

Light:

A Journal of Psychical, Occult, and Mystical Research.

LIGHT ! MORE LIGHT !"—Goethe.

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

No. 1,034.—VOL. XX. [Registered as] SATURDAY, NOVEMBER 3, 1900. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	521	International Congress of Spirit-	
Experiences of Supernormal Phenomena. By Mr. A. Roland Shaw	522	ualists in Paris	527
Is Mediumship Dangerous?	525	Spiritualism in South Africa	529
Argentine Spiritualist Federation	525	The Progress of Spiritualism	529
A Patient Professor	526	Some Autumn Episodes. By 'An Old Correspondent'	530
		Let the Good Angels Come In	530
		Pain in Creation	531

NOTES BY THE WAY.

We do not altogether like Dr. Dowie's St. Martin's Hall style. He said some rather childish things at the start. But that is no reason why he should be outraged by young medical students. And why medical students? Because Dr. Dowie is 'a faith healer,' and that threatens to interfere with the conventional school of healing. So, to the cry of 'Great is Diana of the Ephesians,' 'Guy's' and 'Thomas's' turned out to hustle their rival. It is a sorry sight for London!

Dr. Dowie, moreover, loathes tobacco, and says so bluntly. So these budding doctors go and smoke him out in his own hall. It is rather a terrible thing to think of, that these indecent young Hooligans will soon be licensed to overhaul our bodies, and even to 'minister to a mind diseased.'

A friend sends us a book by a Robert Crossley, entitled, 'A great revelation.' We have looked through it, and have come to the conclusion that the greatest revelation vouchsafed by it is the vastness of the writer's evil temper. He is violently 'orthodox,' and has a special loathing for Spiritualists and for all spirit-intercourse. He raves, denounces and damns in a highly melodramatic style—quite sufficient of itself to put him out of court as a judge. Perhaps the following specimens may be useful as showing how much mental and ethical scavenging we have sometimes to undertake:—

It is a point when Revelation xii. 7-12 was, I believe, fulfilled, as the devil, knowing his time is short, is seen actively working out his diabolical will in gathering together nations, peoples, and tongues through the agency of spirit communion, &c.

Woe, woe, woe, to the Spiritualists who are reserved for darkness and gloom, anguish and despair (Isaiah viii. 19-22; Jude 13-19). Reader, if you have a leaning towards this latter-day evil, written so plainly on tables in the Pyramid and in Habakkuk ii. 2 3, that 'he who runs, may read,' and reading, 'may flee from it,' touch not, I pray, 'the unclean thing.' It is the Chaldean Apostacy and devil worship which God said would come in the last days.

Some are called 'Christian Theosophists,' others, Spiritualists, Unitarians, Universalists, but all are followers of the wicked one, and are counted blasphemers of God and of Christ, and are therefore marked with the mark of the Beast.

We can only say that we would rather be all that Mr. Crossley says we are than be as ill-natured as he manifestly is. Why not at least try to see the angels as well as the devils? Even the Bible, which he worships as 'The Word of God,' might help him in that if he would read it more and worship it less.

'The Humane Review' for October is profoundly interesting if only for Mr. Edward Carpenter's impressive and informing Paper on 'Empire: in India and elsewhere.' Other articles, on George Meredith, by Sydney Olivier; 'The Feather-Fashion,' by W. H. Hudson; and 'The Schoolboy Ideal,' by Mary A. M. Marks, are on burning questions, and their writers burn. 'The Humane Review' should be watched by all who want honour, justice and humanity to inspire our ideals and control our policy.

'The Humanitarian' is also outspoken in its way, but in a different way. The October number discourses of 'Heredity as a factor in the interpretation of disease,' 'The social work of the Young Men's Christian Association,' and subjects concerning women and children. A story, 'The transfiguration of Miss Philura,' is delightful, brimming over with sparkling characterisation, full of humour but not without pathos,—a splendid bit of work. We ought to hear more about the writer of it, Florence Morse Kingsley.

We find a great deal of excellent reading in 'What is right?' an original little monthly, sent by post from 2, Sussex-mansions, London, W.C., for eighteen-pence a year. It is what some would call 'an advanced' advocate of social, spiritual and theological reform. In the October number there are very generous references to China, and criticisms of European conduct and methods which, however painful, may be salutary. A Paper, entitled 'Hygeia,' is one of a series on the influence of the mind on the body, the importance of rational diet, and the laws of health. An Article on 'Progressive perceptions of God's Laws' is 'strong meat,' and by no means for babes, but the healthy adult will find strength in it. 'What is right?' is particularly rich in striking extracts from guiding thinkers. Altogether,—though it would not 'chime in' with everybody's *métier*,—'What is right?' is by no means a messenger to be ignored.

'Cheiro's Guide to the hand' (London: Nichols and Co.), just published, is a new edition of a previous book. It is put forth as 'a practical work on the sciences of cheirognomy and cheiromancy from a useful and scientific standpoint, based on the system and experience of Cheiro.' Of course the 'experience of Cheiro' means a good deal, and all the more because he is always aiming at being scientific. The book contains several plates and drawings of typical hands, markings and mounts. The hand of Gladstone, on the cover, is decidedly impressive: but why call it 'The hand of Gladstone'? He had two. Which one was it? It is important.

'God in man'; that is a grand thought. Man rising up to and into God; that is even deeper—as consciousness is higher than mere condition. It is the highest prerogative of man,—to perceive and feel that his true selfhood is rooted in God. Illimitable possibilities are involved in that. But, on that upward path, man must will to rise; he must be,

as Paul said, a 'fellow worker' with God. What a responsibility! what an honour! what a prospect! Dr. J. Gilbert Murray said well:—

It seems more and more clear to me that man's place in the divine economy is will: that he only ascends to higher planes of spiritual understanding and realisation as he wills to know, to do, to be. This will, which is his own individual will, is none the less the Infinite promptings within him, even when manifesting on the lowest plane. It is still the divine will, and he is being led by a greater love than he has learned to express; but it is only as a conception of divinity dawns within him, that he begins to make conscious effort to manifest his spiritual being, to grow into the larger selfhood, which is God. To recognise God is to express God. To express God is to be like unto, one with, identical with God—eternally one, not two.

A poem by Julia Larned, lately published, expresses, with a unique blending of grace and strength, a thought which the world always greatly needs. Our readers are well acquainted with that thought, and our divine faith includes it; but we all need encouragement—and reminding:—

The cry of man's anguish went up unto God:

'Lord, take away pain!

The shadow that darkens the world Thou hast made,
The close coiling chain

That strangles the heart, the burden that weighs
On the wings that would soar—

Lord, take away pain from the world Thou hast made,
That it love Thee the more!

Then answered the Lord to the cry of His world:

'Shall I take away pain,

And with it the power of the soul to endure,
Made strong by the strain?

Shall I take away pity, that knits heart to heart,
And sacrifice high?

Will ye lose all your heroes that lift from the fire
White brows to the sky?

Shall I take away love that redeems with a price
And smiles at its loss?

Can ye spare from your lives that would climb unto mine
The Christ on his cross?'

We have received from 'The Free Age Press' (Maldon, Essex), copies of sepia reproductions of two photographs of Tolstoy: one, more than full half length (seated, with hands clasped on the table); the other, a grand head and shoulders. They are sold at the nominal price of one penny each; the two for 2½d., post free.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday, November 16th, when

MR. F. W. THURSTAN, M.A.,

Will give an Address on the

'History of the Cultivation of Mediumship.'

At the close of this meeting friends who wish to remain for a time for an informal interchange of thought on matters of mutual interest will be at liberty to do so.

In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1901.

DR. ALFRED R. WALLACE.—The 'Westminster Gazette' announces that Dr. A. Russel Wallace has collected into two volumes, to be published immediately by Messrs. Macmillan and Co., the most important of his contributions to periodical literature ranging over the last thirty-five years. The volumes have for a general title 'Studies, Scientific and Social,' and the first comprises the more strictly scientific topics, such as problems of geology, of zoology, of plant and animal distribution. Five papers deal with the evolutionist theory; two others treat the cognate subjects of instinct and of human selection. The second volume contains Dr. Wallace's views on educational, political, and ethical subjects, including a number of papers directly or indirectly concerned with the project of land nationalisation.

EXPERIENCES OF SUPERNORMAL PHENOMENA.

ADDRESS BY MR. A. ROLAND SHAW TO THE MEMBERS AND ASSOCIATES OF THE LONDON SPIRITUALIST ALLIANCE.

(Continued from page 518.)

In the course of my investigations, and in conversing with clergymen, authors, and scientists on the subject of the possibility of receiving messages from the so-called dead, I have often been asked whether I ever had any practical communication which had afforded me assistance in my business affairs. To this I am able to reply in the affirmative. From a number of such communications I will select the one which, perhaps, is most strikingly convincing.

A negotiation of considerable importance had been entrusted to me by Judge Thompson, of New York City, relative to a proposed railway construction in the State of Illinois. I had engaged the services of a railway engineer of Glasgow (Scotland), to inspect the railway surveys and personally go over the ground of the proposed construction. The date for his departure had been fixed upon, and his preliminary fee of £200 agreed to be paid, which sum was, by arrangement, to be telegraphed to me by Judge Thompson from New York. As the time approached for the engineer's departure I cabled to Judge Thompson to remit the £200 immediately. As I got no response and no remittance, I cabled again, having meantime received notice from the solicitor of the engineer in Glasgow that if the £200 should not be paid during the banking hours of the next Friday the agreement would be cancelled, and I should be personally held in damages for the non-payment of the £200. On Thursday afternoon preceding the Friday referred to, being anxious about the situation, I resolved upon a practical test as to whether my so-called guides in the ethereal world could give me any information or assistance. I therefore asked the sensitive then in my service to walk with me in the gardens of the Embankment near Charing Cross, and to place himself in a passive condition, and at the service of the controlling Intelligences. I was very careful to give the medium no hint about my business affairs or what I was seeking to ascertain. He was presently controlled by what appeared to be a negro boy who died in one of the Southern States of America, and who spoke to me as follows: 'Massa Shaw, you want to know where Judge Thompson is?' I replied, 'Yes, I do, very much.' He then said: 'Your guides tell me to say he is not in New York.' I replied: 'Then ask them where he is.' The darky replied: 'Dunno, massa, I go try find him.' The medium came to his normal state for about five minutes, and then passing suddenly under control again commenced rubbing his hands and laughing heartily, saying: 'Oh, Massa Shaw, I've found him, I've found him.' 'Where is he?' said I. 'At the Windsor Hotel, Desmoine, Iowa.' As this was some fifteen hundred miles west from New York, and was a city I had never visited, and was not aware that Judge Thompson was in the habit of visiting, and as I had no knowledge as to there being a hotel there called the Windsor, I was naturally much surprised and felt inclined to doubt the statement, for I had by this time learned not to trust communications of this nature as bearing the stamp of infallibility. The young darky control said that my guides told him to say to me that Judge Thompson had been unexpectedly called to Desmoine, Iowa, that he had placed the £200 in the Park Bank of New York, prior to his leaving, and had requested two men associated with him in the enterprise to cable me the money, and they had neglected to instruct the bank to do so; that if I immediately cabled to Judge Thompson, Windsor Hotel, Desmoine, Iowa, informing him that I had not received the money, he (Judge Thompson) would wire the two men in New York, and they would receive his wire in time to go early Friday morning and give instructions at the Park Bank and have the money cabled, and I would receive it in time to transmit it to Glasgow and complete my bargain before the close of the banking hours of the next day. As this instruction was definite, and as there was no ambiguity about the statements thus made to me, I resolved

to expend the £3 or £4 necessary to send this explanatory cablegram to Judge Thompson, should he be in the city designated. I therefore sent the cable. On the following day I waited anxiously for a reply; and at two o'clock in the afternoon, whilst sitting in the American Exchange at Charing Cross, a clerk from Brown, Shipley and Co., London, entered and gave me a cheque for £200, which they had that day received from the Park Bank in New York with instructions to deliver the same to me. I immediately telegraphed this money, by means of the Exchange, to the solicitor of the engineer in Glasgow, and I subsequently learned that five minutes before the close of banking hours of that day, and while the engineer was sitting in the solicitor's office, with his watch in his hand, and had just finished saying to his solicitor, 'Now, in five minutes more I shall be released from my contract, and you must hold Mr. Shaw in damages for the non-payment of this money,' the clerk from the Glasgow bank walked into the solicitor's office and handed over the £200, which, of course, they were obliged to accept.

Some months after this I visited New York, saw Judge Thompson and the two friends who instructed the Park Bank, and learned from them that what had been told me in respect of this matter by the darky control through the medium in London (who had never met Judge Thompson, nor been in America), was quite correct in every particular; that Judge Thompson was at the Windsor Hotel, Desmoine, Iowa, and received my cablegram of Thursday preceding the Friday mentioned, and 'in time' to send a telegram to his friends in New York, who went to the Park Bank on the Friday morning, and gave instructions to have the £200 cabled immediately to me, which money arrived in time to save my contract from default and myself from being subjected to the payment of substantial damages. This seemed to me a very definite answer to the question, 'Can a so-called spirit-guide assist us in our business affairs?' (Applause.)

A year or two after this occurrence I made a business call one evening in the west of London, and as I was about to depart, the gentleman asked me if I would like to remain to a private circle of some half-dozen friends. I replied in the affirmative and learned that his wife was a trance medium. During the session this lady described a gentleman standing near me, and presently said: 'He is writing his name in the air in letters of light, and the name is Benjamin Franklin.' I responded: 'I am more than pleased, Mr. Benjamin Franklin, to hear from you again; I have often wondered why I could not communicate with you, seeing that you promised, when materialised and in conversation with me in the city of New York some three or four years since, to assist me in my electrical experiments, and although I have tried many mediums I have never been able to communicate with you.' He replied through the medium: 'We have been as anxious as you are to communicate, but we have had no suitable medium.' I said: 'Is this medium a suitable one?' He answered: 'No, we must have a scientific brain.' I then asked: 'Do you know such a medium? And can you direct me to one?' His answer was: 'Yes, go to room No. 23, Palmerston-buildings, Old Broad-street; inquire there for the name and address of a medium who used to sit for Mr. Atkinson, who has recently passed out of the body and is now with us.' As these instructions were sufficiently definite, I went the next day, introduced myself at the office and made the inquiry. The gentleman of the office informed me that he had been for many months financing an inventor of the name of Atkinson, and that after the expenditure of some thousands of pounds in plant, machinery and experiments, they were at the point of success when Atkinson suddenly died. 'Now,' said he, 'I have lost my money and the plant and experiments are of no value to me'; but he added, 'I never heard of Mr. Atkinson having sittings with any medium.' His head clerk, who overheard our conversation, then said: 'Yes, I have heard him say that he had sittings on Sunday evenings with a medium whose name and address I have in a book and I shall be pleased to give them to you.' I thanked him and wrote to the gentleman whose name and address he gave me, asking for an interview, which was granted, and on meeting him I found he was a surgeon, not then following his profession; that he had been

developed as a medium in his own home, with his wife and his private secretary; that he was not known as a medium, except to a small circle of intimate friends, and that he had never acted in any public capacity, had never taken payment for his services as a medium, and never sat outside his own home. He invited me to sit with himself, his wife, and private secretary. He readily passed into the trance state and was controlled by an Intelligence calling himself Sir Isaac Newton, and this Intelligence told me that he and his friends in the spiritual state had long been seeking to bring this medium and myself together, that they desired to communicate through him, and that we should tell the medium this when he returned to his conscious state, and they would influence him to favourably consider my proposal for a series of sittings with him. The result was that I had a session with him every week for about six months, and received very definite instructions in respect to my electrical experiments, some of which I followed up, put into material form, and found to be eminently satisfactory and successful.

I will now briefly describe a very interesting and exceptional experience of supernormal phenomena which occurred in a hotel in Brighton in 1887. In company with the late Dr. Mack, a healing medium, well-known in spiritualistic circles in London, and the medium I have mentioned in connection with the James Carey incident, I went to Brighton one Saturday in the month of June, to remain over Sunday for rest and seaside recuperation. We walked upon the beach and filled our lungs with sea air until about eleven o'clock on Saturday evening. On retiring, we agreed to rise about six o'clock on Sunday morning and take a walk, and perhaps a bath, before breakfast. I occupied a single bedroom on the ground floor, my friends occupying a double bedroom on the third floor. I slept soundly and awoke at five o'clock, raised the curtain of my window, looked at my watch, and returned to my bed, it being broad daylight, intending to rise in about half an hour. My thoughts were as follows: 'I have had a good rest, and refreshing sleep; I am glad I came to Brighton, I am feeling so very comfortable and refreshed.' Suddenly, without warning, an old gentleman with long, white, flowing beard appeared from behind the curtain at the head of my bed, leaned over me, his long beard covering my face, and kissed me on my forehead. It is needless to say this sudden unexpected visit startled me, and the thought that flashed through my mind was this: 'Someone is playing a trick upon me; I will teach him better.' I sprang upon my knees in the bed, and threw backward my right arm to strike the old gentleman for his impudent intrusion. Before I could deal the blow, he tumbled over on to the foot of the bed and his body disappeared, but his large flowing beard remained for the space of about one minute upon the cover at the foot of the bed, and then also disappeared. Instantly realising the nature of this phenomenon, I quieted myself, recovered composure, and mentally invited any friends that might be present to try and materialise. The invitation was responded to, and sixteen different materialised forms appeared successively, many of them being recognised by me; one being my mother, one my brother, one a young lady who was to me as a sister in my boyhood days, and one a very intimate school-fellow of the name of Decker, whose wedding I attended some ten years previously, and who died five months after his wedding. With some of them I conversed freely, and all were perfectly life-like and natural in appearance. These materialisations took place in broad daylight, between the hours of five and seven in the morning. A voice then said to me: 'Close your eyes.' I tried not to do this, as I wished to see more if possible, but in spite of my utmost effort my eyelids were closed, and almost instantly I found myself in company with a young man, whom I seemed to know, in the country, and I was told by him that we were now in the State of Minnesota, U.S.A. He pointed out to me a spring of mineral water and a suitable spot for the erection of a sanatorium. There was a farmhouse not far away, which we entered; the gentleman and his wife were just seating themselves at table, to partake of a meal, and we proceeded to sit down at the same table. I spoke to the gentleman and his wife, but they paid no attention to us. I remarked to my companion that

they must be both deaf and blind, as they did not appear to see us or hear us. He laughed quietly and said, 'Don't disturb yourself, it is all right.' We then went outside and inspected the adjacent country, after which I suddenly lost consciousness, and at the next conscious moment I found myself lying in my bed in Brighton. I soon rose, dressed, and waited for my friends to appear for the morning walk as agreed, it now being about half-past seven. As they did not appear I took the walk alone, and returned to the hotel at nine o'clock, at which time they were just coming downstairs, and greeted me with profuse apologies for having overslept themselves, both of them expressing regret and surprise that they should have slept so late and broken their engagement for the morning walk.

After breakfast I invited them to come to my room for a few moments, being careful to say nothing of my experience that morning. The medium was almost immediately controlled, and the controlling Intelligence then gave me an explanation of what had taken place, stating that they had seized an opportunity to give me a treat, and that the controls had caused the two men to sleep thus soundly, and had brought the necessary ethereal substance from them, in their room on the third floor, to my room on the ground floor, and utilised the same to produce the materialisations I had witnessed.

The question has often been asked by clergymen and other friends of mine: 'What have these researches in the borderland done for you? What good are they?' My answer is: 'They have been a fascinating diversion amidst the toils and struggles of a busy life—the competitions, successes, and disappointments of a commercial career. They have taught me not to say "never" or "impossible" when pursuing the unknown in the fields of occult research. They have added to the sum of acquired knowledge and opened up new fields for reflection, investigation, speculation, and inference in the direction of the knowable. They have destroyed the intuitive dread of death, and swept away much of its mystery, misery, and horror. They have destroyed many of the superstitions, vagaries, uncertainties, and irrational conjectures born of the traditions of orthodox faith in wedlock with the wild imagery of exalted imagination, and retailed to us by sacred and profane authors. They have provided conclusive and scientific evidence of a natural, rational, conscious existence of the individual man after death. They have answered that pertinent, persistent question that has sounded through the centuries, "If a man die, shall he live again?" They have ameliorated the bitter pain and modified the anguished sorrow that follows in the trail of the dread destroyer. They have established telepathic communication with the unseen, the departed, and the elect of my fondest affections. By the wireless telephony of trance-mediumship they have enabled me to talk by the hour with the loved, the lately or the long departed. By the aid of conditions obtained in harmonious circles, ethereal experts in human architecture from the borderland have given back to me my dead, who have stood before me in temporary forms of flesh; I have looked upon their familiar features, clasped their hands, and greeted them in the old, familiar way, and they have greeted me just as they themselves used to greet me in the days before I heard the heart-breaking sound of the sod and the gravel upon their coffin-lids. They have given me satisfying information as to the conditions of ethereal life, and of human experiences in that great beyond.' How often many of us have expressed the wish that we might begin life over again, with the advantages of experience gained, and with the vigour and enthusiasm of youth renewed, that we might start afresh, and carve out a better and brighter career, and make life far more worth living than we have found it in the years that have gone by. Would you be glad to know that this wish *may* be realised? that you *may* have another chance—under infinitely better conditions, with a painless, ethereal body and enduring youth; that with knowledge acquired and the wisdom born of terrestrial experience, you may begin again and indeed make a fresh start?

For such a consummation of supreme desire we need no longer rely upon the insufficient whisperings of hope, nor the uncertain conceptions of the possible. The evolutionary knowledge of the nineteenth century has given us

instead the supremely actual. The hopes of faith are now merged in the scientific certitudes of fact. Death is now amply testified to be a fresh start, with nothing lost of knowledge, love, or essential life. Nor is it a mere waiting station for reincarnation.

The preponderating testimony from that borderland establishes a reasonable basis of belief, that death is but a natural archway leading into the limitless opportunities of an excarnate existence, a pathway to immeasurably superior environments, fortified by the energies and interplay of those potential forces that evolve a more abundant ethereal life. Nor is death any longer 'That bourne from which no traveller returns,' thanks to the researches and patient experiments of the unorthodox investigators in the regions of the forbidden unknown.

'Death, they tell us, merely frees the soul,
And he who from his friends is first to go,
Reveals to those yet lingering here below,
The secrets he has learned; and rends in twain
The veil between them, making all things plain.
When all accept this science, where will be
Grim Death, thy sting! dark grave, thy victory?'

'When wrapt in fire the realms of ether glow,
And Heaven's last thunder shakes the world below;
Thou, undismayed, shalt o'er the ruins smile,
And light thy torch at Nature's funeral pile.'

(Applause.)

The President said he was sure that all present would readily agree with him that a good beginning of the new session had been made. Mr. Shaw had certainly been exceptionally privileged to experience the varied and remarkable phenomena which he had described. Questions or comments from anyone who desired to obtain further light might now be submitted to Mr. Shaw.

Mr. Lacey said that he could corroborate Mr. Shaw's experiences, as he had himself witnessed many similar phenomena.

Dr. A. Wallace thought that the audience owed him a vote of thanks for bringing Mr. Shaw to their notice. (Hear, hear.) It was very helpful to have such striking testimony as Mr. Shaw's affirmation that he had actually seen, and spoken to, and fully identified his brother twenty years after his decease. He would like to know from Mr. Shaw, in reference to the wonderful experiences which had occurred to him at Brighton, whether, like Paul, he was uncertain whether he was in or out of the body when he took that trip to America.

Mr. Shaw, in reply, said he did not know. It was in the morning hour. He had not been taking spirits the night before; he was perfectly wide awake; he did not fall into natural slumber but was commanded to 'close his eyes.' He resisted the inclination to do so, but his eyes closed in spite of his efforts and he lost consciousness. When he again became conscious, his state, surroundings, and the young man who accompanied him, seemed perfectly natural; everything was as vivid and clear as though he had actually been present in the body. He knew no more after the young man said 'We will go home now'; he was cut right off there—and he was next conscious of being in bed in Brighton again. That was all he knew about it. He had simply stated the facts as briefly as possible and without comment, but he hoped to be able to relate them more fully and in a permanent form.

Mr. H. H. Broadbent, of Castleford, Yorkshire, said that people in the North of England who read the reports of the meetings of the Alliance in 'LIGHT,' often desired to be present. He had now that pleasure and he felt personally indebted to Mr. Shaw for his wonderfully interesting 'paper.' He too had a brother in the American war who, however, was not killed. For twenty years he neither saw nor heard of him, and did not know whether he was alive or dead. When he began to investigate Spiritualism the table tilted out the name of his brother and a message that he had died in America. After some characteristic communications by which the speaker was led to discover an old and forgotten dust-covered envelope, which bore the address of a 'Veterans' Home' in America where his brother had lived many years ago, he wrote to the manager of the 'Home' making inquiries respecting his brother, and three weeks later received a reply corroborating the details he had received through the table respecting his death, &c. At a séance where there were but four sitters, the table spelt out the name of a young man, known to three of them, who had committed suicide owing to some trouble into which he had got. One of the sitters asked, 'If you are —, what have I in my house belonging to you?' 'A book,' was spelt out in reply. The sitter triumphantly

exclaimed, 'Wrong, it's a galvanic battery.' The table spelt out, 'Yes, I had forgotten that, but you have a book, too ; it is "Pamela, or Virtue Rewarded."' The sitter had to acknowledge that he did possess the book, and the message was then spelt out : 'I had forgotten the battery and you had forgotten the book !'

Mr. Broadbent narrated other interesting experiences, and caused considerable amusement by his breezy and humorous manner. He thought we could not blame outsiders for being sceptical, nor should we expect them to believe until they had received evidence ; he had been very sceptical but was now convinced of the truth of Spiritualism, and had received much help and solace from the other side.

Mr. George Spriggs related some striking experiences similar to those reported by Mr. Shaw. On one occasion at the 'Circle of Light' held in Cardiff by Mr. Rees Lewis, a request was made that a stick should be placed by the side of the cabinet, and the 'form,' a tall lady, took the stick and used it to walk across the room to Mr. Moses Williams, who recognised her as his mother, who had lost her leg before her decease. Referring to the materialisations when Mr. Shaw was in the room alone, he expressed the opinion that Mr. Shaw must himself be strongly mediumistic and afford the spirits the necessary psychic conditions for successful manifestations. Many people, who were perfectly honest and sincere, were unable to receive proof, and others, although disbelievers, received startling evidences. This was the case with a Mr. Nicholson, of Plymouth, a sceptic who, being permitted by Mr. Rees Lewis to attend his 'circle,' witnessed the form manifestations of some six or seven spirits, who gave their names and other particulars, and who were entirely unknown to all the sitters except himself. Mr. David Jones, a minister, of Denby, North Wales, some years ago visited the Cardiff circle, and on the first night that he sat a dark-skinned child appeared and rushed across the circle to Mr. Jones, who recognised it as a 'guide' of a lady medium living in Denby, who thus fulfilled a promise made to him through her own medium that she would appear to him at Cardiff. Mr. Spriggs said that in the early days he used to feel exhausted after his sésances, especially when several spirits were permitted to control and speak through him after the materialisation sésance was closed. He frequently experienced the pains which had accompanied the decease of those who thus influenced him. But, when only one control was allowed to use him, an American Indian, after the sésance, he did not feel exhausted as he had previously. When he sat for materialisations in Australia, Mr. J. Carson and Mr. W. H. Terry used to weigh him before the sésance, and when the spirit 'forms' appeared they were invited to step upon the scale and were weighed. They varied in weight considerably at different times, and when he himself was weighed at the close of a sésance he usually weighed from one to two pounds lighter than before. As an instance of spirit identity, he related how the spirit of Mr. J. Scott Matthews, who had lived in Cardiff, materialised at a sésance in Melbourne, and was recognised by Mr. Warne. The spirit reminded Mr. Warne of how they used to bathe together when they were lads in Cardiff, and how he had saved Warne from drowning. The accuracy of this statement was admitted by Mr. Warne, who, however, had completely forgotten the event until reminded in this way. A message was given him in Melbourne of the decease, three days after the event, of an old lady in Cardiff. Mr. A. J. Smart wrote to Mr. Lewis, who made inquiries and found that the lady did 'pass on' as stated. When Mr. Spriggs was in England six years ago, he visited his friend, Mr. Rees Lewis, who said that he felt he was 'nearing the end,' and 'would not last long,' but he would visit Mr. Spriggs after his decease as soon as conditions would permit. One day in Melbourne the latter saw Mr. Lewis standing by his side in the open daylight. He requested his friends to note the date and informed them of the occurrence. Some time afterwards he received a letter reporting the decease of Mr. Lewis, written by his grandson, and it was found that it happened seven days before he fulfilled his promise to visit Mr. Spriggs.

Mr. J. Page Hopps said the meeting had very nearly approached his favourite one—an experience meeting—which he found among the most profitable of all gatherings. Mr. Shaw had been especially favoured, and all must feel deeply grateful to him for his valuable testimony. He felt that very much depended upon the sitter in some strange way that was very difficult for us to explain. It is not a question of whether we are honest or even of the honesty of the medium. Those who cannot get such results as Mr. Shaw need to be very patient. He had never accused any medium of fraud—but he *did* wish the inquiry could be pressed upon the spirits why so much that they do, does, at times, look so very much like it. He proposed a sincere and grateful vote of thanks to Mr. Shaw for his extremely profitable paper.

Mr. J. J. Morse seconded the resolution in a few well-chosen sentences. He thought that Mr. Shaw was of just the kind of temperament and possessed the requisite

characteristics to succeed with mediums. Spiritualism had made clear the great fact of the possibility of 'amendment, progress, and improvement after death' for all of us. He wished to know if Mr. Shaw had obtained any spirit photographs, and stated that he had quite recently witnessed the clear presentation of a very dear friend through a well-known London medium ; he had been able to distinctly recognise the features of the spirit, who passed away some years ago.

Mr. Shaw, in responding to the unanimous vote of the audience, said he was grateful for the kind words, the attention, and the patience with which his paper had been received. All his experiences had not been so satisfactory as those he had reported. At the time when those phenomena occurred he was comfortably circumstanced, well, and in a hopeful frame of mind, and thus, he thought, presented just the mental tone and conditions required ; but afterwards, when difficulties and troubles arose, when his health was not so good and his mental conditions were not so favourable, he had many disappointing and even misleading experiences, so that discrimination and care were needed. He thought investigations ought to be made to ascertain what conditions are necessary to secure successful results, as we know so little at present of the influence we bring to bear upon the medium. He had not had any experiences in spirit photography, but had recently witnessed some remarkable phenomena in crystal gazing in the presence of a lady medium in London, who not only herself saw faces that appeared life-like in the crystal but was able to show them to others. He had seen the faces of some of his most intimate friends in that way and was puzzled to account for the phenomenon as he had previously been of the opinion that such visions were subjective.

The meeting was then closed.

IS MEDIUMSHIP DANGEROUS ?

The suggestion of promoting the good of Spiritualism by the formation of home circles seems to be based on the idea that mediumistic growth is the same as spiritual growth ; whereas in reality it may be a hindrance to the gaining of the final goal of spiritual self-consciousness. The danger of 'mediumship,' or 'spirit control,' as the word is generally understood amongst Spiritualists, lies in the old error of looking for and depending on something outside of ourselves instead of looking within. The study of 'old masters' is part of the education of an artist, but if carried to excess or done in the wrong spirit is more likely to produce a critic or a copyist. There seems to be a fatal fascination in tests and phenomena which hinders many from becoming artists in life and discovering the science of their own being. The best spiritual teaching has been given over and over again, that the Kingdom of Heaven is within us, and that the problem for each one is to understand and know himself. True Spiritualism demands more spiritual men and women, and an example here and there will do more good than all the phenomena and phases of mediumship. Nothing can compensate us for want of self-knowledge, and I maintain that this can only be obtained by living the life, and not by dependence on outside influences, be they in the form of spirit identities, ideas or personalities. It may be objected that I use mediumship in a narrow and limited sense, but it is in this very narrow and limited sense that it is known and practised by the majority of Spiritualists and which has its dangers.

CHARLES N. SPENCER.

49, Roland-gardens, S.W.

ARGENTINE SPIRITUALIST FEDERATION.

An 'Argentine Spiritualist Federation' has been established under the presidency of Señor Cosme Mariño. Its objects are:—1. To promote good fellowship and amity among the various spiritualist societies ; 2. To watch over their progress, and to encourage unity of purpose and principle ; 3. To oppose, by all advisable means, inexpedient and foolish practices and errors, due to ignorance and inexperience in the conduct of the societies ; 4. To consider and respond to any questions of difficulty which may be brought forward by the societies ; and 5. To propagate by all legitimate means the influence of Modern Spiritualism. Eighteen local spiritualist societies have already signified their adherence to the 'Argentine Spiritualist Federation.' The address of its office is 'Fraternidar,' Rue Belgrano 2935, Buenos Aires.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, NOVEMBER 3rd, 1900.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '——— & Co.'

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

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

A PATIENT PROFESSOR.

If ever we felt or expressed impatience at the slow and cautious movements of Psychical Researchers we have long ago ceased either to feel or express such impatience. We are, on the contrary, grateful to the patient explorers who have stored up such precise and valuable observations as guides for future investigators. We felt this gratitude anew in looking over Professor Flournoy's carefully compiled book, entitled 'From India to the Planet Mars' (London and New York: Harper Brothers). Professor Flournoy is Professor of Psychology at the University of Geneva. He is not a Spiritualist, but is one of a number of truth-loving men of science who are willing to inquire, who will take trouble in inquiring, and who are, on the whole, prepared to frankly accept the results of inquiry. Very heartily do we welcome them into the field,—if not into the fold. If ever we have discouraged them or hurried them, we hope to do so no more. They can do us even more good as hesitators than as confirmed believers.

Here is a book of 466 pages, including Translator's Preface, ending in comparative hesitation or mystification, and yet the busy writer has not shrunk from its production and publication:—an example which shames many outright believers! Another noticeable fact is that Professor Flournoy, although never convinced as to the existence of any appreciable traces of spirit-communion, plodded on for five years. He began in 1894, and the actual remark he makes is: 'I have been able to be present at the greater part of Hélène's séances, during the past five years.' An admirable example!

But it is time to say who 'Hélène' is. She is a lady who has lived all her life in Geneva: not a pronounced Spiritualist, in the sense of being a member of any Society, but a life-long recipient of psychical experiences:—a lady of the highest possible character. At the age of fifteen she entered a large commercial house in her native city and is still there, having gradually risen to a very responsible position. She has always enjoyed robust health and has not had even the slight diseases usually incidental to childhood:—a competent, bright and happy woman of about thirty years of age, 'of a fresh, healthy complexion, with hair and eyes almost black, of an open and intelligent countenance which at once evoked sympathy':—opposed to taking money for séances, and never doing so, but very ready to be used for experiments or in the ministry of consolation.

The title of the book,—a somewhat affected and tricky one, by the way,—indicates one of the prominent specialties of it. Hélène, in addition to the possession of practically every form of mediumship, has a knack of indulging in what Professor Flournoy calls 'somnambulist romances,' two of which turn upon reincarnations. We are sorry to say that in her we have another Queen Marie Antoinette, and, of course, the daughter of an Arab sheik who became the wife of a Hindu prince: and it was this princess, by the way, who reappeared as Marie Antoinette, and now as 'Hélène Smith.' This is the connection with India. The Mars connection is a highly attractive one. Hélène opens up communications with Mars (it is the fashion!), draws pictures of Martian houses, landscapes, lamps, people, dresses, a flying machine, flowers, &c., describes colours of objects, and actually sets forth the elements of a Martian grammar and dictionary: all of which, of course, is calculated to make one open one's eyes and pay attention.

Dr. Flournoy, with admirable patience, goes through with all this, evidently thinking it remarkably interesting or perhaps really wonderful, but never losing his threads—or his head. He harks back to Hélène's father, who possessed a remarkable facility for languages, and spoke fluently Hungarian, German, French, Italian and Spanish, and had, besides, a fair knowledge of English, with Latin and Greek thrown in. So, of course, we get the remark: 'It would seem that his daughter has inherited these linguistic aptitudes, but only in a latent and subliminal manner,' for, normally, she hates languages. So we are invited to believe that it is the subliminal Hélène, or whoever occupies the inner studio, who invented the Martian language,—a genuine language, says M. Flournoy, but very Frenchy, though 'carried to a higher diapason.'

In 'The Hindu Cycle,' language again largely emerges, with sundry Sanscrit fragments, although Hélène is 'absolutely convinced that she never saw or heard the least fragment of Sanscrit or any other Oriental language.' But here again is the ready Flournoy formula:—'Perhaps in some spiritistic environment of which I am ignorant, someone, for the sake of curiosity, may have shown her and allowed her to glance over a Sanscrit grammar or lexicon, immediately after a séance, in which, &c.' But we are half tempted to be a little impatient again with these perhapses and may: though, truly, even if this imagined glance had been a fact, it could hardly account for the pretty things that Hélène babbled in broken Sanscrit, and for the bits of Arabic which she wrote.

All the way through, a certain Leopold (thought to be the Cagliostro of history, but as one of Hélène's 'somnambulist romances'), intervenes, interprets and guides,—altogether an exceedingly piquant blend. Given Hélène's entire simplicity and honesty, one needs to make an enormous draft upon 'the subliminal self' in order to get all in. But Professor Flournoy does his best; and, in doing it, he does us a very great service; for the records of the five years of séances, so full of variety, so subtle, so curiously suggestive in their differences and blendings, are, in a very high degree, instructive. The book, in fact, is so entirely honest and intelligent, and is such a patient piece of work, that no psychical researcher or Spiritualist should miss it.

One peculiarity of the book is its very frequent use of technical words, some of them novel, and probably all of them useful: but if this goes on, we shall soon need a Psychical Researcher's Dictionary.

SOUTHEND-ON-SEA.—Mrs. Ashton Bingham asks friends to assist her with funds for the establishment of a Spiritualist society in Southend and also to assist in its formation. Letters may be addressed to her at 5, Riviera-drive, Southchurch, Southend-on-Sea.

THE INTERNATIONAL CONGRESS OF SPIRITUALISTS IN PARIS.

(Continued from page 511.)

THE TWO INSTITUTES—PSYCHOLOGICAL AND PSYCHICAL.

One of the first long addresses made during the Congress week was given on Monday, 17th September, and came from Dr. Moutin, concerning the institute which a spiritistic section proposed to start in rivalry to the Psychological one. He had many letters and documents with him on the matter and in moderate terms unfolded the story of how the spiritualistic group of workers first originated the idea of an institute some years ago. They had all discussed and planned the scheme over and over again, but nothing seemed to come of it till quite recently, when from one source and another funds were gradually promised and they really thought that the long-cherished scheme could be set afloat. Just as subscriptions, amounting to 16,000 francs, had been all but collected and many valuable promises of co-operation had been made by men of celebrity in the scientific world, a regrettable difference of opinion arose during the shaping of the plans, and gradually assuming larger and larger proportions ended in the stronger section breaking away from those who would not follow their ideas and carrying on matters their own way.

Dr. Moutin, as one of the prime movers of the original scheme heading a small body of spiritistic experimenters, then found that they would have to be excluded from the larger group unless they remained content to see the Institute started on the lines laid down by the majority, and which was considered the most practical by them, in view of the fact that it would enable all scientifically minded men to join without labelling themselves as Spiritualists at once.

The whole crux of the situation appears to be that the spiritistic section aimed at founding a scientific laboratory and institute for their own investigations solely, while the larger group, having wider aims and desiring that all branches of psychological science should be amalgamated and in interested collaboration, saw that this could never be achieved if an institute was formed, 'ticketed' from the outset as spiritistic or psychical, and having one object only, viz., the proving of spirit-life and communion.

One cannot help a feeling of sympathy for those who worked hard and earnestly to bring about what they conceived to be the best thing at the time, and who now find themselves in the position of having to stand aside or organise a fresh scheme. Dr. Moutin said, and with probable truth, that he considered there was room and to spare for the establishment of two institutes, and there is no reason why Spiritualists should not make up their minds to support both. We cannot have too many labourers in the vineyard, provided they are of the right sort; and at this crisis in the history of modern psychology a laboratory worked solely by avowed Spiritists might, perhaps, do much good in acting as an incentive and competitive stimulus to the greater school of world-famed thinkers. The humbler section will probably do the real work of experimentation and research, for they will have more time and love for their studies, but unaided their decisions would not reach the ears of the world and their opinions would carry no fresh convictions. Consequently signatures, labelling great reputations, are a necessity, if only as documentary evidence of approval of verified results. It is erroneous to suppose that because a few intelligent workers gather together with the object of studying one special subject, the outside world is likely to accept them or their conclusions at their own valuation. Such has never been the case. The ordinary observer likes to know that his convictions and theories have the approval of those he conceives to be the greatest in authority, the highest in fame. Great names, therefore, in a scheme aiming at progressive thought of this description are invaluable, even if their owners do nothing more than sign documents in favour of co-operation. We want no monopoly, holding sole right to investigate 'scientifically' psychical phenomena, any more than a small clique would be desirable which narrows down

our mental vision on to one point of observation only. It seems possible, therefore, that a great and invaluable equilibrium may be obtained, an adjustment of things which will undoubtedly benefit humanity at large, and this through an apparently regrettable occurrence, once more demonstrating the fact that there are more ways than one for arriving at a common goal.

I must at this stage make an authorised announcement concerning the Psychological Institute, which is, that the committee desire it should be known that they have every intention, as soon as they enter into the practical arrangement of affairs, to divide the work among different groups, each section occupying itself with one or more of the subjects which come under the head of psychology, and that most assuredly a section will be formed to take in hand all investigations dealing with what is broadly defined as mediumistic phenomena. This section will aim, without creed or doctrine, to prove facts, and facts only. How and whence the phenomena come it will be their business to find out. The organisers hope that next month may see them prepared to commence arrangements, and I have been asked to remind Spiritualists that names like those of Flammarion, Dr. Baraduc, De Rochas, Flournoy, Myers, Murray, Professor James, &c., ought to be sufficient guarantee that our domain of belief will have earnest and impartial attention.

We in England have great scientific leaders and thinkers who have boldly acknowledged their spiritualistic researches and beliefs; but in France this is not so, and until modern science here gets a frank and public expression of opinion from its Richets, its Janets, and Bernheims in psychology, so long will spiritistic investigation labour under a cloud of prejudice and disbelief; so that it is the duty of all progressive thinkers to use what influence they can, whether in work or money, towards a consolidating of the forces likely to be ultimately most surely successful in creating a change of thought among the leading materialistic scientists of Europe. In this matter, speaking quite impartially, I think the Psychological Institute stands every chance of accomplishing the desired objects.

THE MAGNETIC SECTION.

Perhaps of all three divisions in this interesting Congress destined to have most widespread and significant influence on latter-day thought, the one which occupied itself with the investigations into the science of magnetism and its practical demonstration as a curative agency is most likely to achieve the desired result. The exponents and believers in this branch of science are apparently growing in strength and wisdom day by day and threaten to seriously revolutionise medical work in the future. Doctors in France, disliking intensely, as the majority do, this important and progressive movement which continues so relentlessly to make itself heard and felt in the thought of to-day, are forced, much against their will, to recognise the fact that animal magnetism has indubitably effected, and still effects, cures which all the medical science in the world fails to achieve. Some doctors wise in their generation, as the Congress revealed, have come frankly forward to acknowledge their indebtedness to magnetic healers in many cases of chronic hysteria and nervous affections &c., apparently impossible of cure. One physician declared publicly that since he had studied the theories and science of the magnetic fluid he had been a much better and more successful practitioner in every way, as he found his judgment and diagnosis, especially in the subtler phases of ill health, so much more accurate.

It is something of a revelation to see how strong and well organised a society this of the magnetisers promises to be in France. They are a scientifically studious and energetic group of workers, who have founded their own school and issue their own 'Journal du Magnétisme'—an excellent one, by the way. They have for their heads, in the practical carrying on of their affairs, two thoroughly clever and broad-minded men in M. Fabius de Champville and M. Durville. What these two men have done, assisted by others equally instructed, to place their science on a solid footing and raise the work to the dignity of a school or profession, is as admirable as it is bound to be successful. A very

satisfactory condition of *esprit de corps* is noticeable among the members, and above all a strict obedience on the part of the healers to those rules of conduct and methods, as thought out by men whose every aim and object is to ennoble and purify a profession possible of degeneration and abuse. These people, some of whom come from the humblest ranks of life, are advancing, shoulder to shoulder with serious psychological researchers, into the very hotbeds of philosophical and materialistic thought. Holding high their light of discovery into the domain of irrefutable facts, they are rapidly dispelling the darkness of dogma and superstition, of prejudice and jealousy, in religious and scientific beliefs.

As Professor Patrick Geddes remarked in one of his admirable talks on the evolution of education, 'We can trace in the history of man various eras which have risen, unmistakably stamped with its one particular train of thought or study. The ecclesiastical or clerical epoch can be found clearly expressed; later on the materialistic philosophies marked their age, &c., and now without doubt we are witnessing the absolute sway of the medical profession and its influence on the ethical and scientific thought of the day. It is the epoch of the physician, from the bacteriologist who rules and advises the building of homes and cities, &c., to the doctor who, as psycho-physiologist, can, if sufficiently enlightened, become the pastor as well as the healer to the individual. The mind and body are too closely allied for one to be able to function properly without the other, or in dissonance one with the other, so that we reach a stage in medical history when the line of demarcation between mind and body with soul or spirit is getting less and less obvious every day. The physician of the future is undoubtedly the man who in visiting the sick can be doctor and soul regenerator at the same time. The subtler phases of psychological study reveal very portentous signs of future results in this subject, for the continued research into the higher psychical potentialities of the human being can have but one outcome, viz., that the physician of the future will not only heal on the material or physical domain, but he will also have power to direct and assist, for beneficial results, the soul or spiritual sickness in his patient. We catch promising glimpses of these more perfected ideals towards which the medical profession is evolving when we realise how vast are the possibilities and scope of the physician who is a magnetiser at the same time. Since 1889, the date of the last Congress, magnetic science has advanced very considerably and is now an important enough body of workers to fight and try for something like legal recognition. They are hoping before very long to be able to draw their certificates or diplomas, and so obtain a sort of official status. So far they have been tolerated only, and left alone by the Government authorities, and they always labour under a cloud of medical disdain and jealousy. In one case, some two or three years ago, this hatred took practical expression in a court of justice. A magnetiser called Mouroux, living at Angers, and practising with astonishing success, roused the ire of one or two of the medical men in that town. The principal doctor there, with the tacit support of all his *confrères*, worked up a case against Mouroux and had him arrested on the ground that he was practising medicine illegally. The magnetisers of this country amalgamated and assisted their fellow-worker with funds to fight this accusation to the bitter end. During this case, which aroused considerable interest at the time, it was proved that Mouroux had never advised the taking of a single drug, neither had he attempted anything which could be construed as giving medical advice. When people engaged him they did so in perfect knowledge that he was a magnetic healer and nothing else. Scenes of great excitement occurred daily in court and the proceedings left the chief instigator of the case considerably worsted at every turn. The affair finally ended in the complete acquittal of M. Mouroux, who left the court a man of unstained character, amid a scene of marked public enthusiasm, the crowd even going to the length of shouting "Vive le magnétisme" as he left the building.'

This was the first great case whereby the medical profession tried to legally stop the practice of magnetic healing, and from its results promises to have important bearing on their future outlook, for the doctors of Angers at once lodged an appeal against the judgment on a point of law which requires better technical wording or alteration. This protracted case is not yet concluded though it is hoped that this winter may see it through and finally settled. Meanwhile the magnetisers continue, as undaunted as ever and quite sanguine that if the law is altered at all it will be for the better.

One morning during the Congress M. Durville invited

some of us who were especially interested in the work to visit his clinic, which adjoins the editorial premises of their journal, to see him and his assistants at work on their patients, so that he could more easily explain and demonstrate their various processes and methods. This appointment was gladly taken advantage of and greatly interested all of us in what we saw and heard. Twice a week this school of magnetism receives the poorer classes gratis for consultations and advice, so that the students in training are given valuable opportunities for the study of fresh cases and experiences.

About four or five clean, respectable men and women of the artisan type had come to obtain advice, and about as many patients receiving a course of treatment were added to the number. These, with the new comers, were seated in chairs round the room, while the visitors sat at the back. M. Durville, standing in the middle of the room, then explained to us first the method adopted for obtaining an accurate diagnosis of what ailed a patient, and this was apparently more simple than it is in reality, as experience is required to receive impressions correctly. One of the most valuable expressions of the magnetic fluid is heat, and when this property is felt radiating from one part of the head more than another the first thing to be considered is what bodily organs would come under this particular group of brain cells lying in such or such portions of the head. According to your knowledge of the subject so can you accurately determine the patient's state of health. For instance, when a magnetiser detects heat by the palm of the hand—which must not be pressed on the hair—on a certain part of the top of the cranium, heart affections may be suspected. Further down towards the forehead heat signifies a tendency to congestion, headaches, &c. Warmth felt in the varying sections at the back of the head demonstrates stomachic, liver, and all the other ailments the body is subject to. To illustrate this explanation practically, M. Durville selected a new comer among the patients, a man he had not seen before, and with wonderful lightness and rapidity passed his hand within a quarter of an inch of the subject's head, resting it now and then perhaps a second longer over one part than another. He then, without addressing a question to the patient, turned to us and fully diagnosed the conditions of health; explaining just where he had detected this magnetic warmth, demonstrating to him that a given disorder was in the system, and therefore such and such symptoms would be experienced by the patient. The man, on being asked whether the explanation as to what he felt was accurate, replied 'Quite accurate,' and this was in every case the answer.

M. Durville's lectures were exceedingly instructive on each patient, and showed how fundamentally scientific the whole system is. A point of interest might perhaps be mentioned, as it corroborates what the American healer, Dr. Paul Edwards, had remarked when practising here, viz., that the greater the number of patients being treated in a room at the same time, the more satisfactory were the results obtained. The vital fluid seemed to have double and treble the power to act when directed, and sent circulating round the room from one sitter to another, whether one or more magnetisers were present or not. It had been found that cures were effected with more difficulty and less rapidity in some cases when applied privately, so that he frequently advised people to sink their feelings of dislike at being treated publicly and come to the clinique.

After M. Durville had finished his remarks on the new patients, his assistants entered, to magnetise those who were already under course of treatment, and many varieties of method were seen in operation, from the usual magnetic passes to several newly discovered movements and applications as sometimes used in the Charcot and other hypnotic schools. When a new subject is receiving his first treatment his hands are quietly held for about ten minutes by the operator, who directs his gaze towards the solar plexus while his mind should be concentrated in the desire for the health of his patient. After this phase is over the passes are commenced for a short time and increased day by day according to the illness.

Magnetised water is another noticeable feature of their work; the patients each bring their own bottle of

drinking water which is magnetised by their own particular magnetiser.

An important paper on the subject of magnetised water was given to this section during the Congress by M. J. Hausser, an analytical chemist. This gentleman has latterly turned his attention to Spiritualism and interests himself particularly with the question of magnetic healing. His studies of the differences of water before and after magnetisation are exceedingly interesting, though too complex to enter into here. His experiments have been made with great care and exactitude, and when testing the question of filtration he found that non-magnetised water filtered quicker than that which had been charged. Water can be quite easily magnetised with a powerful magnet and have beneficial results, but the healers prefer to charge with the human fluid, as it has been found to have subtler and more penetrating effects.

In a graduating school for the special study of magnetism it is naturally soon seen that all would-be healers are not endowed with the same capacity or power for their work, and in a centre of this kind all students in training are able to get daily experience and judge the varying degrees and qualities of the magnetic fluid they command. I believe it is generally conceded here that the psychically endowed healer is the most powerful instrument for the vital fluid and that he can attain results often denied to the non-mediumistic. A healer who is particularly strong in his power over the physical body may not have the quantity of magnetism precisely suited to the finer and more subtle phases of ill-health, and this, perhaps, accounts for some of the failures or successes we know of in treating the sick among people differing so widely in their methods as Mental or Christian Scientists and ordinary masseurs—and all magnetisers know the value of suggestion in some cases where a pass action is perhaps unnecessary. Until healers understand that both these methods, whether physical or mental, are natural, though diversified, processes of commanding the vital fluid and applying it to individual requirements, and that all methods are useless unless rightly applied, so long shall we hear of 'wonderful cures' or 'wretched failures.' In one case the healing process was correct, in the other wrong. The magnetic healer who knows just when to apply the passes, the mental action, or the massage, is the healer who has arrived at his culminating point of knowledge. This knowledge is within the grasp of all who choose to devote time and study to so important a subject; and although French magnetisers would probably consider that there are few ailments they could not succeed in curing if given the right opportunities, it is still more probable that only the more experienced and psychically evolved individual would really successfully cope with the whole scale of study this science comprises.

(To be continued.)

SPIRITUALISM IN SOUTH AFRICA.

Would that we had a Mrs. Effie Bathe out here! I say this after reading her letter in your issue of September 8th. Spiritualism is undoubtedly receiving many adherents in this colony, but they are unable to obtain the means for the fuller investigation of the subject. Meetings are held for whatever may 'turn up,' and there are no reliable mediums willing and able to assist. From what I have seen of séances in Natal I can only compare the investigators to school-children without a master, all desirous of learning but ignorant of the proper manner of procedure for obtaining the best results. The consequence is that education is retarded, and it is quite possible that one may go the wrong way to work to obtain results which would otherwise be possible. Are there no friends in the Old Country possessing ample means who could undertake a tour to, say, Natal, and who have the requisite psychic powers and the desire to help us? The higher the social position of the medium the better, so as to refute any charge of money-making or 'adventure.' He should be one who would be prepared to take up the cudgels against both pulpit and press when necessary; one anxious to prove to many disbelievers the fact of a future life.

Durban, October 6th. LIGHT! MORE LIGHT!

NOTHING can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.

THE PROGRESS OF SPIRITUALISM.

In an able address by Mr. Harrison D. Barrett, the president of the National Spiritualists' Association of America, which was presented at the convention of that body, held at Cleveland, Ohio, on October 19th, Mr. Barrett said:—

'Spiritualism, as a whole, has had a most prosperous year, outside of the organisations conducted under its name. In some instances it has received additions to its ranks, through its local societies, from those who have been awakened to a knowledge of the truths of the spiritual philosophy. The widespread advertising which our Cause has received has led to a more general study of our literature, and I am pleased to report that there has been a deeper interest manifested in the writings of our ablest representatives than has been apparent in any preceding year of the history of our national body. No novel of the day is at all popular unless a vein of occultism runs through its plot. The demand for the works of Lilian Whiting, Minot J. Savage, and kindred writers, as well as the renewed interest in the writings of that greatest of all seers and philosophers who have ever lived upon the earth, Andrew Jackson Davis, are also pleasing evidences of the growth of Spiritualism in the esteem of the public. We cannot do too much to sustain educational work of this kind, and I recommend that this convention formulate some plan by which Spiritualism may be given greater power and influence through the dissemination of its valuable literature. . . . It will be remembered that early in September, 1899, our esteemed treasurer, Theodore J. Mayer, offered to deed, in fee simple, the present magnificent headquarters of the N. S. A. in Washington, D. C., provided the Spiritualists of the nation would place the sum of fifteen thousand dollars in our treasury. Mr. Mayer afterwards reduced the proviso to ten thousand dollars, and has extended the time from date to date during the year, hoping the fund would be raised in full.'

It is to be hoped that the one thousand dollars that were still lacking have been raised at the convention and the headquarters secured. Have we no Theodore Mayer in Great Britain?

Mr. Barrett makes the following valuable suggestion:—

'In view of the fact that the Mayer Fund will be filled ere this convention closes, and of the other associate fact that Mr. Mayer will deed the present headquarters of the N. S. A. to this Association, as soon as the fund is completed, I venture to suggest that it would be wise to dedicate one room in that Home to the investigation of all psychic phenomena. Some medium or mediums could be selected to do for this Association what Mrs. Piper is now doing for the Society for Psychical Research. A step would thus be taken in the direction of scientific Spiritualism, and the Spiritualists would then be in a position to prove to the scientists of the world the absolute verity of their assertions. This step may not be feasible at the present time, yet it is worthy of careful attention, and should be arranged for if possible. Spiritualism is a science as well as a philosophy and a religion, and that fact should be properly demonstrated. When we have a religious science and a scientific religion, a religious philosophy and a philosophical religion, Spiritualism will be able to hold its own against its enemies within and without its ranks, and will indeed be the panacea for all the mental ills of the human race.'

If Spiritualism had a 'Home' in London something might be done here in the direction suggested by Mr. Barrett, and classes, such as those which were so ably conducted by Mr. Thurstan, could be instituted for the study and development of psychic and mediumistic gifts. The work of the London Spiritualist Alliance is sadly crippled for want of suitable premises. We can only hope that some wealthy friend of the Cause will some day enable us to perform the work which is so sorely needed.

'LIGHT.'

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks post free, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will feel that 'they cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to forward 'LIGHT' to them by post, as stated above?

SOME AUTUMN EPISODES.

BY 'AN OLD CORRESPONDENT.'

III.

I have more than once remarked in previous articles in these columns, that the most satisfactory form of séance is one where you have both a trance medium and a clairvoyante sitting in the same circle, and this is just because the latter is usually able to identify the spiritual personage using the vocal organs of the former when in trance. I again chronicle a sitting of this description, which took place at Mrs. Treadwell's on 12th September last. The near relative whose serious illness was recently referred to by me in these columns, was sufficiently recovered to be able to be present, and the other sitters included the clairvoyante, one of my sons and self. The medium was controlled almost at once. I may here state that my main purpose in having the sitting was to put certain queries to the ex-Lancashire Doctor (if he should come at the séance) regarding the treatment of the invalid during the ensuing winter.

In most of the previous sittings had by me with this medium, the first controlling spirit was that of her little Indian spirit guide 'Sophy,' but on the present occasion, as if in answer to my desire, the first spirit entity controlling Mrs. Treadwell was Dr. S., the ex-Lancashire Doctor before specified; who was able to congratulate the invalid on her greatly improved health. The clairvoyante, in answer to my inquiry, informed me that she distinctly saw the form of Dr. S. behind the medium just as he controlled. Then followed an animated conversation between us regarding the future treatment to be adopted, including the continuance of the massage of the spine, formerly mentioned. A dietary was also formulated chiefly consisting of white food; and as the patient complained greatly of dyspepsia the use of 'Boudault's Pepsine' thrice daily before meals was recommended as an aid to digestion. In a previous communication to me this medical control had suggested that if necessary I could send to a certain address in the city for a specific to increase the strength of the patient. The writing of this control is often very illegible, and in this particular communication the name of the specific and its inventor were very difficult to decipher; so I had not as yet sent for it to the address given. On the present occasion I inquired of the control if it was still necessary to get it, and the reply was in the negative, the Doctor stating that the necessity for its use had now passed away owing to the improved health of the patient. I may as well mention that I have now ascertained that the specific in question was Dr. Hommel's Haemotagen (4s.), sold by Nicolai and Co., St. Andrew's-hill, E.C. Neither it nor Boudault's Pepsine were specifics known to anyone in the household up to September last. Thereafter the control bade us a kindly farewell, assuring the invalid that he would carefully watch over her welfare during the winter.

To Dr. S. succeeded Dr. Epps, the medical control of Mrs. Treadwell, but he merely said he had come to say 'Good night and good bye.'

With regard to the rest of the sitting it is unnecessary to deal, beyond saying that several of our near relatives came, giving us unmistakable evidence of identity, and also Mr. R., my old friend, so recently alluded to in these columns, who was still harping on the wrong done to his executrix by a former colleague repudiating a just debt of several hundred pounds because no voucher existed for it. Another personage, who formerly came to me in great distress over his sins and offences, at a séance I had with Mrs. T. last spring, was able just to come and shake my hand, and he appeared still to be in a state of great despondency. To him followed my old acquaintance Mr. S., killed in the quarry explosion ten years ago, with whom I had a most amusing disquisition regarding a mutual friend (rather a rough diamond) now also on the other side, and who, he informed me, is slowly improving in spirituality. In short, the whole séance, coupled with the recognition by the clairvoyante of the controlling spirits, clearly demonstrated to me that I was again in complete rapport with many relatives and friends 'not lost but gone before.'

My only purpose in sending this third and concluding

article is to demonstrate what I may call the 'continuity' of the controls when we have sittings with Mrs. Treadwell and the satisfactory internal evidence afforded of identity by their conversations with us. True, the information got is almost entirely relative to the past, and little information is given regarding present occupation and surroundings. The why or wherefore of this is at present hid from us on this side, but surely it is an immense advance upon our former shadowy belief in a continued sentient existence in the 'beyond,' to *know* and not merely to 'hope or desire' personal immortality. What an immense aid to the clergy would be the proved facts of spirit return had they the courage to go into a calm and systematic inquiry on the subject, instead of putting the whole phenomena down to Satanic agency. The time for this is not yet; but it is coming quicker than many expect, and every Spiritualist who has facts to record as to spirit return should keep on writing or otherwise demonstrating that there is a 'spirit in man' which lives on eternally, ever active and advancing in power, spiritual knowledge and true righteousness.

(Conclusion.)

LET THE GOOD ANGELS COME IN.

We care but little for names, but we do believe in rendering credit and honour to whom, or to what, it legitimately belongs. The Dispensation of to-day is to *all* mankind who will receive its divine ministrations. It belongs to no sect, class, or cult exclusively. The 'gifts' it develops, and the truth it teaches broadcast, cannot be monopolised. They are 'for the healing of the nations,' and all noble souls rejoice in their universality. We welcome Theosophists, 'Christian Scientists,' and all other ists, to the same bounteous spiritual feast we had partaken of for a quarter of a century before their cults were born in human brains, but we ask them to put on less airs of superiority, and be a little more grateful to the true source of their 'gifts' and blessings. In the present 'outpouring of spirit upon all flesh,' many possess and use its powers without being aware of their true source. Persons who have been religiously educated, and have accepted the idea of a personal God, are prone to attribute all *special* as well as universal power *directly* to Him, forgetting the intermediate agency of 'Ministering Spirits,' who have ever been the mediators of 'spiritual gifts,' whatever their original source. The founder of Theosophy was a spirit-medium, and all her 'supernormal' power which she latterly attributed to magic arts, and to 'Mahatmas,' was identical with that of all other mediums, and *she knew it*, and formerly acknowledged its true source!

The same may be said of the founder of 'Christian Science,' and those of her followers who heal by any other power than mental 'suggestion' and their own personal magnetism (unconsciously used perhaps); they are also mediums for invisible spirits, whether they know it or not. We say this both on general principles and from a personal acquaintance with several score of the most successful healers of this school.

Why should anyone be ashamed to acknowledge that 'angels and ministering spirits' have deigned to endow them with their power to benefit and bless humanity? Did not one of old, quite as good and *respectable* as they, say: 'Concerning spiritual gifts, brethren, I would not have you ignorant? And did he not enjoin upon all to 'covet' and 'seek after' these manifestations of mediumship, many of which he enumerated identical with those now in vogue? Most assuredly he did, and so do we, for we would have *all* come to the knowledge of this great truth and its beneficent power. Heavenly messengers are reaching down helpful, beckoning hands to all who walk this 'vale of tears,' and let none in ignorance scorn the proffered blessings, but open widely the portals of their souls, and 'Let the Good Angels Come in'!—'Banner of Light.'

DR. DEAN CLARKE, writing in the 'Banner of Light,' recently maintained that 'Spiritualism is a science, because it treats upon mental and physical facts; a philosophy, because it teaches the principles of Nature and explains the facts of science; a religion, because it reveals the spiritual significance of the facts and principles of Nature, and teaches man's relations to, and dependence upon, Nature's Infinite Soul.'

PAIN IN CREATION.

We should like to bring to the notice of those who have not already seen it, an article in the October 'Contemporary,' entitled 'The Crucifixion and the War in the Creation.' It is likely more particularly to interest those who frequently find themselves painfully restive under the realisation of the long-drawn suffering involved in the evolutionary process of creation. The article repays careful consideration, and appreciation of its value is increased by re-perusal; and that is saying more than can generally be said concerning articles in the monthlies. The leading idea is one which should be readily acceptable by those who are already experimentally convinced of the fact that the influences from the Unseen are continually operating to the earth. To them there can be nothing improbable in Mr. Peyton's way of accounting for what he calls, 'the feminine virtues now introduced into morals.'

The fact is patent (account for it how we may) that in the modern world a 'philanthropy has been organised absolutely unknown in the ancient world.' Mr. Lecky states the fact thus: 'In that proportion or disposition of qualities which constitute the ideal character, the gentler and more benevolent virtues have obtained through Christianity the foremost place.* Sensitiveness to human pain is becoming far more acute and far more universal.

Mr. Peyton attributes the increase and predominance of the tenderer virtues in human character to 'a special force in the unseen universe, which the Crucifixion of Christ has called into activity.' The context shows that he means by this that the capacity for acting upon humanity, as Christ from the Unseen has acted through 1900 years, is potent in proportion to His sufferings, that it is in direct ratio to the discipline of sorrow, by which this influential force was developed in Him. 'The early Christians,' he says, 'discovered that Christ Himself was qualified by His sufferings for the service He is giving.' . . . 'The tragedy of the Cross augmented the personality of Christ and made Him communicative with us.' The writer looks upon the Unseen Universe as the sphere both of causes and results.

These few sentences give the slightest possible indication of the line of thought worked out in the article, with much force both of feeling and expression. They are quoted merely to induce some readers to turn to the original article. Not with the expectation of finding in it any attempt to formulate a conclusive solution of the age-long mystery, but for what is of far greater practical value; for thoughts which may brace us to endure the mystery with patience and hope, and even with a certain degree of willing and intelligent co-operation, until God Himself solves it.

H. A. D.

LETTERS TO THE EDITOR.

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

The 'New Church.'

SIR,—Your correspondent, 'Querist,' asks the New Church some questions which can be easily answered, although the answer may not satisfy him. Your inquirer says that the New Church has attained to the doctrine of the infallibility of Swedenborg. This is not the case. The New Church believes in the infallibility of the Word—not the Bible, for there are books in the Bible which are not the Word, the Word being those books which have an internal or spiritual sense. He further says that they confound inspiration with infallibility. What the New Church does is to make a distinction in inspiration. There are degrees of inspiration, and inspiration in its fullest degree is infallible and exists in certain books of the Bible which constitute the Word. In respect of the refusal to accept an advertisement, I know nothing of it and am therefore unable to offer any explanation. Your correspondent then asks if the New Church admits of progress or change of view in those gone over to the other side. They most certainly do admit this, and, indeed, teach it. They believe that man will progress to eternity, constantly learning new truths, for truths, to be truths, must be infinite.

CLAUDE TOBY.

An Appeal for Help.

SIR,—Mrs. Paul's appeal in your paper of October 13th, and 'H. W. T.'s' communication, have been brought to my notice.

It is impossible to deny that Mrs. Paul has been largely to blame for the condition in which she now is; the same thing might be said in many like cases. Efforts are being made to help her to better things and to bring to a speedy conclusion arrangements that have, for some time past, been planned for her benefit.

I shall be glad to give particulars to 'H. W. T.' whose practical kindness demands recognition, but it is better not to go into the circumstances of the case in the columns of your paper.

My name and address are enclosed, and if anyone is willing to help Mrs. Paul you will perhaps kindly allow their communications to be made to me, in the first instance, through your hands.

Thanking you for giving space to my letter.

G. M.

Spiritualists' National Federation.

SIR,—I am desired by the Executive Committee of the Spiritualists' National Federation to convey to the spiritual Press the following resolution passed at our meeting to-day, and to ask their kind assistance in giving the matter publicity, viz. :—

'With a view to further sustain the propaganda work of the Federation, it was resolved that a bazaar be held at a convenient date, and that the Executive Committee of the Federation resolve itself into a Bazaar Committee.'

A further resolution was passed :—

'That the Propaganda Committee of the Federation be appointed a preliminary committee in order that the matter may be taken in hand without delay.'

WM. HARRISON, Secretary.

Burnley, October 27th.

Effects of Lightning.

SIR,—Mr. Desmond G. FitzGerald in his further remarks upon this subject ('LIGHT,' October 20th, page 501) asks: 'Is a truthseeker and truthfinder to allow every fallacy. . . to pass unchallenged when he cannot reach its first promulgators?' to which, of course, there is but one answer, but I think Mr. FitzGerald's letters on this subject amount to more than a challenge. He has to my mind flatly contradicted the evidence, and to support his statement as to the impossibility of the event has brought physical science to bear upon it. Whilst fully appreciating the weight of Mr. FitzGerald's arguments upon the point I still maintain that the case must be pronounced true or false on facts and not abstract theories. If M. Flammarion has incautiously accepted the 'testimony of ignorant people,' then this would put a totally different aspect upon the affair, and I should be inclined to take Mr. FitzGerald's view of the matter; but it is scarcely probable that M. Flammarion would allow the statement to be published without, at any rate, having good cause to believe it true; and I further think there would be a good deal of difference between a blackened corpse and a thoroughly charred one, although I cannot say with any certainty, not having had an opportunity of comparing them.

With regard to Mr. FitzGerald's remarks upon condescension to investigate evidence I think it is our duty to thoroughly investigate all evidence, putting aside all preconceived ideas and theories, and I venture to say that if this had not been done, our spiritual philosophy would still have been labelled 'Fraud,' for what known law did materialisations (flesh and blood, apparently produced from air) fit in with?

T. RUTHERFORD EDWARDS.

Mr. Roland Shaw's Address.

SIR,—The narrative of Mr. Roland Shaw's experiences is extremely interesting, but one cannot avoid a feeling of regret that he did not give some corroborative testimony in support of his own. For instance, can he supply your readers with the names of the medical men who attended the child who was restored to life? Will those gentlemen certify to the fact of the child's apparent death? Can we not have the testimony of some of the witnesses of the materialisation phenomena? I would not for a moment suggest that there is any reason whatever to doubt the accuracy of Mr. Shaw's statements, but we want the very best evidence we can get, and I think the value of his testimony would be greatly enhanced, as evidence, if such corroboration were forthcoming; and it is a pity that it did not occur to him to add these necessary details to his otherwise valuable contribution.

INQUIRER.

* 'History of European Morals,' Vol. I., page 224.

Social Meetings for Investigation.

SIR,—The first of my 'Social Meetings for Spiritualistic Investigation' will be held at my house on November 6th, at 8 p.m., and every fortnight subsequently throughout the winter months.

One hour will be devoted to discussion and answers to verbal or written questions, and this part of the work Mr. Robert King (the well-known theosophical lecturer) has most kindly undertaken. There will then be an interval of half an hour, during which tea will be served, and introductions mutually agreeable will be made; and the last hour will be devoted to a séance for clairvoyance and trance mediumship, for which the medium will be Mr. Vango.

I should like to take this opportunity of impressing punctuality upon all those to whom cards of invitation have already been sent, and *each card must be presented personally with the address filled in below the name.*

I should also like to mention for the benefit of those who have not seen my previous article, that in 'LIGHT,' September 8th, full particulars are given, and I have the greatest pleasure in informing you that the numerous applications and kindly letters I have received prove to me more than ever how greatly such meetings are needed.

EFFIE BATHE.

Hurstborne Lodge, Ashchurch Park-villas,
Goldhawk-road, W.

The Russian Medium 'Sambor.'

SIR,—Owing to a temporary absence from St. Petersburg it is only now I have come across 'M. T.'s translation (in 'LIGHT,' September 22nd) of an account by M. S—n, describing an extraordinary 'materialisation' séance of Sambor's (printed originally in the St. Petersburg weekly 'Rebus,' then in 'Annales des Sciences Psychiques,' 1900, No. 1).

In the interest of truth I feel bound to reproduce here the following extract from my article in question (in the 'Annales'), (*loc. cit.*), in which I had stated what would naturally appear to a critical mind the most serious objection to the authenticity of the fact as described:—

'It is particularly unfortunate that it was not impossible for the medium to introduce an accomplice into the lodgings after he had left the room where Messrs. S. and B. were, and to let him out afterwards, the key having been, as I am given to understand, left in the door (opening upon the staircase).'

In fact, the disposition of the rooms was such as to make easy such an introduction. I should add that I learnt this 'key feature' of the case, so far as I can remember, when my French article was already in print. At the same time I feel bound to add that certain incidents of the séance, as described by Messrs. S—n and Boujinsky, seem to lend themselves with some difficulty to a natural explanation, even with this admitted drawback. Such are, (1) the feeling of intense cold experienced by the sitters (it was warm outside); (2) the watch incident; (3) and also the fact that, as positively stated by the sitters, the appearance of the hands and head of the 'spirit' took place before Sambor had retired into the adjoining room.

Last winter several séances were held in M. Boujinsky's lodgings (with entrance door sealed) in the hope of seeing 'Friedrich' again, but unsuccessfully.

To me the whole thing is a mystery.

M. PETROVO SOLOVOVO.

St. Petersburg,
October 11th (27th).

P.S.—That the combination of the Sambor-Boujinsky-S—n elements at a séance may have had a particularly favourable influence on the phenomena seems to me very possible.

SOCIETY WORK.

BARRY SPIRITUALIST CHURCH, ATLANTIC HALL, DOCK VIEW-ROAD, BARRY DOCK.—On October 23rd, at the Empire Hall, Barry Dock, a good audience listened to Mr. J. J. Morse, of London, who gave able, lucid, and satisfactory answers to written questions. On October 28th an interesting address by Mr. George Harris on 'Watchman, Tell us of the Night,' was highly appreciated.—E. J. T.

PORTSMOUTH.—On Thursday and Friday, October 25th and 26th, addresses were given in the Albert Hall by Mr. G. H. Bibbings, of Bootle. The hall was filled each evening by an appreciative audience, who listened with great attention and frequently applauded the speaker. At the close of the meetings many persons submitted questions, which were satisfactorily answered. Mr. Osmond H. Pylos officiated as chairman on Thursday, and Mr. J. Louis Barstow on Friday. The hope was expressed that Mr. Bibbings would soon visit us again.—W. C. TORR.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB LECTURE HALL.—Miss Cotterill was with us again on Sunday last, and delighted the large audiences with two splendid addresses on 'Let your lights be burning,' and 'What are you worth?' and gave very good clairvoyance. Speaker for next Sunday, Mr. J. Clarke, of Nottingham. Evening subject, 'Cremation: Is it Desirable?'—A. O. W.

73, BECKLOW-ROAD, SHEPHERD'S BUSH.—On Sunday last the inspirational side of Spiritualism and its boundless possibilities, if rightly understood, formed the subject of a discourse by Mr. Fielder, of Battersea, showing that many Spiritualists remain satisfied with the bare proofs of the continuity of life, and never reach the higher inspirations of true spiritual life. On Sunday next Mrs. Whimp will give clairvoyance.—J. C.

DUNDEE SOCIETY OF SPIRITUALISTS.—On Sunday, October 6th, and Wednesday, October 17th, we had very successful meetings; Mrs. Stevenson, of Glasgow, being the medium on the 6th, and Mrs. M. H. Wallis on the 17th. There is a deep and growing interest in our cause here, shown by the increased attendance at our meetings for some time back; and the impression produced by the one at which Mrs. Stevenson officiated led to Mrs. Wallis having the largest audience our society has ever had. The conspicuous ability of both these mediums will doubtless arouse still further inquiry.—JAS. MURRAY, Sec.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—Last Sunday evening, following a reading from the New Testament, an earnest trance address was delivered through Mr. J. A. White, based upon a portion of the reading, in the course of which the speaker showed how a virtuous life is essential to success, whether in the case of medium or inquirer. Mr. White's clairvoyance was, as usual, good; all descriptions, with one exception, being recognised. On Thursday, at 8.15 p.m., at 226, Dalston-lane, members' circle. Sunday, at 7 p.m., address by Mr. D. J. Davis.—O. H.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Despite inclement weather a large audience assembled at these rooms on Sunday last, when Mr. Alfred Peters was most successful in giving upwards of thirty clairvoyant descriptions, only five of which remained unremembered. In some cases the details given were so startlingly correct that the recipients were unable to restrain the emotions which the recognition of their loved ones aroused. We venture to express the opinion that, when general conditions are suitable, the giving of clairvoyance from a platform is advantageous to the medium, in so far as he (or she) is not so liable to get confused by the presence of other people in close proximity. This meeting was certainly productive of good, as was evidenced by the many inquiries, &c., at the close. Next Sunday, at 7 p.m., Mr. J. J. Morse, trance address; doors open at 6.30 p.m.—L. H.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW ROAD, S.E.—On Sunday last a very good audience was present at our morning service. The mysteries surrounding Moses were the principal 'spirit mysteries of the Bible,' dealt with by our leader in the evening in his usual eloquent and convincing manner. The members' Social Union held its first party last Saturday week with great success. The various items of the programme were of a most enjoyable character. Another party will be held on Saturday next, at 7.30 p.m. It is hoped that those members who desire to attend will forward their names without delay to Mr. W. E. Long, 12, Lowth-road, Camberwell, S.E. Next Sunday, at 11 a.m., a public circle will be held. Strangers heartily invited. At 3 p.m., children's school, and at 6.30 p.m., a continuance of 'The Spirit Mysteries of the Bible' is to be given by the guide of Mr. W. E. Long.—J. C.

BOOTLE SOCIETY OF SPIRITUALISTS.—The president of the Bootle (Lancs.) Society states that the members of the society, some few weeks since, unanimously memorialised Mr. G. H. Bibbings to postpone his intended visit to the United States for another twelve months and continue in his present position of resident speaker for a further period of one year, viz., to the end of 1901. The society has not only added to its roll of membership, but the cause of Spiritualism in Bootle has had a considerable impetus given to it under Mr. Bibbings' ministry. Many largely attended and successful outdoor services have been held during the summer months on the Sunday afternoons, and on several occasions some 300 to 400 deeply interested listeners have congregated around the speakers, the great majority attending meeting after meeting. It was therefore felt by the members and officers that the continuance of Mr. Bibbings' services was absolutely necessary to the prosperous continuance of the work already done—hence the memorial. Mr. Bibbings, after due consideration, has announced his decision to remain the Bootle Society's resident speaker for 1901, and he therefore postpones his visit to America accordingly.—J. NORTON (4, St. Catherine's-road, Bootle), President, Bootle Society of Spiritualists.