

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

'The Daily Chronicle's' Harold Begbie Article on 'Modern Miracles' is decidedly useful. It records a visit to Dr. Bérillon's clinique in Paris, where Hypnotism and Suggestion are practised as curative agencies. It is a busy place, and without any hiding or mystery. 'You might imagine yourself in a barber's shop,' says Mr. Begbie. Here, in the various rooms, leading from one to another, Dr. Bérillon talks and operates, and his assistants practise. Patients come and go: 'some of the faces make us sad; some of them make us afraid. None is normal.'

They come chiefly to have the will developed, or to have an evil suggestion cast out by a good one, or a foolish one exchanged for a wise one. Here is a girl with a sullen, semi-brutal, semi-idiotic face. She has no will of her own. She does what almost any one tells her—even the children in the streets. It takes her two hours to brush the dust from her shoes, so slight is the connection between the muscles and the will. Mr. Begbie describes the doctor's decision concerning her:—

The child will be received into his institute. She will be hypnotised, and during hypnosis her arms and hands will be violently worked. Here is an interesting fact. It will not be sufficient to tell the child in trance, 'You must be quick; you must clean your shoes in five minutes; you must brush down the stairs in ten; you must run up and down the street as if there was a fire behind you.' No; talking will do little good; the child's muscles must be violently exercised in trance; a healthy connection between the brain and the limbs must be established physically; she must run, jump, leap, laugh, shout, sing—in hypnosis. As her brain gets control over her limbs, so her education in morals will proceed naturally.

Other cases are described, but the ending is always the same; the will is appealed to under Hypnotism: and a master must be awakened or put into the human house.

Mr. Begbie heads his article 'Modern Miracles,' but there is no miracle in it at all. It is what he calls it in his closing words, 'scientific psychology.' 'The mind is revealing some of its secrets.' That is all.

A new writer in 'The Christian Register,' Mr. J. G. Frederick, discourses with some originality on the question 'What is God?' He tracks the God-idea home to the great confession, 'God is spirit': but asks, 'What does that much-juggled word "spirit" really mean?' and this he still further tracks home beyond the realm of sense to that which exists only in and as thought. God exists in the sphere of Mind, and manifests in the sphere of Matter. But all Matter is alive and interpenetrated by Mind or Spirit: and we must look for God within all things and

not as somewhere external to them. Even the dreaded Haeckel teaches that everything has a soul in this sense, and 'no one can read his luminous and masterly portrayal of the consciousness and purposive choosing manifested through chemical affinity in minute organic cells without seeing the majesty of the life-principle; and it takes but a little wider contemplation to see God in the vast sweep of the universe's essence of mind as it makes for truth, goodness, and beauty in countless manifestations of matter. Every infinitely minute cell in all the infinitely large universe has evidently its mind, its will, its individuality, its spirit and soul. And the totality of all their love, and faith, and hope, and willing and striving must be God in all His undreamed-of glory!'

This truly modern thought belongs to the highest reaches of Spiritualism: and, as Mr. Frederick shows, it belongs also to the highest reaches of pure Religion, and to poetic Idealism of a very lofty kind:—

What material for poetry and literature! What inspiration for pulpit and pen and thought! What incentive to soar with our ideals, and follow with our life and works, to the limit of our human opportunity! What freedom! What liberty! What dignity! What divinity! What opportunity, in this closeness to God, this sharing of His very being, this Presence which is everywhere, always speaking to us, always caring, always encouraging! In the language of Tennyson,

The sun, the moon, the stars, the hills, the plains,  
Are not these, O soul, the vision of Him who reigns?

Speak to Him, thou, for He hears, and spirit with spirit  
can meet:

Closer is He than breath, and nearer than hands or feet!

'The Humanitarian' is inexorable in its exposure of the inane brutality of 'sport.' One of its latest onslaughts is against otter hunting, concerning which it quotes the following letter from Mr. George Greenwood, M.P., a converted follower of the 'sport':—

I have seen a good deal of otter-hunting in my time, taking part in it, as others do, in an unthinking way, and I unhesitatingly say that it is a brutal, and frequently a disgusting, 'sport.' I well remember the last time when I was a spectator of an otter-worry. An otter had been dislodged from the rocks above an old quarry pool in the beautiful Plym Woods. He took refuge in the water, with the yelling pack after him, and might have escaped out to the river, had not the only adit been closed by a hunter armed with an otter spear. From time to time he had, of course, to come to the surface to breathe, and one had momentary glimpses of a scared face greeted by yells from the sportsmen and sportswomen (save the mark!) on the bank. Those wild, terrified eyes long haunted me afterwards. It was only a question of time. He must stay in the water and slowly drown, or take to the shore; so, at last, he makes a dash for life, and is pulled down within twenty yards from the pool. Whereupon the master cuts off a paw and proceeds to 'blood' his little boy, who has seen his first 'kill,' and who walks about mighty proud, poor little fellow, of his blood-stained face. A fine lesson in 'humanity'! From that day I swore off otter-hunting.

To a true Spiritualist this is like a glimpse of hell, and yet it is only a glimpse of an aristocratic English sport, and the probability is that 'the master' goes to church and duly puts his head in his hat when he gets there.

'The Humanitarian' says :—

The pretence that otter-hunting is carried on to keep down otters is purely hypocritical. We note in the 'West Somerset Free Press,' of September 8th, that the Master of the Culmstock (Otter Hounds recently thanked the riparian owners for preserving otters!

We have just made the acquaintance of a piece of music of considerable beauty, pathos, and originality. The words are by Motherwell, a Scotch poet (1827) not as well known as he should be, and the remarkably uncommon music is by a composer (Henry S. Perkins), so far as we are aware, not known at all.

The piece (for a contralto or baritone voice) is entitled, 'The Heart's Plaint,' and is published by Novello, London. Of the music we can only say that it is at once scholarly and exquisite, and dramatically expressive from beginning to end. The words are as follows :—

When I beneath the cold red earth am sleeping,  
Life's fever o'er,  
Will there for me be any bright eye weeping,  
That I'm no more?  
Will there be any heart, still memory keeping  
Of heretofore?

When the great winds, through leafless forests rushing,  
Sad music make;  
When the swoll'n streams, o'er crag and gully rushing,  
Like full hearts break,  
Will there be one, whose heart despair is crushing,  
Mourn for my sake?

When no star twinkles with its ray of glory  
(On that low mound,  
And wintry storms have, with their ruins hoary,  
Its loneliness crowned,  
Will there be one then, versed in misery's story,  
Pacing it round?

It may be so, but this is idle sorrow,  
To ask such need,  
A weakness and a wickedness to borrow,  
From hearts that bleed,  
The wallings of to-day for what to-morrow  
May never need.

Lay me then gently in my narrow dwelling,  
Thou gentle heart,  
And, though thy bosom may with grief be swelling,  
Let no tear start.  
It were in vain, for time has long been knelling,  
'Sad one, depart!'

The words are, in a sense, sorrowful, but they are too simple to be miserable, and, in the end, too wise to be disconsolate: and the lovely music treats them so.

#### LONDON SPIRITUALIST ALLIANCE.

The autumn session of the London Spiritualist Alliance was successfully opened on Friday, October 26th, when a large and representative gathering of the Members and Associates filled the spacious Salon of the Royal Society of British Artists, to listen to an Address by Dr. Abraham Wallace. The chair was ably filled by Mr. Henry Withall, in the regretted absence of the President, and after Dr. Wallace's Address, which was loudly applauded, Dr. J. M. Peebles, who had entered the room after the meeting had begun, made a few interesting remarks, and was followed by Mr. F. Thurstan and Dr. Berks Hutchinson. On the motion of the Rev. J. Page Hopps, seconded by Mr. W. J. Lucking, a hearty vote of thanks was passed to Dr. Wallace for his valuable and suggestive Address. The success of this inaugural meeting is, we trust, a happy indication of increased interest in the work of the Alliance and the spread of the truth of Spiritualism.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference on Sunday next, November 4th, at New Workmen's Hall, Romford-road, Stratford. At 3 p.m. Mr. R. Boddington will open a discussion on 'Our Basin.' Speakers at 7 p.m., Messrs. G. T. Gwinn, A. Rex, and R. Boddington. A hearty welcome is extended to all.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, NOVEMBER 8th,

When AN ADDRESS will be given

BY

J. STENSON HOOKER, M.D.,

ON

'Christo-Spiritualism and all that it Means.'

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

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

Nov. 22.—THE REV. JOHN OATES, on 'Tennyson, the Man, and his Message in relation to Evolution, the Divine Immanence, and a Future Life.' At 7 p.m. for 7.30.

Dec. 6.—MISS MCCREADIE, MRS. FAIRCLOUGH SMITH, 'CLAIRIBELLE,' MR. RONALD BRAILEY, MR. J. J. VANGO, and MR. ALFRED V. PETERS will give brief narratives of their most noteworthy Mediumistic Experiences. At 7 p.m. for 7.30.

Dec. 20.—MRS. PAGE HOPPS, on 'Cross Currents in Passive Writing.' At 7 p.m. for 7.30.

[Particulars of subsequent meetings will be given in due course.]

#### MEETINGS AT 110, ST. MARTIN'S-LANE, W.C.,

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, the 6th inst., Mrs. Place-Veary, of Leicester, will give illustrations of clairvoyance at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On Wednesday next, the 7th inst., Mr. E. W. Wallis will deliver an Address, on 'After-Death Experiences,' at 6 p.m., to Members and Associates only—no tickets required.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs will kindly place his valuable services in the diagnosis of diseases at the disposal of the Council, on Thursday, the 15th inst., between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Monday, stating the time when they can attend, so that an appointment can be arranged. As Mr. Spriggs can see no more than eight persons on each occasion, arrangements must in all cases be made beforehand. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for Members and Associates for psychic culture and home development of mediumship, on the afternoon of Thursday next, the 8th inst., at 4.30 p.m. There is no fee or subscription.

On Thursday, the 15th inst., at 3.45 p.m., Mrs. E. M. Walter will kindly conduct a meeting to help Members and Associates to develop their psychic gifts.

SPIRIT CONTROL.—On Friday, the 9th inst., at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to Spiritualism, mediumship, life here and on 'the other side.' This meeting is free to Members and Associates, who may introduce non-members on payment of 1s. each. Visitors should be prepared with written questions of general interest to submit to the control.

## 'AS THE TREE FALLS.'

The Rev. John Gerard, S.J., contributes to the 'Hibbert Journal' 'A Dialogue on Eternal Punishment,' in which one of the interlocutors begins by saying that the doctrine of eternal punishment is one which, as a reasonable being, he can never accept, and the other, by a skillfully arranged series of arguments, endeavours to show that eternal punishment is a logical necessity in the case of the wilfully reprobate. But Father Gerard makes one tacit assumption which, if false, as we believe it to be, vitiates his whole argument and, when corrected, reverses the result of his reasoning: the assumption is that, 'as the tree falls'—that is, as the man dies—so he must remain throughout eternity.

Father Gerard argues, in the first place, that 'along with the moral law there is graven in our hearts the consciousness that, if we do what we know to be wrong, we do so at our peril,' and that the doctrine of punishment for offences against conscience comes home to all men. Being reminded that the question is not as to punishment for sin, but as to *eternal* punishment, he proceeds to discuss the nature of 'sin,' and concludes that it differs from ordinary offences in that it 'violates what the sinner himself recognises as the final and absolute rule from obedience to which nothing can exempt him,' and that it is not absurd to suppose that punishment for deliberate transgressions of the moral law will be everlasting. But there is a wide difference between the *consequences* of wrong-doing, which are frequently educational, and arbitrary punishment. Punishment inflicted presupposes an inflictor; an arch-inquisitor, a special tormentor to keep the fire properly stoked; whereas even on Father Gerard's own admission the real 'punishment' is of the nature of a self-caused disqualification for happiness, the result of the conduct of life. It follows that as soon as a man, in the after-life, amends his outlook and his course of action, the disqualification ceases, and he stands in the place of the repentant sinner, before whom the path of progress lies eternally open.

In the following extract Father Gerard takes a more spiritual tone when he asserts that:—

'As close and intimate union with the Source of all good, and therefore of all beatitude, is the supreme felicity of which our nature is capable, to be earned by free and intelligent assimilation to its pattern as shown to us—so, on the other hand, wilful rejection of that model for another directly contrary not only forfeits all right to such fruition, but even renders it impossible for us. He who knowingly and finally chooses sin for his portion instead of God, excludes his soul as long as it shall live from God's presence, which is its only happiness. This is Hell; this is the essential and supreme pain, the Pain of Loss, or *Pena Damni*, from which damnation derives its name. Whatever other torments there may be, the loss of God is immeasurably, transcendently worse than any other.'

Is this 'Hell'? Is it not rather the natural consequence of rejection of that richer experience and clearer vision show to be truth and goodness? Surely it would be more correct to say that 'he who knowingly chooses sin for his portion instead of God, excludes his soul from God's presence, which is its only true happiness, as long as he persists in his sinful courses.' Jesus told us that the prodigal son, when he changed his attitude and turned away from his vicious courses, was met by the Father as he was returning to his home, and Spiritualism has taught us that this is true both before and after bodily death.

The realistic touch in the orthodox conception of hell, as to the 'fire' and the 'undying worm,' are explained to be no part of Catholic doctrine as necessary articles of faith, and St. Jerome is quoted in support of their allegorical reference to the remorse of conscience. Yet Father Gerard justifies the popular teaching by saying that the more vividly the consequences of wrong-doing are brought home to men, the better, and that references to sensible experiences may be rightly employed, as more effective, 'in order to awaken men's souls to the awful truth which they are so prone to forget.'

We have said that, in the quotation given above, the Father's tone was a more spiritual one, and, in fact, the first part of it is almost identical with the teachings of Spiritualism. Where

the fallacy creeps in is in the word 'finally,' and in the corollary 'as long as it shall live.' To the Spiritualist there is no finality in sin, or in refusal to seek and follow the Supreme Good. The whole horror and repugnance of the thought of eternal punishment turns on the fact that it is supposed to be inflicted for actions or states of mind during this earthly life, and that the whole endless future of a man is determined by his character at the particular moment when he leaves this present world. For eternal punishment the true spiritual religion substitutes eternal mercy—eternal possibilities of repentance and amendment—and the belief that even the most unrepentant will finally be brought to desire, and find, harmonious union with all the rest of the glorified and perfected universe of Spirit.

## SPIRITUAL TRUTH SUMMARISED.

Under the title of 'The Holy Truth' a series of extracts from the writings of the late Hugh Junor Browne, of Melbourne, Australia, has been selected and arranged by Mrs. Annie Mackay, and published at the office of 'LIGHT,' price 1s. Spiritualism is presented as a rational philosophy, answering to the needs of human souls, and as teaching man true religion, requiring no faith, but demonstrating the immortality of the soul, with intellectual enjoyments of the most refined character in a future existence.

Much stress is laid on the opportunities for progress in the spirit spheres, and it is even stated that 'the opportunities for advancement upon the moral and intellectual planes in the spiritual state are superior to those in the physical,' because the facilities for obtaining knowledge and practising virtue are greater in the spiritual than in the earthly sphere. We are also told that 'advancement in the spheres is only obtained by individual effort for improvement, assisted, however, by spirit teachers from higher spheres. There is no such thing as retrogression in the spheres, there being no deteriorating influences there, as on earth.'

On the subject of revelation Mr. Browne wrote as follows:—

'Revelation does not consist of an emanation of truth direct from God, but is transmitted from intelligences in a more exalted sphere than ours, who have therefore comprehended more of the divine intuition and of the laws established by the Omnipotent Creator, but who are nevertheless finite and consequently liable to error.'

The necessity for inquiry conducted in a spirit of reverence for truth, and especially for spiritual truth, is strongly insisted on, and the writer claims that 'Spiritualism endorses all that is true in science, philosophy, and religion,' revealing 'the higher laws of truth and right,' and substituting love for fear in all our relations with the Unseen. 'Spiritualism is yet destined to be the grand enlightener of mankind. It will reinstate the simple religion of love and good works as taught by all great spiritual teachers of the past, and thereby bring universal peace and happiness eventually upon earth.' We heartily commend this cluster of great thoughts to all who wish to reassure themselves as to the tendencies or effects of Spiritualism.

ADDITIONS TO THE L.S.A. LIBRARY.—A four-page leaflet, containing a list of the latest additions to the library of the London Spiritualist Alliance, has now been printed, containing the names of over one hundred and twenty books recently acquired by the library, mainly new publications. The leaflet will be given free of charge to those who already possess the library catalogue, on application at the offices of the Alliance, or will be sent by post to any address for one penny. The number of books in the library has now been brought up to two thousand, and we take this opportunity of directing the attention of all interested in Spiritualism to this valuable collection, which illustrates the rise of Spiritualism and kindred movements, contains abundant details of psychic phenomena of all kinds, and acquaints the reader with the latest developments of thought on the subject of life in the Beyond and its influence on our present phase of existence.

## 'THE MYSTERIOUS POWDER.'

A BRADFORD LADY'S WEIRD EXPERIENCE.

On July 15th last I received from Mr. B. Woodcock, of 24, Princeville-road, Bradford, a small packet containing a peculiar compound, said to be of Oriental origin, with full instructions for using it, and a request that I should experiment with it in private. Unforeseen circumstances prevented me doing so until the 21st. At 11.45 p.m. on that date I retired to my bedroom, and, excluding all light, formed a little of the strange compound into a pyramid with my fingers, applied a light to the 'apex,' and lay down on the bed. Gradually the curling spirals of bluish smoke seemed to envelope me, and I experienced a strong desire to see my departed son in spirit. I felt a strange change coming over me, and presently seemed lifted bodily from my bed into mid-air and borne upward with a wholesome dread of coming into violent contact with the ceiling. I was spared the discomfort, however, for my body was carried to the top of the wardrobe and there laid face downwards, only a very few inches off the ceiling. In this position I remained for several seconds, and just as the situation was becoming untenable the ceiling above me opened, and stretching upward from the aperture were broad ladders of beautiful flowers.

My spirit now seemed to be entirely free and independent of my body. I commenced the ascent of the first ladder, and at the top there appeared a sort of large platform upon which were grouped numerous spirit forms—some of whom I recognised. They appeared to be garbed in dark brown garments.

Amongst these I searched eagerly for my son, though unsuccessfully. With hope and love pressing me on I ascended the second ladder and reached another platform, upon which were multitudes of spirit forms, clad in raiment of light blue, and each crowned with a halo of rainbow hue. Again my quest was unrewarded, and still pressing onward I climbed the third ladder and set foot on a platform of far greater magnitude and beauty. Assembled here were huge crowds of spirit forms, arrayed in garments of dazzling beauty, which a voice described as 'Garments of love, peace, and happiness.'

Eagerly scanning these radiant forms, and, fervently praying the while that here I might find the dear son for whom I sought, I saw coming to me other of my children, accompanied by brothers, sisters and friends. They all pressed forward to greet me with eagerness born of long separation, but my son, for whom I sought so lovingly and diligently, was not there. I felt it, knew it, and, with the weight of a deep disappointment in my heart I bade my children, relations and friends adieu, and turned to retrace my steps. A pall of darkness fell about me—the blackness of a deep and bitter disappointment—a peculiar tremor, and I knew that I was back again in my body and still lay, as before, on the wardrobe. Then I felt my body drop quickly—almost instantly—to within a few inches of my bed—then, more gently, until I finally rested comfortably on the bed.

The shock and failure were too much, and I wept.

In my calmer moments I looked in the direction of my recent uncomfortable resting place on the wardrobe, and, reviewing my sojourn in spiritland, wondered why I had failed to find my beloved son. The unspoken thought went out in all the fulness of a mother's love, and as if in answer to my heart's pleadings, the wardrobe door suddenly opened and my dear son stepped out, attired as I last saw him in earth life, except that he wore no coat. 'Don't cry, mother,' he said, and bade me repeat the following words after him: Away from trouble! I come to share happiness! Present in spirit, not dead! I come home, trusting in God.

After this I felt greatly comforted, but I desired to clasp him to my heart, and rose from my bed with that intention. He, however, seemed to divine my purpose and, smiling sweetly, vanished.

(MRS.) H. WHITEHEAD.

Arcadia House, Lidget-green,  
Bradford.

## A CASE OF PREVISION.

On September 20th last, I sent a letter to Mr. J. Foot Young, of Ilanely, enclosing a small photo of myself, in order that he might submit it to Madame S. J. St. Leonard, with the idea of obtaining a psychometric reading. As I am known to Madame St. Leonard, I made it a condition that she should not know from whom the letter and photo came, and I expected to receive in due course a character delineation which I could check.

On September 24th, however, I received from Mr. Foot Young a verbatim report of the reading, which I could make nothing of at the time. To give the whole details would take up too much space, but the general description was of someone lying prostrate in front of a building, a figure lying on a bed, a woman clinging to a cross, a man with a helmet, a choir and conductor, a figure of the Virgin, a circlet of thorns framing the face of Jesus, a church with arches, and a choir practice or ceremony. An initial G or O was also given.

I was called out of town for a day or two, and, on the evening of my return, a friend called upon me with the information that his mother-in-law, Mrs. G., a lady I had known from childhood, had died on October 1st, and asked me to attend and assist with the musical portion of the Requiem Mass at the Catholic Church, at ten o'clock the next morning, October 4th.

This I did, and I also conducted the choir at High Mass on the following Sunday, October 6th, which was sung for the lady. She was the wife of the choirmaster and conductor.

A few days afterwards I again looked at Madame St. Leonard's reading, and after analysing it into ten sections I find that eight sections point rather definitely to the events referred to, and the other two might fit in all right but are a little vague. Even had Madame St. Leonard known whom the letter, &c., were from, she was still ignorant of my acquaintance with the deceased lady, and that this lady was likely to pass away shortly; also that she was a Catholic; although Madame is aware that I take an interest in Catholic music.

F. RUTHERFORD EDWARDS.

35, Annesley-road, Seacombe, Cheshire.

[Mr. Edwards sends us Mr. Young's verbatim transcript of Madame St. Leonard's reading, and some ensuing correspondence, from which it appears that the details seen may have referred to (1) the body in the churchyard during the funeral; (2) the presbytery near the church; (3) the death-chamber; (4) a picture in the priest's study; (5) the man with the 'helmet' may have been the priest with his biretta; (6) the choir conducted by Mr. Edwards on the occasions mentioned; (7) objects in the church; (8) a reference to a skull amid debris; in opening the grave, a coffin containing a skeleton was broken into. (9) A description given might apply to Mr. Edwards, or to a member of the deceased's family; (10) another description would suit the deceased lady's husband. It is particularly noticeable that the reading was given on September 24th, and that the lady's death, which made a great impression on Mr. Edwards, as he had known her from his childhood, did not take place until October 1st. The memorial-card of the deceased lady has been sent to us. Lastly, there is a warning of possible accident, addressed to Mr. Edwards himself.—ED. 'LIGHT.']

TRANSITION.—On Friday, October 26th, Mr. George Henry Heppleston, of Huddersfield, passed to spirit life from paralysis, in his seventy-ninth year. He was a straightforward, independent, strenuous and successful man. One of the small band of pioneer Spiritualists in Huddersfield, he did his utmost for many years to secure the best possible presentation of Spiritualism from the platform of the local society. It was in his home that the séances with Dr. Monck were held which led to Monck's imprisonment, but Mr. Heppleston's conviction of the truth of Spiritualism was unaltered by what occurred at that time. The interment took place on Monday last in the presence of a large number of mediums, representative Spiritualists, tenants and family friends. A short service was held at the house of Mrs. Entwistle, daughter of Mr. Heppleston, at which addresses were given by Mr. E. W. Wallis, Mr. William Johnson, and Mr. J. Armitage, and the service at the cemetery was conducted by Mr. Wallis. A number of beautiful wreaths and floral emblems were laid upon the coffin, and much sympathy with the relatives was expressed by the assembled friends.

## A PUZZLING MANIFESTATION.

In the 'Progressive Thinker' of October 6th A. Stockinger, of Versailles, Indiana, U.S.A., says that he has been greatly puzzled by a manifestation which occurred at a séance at which himself and his mother, the medium and his wife were the only sitters. He says:—

'A voice cried through the trumpet, in dialect German: "Help me, Heinrich! Help me; I am drowning!" Those words were loudly and wildly gurgled forth, and we could all but see a man, with his mouth and throat filled with water, struggling for life in a body of water. Words are inadequate for a perfect description, and only a genuine experience with a drowning man can convey any idea of what this was like. As neither of us could think of a relative who had lost his life by drowning, my mother wondered who it could be, when the voice gurgled out plainly enough: "I am John S." It was a brother to my father's father, of course. We had heard of the circumstances from my grandfather and had forgotten them. "Heinrich" was grandfather's name, and as he was on board the same boat, it is likely that he was called upon for assistance as he stood gazing at his unfortunate brother drowning in the Mississippi.'

Admitting the correctness of the report, and bearing in mind the many analogous cases which have been attested in the past, Elmer Ellsworth Carey, Associate Editor of 'Suggestion,' says: 'I would suggest that they are due to natural laws. . . Before an adequate solution of the various psychic experiences can be attempted, one must be acquainted with all the facts and theories on the subject.' He also thinks that our brain development has not progressed far enough to allow us to give expression to the laws and principles upon which the solution of these experiences depends. But can 'natural laws' produce a voice which declares 'I am John S.'? We can understand that 'John S.,' acting in harmony with natural laws, may be able to produce the conditions or organs which will enable him to speak and exclaim, 'Help me, Heinrich! Help me; I am drowning,' as a test of his identity; but how 'natural laws'—which are not living entities, but merely orderly sequences—can do or say anything is beyond our comprehension. If we are to wait, before we attempt to understand psychic phenomena, till 'all the facts and theories' are before us, we shall never understand them. Certainly Mr. Carey's theory only 'darkens counsel with words'—it does not explain.

## THE GIFT OF PSYCHOMETRY.

The gift of psychometry is more common than is supposed, judging from the experiences of two of my acquaintances who possess it; one is a lady at present living in London. On one occasion a gentleman whom she had never before met put into her hand a strand of hair and asked her to tell him about the person to whom it belonged.

'This hair,' she said, 'was cut off the head of a person not long dead. She was young and very near and dear to you. I see her standing beside you and she desires me to tell you not to grieve so despairingly; she is always near and watching over you, and your despair makes her unhappy.' The lock of hair had, in fact, belonged to his recently deceased wife, and he had been grieving without hope, not believing in a future life. He thanked my friend and assured her that what she had told him had made him a changed man. 'There is no doubt,' he said, 'you can see my dead wife. I shall be happy now, knowing that she is near me.'

Here is another instance of this lady's powers. She was staying in the country house of a well-known writer. They gave her a stone to sense, and after holding it for a few minutes she said, 'This stone brings to me the vision of a country where there are many trees and lakes. I see a beautiful blue flower; it is like wax and has a peculiar shape' (here she described the form). 'The natives wear very extraordinary hats; they are like chimney pots and without any brim.'

The gentleman who had given her the stone explained that he had brought it from Central Africa; she had described the scenery of the place, also the blue flower which only grows in those parts. The costume of the natives, however, was, he said, inaccurate, but a few days afterwards one of the guests

found in a very old book of travels a picture of natives of Central Africa wearing those identical hats. This lady has ceased to use her gift as she thinks it wrong.

Another friend, a colonel, who was with his regiment in Burma, had heard the legend of a temple in the neighbourhood so hidden that it could not be found by any European, and the officers of the regiment had frequently searched for it in vain. One day he was strolling along a path through some woods when he saw a strange-looking stone at his feet, and picked it up, and immediately he had a vision of the temple and the path leading to it; he followed the path and arrived at the temple. He keeps the stone, to which he ascribes magical properties, not knowing that the magic is in himself. He has had remarkable supernatural experiences which he cannot understand.

I could tell of several other instances, but one fact is worth a thousand theories.

A. O'S. BROOKE.

North Moreton, near Wallingford, Berks.

## A CONVINCING SÉANCE

I feel that the following will interest the readers of 'LIGHT.'

I am on a brief visit from the Continent and was recommended to attend one of Mr. Ronald Brailey's séances. I can only say how pleased I am that I followed this advice.

A very dear friend, Captain —, 3rd B—, was shot in South Africa during the late war. When we parted at Southampton he expressed himself in the following words: 'Remember! whatever happens I am always with you and thinking of you.' At the battle of Maggersfontein he was mortally wounded, and during his last moments he scribbled in pencil a brief note containing the same words: 'Remember! whatever happens I am always with you and thinking of you.' This note he gave to a comrade to convey to me. I received the note, and it is at present in my jewel case.

On Thursday evening, October 11th, I attended Mr. Ronald Brailey's séance, and under the control of his clairvoyant spirit 'Kalulu' I received (amongst others) a most minute description of my friend, the cause of his death, and how long since it occurred. The guide finished with the words, 'He wishes to give you a message,' and he then repeated the words I had received on two former occasions: 'Remember! whatever happens I am always with you and thinking of you.'

On October 18th I again attended a séance, and (with several other descriptions which I could recognise) I once more received from 'Kalulu' the description of my friend, the uniform being accurately given. On this occasion a message was conveyed to me dealing with a *private matter* known only to my friend and myself.

After this séance I also received a faithful pencil drawing of my friend, which could be recognised by his friends. Needless to say, this I shall prize as a further proof of spirit return.

Personally, I have always seen a picture of him lying on the velvet dead, but on the following morning, Friday, the 19th, after I had awakened some time, there appeared to me at the foot of my bed the full form of my friend. He looked radiant and smiling. Then I heard his voice once more repeating his message with an extension: 'Remember! whatever happens I am always with you and thinking of you. Be happy, as some day you will pass over and we will be always together.'

To me these proofs of the survival of the so-called dead have given great peace to my sorrowing spirit, and this, my first contact with Spiritualism, will be ever remembered.

I enclose my name and address, but prefer—at least for the present—to remain to your readers as I am to Mr. Brailey,—

A STRANGER.

SPIRITUALISM IN GODALMING.—Mrs. Effie Batho, of 2, Addison-road, Bedford Park, W., writes: 'Among the many strangers continually approaching me respecting occult investigation is a gentleman living close to Godalming, Surrey, who earnestly desires to meet with some experienced local Spiritualists, from whom he may gain further insight into Spiritualism. Will anyone willing to help in so good a cause kindly communicate with me or forward particulars of either a reliable medium, developing circle, or psychic society available in the neighbourhood?'

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EDITOR ... .. E. DAWSON ROGERS.

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## Light,

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### SELF-POSSESSION.

The phrase 'Self-possession,' as generally used, implies no more than self-restraint and calmness, especially in the presence of danger. We propose to use it in the deeper but less familiar sense of personal freedom from intellectual restraints, and the over-riding of judgment and conscience by others, or by circumstances. This supposes the possibility of personal freedom, even from the bondage of circumstances,—a large claim, but we dare not deny it.

Mr. Spurgeon once preached a sermon on 'Free Will a Slave,' and there is a good deal to say for his contention; but we would submit that what we call freedom of the will is at present crude and imperfect; and it is not wise to judge of the ultimate fruit until it is perfected and ripe.

Man has been called 'a creature of circumstances,' and so he is, but his will is a circumstance, and it is quite conceivable that it might become the dominant circumstance, in which case it would be correct to say, 'Man is a creature of will.' If that were so, the will would simply be master and king, calmly seated on the throne, and judging and deciding all things on their merits; and the man with such a will would be completely self-possessed—unfettered, undefrauded, undeluded, free.

It is one of the urgent needs of the day in connection with our propaganda, that this self-possession should be attained by a very much larger number of men and women. It is highly desirable that people should be made ashamed of their chains, and restless under the cramping influences of conventional and commonplace social standards. What an insidious tyrant fashion is, for instance! It will hardly bear thinking about: it makes a live man or woman so ridiculous, and often so contemptible; dictating everything, from the cut of a mantle to the expression of a thought,—from the etiquette of 'a call' to the propriety of an experiment. It is all intensely humiliating; and as silly as it is humiliating; and, unpleasant and uninviting as the task may be, it is our duty to good naturedly affront it, and protest that the first duty and right of a live man or woman is the duty and the right of self-possession.

But, after all, fashion is not the greatest foe to personal freedom. By far its most potent foes are within—in the self-hood of the woman or the man. How much of the hindrance to self-possession, for instance, must be set

down to timidity, downright fear, fear of consequences, fear of 'what people will think,' fear of some unknown, self-created Demon-Deity. Only the fewest ever think things out, even when they are able to think: so they huddle in crowds, back up one another, accept, echo, vote, and yell with joy when they have a big majority.

But vast numbers never gain self-possession, simply because they are incapable of it. In politics, they are nothing away from a 'party.' In society, they steer by the conventional commands of gold lace and feathers and silk, and would as soon have the courage to go out of the world as out of 'Society.' In religion, they trust a cult, a creed, a priest, and are horribly afraid of hell—afraid of hell as they are afraid of being 'cut.' They do not want to possess themselves; they want to be possessed. They do not think. If it is not dangerous, it is at any rate a bore. Thinking is an acquired art, and it needs much personal effort, practice, and resolution. That is the only way to it, and few there be that find it.

Very closely connected with this is the influence of self-interest. Life, to ninety out of a hundred, is a sheer game, and most of the ninety play for safety. People naturally like to stand well with the world. Tens of thousands dress, talk, think, vote, believe, and pray, purely swayed by self-interest—unconsciously so, in most cases, and that is the worst of it. It is the rooted habit of their lives. Tens of thousands accept the conventional creeds and go to the conventional churches for the same reason that they wear the conventional hat. It is playing for safety all along the line.

But, beyond all these influences, loom those tremendous and tremendously subtle influences we class together as 'Authority'—a subject to which we lately gave some attention. There is behind us, and, unfortunately, before us, a dead weight of authority which is the greatest enemy to self-possession. In truth, what ought to be self-possession is, for the most part, obsession. We forget that the men of the past were only men, and less likely to be right than the men of to-day with their heritage of knowledge and their experience. We have canonised far too many 'saints' and stereotyped far too many declarations. What we want now is a respectful funeral of that dead hand which has held us far too long.

Two influences which militate against complete self-possession we would name with respect;—the influence of early associations and the influence of friendship. As for the influence of early associations we have only to indulge in a little travel with open eyes. 'It was my father's custom, and so it shall be mine,' is almost the dominant ruling note of life everywhere—and not as matter of choice either. The same ideas, likes and dislikes, outlooks, modes of thought and points of view are transmitted from generation to generation, until true self-possession may be looked for almost in vain. As regards the influence of friendship, Jesus was very shrewd when, amongst the excuses given for not attending a feast, he cited this one,— 'I have married a wife and therefore I cannot come.' That case may suffice. It signifies much.

The reasons in favour of self-possession are many. We will mention only three:—(1) Freedom of thought has been at the heart of all advance: the history of human progress, on every side of human life, has been a history of free thought. (2) The mind is made for thought and self-possession, just as the eye is made for seeing, and for self-reliance in seeing: the mind's health depends on free thought: an idiot is one who cannot think. (3) Self-possession is man's highest duty,—to himself, to his neighbour, and to God.

We may be sure of this, that it is better to think and be wrong than to not think and by accident be right: for,

as John Locke finely said, 'He who makes use of the light God has given him, and seeks sincerely to discover the truth, may have this satisfaction in doing his duty as a rational creature, that though he should miss truth he will not miss the reward of it.'

## MODERN SPIRITUALISM, THEOSOPHY, AND PSYCHICAL RESEARCH; AND THEIR INTER-RELATIONS.

### A CRITICAL SURVEY.

BY ABRAHAM WALLACE, M.D.

The New Session of the London Spiritualist Alliance was opened on Friday evening, October 26th, with an Address to the Members and Associates by Dr. Abraham Wallace in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall; Mr. H. Withall, vice-president, in the chair. There was a very full attendance.

DR. WALLACE said: Two sessions ago, in an address which I delivered to this London Spiritualist Alliance, I expressed the hope of some day seeing a closer union between all psychic students than at present exists, that is, between the men and women, not necessarily trained in science and philosophy, but possessed of intellectual honesty, with sound mental capabilities, and at the same time endowed with moral courage, who are investigating what have been termed borderland subjects, whether those persons are called, or call themselves, Spiritualists, Theosophists, Psychical Researchers, Occultists, or by any other designation.

I am persuaded that now is the time—and perhaps now more than ever before—for a combination of these individuals in order to demonstrate to this money-grubbing age that spiritual philosophy is true, and that the phenomena on which Spiritualistic Science is based are not the fraudulent results of wilful deceivers, as many imagine, and that those who are investigating these subjects are not the credulous, gullible simpletons that many outsiders believe and even have the audacity to affirm. You have only to look at our London daily Press to discover that the time is opportune, for we notice that within the past few months one highly respectable newspaper takes up the subject of 'Visions and Dreams,' another discusses Reincarnation, a third opens its columns for several weeks to ascertain whether Spiritualism be a fraud or not, and a fourth asks 'Is there a Spirit World?'

The hope that I then expressed was criticised by some people, manifesting what I think is a less unsectarian spirit than my own, and in order to justify my perhaps too optimistic view I have been for some time, in a more or less critical attitude, looking into the development and present condition of the different sections of psychism, and of the evolution of the respective societies representing these various divisions of the subject, in order to see their inter-relations.

When your esteemed President, Mr. Dawson Rogers, asked me to give a paper this session, I told him that I had been making this research simply for my own benefit and satisfaction; but encouraged by his sweet persuasiveness, I resolved to give you some of the results of what was, at first, quite a personal investigation, necessarily tempered down a little for public presentation, and remembering at the same time that a very broad platform, with free discussion, is always available in this society for truth-loving investigators.

This is, of course, a very large subject, and might well be extended into several addresses, but I trust you will excuse my somewhat disjointed remarks and accept them in the spirit in which they are presented. I, therefore, without any further apology or explanation assume the position of the critic, not so much in the pose of the external observer referred to by Robert Burns when he says:—

'Oh wad some power the giftie gie us  
To see oursel as others see us!  
It wad frae mony a blunder free us,  
And foolish notion:'

but rather as one of yourselves knowing and acknowledging our limitations, and trying to obtain with others, who have just a little different standpoint, a more comprehensive view of the whole subject. For, as you observe, I have called my paper 'A Critical Survey' of the three great divisions representing Modern Spiritualism, Theosophy, and Psychical Research, endeavouring to appreciate their relative characteristics with the view of discovering that these three aspects of the great far-reaching psychic movement of the present day are more intimately and, I believe, essentially associated than some people admit.

I am privileged to belong to several societies representing what is implied by these terms, though not now officially connected with any; yet as a member of this London Spiritualist Alliance, as a student of theosophical literature, and an inactive member of one of the lodges of the Theosophical Society, and also as an ordinary member of the Society for Psychical Research, and formerly one of its Council, I am, I think, in a position to appreciate the inter-relations of these, and am fairly cognisant of the differentiating peculiarities, and (shall I say?) the weaknesses and prejudices of the respective groups of truth-seekers associated together under a common sectarian name. The very fact of their being labelled is apt to limit them to their special field of investigation. At present I am conscious that there is a want of sufficient friendly co-operation amongst these, which is tending to interfere with the highest results that might otherwise be obtained by a more harmonious working together towards the clearing up of many of the mysteries which constantly face us, and the satisfactory solution of many problems—psychical, metaphysical, and psychological—on the great borderland of what is spoken of as Spirit and Matter.

The popular idea of Modern Spiritualism amongst the ordinary public, and even amongst the educated classes who have not taken the trouble to look into the matter for themselves, is, that there is apparently 'something in it,' but, as a rule, they maintain that it is at best but a mixture of imposture and superstition, and is only believed in by a set of folk who are persistently credulous. Strange to say, however, this much tabooed subject is exercising an influence in this country, even amongst those in scientific and religious circles, who harbour very inadequate ideas as to what constitute the essentials of Spiritualism. Spiritualists claim that the fundamental principle of this movement is, the persistence of human personality after bodily dissolution, and that under certain conditions this fact can be scientifically demonstrated. This, being admitted, is a profound truth, having a more or less scientific basis in the facts of the experiences of a great number of reputable, normal-minded individuals. I must admit, however, that Modern Spiritualism, as a science, is still in its infancy, for it has not made the advance it ought to have done since its inception, and Spiritualists have unfortunately not systematically utilised the materials at hand so efficiently as they might have done, to build up a system of philosophy, or to establish its position as a science. Just think of the amount of abuse and ridicule thrown at it, even at the present moment, by scientific men who ought to know better. A few of the truly scientific, having braved the scorn and ridicule of their pseudo-scientific brethren, recognised the truth of John Stuart Mill's statement that 'Science takes cognisance of a phenomenon and endeavours to discover its law,' but in spite of the labours of these pioneers, including such men as Dr. A. Russell Wallace, Sir William Crookes, and others, it was possible for Mr. Myers to write of Spiritualism that 'it is a kind of by-word in scientific circles,' and to speak of the very men who have obtained the first inkling of momentous truths in the guise of a credulous sect as being 'preyed upon by a specially repulsive group of impostors,' &c. Mr. Myers must have written this when he or some fellow-investigators had been the victims of conscious, or perhaps unconscious, fraud committed by some professed medium.

Scientific men, as a rule, have not had the courage to investigate the subject of Spiritualism, or perhaps, desiring to do so, they have been deterred from attempting it by never having had an opportunity to witness any supernormal phenomena. I am pleased to say, however, that within the last few months



I have been brought into contact with several who have shown great anxiety to investigate the subject, and I am confident that if I knew a strong, well-developed, carefully-trained physical medium in whose presence percussive sounds and other physical phenomena are manifested under test conditions, I could bring forward several scientifically-trained intellectual men and women who, if they received any indication of energy, *plus* intelligence, manifesting apparently against well-known laws of physics, would, I am persuaded, become ardent and zealous investigators. Perhaps you will here allow me to relate an experience in which I endeavoured to elicit the interest and help of a well-known and distinguished scientific leader in an experiment, where, however, I regret to say that I did not score a success. Some years ago I was receiving from a private medium a series of examples of prevision, perhaps the most difficult subject to harmonise with our preconceived notions of the order of nature, and one deserving of our most serious consideration. I was anxious to have these experiments attested by this prominent scientist, who was then president of one of our best known societies. I requested this gentleman to receive from me letters in which certain statements were made and sealed up. I desired him to conserve these letters until I asked them to be opened. If, while the letters were in his custody, the events described became actualities, then I wished him merely to state that he had been the custodian of the letters while the events had transpired. He declined, saying that there was so much trickery in the whole subject of Spiritualism. I remarked that there could be no trickery in this instance, as I was not a prestidigitateur, and that I would not touch the letters until he opened them himself. Nevertheless, he refused his assistance or to have anything to do with the matter, and thus lost an opportunity of helping to demonstrate to his learned society the possibility of prediction as a scientific fact, and subsequently of co-relating it, if possible, with the ordinary events of life.

The importance of the great facts affirmed by Spiritualists—the Survival of Man's Spirit or Ego after Death, the recognition of latent powers in man, and the existence of a 'psychic force' manifesting on the physical plane as extraordinary phenomena, which are inexplicable on any generally recognised hypothesis,—led to the formation, in 1882, of the Society for Psychical Research. Our good friend Mr. Wake Cook says of that Society: 'The Society for Psychical Research, although strangely timid, and showing a curious desire to be advanced and yet to remain under the wing of all the respectabilities of orthodoxy, is yet doing excellent work in sifting the golden grain from the chaff, and in exposing all sources of mal-observation, and the fraud and trickery which hamper all new movements.' Surely the latter part of this paragraph is also applicable, or at least ought to be applicable, to the work of this Alliance and of all spiritualistic societies.

The Society for Psychical Research may be legitimately regarded as an evolution from the Spiritualists, for its first council consisted largely of men who had had supernormal experiences, and who adopted the spiritualistic hypothesis, and included the names among others of Stainton Moses, our President, Mr. Dawson Rogers, our esteemed friend, Mr. Morell Theobald, and our late Vice-President and my good friend Dr. George Wyld.

There is a popular notion among some of the Spiritualists of to-day, that the Society for Psychical Research had been established as a kind of opposition to the Spiritualists. That is a mistake, for it was established to apply, more rigorously than heretofore, the methods of exact science to the investigation of these remarkable phenomena. Listen to what that clear-headed, noble-souled scholar, Professor Henry Sidgwick, said in his first presidential address to the newly-formed Society for Psychical Research, referring to the phenomena commonly known as spiritualistic: 'It is a scandal that the dispute as to the reality of phenomena should still be going on . . . and yet that the educated world, as a body, should still be simply in an attitude of incredulity.' The primary aim, as I have indicated, of the Society was to make a sustained and systematic attempt to remove this scandal, but after researching for twenty-four years, while it has done most excellent work and achieved good success,

it has, with a caution thought only to be characteristic of my countrymen, never made any definite proclamation, as a society, in regard to the spiritualistic hypothesis, although many men of well-known scientific and literary ability amongst its members have individually admitted it to be the only rational theory to be adopted in explanation of certain phenomena, notably my friends Fred. W. H. Myers, and Richard Hodgson. If you will carefully study that epoch-making book of Mr. Myers, 'Human Personality and its Survival of Bodily Death,' you will see that he took to heart his own counsel to 'follow fearlessly wherever truth may lead, and beware of pre-constructing, from too few factors, their formula for the Sum of Things.' I am certain that that wonderful book will become more and more useful in helping to explain so-called spiritualistic or metaphysical, and allied phenomena.

One of the greatest difficulties that I have encountered in my critical investigations, is to understand the exact views of the leaders of the modern theosophical movement in regard to Modern Spiritualism, because I find many contradictions, and what appear to me to be inconsistencies throughout its literature. In the Theosophical Glossary of Madame Blavatsky published in 1892, just after her passing away, there is given an explanatory statement—I cannot call it a definition—of Spiritualism in these terms: 'In Philosophy, the state or condition of mind opposed to materialism or a material conception of things.' Then follows a sentence indicating some theosophical self-complacency—'Theosophy, a doctrine which teaches that all which exists is animated or informed by the Universal Soul or Spirit, and that not an atom in our universe can be outside of this omnipresent Principle, is pure Spiritualism.' Thus you note that Theosophy is pure Spiritualism. Then she continues: 'As to the belief that goes under that name, namely, belief in the constant communication of the living with the dead, whether through the mediumistic powers of oneself or a so-called medium, it is no better than the materialisation of Spirit and the degradation of the human and the divine Souls.' Then follows a very pungent statement: 'Believers in such communications are simply dishonouring the dead and performing constant sacrilege. It was well-called "Necromancy" in days of old. But our modern Spiritualists take offence at being told the simple truth.' Dishonouring the dead, forsooth! Such criticism naturally stimulated me to further investigation, and I must beg your indulgence if I go into a historical subject which, although possibly well-known to many of you, may, I hope, be of interest to others who are more recent students of Spiritualism.

I may here remark that during the years of my investigating the phenomena of Spiritualism, I have met with many who were connected with the Theosophical Society who begged to be allowed to be my fellow investigators, without manifesting any qualms of conscience that they would be dishonouring the dead, or performing sacrilege.

When we look at the history of the Theosophical Society we find that it had its inception in such 'necromantic' circumstances. The co-founder of that society, Colonel Henry S. Olcott, in 1875 wrote a book called 'People from the other World,' dedicating it to our esteemed friends, Alfred Russel Wallace and William Crookes, 'to mark his admiration of the moral courage they had recently displayed in the investigation of the phenomena called spiritual.' This book I commend to your consideration, for it is, I am persuaded, not an 'imaginative history,' as Mr. Podmore calls it, in his book on Modern Spiritualism, but on the whole a more or less careful record of facts. In that book at p. 293 is described the meeting in the Eddy homestead with a 'Russian lady of distinguished birth, Madame Helen P. de Blavatsky.' Then follows a narration of the spirit-forms that appeared to her and spoke in languages unknown to Colonel Olcott, but which she subsequently translated to him. 'In the whole course of my experience,' he adds, 'I never met so interesting and, if I may say it without offence, eccentric a character,' and she is spoken of as 'incapable of entering into a vulgar conspiracy with any pair of tricksters to deceive the public.' This is a very strange statement, indicating that in the mind of Colonel Olcott at that early period of their acquaintance, there might just be a



possibility of her being an accomplice of the mediumistic Eddy family, and requiring to be carefully criticised. On the first night, October 14th, 1874, Madame Blavatsky recognised several spirit visitors. The next evening a spirit materialised—a Russian peasant woman dressed in her native costume—who had been a nurse in her family and had taken care of her in her early girlhood. At that time Colonel Olcott writes regarding his co-investigator at the Eddy's: 'I gradually discovered that this lady, whose brilliant accomplishments and eminent virtues of character no less than her exalted social position entitle her to the highest respect, is the most remarkable medium in the world.' Then he adds: 'At the same time her mediumship is totally different from that of any other person I ever met, for instead of being controlled by spirits to do their will, it is she who seems to control them to do her bidding.' In Mr. Sinnett's 'Incidents in the Life of Madame Blavatsky,' at p. 153, occurs this statement, attributed to her sister, 'Let it be clearly understood, however, that H. P. B. has never pretended to be able to control *real spirits*, i.e., the spiritual monads, but only elementals; as also to be able to keep at bay the shells of the dead.' Whether the Theosophists of to-day reject the idea that Madame was a medium or not, her co-worker, Colonel Olcott, writing later in explanation of the compiling of her extraordinary book, 'Isis Unveiled,' and at the same time to withstand the charges of vulgar plagiarism which is considered to be too apparent in that book, admits that 'some portions of it were actually written to a spirit's dictation; a most extraordinary and exceptional entity, yet still a man out of the physical body.' It is not my function now to criticise or attempt to explain the charges of plagiarism. She herself, in writing to a relation, asserted: 'I am allowed to copy what I write from manuscripts, and even printed matter, that pass before my eyes in the air, during which process I have never been unconscious one single instant.' Now this is quite on a par with what I have experienced with more than one medium. They tell me that they see the words as if in the air, and in some cases these resemble words, or combinations of letters as in a mirror. Some of you may, I have no doubt, have seen this kind of script, so-called mirror writing, in what is spoken of as automatic or control writing. Madame Blavatsky thus, according to her own showing, functioned as an ordinary medium as we know them. However much some Theosophists decry Spiritualists and their methods, that truly great woman and unique personality, Annie Besant, at least, gives due credit to the investigators along spiritualistic lines, as manifested in a lecture which I heard her deliver some time ago. I seldom miss an opportunity of listening to her, for she is, in my opinion, one of the greatest orators of our time, and we humbler and less advanced students can always learn from the matter of her discourse, and can admire her beautiful diction, which is, even when she is dealing with very abstruse subjects, not unlike the concise pure English of Huxley on scientific subjects, the exact wonderful language of Dr. James Martineau in philosophy, or the beautiful choice of words and phrases of Nathaniel Hawthorne in imaginative literature. Her subject on the occasion referred to was—'When a man dies, shall he live again?' In speaking of the evidences for continued life, when the man has thrown off his physical body and he proceeds to function with his 'spiritual body' (St. Paul)—that refined counterpart of his physical body more definitely called by Theosophists 'the astral body'—she indicated that an honest inquirer could obtain evidence from personal investigation in a carefully chosen spiritualistic séance. Then with a charming touch of delicate sarcasm she said, 'I find the people most positive that there is no evidence to be found in Spiritualism are mostly those who have not taken the trouble to investigate.' How true, as all Spiritualists know; but we can only pity such wilful and persistent ignorance.

(To be continued.)

#### TO CORRESPONDENTS.

WILL PHILLIPS, 'H. N.,' 'J. M. B.,' 'J. A. H.,' 'B. F. A.'—Received; but have no space this week; hope to publish in our next.  
'E. B.,' 'E. C.'—Shall appear as soon as possible.

#### A DREAM REVELATION.

A 'reporter,' writing in the 'Nobu (Ill.) Banner,' gives the particulars of a 'remarkable revelation' which was made in a dream to Colonel William Novius, ex-banker of Nobu, but now residing at Los Angeles, Cal. It appears that a few days before his dream Colonel Novius returned to Nobu to dispose of some property and collect some outstanding accounts. He was anxious to return to Los Angeles and was almost ready to say good-bye to his hosts of friends, when a supposed flaw was discovered in a deed relating to a farm which he had sold. He was told that the numbers to the land in question were wrong, and to put matters straight it would be necessary for him to remain in Nobu some weeks longer. Although greatly annoyed Colonel Novius resigned himself to the situation and took steps to have a new and correct deed prepared. However, on Sunday, September 16th last, about 9.30 p.m., he fell into a sound and exhilarating sleep which only lasted for fifteen minutes, but during that time he had a very vivid dream in which he met the former owner of the land, Mr. Albert Barber, looking as natural as when in life, and Mr. Barber said:

'Mr. Novius, if you will subtract the sixty-four acres lying on the north side, that will leave eighty acres south of the sixty-four; then, by subtracting the amounts for the road which has already been surveyed along the north and east sides, which amounts to four acres, that will leave your land as the deed calls for and will be just a hundred and forty acres.'

On awaking from his dream Colonel Novius was greatly pleased and very thankful for the revelation, for on inquiry it was found that the information given to him by Mr. Barber in his dream was quite correct. The reporter states that he had the facts, as given above, direct from Colonel Novius himself, who signed the manuscript report with his own signature, i.e., William Novius, 456, Forty-second-street, Los Angeles, Cal., and said that he was anxious to have a scientific explanation of his strange dream.

#### GOOD ADVICE FROM THE OTHER SIDE.

The following extracts from some helpful communications received in a private circle will, we think, be of interest to many of the readers of 'LIGHT':—

'So much depends upon a cheerful and happy disposition in strengthening and elevating the conditions of our communion, that I need not apologise for urging upon you the great necessity of putting behind you all vain regrets and useless retrospect of things unaccomplished. Let the dead past bury its dead actions.

'Sorrow and regrets for not having done what might have been done only cripple your spiritual energies. The best, and indeed the only, effectual way of redeeming the past is to forget it, and to resolutely set your face onward and forward. Remember, we on our side are working with and for you. Let cheerfulness be your watchword. It is almost useless to attempt to conquer without a strong, vigilant, and optimistic spirit. With the spiritual faculties quickened the higher realms of the spiritual life would be open to your apprehension.

'Considering the environment of earth and "the slings and arrows of outrageous fortune" which inflict themselves upon man's devoted head, what wonder that he should be depressed! How different his state when liberated from these distressing conditions, when he is, as you say, in "high spirits." Then everything is changed, and the outlook is golden. Thoughts of ceasing to live do not assail him. His optimistic view of existence triumphs over every suggestion, over every impending evil. Now what I want to impress earnestly upon you is, that this hopeful state is natural and should be your normal condition. The thick mists of earth should never be permitted to becloud your mind, for you then fall a prey to a crop of dintempered fancies, and a dreary pessimism overhangs your life and deprives you of your highest and best inheritance.

'It is impossible to avoid negative conditions and influences altogether, but the discipline of earth life will be of little avail unless you can make yourselves positive. This is a supreme duty, as it constitutes the only means of your holding on to

and keeping the harvest of your spiritual labours. Conclusions, or logical inferences, arrived at when you are depressed by negative feelings, are not of any true or valid importance, but they may have ill effects on the mind and character if not guarded against. It is true that positive conditions may not always be trustworthy, but people of the hopeful, sanguine temperament seldom get so far away from reality and truth as do those of a morbid, pessimistic turn of mind.

'When a person is in high spirits he makes light of difficulties, and is not depressed by reverses. He walks on air, so to speak. With all the exaggerations belonging to this mood, if people only knew it, they who possess it are more in accord with spiritual conditions than out of harmony with fact. The wisest course is to allow for extreme feeling, but to hold fast to the precious truth, that what the denizens of earth need more than anything else is this very lightheartedness. It is the high prerogative of their spiritual being, and God, in His ineffable wisdom, has protected it from extinction. The words "Hope springs eternal in the human breast" are not more noble and stimulating than they are absolutely true.'

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#### THE CHANGED POINT OF VIEW.

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That the principles for which Spiritualists stand are being adopted all along the line, is becoming abundantly evident, and, consciously or unconsciously, the point from which life's great problems are viewed by the average thinker is very different now from that of, say, twenty years ago.

The 'Outlook' (New York), of September 22nd, says:—

'The change in the popular conception of God, the lessened sacredness attached to law, the increased emphasis put upon love, the doctrine of evolution with its hopeful conception of progress as reaching forward into the other world, the study of comparative religions with its resultant conviction that there is much that is beautiful, good, and true in the pagan religions, the transferring of emphasis at home, both within and without the church, from individualism to socialism, the growing conception that the Kingdom of God is to come upon the earth, and that it includes the salvation of society through the salvation of the individual, have all combined to change the point of view in the minds of a great many who are unconscious of the change.'

If the 'Outlook' (in addition to the 'hopeful conceptions of progress as reaching forward into the other world') had mentioned the growing belief in spirit presence and ministry, and in inspiration, both divine and human, as a present-day experience, it would have fairly well epitomised the world-wide stream of tendency that is making for righteousness and spiritual emancipation. We have no fear for the future, either on this side or the other. Evolution is, we firmly believe, a 'guided process,' and the awakening 'cosmic consciousness,' which so many are experiencing, is one of the most hopeful and stimulating signs of progress towards the truer and, therefore, higher life.

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THE SCIENCE OF SPIRITUALISM.—An address delivered by Mr. W. Laughton at Cavendish Rooms, on May 27th last, has just been published as a penny pamphlet. It is entitled 'Spirit Psychology, the Science Aspect of Spiritualism,' and reviews various spirit and psychical phenomena, comparing them with the discoveries of modern science, which seem hardly less incredible to the uninstructed mind than the spirit phenomena themselves. Dividing science into mathematical, physical, and natural knowledge, Mr. Laughton reminds us that there is still another science, that of psychology, and claims that the study of the mental life may be supplemented by that of the spiritual life, the psychology of the soul. Though material science 'recognises nothing higher in relation to life than matter and its attendant phenomena, the cessation of which constitutes death and annihilation,' human life may be defined psychologically as 'that state in which the soul, spirit, or Ego, and the material body are united, the parting of which ushers the soul, spirit, or Ego into a higher and more intense state of being, wherein it is not controlled by the denser laws of matter as exhibited upon the physical plane, but in obedient only to the higher laws of its being, which manifest themselves in phenomena apparently in opposition to our recognised laws of common science.'

#### RESCUED FROM THE TOMB.

The Society for the Prevention of Premature Burial has not been formed a moment too soon if the various reports of rescue from untimely interment which reach the newspapers are true. Here is one of the latest, which comes from Denver, Colorado, U.S.A., and appears in the 'Boston Journal':—

'Last January the Denver papers printed the death notice of Frederick J. Harvey, stating, as the cause of the death, consumption resulting from a lingering illness. Young Harvey was laid away like Juliet in the dim monument of his forefathers on the 9th of the month, and his parents returned to their home broken-hearted and despondent. Not so did Miss Lily Godfrey, the fiancée of the young man. She was persistently haunted by a feeling, half hope and half fear, that her lover still lived. Finally, driven almost mad by the thought, she made the trip from Denver to Kansas City last May to implore the young man's parents to open the vault. Accompanied by his mother, she went to the cemetery. Upon opening the door, the women were almost overcome to see that the casket was open. They found the body still pink and limber, without a sign of decay about it. It was discovered later that the fact that the cover had not been fastened to the casket was due to a misunderstanding between the pallbearers and the undertakers.

'The body was removed to the family home, where it lay until September 4th, when it came to life. Miss Godfrey and young Harvey were married the other day and are now on their honeymoon.'

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#### LETTERS TO THE EDITOR.

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

#### 'The Cloud upon the Sanctuary.'

SIR,—In reference to Madame de Steiger's letter in your issue of October 27th, I have already informed her in a private letter that I was not referring to the original work, but to her translation thereof. Through pure inadvertence, as she suggests, and not through discourtesy, I omitted to mention her as the translator. This also Madame de Steiger knows. I did not refer to her notes because I did not use them in the lecture in question. Her book is in the reference library of the Theosophical Society, where it had, for some reason or other, escaped the notice it deserves. I hope my lecture has been the means of attracting the attention of a few of my fellow members to the work in question, which is of great interest and value.—Yours, &c., I. HOOPER.

#### 'Thomas Lake Harris.'

SIR,—If I venture to accept your invitation to Mr. Harris's 'admirers' to reply to the letter of Mr. C. Stocks in 'LIGHT' of October 20th, it is not as one able to speak with authority, or as feeling competent to deal fully and satisfactorily with the point raised in that letter; it is merely because I happen to be in the position of knowing that Mrs. Harris's remark, quoted, as to Mr. Harris being in perfect bodily health at the time of his departure, was not made as a matter of opinion on her part, but as a statement of fact, capable of being backed up by reliable medical testimony.

When visiting her in New York, in May of this year, I learned that very shortly before Mr. Harris's departure he was examined by an eminent New York physician whom he numbered among his intimate personal friends, the result of the examination being that he was pronounced perfectly sound. I may mention that the physician referred to is not one of Mr. Harris's 'followers' in the accepted sense of that word, and, therefore, is free from suspicion of any bias in his verdict. He is a gentleman whose personal interest in Mr. Harris was deepened and intensified a few years ago by the result of a medical examination of him at that time, when he expressed himself as amazed to find the physical organs of a man in the prime of life, contained within the body of a man apparently advanced to the years of old age.

Personally, I find no difficulty in reconciling Mrs. Harris's statement with the fact of Mr. Harris's departure. Bear in mind that the physical body is to the spirit within as the tool or machine is to the man who fashions it. The tool is the projection of the thought of the man on to the material plane, by which he is enabled more perfectly to operate on that plane. So the physical body is the projection of the spirit within on to the physical plane, by which it is able to manifest and operate on that plane.

The tool may be fashioned to perfection, and be itself in perfect working order, but if there is not at hand the material necessary and suitable to work upon, the tool may be laid aside as practically useless for the time being. So with the physical body through and by which the spirit operates on the earth plane. The body itself may be perfectly fashioned and be also in perfect working order, but if the conditions here are absent which are necessary to render effective the work of the spirit through and by that body, it is perfectly conceivable that the spirit should withdraw itself from that particular manifestation of itself, and turn its forces into other channels; and just here lies the difference between disorderly death as at present known to us, and orderly transition, to which, eventually, the human race must attain.

In the three and a-half months of close association with Mr. Harris which it was my privilege to have during his last visit to this country, I saw very clearly that his continued sojourn among us must depend upon the existence of conditions suitable to the ultimatum of his work here. As his work advanced it was necessary that conditions should advance also. That advance is still delayed. Hence his departure.—I am, &c.,

I. D. PEARCE.

139, West Regent-street, Glasgow.

#### Mr. Shepard at The Hague.

SIR,—On Thursday, September 20th, Mr. Jesse Shepard, who arrived at The Hague on the 12th, gave a public musical recital at Scheveningen, the famous summer resort, the beautiful hall of the Kurhaus having been placed at his disposal by the directors free of charge. Mr. Shepard consented to have this recital open to the public without reservation, and the audience was large and fashionable, made up of church members, agnostics, artists, and many titled people. When the time came to begin and all the electric lights had been turned off, the electric lights on the promenade still shone through the windows and even the colours of the ladies' dresses could be distinguished, and Mr. Shepard was plainly seen at the piano. After two piano compositions of a severely classical order, and amidst a silence in which one could have heard a pin drop, a long, suave accompaniment came as a sort of introduction to a voice which seemed to be enveloped in the tones of the piano. A kind of harmonious rivalry between the voice and the piano set in, during which the voice, which some described as a tenor and others as a soprano, began to assume supreme command over the mighty waves of sound that poured out of the instrument. It penetrated through all the other sounds, rising higher and higher, and then, after a long high note, which seemed to spread out all over the hall, a spell seemed to descend over the audience, who sat as if rivetted to their seats, and after the closing numbers Mr. Shepard had twice to announce that the recital had come to an end. A reporter of the leading daily paper who was present wrote that those who had expected a new emotion certainly found it, and if all the articles which have appeared in Dutch relating to Mr. Shepard's powers were put together they would make a good sized volume.

This recital was a revelation to Mr. Shepard and his friends, and he now realises that his music is only heard to perfection in a good hall. For those who have ears to hear and souls to feel, his music creates a profound and never-to-be-forgotten emotion, in the highest degree psychic.

Mr. Shepard has never been farther East than Naples, but I and friends of mine who have lived in Java have had in our own homes not one, but many, Javanese dances reproduced on the piano with the strange, weird sounds of wooden and copper instruments. A titled lady of The Hague, who was born and brought up in Java, had, the other evening, in her own house, a rare manifestation of this kind, and the lady, who is a distinguished writer and traveller, could, if she pleased, give a vivid account of that wonderful evening. The good that Mr. Shepard has done, and the consolation he has given, cannot be told in a single letter, and I shall have to defer speaking of his clairvoyance, clairaudience, and psychometry, and the experiences in my own home, till I write again.—Yours, &c.,

C. M. ALMA.

#### A 'Veridical Dream.'

SIR,—Your readers may be interested to hear of a recent instance of what the S.P.R. calls a 'veridical dream.' A German lady, living near me in the neighbourhood of London, dreamed last Friday night that she saw the form of a sister, whom she knew to be ill with a fatal disease. The body appeared lying in a coffin, but the unseen presence was at the same time felt at her side, bidding her be comforted for she (the sister) was now happy and at rest. On the following Tuesday she received letters from Berlin saying that her sister passed away at one on Saturday morning.—Yours, &c.,

October 24th.

ATCHA HAI.

#### Homer on 'The Astral Plane.'

SIR,—It may be interesting to your readers, and to the theosophical world in general, to hear the opinion of Homer on the 'astral plane,' which he in the 'Theogony' speaks of as 'Erebus.' He describes it as: 'Dark and dreary,' and says that the 'dead, without distinction of age or rank, good or evil, wander about' (we may add, I think, without infringing on the text, until they are purified and have been purged of their sins, when they are taken on to higher planes, the next being, I believe, usually called the mental or devachanic plane) 'conversing in their former state on earth; they are unhappy, and feel their wretched state acutely.'

This, I think, is the hypothesis of our present-day Theosophists, who, if they have not already ascertained, or connected, the above, may be glad to have the corroboration of such a deep and subtle thinker as Homer.

For the assistance of those who care to refer to this work, I should like to add that they will find reference to it in the 'Theogony,' pp. 455-767.

If you could find space to print this, I should esteem it a favour, as it may help in ever so small a way the furtherance of a great belief.—Yours, &c.,

HAROLD WESTON.

11, Wentworth-road, Harborne,  
Birmingham.

#### Are 'Cures' by Hypnotic Suggestion Permanent?

SIR,—The article in 'Mind,' quoted on p. 500 of 'LIGHT,' does not appear to afford a real answer to the question as to the permanence of 'cures' by hypnotic suggestion. Such answer can only be given by experience of actual facts, that is, by a detailed record of the state of each patient, say six months after treatment. The writer in 'Mind' first limits his argument to 'cases in which no effort of the individual himself is brought to bear upon moral liberation,' doubtless meaning that no such effort is made by the conscious outward personality; he then works himself up into a passionate diatribe against 'the fatal sport of hypnotism' as being necessarily weakening to the will, and leading to physical and moral ruin, and mental aberration and insanity.

This lurid picture of the fancied evils of hypnotic suggestion could be criticised from several points of view; I prefer to take one only, and say that all such treatment as is described by Dr. Quackenbush (I am not referring to experimental or lecture-room hypnotism) is, to use the doctor's own words quoted on p. 430 of 'LIGHT,' intended 'not so much to do anything for the patient as to help him to do something for himself.' We must appeal from the outward person to the inward person; from the lower nature to the higher one; and give the latter a chance to express and enforce its judgment as to the conduct of life. Is this weakening the will? What is the will? Or rather, which will is the one to be strengthened, the will which, as St. Paul intimates, is found in the bodily members, or the will of the true spiritual man, which 'warreth against the flesh'? 'Conscience, judgment, and reflection' are faculties which relate even more to the inward than to the outward man, and if, by bringing the inward man out of his state of suppression by the outward man, we can give these faculties a chance of overcoming the superficial and transitory dictates of sense and emotion, we have rendered the patient the best possible aid, namely, as 'Mind' says, the power to help himself.

To say that 'a human hypnotiser sinks his subjects into sleep and mental aberration' (as italicised by 'Mind'), is to take account only of the outer consciousness, and to ignore the deeper and truer self which, in some, can only be brought into wakefulness during the sleep of the former. I fear that the writer in 'Mind,' in this particular instance, wants a little treatment with a view to bringing to the surface a deeper stratum of 'judgment and reflection.'—Yours, &c.,

S. F.

#### The Durban Spiritualist Society.

SIR,—I would be glad if you would make known in your paper that the Durban Spiritualist Society are now anxious to arrange for a medium to come to South Africa on similar terms and conditions as Miss Morse. A good speaker and clairvoyant is essential.

In order to save the waste of time in correspondence, we have asked Mr. James Robertson, of Glasgow, to receive and deal with any applications on our behalf, and he has full particulars as to terms, &c.—Yours, &c.,

P.O. Box 534, Durban.  
October 6th, 1906.

SYDNEY J. PEARSON,  
Hon. Sec.

## Answers to 'An Appeal.'

SIR,—Thanks to the kind response to my appeal in 'LIGHT' of the 20th inst., the girl for whom I wrote has been most warmly and comfortably fitted out for service. I have to thank Mrs. Gillies and Miss Brown, to whom I have written privately, and also Nurse C. E. Parker, Budleigh Salterton, who has asked me to say that she was glad to be able to assist anyone through your paper, in acknowledgment of help she had herself received through 'LIGHT.' And last, but not least, Mr. Editor, I have to thank you for the hospitality of your columns, without which I should have received nothing.—Yours, &c.,

Portman Cottage, Dummer, (Mrs.) H. NICHOLSON.  
Basingstoke, Hants.

## 'An Organiser's Fund.'

SIR,—In pursuance of the recommendation of the London Conference of the Spiritualists' National Union with reference to the appointing of a successor to the late Mr. J. Swindlehurst as organising missioner, the committee feel that they cannot ask a man to leave a situation without some guarantee, and to give a guarantee they feel they ought to have at least £100 in the bank before asking for applicants. They have therefore instituted an Organiser's Fund, and now appeal to societies to make retiring collections at Sunday services some Sunday in December, to help this fund, and also for friends to send donations. A ready response will enable us to take a further step at our next meeting in January. Contributions will be received by the Editor of 'LIGHT'; by Mr. A. E. Button, 9, High-street, Doncaster, or by myself at 68, Crown-street, Halifax.—Yours, &c., HANSON G. HEY.

## 'Evolution of Energy.'

SIR,—Miss E. Katharine Bates' reply (in 'LIGHT' of October 27th) to my letter in reference to the 'Evolution of Energy,' is, to my mind, as ingenious as the reply of Eldred of Clowne when his methods were exposed and he said, 'he was under or susceptible to hypnotic influence.' I say most emphatically that the apparatus which was revealed after Keeley's death 'would account for the demonstrations given under all conditions.'

There is no possible doubt that Keeley 'worked as a tradesman rather than a scientist,' for he traded on the credulity of his followers, and had driven his machinery by compressed air, and thereby most adroitly humbugged the public; and the opinion of Miss Bates 'that he was more anxious to make dollars than to increase knowledge' is equally true, but as for the above being accountable for his 'concealment of methods,' that is certainly a most ingenious suggestion.

One is inclined towards cynicism when the public shows its love for being gulled in this way, and I should be sorry to associate the name or theories of Keeley with either Mr. F. Soddy or any other member of the British Association, for Keeley's views on the 'tremendous dynamic force of latent atomic energy' was no doubt as strong as his own personality in impressing susceptible minds with his 'wonderful discovery.'—Yours, &c., H. E. YERBURY.

P.S.—It may interest Miss Bates to learn that a single copper wire, one-eighth of an inch in diameter, is capable of transmitting over one hundred horse-power.

## SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

BRIGHTON.—8, MAYALL-ROAD.—On Sunday last Mr. Walker's trance address on 'This World and the Next,' and clairvoyant descriptions were much enjoyed. (On November 8th Mrs. Roberts, of Leicester, clairvoyant descriptions.—J. P.)

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. R. Boddington gave an excellent address on 'Why I am a Spiritualist.' Sunday next, at 7 p.m., Mrs. Place-Veray, of Leicester, address and clairvoyant descriptions.

STRATFORD.—LIMSTON-ROAD, FORBES-LANE, E.—On Sunday last Mr. R. Brailly gave a spiritual lecture on 'God,' followed by psychometry and clairvoyant descriptions. Sunday next, at 11 a.m., discussion; and at 7 p.m., Mr. O. Pearson. Thursday, at 8 p.m., investigators' circle.—A. G.

(OXFORD CIRCUS.—22, PRINCE'S-STREET.—On Sunday last Mrs. Fairclough Smith's trance address, clairvoyant descriptions, and spiritual messages were much enjoyed. Sunday next, Mrs. Fairclough Smith will give a trance address on 'Concentration in conjunction with Spiritual Development.'—P. E. B.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. Wesley Adams' trance address was much appreciated. On Sunday next, at 7 p.m., Mr. Robert King, address. Public circle, Wednesdays, at 8 p.m. Social evenings alternate Saturdays, at 7.30 p.m.—D. G. M.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last Mrs. A. Boddington gave a trance address and well-recognised clairvoyant descriptions. On Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Wallis. On Wednesday, at 3 p.m., Mrs. Curry's séance. On Fridays, at 8 p.m., healing.—A. C.

OLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last, Mr. Fletcher delivered an intellectual address on 'Mind Culture,' and answered questions. Mr. H. Boddington presided. On Sunday next, at 11.15 a.m., Lyceum and meeting; speaker at 7 p.m., Mrs. A. Boddington. Thursday, at 8.15 p.m., psychometry. Silver collection.—H. Y.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mrs. Imison gave a delightful address on 'The Children in the Spirit World' and good clairvoyant descriptions. Mr. Imison presided. On Sunday next, at 7 p.m., Mrs. M. A. Jackson. Thursday, November 8th, at 7.30 p.m., social; tickets 6d. each. Every Saturday, healing, free.—E. A.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last 'The Voice of the Creator' was the subject discussed. In the evening Mr. G. Morley's address on 'Life in the Spheres,' and answers to questions, were followed by clairvoyant descriptions. Public services on Sundays at 11.15 a.m. and 7 p.m., and on Wednesdays at 8.15 p.m., for Faithist teachings and clairvoyance. Questions invited.—W. E.

ACTON.—CENTRAL AUCTION MART, HORN-LANE.—On Sunday last, in the absence of Mr. F. Clarke, Mrs. H. Ball and Mr. S. Hall testified to the practical results of the teachings of Spiritualism to a sympathetic audience. A violin solo was appreciated. November 2nd, at 2, Newburgh-road, Churchfield-road, social gathering; Mrs. Agnew Jackson, clairvoyante, Sunday next, Mr. H. Boddington. November 14th, public circle, Mrs. A. Boddington, clairvoyance, psychometry.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss McCreadie gave sixteen excellent clairvoyant descriptions, mostly recognised, and several helpful messages. Mr. W. T. Cooper presided, and our old pioneer friend, Dr. J. M. Peebles, received an enthusiastic welcome, and spoke a few stirring words. Sunday next, Mr. John Lobb on 'Talks with the so-called Dead.' November 26th, social gathering at Bloomsbury Hall, Hart-street, W.C. Tickets, members 6d., non-members 1s. each.—A. J. W.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday last, at the morning circle, healing power was beneficially used. In the evening Miss Violet Burton gave an intellectual trance address on the 'Inward War of the Soul,' and dealt sympathetically with questions from the audience. On Monday Mrs. Barrell's meeting was crowded and successful. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. J. Macdonald Moore on 'The Evolution of Spirit.' Monday, at 8.15 p.m., Mrs. Clowes, clairvoyante.—J. P.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM ROAD.—On Sunday morning last Mr. Walters did good work at the public circle. In the evening Mr. Woodrow presided. Mr. Coates read a poem, written through Mrs. Butler, entitled 'The Angel's Mission.' Personal experiences were related by Messrs. Coates, Woodrow, Ball, Walters, and Darby, and a pleasant after-circle was held. Sunday next, at 11 a.m. and 7 p.m., Mrs. Webb, clairvoyante. Wednesday, the 7th, Mrs. Imison, clairvoyance and psychometry; the 11th, Mr. T. B. Frost.—L. D.

NOTTING HILL.—61, BLENHEIM-ORIENT.—On October 23rd an interesting evening spent with the spirit friends of Miss Porter was much enjoyed.—A. W.

LUTON.—On Sunday last, after Mr. A. Punter's instructive address on 'Prove all things and hold fast to that which is good,' Madame Victor gave good clairvoyant descriptions.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last Mr. A. E. Baxter delivered an inspiring address on 'The Harvest of Life' and answered questions.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. McLennan read a poem and gave a spirited and thoughtful address on 'What must it be to be there!' Miss Morris presided.—W. R. S.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday morning last Mr. H. Vincent's excellent paper on 'Natural Worship' was most inspiring and full of beautiful and instructive thoughts. In the evening Dr. Abraham Wallace spoke on 'Modern Spiritualism, Theosophy, and Psychical Research, and their Inter-relations.'