it was plain that the spirit could not stay long in such a dilapidated tenement. This was the state of the case after three years' medical treatment.

It was at this juncture that the parents inquired if it were possible to find a good healing medium who would take up the case and, with the aid of spirit guides, see if anything could be done. Mediums who possess the happy combination of all the needful qualities are, unfortunately, very rare, but the parents were advised to go to Mrs. Weedemeyer, now of 509, Barking-road, Canning Town, and a meeting for consultation was arranged.

Here let me say that the parents and the invalid child were entire strangers to the medium, and the whole circumstances of the case were such as to constitute it a good test of the value of healing mediumship.

The medium soon went under control and commenced a thorough examination of the patient. The spirit announced himself as Dr. Schmidt, formerly of Bremen. It was very evident he was an expert, as indicated by the nature of his examination. His diagnosis was that the child was anemic; that he was not and never had been suffering from hip disease; that the original trouble was simply cramp; that the operation had been carelessly performed; that two leaders had been cut and one of them dropped, and that the swelling had been caused by the operation. The nervous system, he said, was completely broken down. He was unable to take sufficient food and was excessively weak, and the treatment had been altogether wrong. The doctor said he feared it was too late but they would try what they could do. For about three weeks the patient was magnetised frequently, and also took medicine prepared from herbs under the doctor's direction, and a plaster was placed on the swelling. The result was that very soon an improvement was evident. I will now quote from my notes:—

'May 2nd.—This morning accompanied "Normy" to Mrs. Weedemeyer, who was again controlled by Dr. Schmidt, and magnetised as before. He says he is still going on well and will now make more rapid progress. Magnetised the affected limb, also the back again, breathing

on to lower part of back and on the hip. Immediately on Dr. Schmidt retiring, another spirit obtained control of the medium, and said: "Good morning, friend. I am Dr. Cameron. Dr. Schmidt has asked me to come and see the little boy. We have been talking about him in the spirit-world. Dr. Myer is here also. He was a physician at the German Hospital." He then carefully examined the patient, asked to look at his hands, felt the tips of his fingers, told him to close his hand tight, then to open quickly. Remarked that his blood was good. He said: "Now let me look at your eyes, little boy," placing his thumb on the upper lid of the right eye. Then he said: "Now close your eyes; I will open them quickly." Then he turned to me and said: "His sight is very good." He asked me how the trouble began. I explained to him as well as I could, and also how he had been treated. Dr. Cameron said that when the patient had the attacks of cramp the limb was partially paralysed and drawn up, and if we had known of Spiritualism and a good medium the trouble could have been easily and quickly cured and all the suffering prevented. He said there was no hip disease and never had been. He was very emphatic on this point. He said the swelling was caused by the operation; a piece of bone had gone, and a leader had been cut and dropped which should have been tied up. He said the hip would drop a little, and he did not think the swelling could all be removed, but with God's blessing and the help of their medium they would do all they possibly could. During all this time the medium is quite unconscious and the eyes are closed; when the spirit control retires the medium opens her eyes, smiles, and remarks, "Ah, back again. What does the doctor say?" I would then repeat to her the substance of the conversation I had had with him.

Quoting again from my notes I find this:—

'Within one week there were signs of improvement, and now at the end of only four weeks his nervous system is much stronger, he has increased in weight by six pounds, his appetite is better than it has ever been, sleeps well, pain in thigh quite gone; the leg has been straightened out, he can put it to the ground and use it a little; it does not now seem as though it would be perceptibly shorter than the other. The general improvement seems marvellous.'

The next stage in the progress of this, to me, wonderful manifestation of the helpfulness of our spirit friends, I find thus recorded in my notes:—

'May 14th.—Accompanied "Normy" again to-day. On removing plaster it was found that the skin had broken. On the application of gentle pressure a jet of creamy fluid spurted forth; I do not think less than a teacupful. Swelling dressed and magnetising as before. Dr. Schmidt said to me: "Good morning, friend; what do you think of the little boy now?" I said I thought he was getting on splendidly. He said: "Yes, thank God, we will soon make him all right now. I am glad to see all that matter has broken through." I remarked on the entire absence of pain. He said, "Yes, we keep all the pain down by magnetising."

It seemed to me a most remarkable thing that during the whole time during which suppuration had been going on, nay, indeed, during the entire period of treatment, the patient had been kept free from pain. Crutches were now thrown aside and progress was rapidly made, the aid of a stick being sufficient. And on May 20th I find by my notes that the doctor told me that magnetising would only be required a short time longer.

On October 21st, after the patient had returned from a holiday in the country I went with him again to consult the medium in this world, and the good spirit doctor in the other world, and a very pleasant time we had. Once more Dr. Schmidt conversed with me through his simple, kind-hearted, motherly medium. He said the little boy was then in perfect health, although still lame. He would grow out of that, and would not require to be brought any more. We chatted pleasantly together; it was a real spirit communion. All were pleased and grateful, and the thought of the good old doctor taking with him into the spirit-world all his accumulated earthly experience, and then, with increased knowledge and power, coming back, like a veritable angel of mercy, to soothe the pain and sorrows of mankind, is a thought never to be forgotten.

This case is not an isolated one; it is only one out of a great number where similar results have been wrought through the mediumship of the same lady, and I direct attention to it simply because I can vouch for all I have stated, and because I believe we are as yet only on the outskirts of vast possibilities in this direction.

(To be concluded.)

## TESTIMONY OF A WESLEYAN MINISTER.

A personal friend of mine, at the beginning of this year, was in Antrim town, and attended the Sunday service in the Methodist church. The minister, in the course of his sermon, said that a class leader in another circuit told him (the minister) that he had a friend whose sister appeared to him after her death, and requested him to meet her at four o'clock in a certain field with a stile leading into it, as she had an important communication to make, and she begged him not to fail to keep the appointment. The brother next day met an acquaintance and said that he had seen the spirit of his departed sister, and as he was afraid to go alone to keep the appointment she had made, he asked him to accompany him to the place, which he consented to do.

When the two came to the stile leading into the field the acquaintance said, 'You go and keep the appointment and I will wait here till you come back.' The other then went into the field, and at four o'clock the spirit of his sister appeared, and solemnly charged him to try by every possible means to prevent a family he knew from going to America; they had purchased tickets for their passage but must sacrifice the tickets rather than sail; but the spirit gave no reason. The spirit also told him that a certain man had backslidden in a particular way, and that he was to go and charge him with the backsliding; and then his sister's spirit vanished.

The man went to the family and after much entreaty induced them, with very great reluctance, to consent not to go to America; and when he saw the backsliding person and charged him with it, he confessed he had backslidden in the way stated.

The vessel in which the family would have sailed left the Foyle at Derry and was never heard of more.

I wrote to the rev. gentleman for verification of what my friend had told he had stated, and his reply is the letter I enclose with this; and I consider it worth publishing in 'LIGHT,' as it is strong testimony to the reality of phenomena constantly affirmed in your journal, and by one who, as his letter proves, is no friend of Spiritualism. As you will see the minister says:—

DEAR SIR,—

Pardon my delay in replying to your note. I have been very busy with mission work, and so it was overlooked.

Let me say in the first place that you have got a fairly accurate report of what I said, which is only a partial statement of what occurred. In such revelations I have perfect faith, and the history of Methodism furnishes many similar facts.

As to your statement that many persons are dissatisfied with the statements of Scripture concerning a future state, I quite disagree. I have lived North and South, in city and country, and have mixed with the educated and intellectual classes, and my experience is that the vast bulk of the people have not a shadow of doubt as to a future state of existence, of happiness or the reverse. I believe that any honest seeker who would not be convinced by the Word of God would not be convinced 'though one rose from the dead.'

Of Spiritualism I know little, and in it I have less faith.

Faithfully yours, &c.,

In conclusion I would say that if the rev. gentleman could get, as a *layman*, into the confidence of many church-going people, as I do, he would not find such a plethora of unquestioning faith in the absolute certainty of survival of consciousness after death; and I do not see how the Church is to satisfy its Thomases without recourse to means adopted by modern Spiritualists; for in this scientific age evidence, not dogma only, can convince. What medium, for the love of spreading the light and the truth, will visit this city, with its numerous Thomases whose hearts are throbbing for the light?

DAVID GILMORE.

423, Lisburn-road,  
Belfast.

[We have the minister's letter but we withhold his name and address as our correspondent does not say that he has authority to publish them.—ED. 'LIGHT.']



OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
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### REASONABLE PRAYER.

A tremendous discussion on Prayer occupies nearly the whole of one sheet of 'The Progressive Thinker,' and very strong opinions find expression on both sides. The discussion was provoked, or, let us say, initiated, by the proposal to open the National Convention of Spiritualists with prayer. From the cataract of communications we take the two following spoonfuls, as specimens of opposing opinions:—

A.

You ask, 'Shall the coming National Convention of Spiritualists be opened with prayer?' The fact that in the six years that I have been in the field as a worker, I have never yet offered up either prayer or invocation, will show conclusively how I stand upon that matter—and if my personal opinion be of any value, I should say in answer to the above question, Decidedly not.

I do not believe it possible for the success of that convention or any other to be made any greater by prayer or invocation.

Beside the fact that an answer to personal prayer, coming from the ruling power or powers of the universe, would necessitate a complete overthrow of nature's laws, it is inconsistent with our philosophy.

B.

In my opinion, the omission of this spiritual and moral exercise has been one of the chief causes of weakness and inharmony in our gatherings, because prayer, rightly understood and practised, is the greatest source of moral and spiritual growth and strength—except it be the doing of good deeds, and the latter is only prayer carried into visible action.

Prayer is not a loaded derringer with which the supplicant 'holds up' a god and bids him 'stand and deliver.' It is the wings of the soul upon which it soars to more celestial heights. It is the aspiration of the heart which lifts the moral nature to higher planes of being. It is, in short, the ladder by which we climb to the skies; the alpenstock by which we scale the spiritual Alps.

The second of these two quotations is very much on the right tack. The first shows the great need of a definition, though the writer of it was also on the right tack when he used the word 'invocation' as equivalent to the word 'prayer.' Invocation, rationally understood, is simply appeal, and a good Spiritualist should be the last to hesitate because the appeal is to an unseen presence. The 'orthodox' Protestant Christian, or, for the matter of that, the orthodox Mohammedan, is conventionally bound by a supernatural view of prayer. God is regarded as the sole object of it, and, by multitudes, prayer, addressed to any other being, is a kind of blasphemy. But the well-instructed Spiritualist ought to be far beyond that artificial and hindering idea. Said Tennyson:—

Speak to him then for he hears, and spirit with  
spirit can meet—

Closer is he than breathing, and nearer than hands  
and feet.

Vague? Possibly; but the very truth. God is not an exaggerated man; He is the inmost life; and the appeal to Him is the appeal to that which is most real in the inner

self. Does a man so completely know himself as to exclude himself from God? It is impossible; and he is wisest who knows it is.

But, if we waive the thought of God, and consider only those who have passed into the Unseen, the case is even clearer, for the Spiritualist. 'Speak to Him,' says Tennyson: and it may be difficult if we think of 'God'; but it ought not to be difficult if we think of teachers and friends who have received their great promotion: and, indeed, we have often thought that nothing would be more appropriate at public gatherings of Spiritualists, than trustful and affectionate appeals to unseen helpers. It may be that we also are too fast held by old notions of the limitation of the object of 'prayer.' But if, instead of thinking of God, we think of trusted and beloved ones on the spirit-plane, every word of Tennyson's lines would apply: and to 'speak to him' might be the most natural and the most blessed thing in the world.

And yet, even so, it might be a thoroughly bad thing to ask for interpositions or interferences, and it is very doubtful whether it is right to ask for anything outside of mental, emotional and spiritual blessings: though, as to this, judgment may rightly be suspended. But there surely can be no question that it can only be a good thing to ask for helpful spiritual influences, for a blending of sympathies, for an unfolding of gracious purposes and kindly thoughts, and we should have imagined that such an asking as that might have been highly appropriate and profitable at the opening of a National Convention of Spiritualists—or anywhere else.

It is extremely doubtful whether even the majority of Spiritualists entirely realise the actual personal presence of spirit-people: and it is fairly certain that in proportion as they do they will cease to discuss the desirability of prayer or invocation, and, instead of that, will perhaps have to discuss how to discover when to stop: for, with a perfect realisation of the presence of the spirit-people, the temptation to invoke them for help might become a peril: and we may be sure that no theory as to the impropriety of prayer to anyone but God would much stand in the way.

And now, as to prayer in general, there is at least one safe rule as to lawful petition. It is this,—that prayer is unquestionably lawful and right when it is unselfish. To pray, in a Convention, that one's own side may win is clearly wrong: but to pray that a right spirit may pervade all hearts, and that a desire to be helpful may inspire every purpose, is as surely right. To pray that, in a business transaction, one may be successful, may be only next door to a desire to get the better of the other party to a bargain, but to pray that in buying and selling the higher influences may check sordidness, and cherish a just and generous treatment of even an opponent, must be good.

So far as we know, the best indication of how not to pray was given by a North American Indian at a missionary meeting in London. Praising his countrymen, he said that every Indian was taught to pray to the Great Spirit to bless him in all his works and ways; and never did he wage war, or scalp an enemy, without first invoking the Great Spirit, and feeling sure that it was a just and righteous act! Nothing could better indicate the possibly pernicious nature of prayer, which is always in danger of being only the emphasis of the wish or temper of him who prays,—and, of course, that may be an emphasis for evil: and, even in very modern times, we have illustrations of how God can be invoked in some astonishingly curious 'just and righteous' acts.

Alas! as an old Puritan said, 'Human Nature is all very fine, but it can be a great rascal': and, to tell the truth, its rascality, oddly enough, can often be best seen in its prayers.

## PROFESSOR HYSLOP AND MRS. LEONORA PIPER.

ADDRESS BY THE REV. J. PAGE HOPPS.

On Thursday evening, 21st ult., in the Regent Saloon, St. James's Hall, the Rev. John Page Hopps addressed the Members and Associates of the London Spiritualist Alliance, taking for his subject Professor Hyslop's 'Record of Observations with Mrs. Leonora Piper.' There was a large audience, Mr. E. Dawson Rogers, the President, in the chair.

MR. HOPPS said his task that evening would be a very difficult one. The book with which he had to deal was a volume of 649 pages. There were 293 pages of observations, and appendices to the extent of 353 pages, so that it was a difficult undertaking to attempt to give any worthy idea of what the book contained. It was, therefore, hopeless to think of accomplishing anything that evening unless they staked out the ground they wished to cover. He hoped, however, that this could be done to a sufficient extent to afford them an idea how the experiments were carried out and the conclusions arrived at.

In the first place, he continued, I should like to say, speaking for myself and a good many other people, that we are immensely indebted, first to Dr. Hodgson and then to Dr. Hyslop, for their remarkable Reports. They have set us a good example how to proceed, and I want to express my immense admiration for them, and my gratitude for the work they have done and the way they have done it. It is a very remarkable lesson to the scoffers and the jesters. Here in this book are, I think, the records of two years' patient and honest work, difficult work, tiresome work, work that required a great deal of patience—a great example to the people who can jest or scoff at the whole subject, without perhaps having read a book or gone to a séance. Now we can remember—those of us who looked into Dr. Hodgson's remarkable book, which is about as voluminous as this—we can remember the precautions he took. They were remarkable precautions. He left no door open that could be closed in order to secure perfect test conditions, and these conditions were carried out by Dr. Hyslop. I may just read three or four of the chief statements concerning these precautions to give you an idea of the thoroughness of the experiments :—

'No one except Dr. Hodgson and my wife was to know that I was to have sittings, and only Dr. Hodgson was to know of the arrangements. This plan was carried out in entire secrecy. The arrangements for my sittings were not made in my name, but in the pseudonym of "Four times friend," so that neither the supra-liminal nor the subliminal of Mrs. Piper could have any clue to my identity.

'When I went to conduct the experiments, and before reaching the house of Mrs. Piper, about two hundred feet from the house, and while in a closed coach, I put on a mask covering the whole of my face, and entered the house wearing the mask, met Mrs. Piper, and went on with the sitting in this condition.

'When introduced to Mrs. Piper it was under the name of Mr. Smith, which is the usual name by which Dr. Hodgson introduces strangers. I bowed to her without uttering a sound, the object being to conceal my voice equally as well as my face.

'The record shows that the facts obtained were either without any question at all, or without questions calculated to suggest the answers given. I was extremely careful to avoid verbal suggestion. I have tried to draw attention to any special exceptions.

'During the writing I stood behind and to the right of Mrs. Piper, in a position which concealed any view of me and my movements absolutely from any visual knowledge of Mrs. Piper, whether supra-liminal or subliminal, even had her eyes been open instead of closed in the trance. It was necessary to take this position in order to read the writing as it went on.

'The mask and concealment of my voice were measures against any possible identification, but were taken much more because I wished to be able to say so than because I felt any imperative necessity for doing it after my study of the case.

'The mask I kept on until the third sitting, when I felt it unnecessary to wear it any longer, for the reason that at the end of the second sitting the name and relationship of

my father was given as Mrs. Piper came out of the trance. I had to assume at that point that her subliminal was aware of who I was, and further concealment from it was unnecessary. But I still preserved my precautions against any identification by voice and muscular suggestion.

'She displayed absolutely no curiosity regarding me during the sittings, not even noticing me after the introduction on the first morning, and only the necessity of assuming that her subliminal knew my identity made further wearing of the mask useless for evidential purposes.'

The experiments, Mr. Hopps continued, were extremely simple; every Spiritualist knew all about it. It was simply a case of ordinary trance, and then writing with a pencil, or speaking. There was, too, a great deal of indication that the hand was used as the listening part of the communicating intelligence. This was a very curious thing. Dr. Hodgson was almost always the recorder and to a considerable extent the 'master of the ceremonies,' since from his long experience he was able to assist Dr. Hyslop. Everything was recorded mainly or entirely by Dr. Hodgson at the time. All the doubts, incoherences, the incomplete statements and all kinds of apparent nonsense, *i.e.*, the little bits and scraps of sentences which seemed to lead to nothing, were all carefully recorded, and sometimes formed the most interesting part of the experiments.

The claim was that a small band of spirits had taken Mrs. Piper in hand, these spirits acting as the 'masters of the ceremonies' on their side and co-operating with the experimenters who acted as the 'masters of the ceremonies' on this side, and that between them they tried to get the work done. It was an interesting fact that at the start, but quite 'without prejudice,' as the lawyers say, Dr. Hyslop had to use the language of the spiritualistic hypothesis. He could not write of his experiences without using it. He had to assume for writing purposes that there were persons communicating through Mrs. Piper, and this entirely independent of their final interpretation. Neither he nor Dr. Hodgson could have written unless they made this assumption. Like Dr. Hodgson, Dr. Hyslop treated the idea of fraud as beyond discussion. He soon came to the conclusion that to talk of fraud was worse than nonsense—it was silly nonsense. He says :—

'In fixing these alternatives, however, I am told that I should include the possibility of fraud, which is simpler than either of the others. My reply is that I shall not discuss that hypothesis at length; I consider it as having been excluded from view as much as ten years ago, and no one except those who have resolutely remained ignorant of the society's work in general and who would not have taken the pains to acquaint themselves with the very special precautions in regard to this matter in the Piper case, would compromise his intelligence with that accusation without giving specific proofs of it.'

Continuing, Mr. Hopps said that while in the train that evening he had been reading in an American paper a remarkable communication from their good friend, the Rev. Minot J. Savage, in which he said pretty much the same thing.

He then proceeded to read the following quotation, in which were enumerated the names of the persons who were communicants or who were impersonated during these investigations by Dr. Hyslop :—

'I shall here enumerate the communicators by name that figure in my series of sittings. There is my father, Robert Hyslop, who is the chief communicator throughout, and who died on August 29th, in 1896. Frequent communicators were my brother Charles, who died a young boy at four and a-half years in 1864, and my sister Anna, who died at three years of age, twelve years later. Also, in several sittings, apparently my uncle, James B. Carruthers, communicated or made successful attempts at times. He died on December 2nd, 1898, from an accident on the railway. In the five sittings held for me by Dr. Hodgson, while I remained in New York, my father was the only communicator, with the exception that my sister Anna seemed to be present once. In the next eight sittings, at which I was present myself, my father was the chief communicator; but in the course of them, in addition to all that have been mentioned, my mother, twice by name, Martha Ann Hyslop, who died in October, 1869, my cousin, Robert H. McClellan, who died about the beginning of 1876, were communicators.'

So he had a pretty large number of friends and relatives who communicated. I notice, proceeded Mr. Hopps, an

almost excessive desire to be judicial, exact, and especially to be very patient indeed with what at first looked like contradiction, inaccuracy and nonsense. This is important, for I find, in my reading, that some of these things turned out to be most interesting; and as to this matter of patience, one of the most impressive things in the book is the persevering pursuit of entangled communications, such as seemed to be caused by lapses of memory, the mixing up of persons and incidents, and altogether what seemed to be confusion. The book is worth reading if only for this. Anybody blessed with as much patience as Dr. Hyslop would find a really good intellectual exercise in the following up of these queer threads. I have marked a number of these, but it would require too much time and patience to follow the threads now. In fact, some of the test cases were cases that at first looked useless and most disappointing, but, followed up carefully, the entanglement ceased, more light came, and the *dénouement* was worthy of the price that had to be paid for it. But I pass by this in order to be quite sure that I shall leave sufficient time to deal with one point of the very highest importance.

Anyone who engages in séances should be very well informed in regard to this particular matter. All the way through, from beginning to end of these records of experiments, the communicators appear to descend into a fog. The unseen people appear to be doing their best to communicate amid very serious difficulties. They appear to come into some artificial and limited condition of mind when they communicate. They appear to leave behind them their full possession of themselves and to be obliged to come, as it were, without their proper brains, knowledge, and personality, into an extremely attenuated condition. The séances abound with indications of this fact. The incoherences, the forgetfulness, alternating with sudden flashes of light and knowledge, are very interesting when taken with the statements made by the communicators continually as to their great difficulties. They are continually saying: 'Wait a moment,' 'It is quite hopeless,' 'Let me go out for a little time.' Then, after a few moments, they come back and say: 'Oh, yes, it was so-and-so.' It is as though they went out for breath, as though they were suffocating, or like a diver who goes down below and then his breath fails and he has to come up for air; or as though he took down a certain amount of light, and then the light was extinguished and he had to go back for more.

I will give you a number of cases where this very thing occurred, only giving you, as a rule, a mere snatch—the two or three lines where the communicator had to break off.

In one communication, 'Rector' interposes and says:—  
'I think he will recall it yet.'

And then Dr. Hyslop's father takes up the thread and says: 'It was, if I remember rightly, I think some months before, when I had a bad or ill turn.'

And of this Dr. Hyslop remarks:—

'It is true that my father had a specially ill turn some months before he sent for the Hyomei. He then apparently recurs to the inquiry about the patent medicine, and says, "I will try and recall the name of that preparation."'

And then when he got back into more light he began: 'Yes, I took . . . Mu . . . Mun . . . Munyon' . . . and then he gives another name as though he were in a great muddle again:—

'In a few minutes again, in response to the question of Dr. Hodgson about any other medicine, he said: "I took at one time some preparation of oil but the name has gone from my memory. I know everything so well when I am not speaking to you."'

That is a very important thing to remember when we are making experiments in spirit communication. Then there is a long statement about the medicine, and at last patience was rewarded by getting some very curious information.

Then in another communication, the father says:—

'I am a little weary, James, but I will return and recall, if possible, my medicine.'

Ultimately he gives the name of this medicine all right.

Then again he says:—

'Keep it in mind, James, and I will push from this side while you call from yours, and we will sooner or later come to a more complete understanding.'

Then there is a statement by Dr. Hyslop in which he recalls this matter:—

'Interesting evidence of this' (i.e., the fact that the communicator must put new wine into old bottles) 'is the language used in describing the process of communicating. It is sometimes called "speaking" and sometimes "thinking," as if recognising in the latter case that it was telepathic in nature, that is, telepathy between the discarnate spirit and Mrs. Piper's subliminal.'

As though they did not speak but simply had to think into Mrs. Piper's brain:—

'Imagine a person who never had the sense of touch, and only the sense of sight, communicating with another who never had the sense of sight, but only that of touch, and we have some analogy with the situation between incarnate and discarnate consciousness.'

There is another time when someone is communicating, and this occurs:—

'I want to see you, I want to tell you everything. I want you to hear me. I am not very near just now. . . . But I am coming, coming. I see you. I see your spirit in the body. They tell me I will soon be all right and able to help you. Oh, I did not quite know how it would be here.'

And then he calls for something that belonged to him in life, as though it were a kind of telegraph wire to enable him to get hold of some of his memories of earth-life. Then after a little time:—

'I want my head clear. I feel choked [choked]—I choked. I am going. Will come back soon.'

And then again, as though somebody had tried to send him away:—

'I do not want to be put out, because I can help the rest to come. Don't send me away. Don't. I want to tell you about father. He sends back word he is all right. Will you . . . ?'

And then some writing they cannot make out. And again:—

'Can hear perfectly now. Do you know what I mean, and what I [am] trying to tell you?'

Then after a time:—

'Listen, friend, have patience with me. "Imperator" is here.'

'Imperator' interposes and says:—

'We will keep them quite calm.'

And again in the same sitting:—

'I am glad, so glad. Are you still here? I will look and see. I have not been here very long.'

And then they had much difficulty in deciphering the next sentence:—

'I would not return for all I ever owned. Music, flowers, walks, drives, pleasures . . . pleasures of all kinds. But . . . ever owned, he says, music or walks, drives . . . walks, drives . . . walks . . . walks, drives or . . . kinds (?) books and everything. I do remember all here so well. What can I do to help you all to know I live still?'

In another experiment they got the following:—

'In a short time they tell me I will be able to recall everything . . . I ever did . . . you could be . . . my . . . knew does not . . . I will have to go for [a] moment. Wait for me.'

Now I daresay there are some who will think this sad nonsense, which Dr. Hyslop and Dr. Hodgson ought not to have borne with. But suppose you are getting at the conditions under which the communicators have to work. It is very instructive to find out what is between us and them, and what we can do to make it easy. And again this occurs:—

'Will surely ascertain the truth and give answer at our next meeting. If there be light enough we will give thee more knowledge of her. Be good. She is trying to find her mother, who is still in the body.'

And then:—

'Do you really think you understand . . . stronger . . . understand. . . I will come again with more clearness with the help of this man who wears the cross. James, my son, James, my son, speak to me, I am going far away.'



It appears all through the séance that the way to keep the communicator there was to speak to him. Speaking to him gives him help. So the spirit says: 'James, my son, speak to me, I am going away.' And then Dr. Hodgson remarks to the sitter: 'Say you'll be pleased to see him again.' Dr. Hyslop accordingly says: 'Father, I shall be pleased to see you again'; and then comes the answer, 'I am too far off to think more for you.'

These are specimens of what I mean, and though they may seem absurd to some people, to me they are of great value. They have helped me to understand many things that occurred to myself in days gone by. Had I had my attention drawn to this matter then, I should have been a great deal more patient and been able to obtain very much better results.

Another instructive point is the unexpected and disappointing personality of the communicators. We want the mother to communicate and then some second cousin whom we never heard of persists in coming and giving interminable messages about everything. This is a kind of experience Dr. Hyslop encountered. These are the facts. We have to make the best of them. Dr. Hyslop says:—

'We cannot plead any social habits and affections. But if we could plead them it would make no difference, as the *uncle* with whom I had spent so many delightful hours in conversation on all sorts of subjects, does not give me a word, and does not appear at all. Nothing is obtained but a statement by my father implying his death. Also my *mother*, endeared to me by affections and memories that have affected my whole life, communicates so little that it is not worth while to give her a separate place in the summary of facts. On the other hand, my *cousin*, with whom I had far less to do, and between whom and myself only one letter ever passed, is a frequent, though not a clear communicator. And my *uncle*, James McClellan, about whom I knew very little, though always fond of him, especially for the chance to see the cars when we visited him, told me mostly things that were true and yet unknown to me. Scarcely anything of evidential note existed in my memory, or in that of any living person, regarding my brother Charles and my sister Annie, and yet they were among the clearest communicators from the start, and what they communicated in many instances was not associated with them in my memory. This difference, therefore, between communicators is precisely what might be expected from the existence of a personal equation, that has absolutely no evidence for its equivalent in the memory of the sitter. On the contrary, the evidence is strongly against its supposition in the facts mentioned above.'

There were, continued the speaker, a vast number of convincing cases of which he would try to give examples. One or two in particular were really curious. On one occasion Dr. Hyslop's father had said: 'What do you remember, James, of our talks about Swedenborg?' Dr. Hyslop replied, 'I remember only that we talked about him.' 'Do you remember our talking one evening in the library about his description of the Bible?' 'No.' 'Several years ago?' 'No, I don't remember it.' 'His opinion of its spiritual sense?' 'No, I don't remember that, but perhaps someone else in the family does.' 'I am sure of our talks on the subject,' replies the communicator; 'it may have been with one of the others to be sure. In any case I shall soon be able to remember all about it.'

A little later in the sitting he says: 'I often think of the long talks we used to have during my last years in earthly life of the possibilities of communication with each other.' And then at another sitting there is a long conversation on the matter; and Dr. Hyslop writes:—

'Now for the facts as I recall them. They are substantially as indicated in the communications. I did hold these long conversations with my father on my last visit, as stated here. I was exceedingly sceptical about the subject and about a life hereafter. I made this very clear in my treatment both of apparitions and of the first two reports on Mrs. Piper, which I explained away by telepathy, the "thought theory," as stated here in the communication. My attitude towards apparitions is intimated in the statement of the communicator that he did not think it would be a "hallucination but a reality." I was confident, however, that we had not talked about Swedenborg, and did not believe that father knew anything about him. But investigation showed that we did talk about him and that my memory and judgment were wrong on this point. We did also talk about hypnotism. Father brought this up for explanation, mentioning some striking public performances

reported in the town. I discussed the matter fully, and tried to hypnotise my brother several times and failed, much to my father's disappointment.'

In this case it appeared that the communicator purporting to be Dr. Hyslop's father insisted that he had talked on these particular subjects, and inquiry from members of the family revived Dr. Hyslop's recollection, although at the time he entirely disbelieved that these subjects had ever been discussed.

There were several such cases. Here, for instance, was a trivial one. If there was any great sceptic present he might think it absurd that immortal spirits should bother about such things. But his (Mr. Hopps's) experience was that trivial things were often the most convincing:—

'On February 16th, my father sent to me, through Dr. Hodgson, the question: "Do you recall a little black skull-cap I used to wear, and what has become of it? I have looked and looked for it, but do not see it anywhere about. Answer this for me, James, when you come again."

Nothing could seem more absurd than that. But Dr. Hyslop writes:—

'I made inquiries of my aunt whether father ever wore such a cap in early life, and receiving a negative reply, dropped the matter. But on February 22nd he said to Dr. Hodgson: "Did you remind James of my cap?" and Dr. Hodgson replied: "Yes. He does not remember it." "Not remember it? Ask Nannie. You see I was in the West, far from him, for some time, and my habits of dress and my doings may not be known to him, but the rest may remember, if he does not."

'This is a very remarkable passage, every word of it being true, except the name of Nannie, which the context led me to suspect might be a mistake for Maggie, the name of my stepmother. It led to careful inquiries about the cap. I found that my stepmother had made him a black skull-cap to wear at night [that was when he was away from home], because he had complained of a cold head on cold nights, having been very bald for many years. But he did not wear the cap more than a few times. It could not be found, as no one knows what became of it.'

It is very curious that this should have been mentioned and insisted upon. Perhaps this was done as a little test. Then there is another case of a trivial nature:—

'Dr. Hodgson had asked him to tell what was in the tin box or spectacle case, and he remarked after a pause that he used to put his pen in it, but immediately corrected the statement, which was false, and said it was where he kept his "paper-cutter," which was also false. I had supposed that the allusion to a "paper-cutter" was absurd in any case, as I knew father's reading never required such an implement. He had not bought a book for forty years, and none of his papers required cutting, so I rejected the allusion as false. But on inquiry I found my brother Frank had made him a small paper-cutter for opening his letters, and that he usually carried it in his vest pocket. But his pen was actually in this tin box at the sitting, and the box had not yet been opened.'

So the old gentleman was right after all. On one occasion Dr. Hyslop set a trap for him. As a rule they were very straightforward and honest, and he (Mr. Hopps) thought it was unfair to resort to artifice. It bothered the communicators and led them into giving erroneous communications:—

'After a second unimportant reference to my mother, again in response to my question about her, he suddenly asked me: "Well, what did you mean by asking for George?" (the name of a brother still living, though I did not say he was living, but was trying to make the communicator think that this person was on the "other side"). After my saying that I wanted merely to know if he remembered him, he said: "Yes, but George is here. I say George is not here." As G. P. (real name George) was the amanuensis, there might have been some misunderstanding at first on his part. When I repeated the question, "Do you say George is not here?" in order to see which statement was meant, the answer came: "I say he is not, and I could not understand why you asked me if he was here. Neither is he coming for awhile yet. He is well and doing well, and so be it." This was an interesting and pertinent statement.'

Mr. Hopps, proceeding, said: And now I want, in concluding, to come to the final, and for us the important, point, that is to say, the conclusion arrived at as to the source of all this; and on this point there is a very great deal in the book. There is a long chapter of eighty pages on the subject of the Spiritist hypothesis. (He uses the word

ist' instead of 'Spiritualist,' and is probably right.) matter is discussed from every point of view, one alternative being pitted against another. He discusses hypnosis, telepathy, the subliminal self—every imaginable phenomenon, and pits them all against the Spiritualist thesis, and he comes out with a very clear conclusion, which he repeats again and again. I had better give you this boldest statement with regard to this, which is as follows:—

The first thing to be said in regard to the difficulties objections to the spiritistic theory is that, from the point of my own sittings alone, there are *no serious* objections to the doctrine. If I had to judge the case by my experiments and record alone, I do not see how I could reach the conclusion that a future life is absolutely demonstrated by them.

And then he says of his conclusions:—

They are the outcome of the study of my own record, and to the evidence offered by Professor James, Professor E. W. Lee, Mr. Walter Leaf, Mr. Myers, and Dr. Hodgson, superadded to the large number of various and spontaneous phenomena recorded in the volumes of the "Proceedings." Spiritistic hypothesis simply gives unity to a far larger class of phenomena than that of the Piper records, and this additional class remains inexplicable by the assumption which we often indulge in the Piper case.

All that has been said in depreciation of the telepathic theory is so much presumption in favour of Spiritism, if we admit that we have only two alternatives with which to deal. But in addition to these negative arguments there are many positive ones. I shall first summarise them and then discuss them at length. They are: (1) The unity of consciousness exhibited by the communicators, or the satisfaction of the criterion for personal identity. (2) The intricate play of personality. (3) Certain mechanical and automatic features in the automatic writing of the medium. Apparent from all that has been said regarding telepathy and the objections to Spiritism that my predilections are in the direction of the latter theory, and I do not require any lengthly re-statements of the argument. I can simply explain what seems to me to be the proper scientific attitude to be taken toward such phenomena as are obtained in this and similar records.

In a book, the speaker continued, was a purely scientific method and its conclusions were claimed to be purely scientific:—

The history of Spiritualism is undoubtedly a heavy burden for the scientific man to bear.

They always expected that little smack !)

Dr. Hyslop (continues Dr. Hyslop) whatever that may be, the reason for scepticism, which is only a name for caution, is not a demand for libertinism, is the momentous influences, philosophical, moral, religious and political, must follow anything like scientific proof of a future

life. We can then well afford to follow scepticism to the limits before yielding to Spiritism, if only for securing the rigid standards of truth, and maintaining the scientific method to determine the criteria of truth.

Our first duty is to science, and in this we must have the right of way to scepticism as the safest provision against illusion, until the audacity of the theories necessary to support it carries us beyond all evidence and rationality to resistance to the alternative view. This is the only adequate reason for hesitation regarding Spiritism, as the fear of misinterpretation even in its genuine phenomena is great that the obligation to caution cannot be too strong. The past reputation and the false conceptions of its facts and doctrines are not a valid excuse for the neglect of phenomena that persist in thrusting themselves upon the attention of science, but are simply warnings against neglecting the standards of truth and defence against error.

It is apparent from all this that I give my adhesion to the theory that there is a future life and persistence of personal identity, that I am willing to make it provisional until the establishment by the non-believer in the supernatural of any kind of sufficient telepathy, in combination with the other necessary processes, to account for the whole of the results.

I have kept my mind steadily and only on the question whether some theory could not explain away the facts rather than accept Spiritism. But I think that everyone, with exception, would admit that, superficially, at least, the phenomena represent a good case for Spiritism as a real possibility. The fact of satisfying the criterion for personal identity can hardly be disputed by anyone, any theory whatever, whether of fraud, telepathy, or

Spiritism. Hence, after excluding fraud, the only question is, whether it is more consistent with the data at hand to believe that they can be better accounted for by telepathy, with its necessary adjuncts, than by the survival of consciousness after death. I do not care how we conceive this survival, whether in the form of the traditional "spirit," or in the form of some centre of force either with or without the accompaniment of a "spiritual body," or, again, in the form of a continued mode of the Absolute. With these questions I have nothing to do as preliminary, but only as subsequent, to the determination of personal identity. I am satisfied if the evidence forces us in our rational moods to tolerate the spiritistic theory as rationally possible and respectable, as against stretching telepathy and its adjuncts into infinity and omniscience.

Mr. Hopps concluded as follows:—

Well, I think that is about as far as I can go: and I conclude with the verdict of this patient, thoughtful and scientific experimenter, that for his own part he is sure the communicators were genuine persons, and that Mrs. Piper was simply an organism for the use of those communicators. He is convinced of the reality of the communications, and the actuality of the communicators, and the demonstration afforded by both of the reality of the future life.

But I must not forget his reference to Mrs. Piper. He seems to have anticipated that Mrs. Piper would say something like what in the newspapers is called her 'confession.' He says:—

'Mrs. Piper's normal consciousness, as the past evidence goes to show, knows nothing of what she has done or communicated in the trance. She also remains ignorant of the communications until they are published in some form, except, of course, when a sitter chooses to tell her something, which I need hardly say in my case was nothing. Hence we do not have to reckon with any views of Mrs. Piper's in estimating the nature and value of the results, so that the facts have to be studied from the standpoint of the sitter or investigator.'

I find Dr. Savage in America compares it with the case of a person under chloroform—a very good illustration. Dr. Savage says very pertinently: 'If you want to know what happened to the patient under chloroform you would not ask the person under chloroform—you would ask the operator.'

Mrs. Piper—if she is an honest woman;—and no one who knows her doubts it,—never knew what Dr. Hyslop had heard from her lips, so that the facts have to be studied from the standpoint of the sitter or investigator.

I feel moved to add a concluding expression of admiration for these patient and persistent inquirers, and of gratitude for this notable volume, a worthy companion to Dr. Hodgson's valuable contribution to the greatest subject of our day. (Applause.)

At the conclusion of the address Mr. Hopps replied to questions from the audience, and the proceedings closed with the usual vote of thanks.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

##### DRAWING ROOM MEETING.

On Thursday, November 28th, at 3.30 p.m., a large number of the Members and Associates of the London Spiritualist Alliance assembled in the French Room, St. James's Hall, Piccadilly, and were speedily engaged in pleasant social conversation. There was no 'programme' and no 'speaking,' but the animation and pleasure which were observable in all parts of the room, where groups of friends collected and exchanged experiences and ideas, proved conclusively the wisdom of thus affording them an opportunity to meet together and entertain one another. Inquirers sought for advice which the more experienced were ready and willing to give, and the time passed pleasantly and rapidly. At 4.15 p.m., tea was served and shortly after five o'clock the company dispersed, anticipating other enjoyable gatherings of a similar character.

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The book, the speaker continued, was a purely scientific one, and its conclusions were claimed to be purely scientific:

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Most of those present were mediums, and these included, amongst others, Mrs. Everitt, Mrs. Mellon, Mrs. M. H. Wallis, Miss Florence Morse, Miss Porter, Mr. Spriggs, Mr. J. J. Morse and Mr. Vango.

The first and concluding portions of the evening were devoted to music—songs being rendered by Miss MacCreadie, Miss Florence Morse, Mrs. Picken; pianoforte solo by Mrs. Cooper, R.A.M.; and a duet by Mr. and Mrs. Picken. The major part of the evening, however, was given over to the unseen visitors, who through their various mediums addressed pleasant greetings to the company. Very quaint and jovial were some of their remarks, and especially was this the case with the 'Strolling Player,' speaking through Mr. J. J. Morse. Indeed, all the controls were in the lighter vein, including 'Sunshine' through Miss MacCreadie; 'Morambo,' whose deep masculine tones astonished those who until then had only known Mrs. Wallis in normal circumstances; 'Cissie' through Mrs. Mellon; 'Sunflower' through Mr. Vango, and 'Starbourn' through Miss Florence Morse. The guide of Miss Porter also spoke, and Mr. Everitt made some brief but extremely interesting observations on the attitude of distrust assumed towards mediums by the average investigator, illustrating his remarks by some reminiscences regarding the Davenport brothers. The atmosphere of harmony and general goodwill that prevailed throughout the evening would have disarmed the hostility of even severer critics than the few non-mediums who were present.

No successful was the experiment and so admirably carried out that Miss MacCreadie was the recipient of cordial congratulations from her guests, Mr. Morse, in some felicitous remarks, also complimenting her upon the good work she had accomplished during her career as a medium, and the golden opinions she had won. A tasteful repast which was served later in the evening, efficiently supplemented the spiritual refreshing of the earlier portion of the proceedings. With so many mediums present, it is needless to say that the atmosphere was highly charged psychically, and this, with the fine harmonious spirit that prevailed, made the occasion one of exceptional interest and pleasure.

G.

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B.

## 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.*

Miss Rowan Vincent.

SIR,—It will be in your recollection and that of your readers that the late Miss Rowan Vincent left in my hands a sealed envelope said to contain a symbol by which communications from her from the beyond could be identified. I asked, by your favour, anyone receiving a message purporting to come from her with a symbol, to write to me—not sending the symbol; but so far I have only heard from three. I learn indirectly of other messages and symbols being received, and would urge the recipients to announce the fact to me direct. My desire is, when sufficient communications have been received, to open the original in the presence of a few representative Spiritualists, but I feel it would be unwise to do so until there is much more evidence of messages coming through than I at present possess.

WM. J. LUCKING.

Ash-hurst, The Burroughs, Hendon, N.W.  
November 29th, 1901.

## Thanks for Sympathy.

SIR,—Kindly allow me through your pages to thank the Union of London Spiritualists, the various societies, and the many friends, for their kindly expressions of sympathy towards my family in our hour of bereavement, caused by the passing on of our eldest son, whose body was interred on November 29th in the East London Cemetery. The service was conducted by Mr. George T. Gwinn, the president of the Union, assisted by Mr. J. Adams and Mr. H. Boddington.

D. J. DAVIS, Secretary,  
(The Union of London Spiritualists).

84, Kelly-road,  
Canning Town, E.

David Anderson.

SIR,—I have to acknowledge with thanks the undernoted amounts and at the same time have to thank you for granting so much space towards this worthy object. Mr. Anderson has been removed from Hull to Dunning, Perthshire, where it is hoped the progress towards recovery will be accelerated. Those friends who may have overlooked the matter might kindly forward their contributions before the close of the year, so that the fund might be closed.

JAS. ROBERTSON.

Mrs. James Bowman, Gourrock, £2; 'Lux Aurea,' London, £1 1s.; Miss Alicia Flint, Edinburgh, £1; Mrs. W. P. Browne, London, 10s.; Burnbank Circle (per Mr. Mason), £1; Greenock Circle (per Mr. Fry), 10s.; Mr. and Mrs. Burchell, Bradford, 5s.; Andrew Napier, Glasgow, 4s.; Mrs. Adams, 1s.; Sums previously acknowledged, £47 16s. 6d.; Total, £57 7s. 6d.

## Ticks, or Slight Raps.

SIR,—Have your readers any explanation of ticks or slight raps (apparently) on flower-pot stands? We have two or three such stands in our dining-room, and they constantly yield the sounds indicated. Is there anything to explain it? I may say that both my wife and self have sat at the table and got (apparently) satisfactory messages, but we seldom sit together now.

SEARCHER FOR LIGHT.

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B.

## 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.*

Miss Rowan Vincent.

SIR,—It will be in your recollection and that of your readers that the late Miss Rowan Vincent left in my hands a sealed envelope said to contain a symbol by which communications from her from the beyond could be identified. I asked, by your favour, anyone receiving a message purporting to come from her with a symbol, to write to me—not sending the symbol; but so far I have only heard from three. I learn indirectly of other messages and symbols being received, and would urge the recipients to announce the fact to me direct. My desire is, when sufficient communications have been received, to open the original in the presence of a few representative Spiritualists, but I feel it would be unwise to do so until there is much more evidence of messages coming through than I at present possess.

WM. J. LUCKING.

Ash-hurst, The Burroughs, Hendon, N.W.  
November 29th, 1901.

Thanks for Sympathy.

SIR,—Kindly allow me through your pages to thank the Union of London Spiritualists, the various societies, and the many friends, for their kindly expressions of sympathy towards my family in our hour of bereavement, caused by the passing on of our eldest son, whose body was interred on November 29th in the East London Cemetery. The service was conducted by Mr. George T. Gwinn, the president of the Union, assisted by Mr. J. Adams and Mr. H. Boddington.

D. J. DAVIS, Secretary,  
(The Union of London Spiritualists).

84, Kelly-road,  
Canning Town, E.

David Anderson.

SIR,—I have to acknowledge with thanks the undernoted amounts and at the same time have to thank you for granting so much space towards this worthy object. Mr. Anderson has been removed from Hull to Dunning, Perthshire, where it is hoped the progress towards recovery will be accelerated. Those friends who may have overlooked the matter might kindly forward their contributions before the close of the year, so that the fund might be closed.

JAS. ROBERTSON.

Mrs. James Bowman, Gourack, £5; 'Lux Aurea,' London, £1 1s.; Miss Alicia Flint, Edinburgh, £1; Mrs. W. P. Browne, London, 10s.; Burnbank Circle (per Mr. Mason), £1; Greenock Circle (per Mr. Fry), 10s.; Mr. and Mrs. Burchell, Bradford, 5s.; Andrew Napier, Glasgow, 4s.; Mrs. Adams, 1s.; Sums previously acknowledged, £47 16s. 6d.; Total, £57 7s. 6d.

Ticks, or Slight Raps.

SIR,—Have your readers any explanation of ticks or slight raps (apparently) on flower-pot stands? We have two or three such stands in our dining-room, and they constantly yield the sounds indicated. Is there anything to explain it? I may say that both my wife and self have sat at the table and got (apparently) satisfactory messages, but we seldom sit together now.

SEARCHER FOR LIGHT.



### Spiritualists' National Federation Fund of Benevolence.

SIR,—Once again may I ask your courteous permission to acknowledge, on behalf of my committee, the sums received by me for the National Fund of Benevolence during the past month, at the same time expressing our very sincere thanks to the friends who have responded to our appeals for assistance? The fund is again indebted to the kindness of Mr. J. J. Vango, the well-known London medium, for the proceeds of the second of the series of monthly meetings that gentleman is holding on its behalf, while two contributions have been received as the results of two meetings held on behalf of the fund by the Lancashire Mediums' Union, for which all concerned are most heartily thanked. May I ask that our friends will remember that the 'festive' season will now soon be here, and, therefore, if they will consider the claims of this work during the next few weeks it will be easier for us to do some more good work for those who are in distress, or suffering from sickness? Truly, spiritually considered, 'to give is gain,' as all generous people well know. On behalf of my committee, I remain,

Faithfully yours,

J. J. MORSE,

Florence House,  
26, Osnaburgh-street,  
London, N.W.,  
November 30th, 1901.  
Hon. Financial Secretary,

AMOUNTS RECEIVED DURING NOVEMBER.—Mrs. Foster-Carter, 4s.; M. C. Lacey, 10s. 6d.; Miss E. L. B. Stone, 3s. 6d.; The Lancashire Mediums' Union, per Mr. J. Kay, 17s.; 'R. J. C.', 5s.; Mrs. W. Marchant, 10s.; 'F. B.', 5s.; The Lancashire Mediums' Union, per Mr. J. Kay (2nd donation), 10s.; 'Onward', 5s.; 'A Friend', Brighton, 2s.; Mrs. Squire, 2s.; Mr. James Robertson, 10s.; Miss E. M. Hodges, 2s.; Mr. J. J. Vango, 13s. 6d.—Total, £4 19s. 6d.

### SOCIETY WORK.

EAST LONDON SPIRITUALIST ASSOCIATION, MANOR PARK CENTRE, TEMPERANCE HALL.—On Sunday last Mr. Thomson gave an intelligent address to a large audience.—S. W. F.

14, THOROLD-ROAD, ILFORD, E.—On Sunday evening last Mr. H. Brooks, vice-president, U.L.S., delivered a helpful address on 'The Deepening of the Spiritual Life.' Questions and discussion followed. On Sunday next, at 7 p.m., address by Mr. Richard Bullen.—T. D.

EAST DULWICH—5, CLAUDE-VILLAS, GROVE VALE.—On Sunday evening last Mrs. Fairclough Smith dealt very impressively with 'What Spiritualism teaches us.' At the after-circle each sitter received a message from friends across the border. Service every Sunday at 7 p.m.; collection to defray expenses.—A. H. S.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—On Sunday last Mr. J. Robertson gave splendid thoughts on 'The subjection of fear, and the cultivation of the divine qualities within ourselves.' The evening subject, 'A Notable Family: the Owens,' was very ably dealt with and heartily received.—T. T. W., Hon. Secretary.

LONDON PSYCHIC SOCIETY, STEINWAY HALL, LOWER SEYMOUR-STREET, PORTMAN-SQUARE, W.—On Sunday evening last Mr. Robert King delivered an interesting address on 'Ghosts,' before an appreciative audience. This closes the society's season at Steinway Hall, and the meetings will be carried on till further notice at the society's headquarters, 3D, Hyde Park-mansions (near Edgware-road station), every Sunday at 7 p.m. (see advertisement on the front page).—J.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, BATTERSEA PARK-ROAD, S.W.—On Sunday last, a good trance address was given by Mrs. Holgate on 'Prove all things and hold fast that which is good.' Mr. Gwinn gave a short address on the broad-mindedness and catholicity to be found in Spiritualism. Mr. Adams presided. On Sunday next, at 11.30 a.m., public discussion; at 3 p.m., Lyceum; at 7 p.m., address by Mr. Davis of Canning Town; on Tuesday, at 6.30 p.m., Band of Hope; Thursday, at 8.30 p.m., public séance; Saturday, at 8.30 p.m., social evening.—YULE.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday last a spirit of thoughtful inquiry prevailed at the morning circle, which was well attended. At the evening service a clear and concise definition of a 'Christian Spiritualist' was given by Mr. W. E. Long, who demonstrated that all that the *early* Christians claimed to know and to practise we also claim, viz., the immortality of the soul, the power of the spirit, the exercise of spiritual gifts, and communion with the so-called dead. On Sunday next, at 11 a.m., public circle; at 3 p.m., children's school; and at 6.30 p.m., an address by Mr. W. E. Long, on 'Christian Spiritualism.'—J. C.

BRIXTON.—PSYCHOLOGICAL INSTITUTE, 8, MAYALL-ROAD.—On Sunday last we had a very enjoyable evening with friends from Battersea. On Sunday next, at 7 p.m., Mr. Cole will be the speaker.—S. OSBURN.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. J. A. White gave a trance address on the 'Plan of Salvation as laid down in the Church Service,' the subject being suggested by one of the audience. Successful clairvoyant descriptions were afterwards given. On Sunday next, at 7 p.m., an address and clairvoyance will be given by Mr. Ronald Brailey.—N. RIST.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, Mr. J. J. Morse answered questions from the audience. Mr. George Spriggs, one of the vice-presidents of the association, presided. A large number of questions were submitted and dealt with in a series of replies, which left nothing to be desired in the way of clearness and ability. On Sunday next, at 7 p.m., Miss MacCreddie will give clairvoyance. It is hoped that members and friends will arrive early in order to secure admission.—S. J. WATTS, Hon. Sec., 2c, Hyde Park-mansions.

THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN'S HALL (NEAR CROWN THEATRE), 1, QUEEN'S-ROAD, PECKHAM.—On Sunday last, Mr. Emms, in an adroit manner, related his experiences and work for Spiritualism during the past forty years. Another visit from Mr. Emms was announced, much to the satisfaction of all. On Sunday next, Mr. Veitch, another pioneer of Spiritualism in South London, will be our speaker, and we anticipate an instructive and spiritual address. The after-circle was very successful. Our library is well patronised, and our members are increasing week by week. On Sunday next, at 7 p.m., service; at 8 p.m., public circle. 'LIGHT' on sale.—VERAX.

THE UNION OF LONDON SPIRITUALISTS.—The monthly conference at the Battersea Spiritual Church was held on Sunday last. In the afternoon, Mr. G. T. Gwinn, president, addressed the Lyceum children and then gave an account of the service held at Plaistow at the interment of the eldest son of Mr. D. J. Davis, who passed away on Sunday, November 24th. A letter of thanks was read from Mr. Davis. At the evening service Messrs. Gwinn and Adams, and Mrs. Holgate gave short addresses on 'Advent,' and 'The Tower of Babel.' Many thanks are due to Battersea friends for their arrangements, and for the excellent tea that they provided.—H. B.

HIGH-ROAD SPIRITUAL CHURCH.—THE INSTITUTE, NEW SOUTHGATE, N.—On Sunday last the inaugural service of this church was well attended by an appreciative audience. Mr. Edward Whyte discoursed brilliantly upon 'Positive Knowledge of a Hereafter.' Mr. and Mrs. T. Everitt were present, and Mr. Everitt ably presided. Mrs. Sinclair sang 'The Children's Home' with much expression. We thank sincerely the many friends who came to support this effort. On Sunday next Mr. Brooks will deliver an address. December 15th, Miss Florence Morse will answer written questions. Please note secretary's address.—C., 3, Ranleigh-road, Wood Green, N.

SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON, N.—On Sunday last Miss Florence Morse answered written questions in a very satisfactory manner, delivered a short discourse on 'The Efficacy of Prayer,' and also gave several very successful clairvoyant descriptions. Miss Morse fully confirmed the good impression she made on her last visit. Madame Cope kindly sang two solos, 'Angels ever bright and fair,' and 'A Dream of Paradise.' Mr. Belstead, the chairman, made some interesting remarks. At an after meeting Miss Morse formally declared our library duly opened—some fifty volumes being in hand. To these we shall welcome any additional works relating to Spiritualism, &c. On Sunday next, Mr. J. A. White.—A. J. C. (Corresponding Secretary), 53, Bouverie-road, Stoke Newington, N.

OWERBY BRIDGE.—On Saturday, November 23rd, a pleasant re-union of past and present members was held at the Progressive Lyceum, Hollins-lane, under the presidency of Mr. B. Lees, for the purpose of receiving an oil painting of the late Mr. John Harwood, one of the founders of the society in Sowerby Bridge, presented by his wife, Mrs. Harwood, of Blackpool. After an interesting speech by the chairman, Mrs. Harwood unveiled the portrait, which was then seen to be beautifully mounted and framed to correspond with a portrait of Mr. J. Sutcliffe, another of the pioneers of the local movement, which already hung in the hall. Mr. J. W. Harwood expressed his gratification at witnessing the pleasure with which the presentation of his father's portrait had been received, and after several speeches of thanks, Mr. W. Greenwood accepted the portrait on behalf of the society, and said that but for the work and financial assistance of Mr. Harwood in the days of struggle there would not have been a Sowerby Bridge Lyceum to-day; and he was pleased to say that the society was now in a better position financially than ever it had been before.—COR.