

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,104.—VOL. XXII. [Registered as] SATURDAY, MARCH 8, 1902. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	109	'Dangers of Spiritualism': Dis-	115
L.S.—A Notices	110	cussion	115
For Chamberland Healers. Mr. T.		German Psychical Journals	117
Penman and Mr. Robison	110	Séance with Madame Montague	118
Medium Traces a Missing Man	112	International Psychological Insti-	118
About Hypnotism	112	tute	118
Remarkable Prevision	113	Arrest of Frau Rothe	119
Mrs. Besant on Prayer	114	Karma	119
Blessings of Spiritualism	115	Encouragement to Quiet Workers	119

NOTES BY THE WAY.

The usually staid 'Athenæum' indulges in a pirouette and a little comic song on 'the dangers of Spiritualism.' The writer confesses that he has never met a person 'who could produce even unintelligent knocks by the imposition of hands.' In the only case of the kind known to him 'the medium was too clearly thumping the floor with the heel of her shoe.' 'Even Mrs. Piper does not believe in Spiritualism,' he adds. All of which shows his want of knowledge. But, to crown all, we are favoured with the remark that if a certain medium had been placed in a hammock, he would have failed: 'they always do,' he says; which again shows his want of knowledge. Has he ever even heard of Sir Wm. Crookes' published experiments?

But what is the use of turning aside to notice these triflers?

We are continually being asked why 'the spirits' do not tell us something we do not know. Our answer is that they are continually telling us things we do not know, and that people who take no trouble to look into the matter carefully are unreasonable in asking this question. Here is a specimen (from 'The Anderson (Ind.) News'). Will our questioners believe it, or take the trouble to verify it?

The Frankfort, Ind., Knights Templar commandery has just been awarded a bequest of 18,000dol. through a queer combination of circumstances, in which it is alleged a trance medium figured prominently.

Hiram Bradley, a prosperous farmer of Clinton county, died some four years ago. No will was found, and his wife administered the estate, and two years later married a farmer named Isaac Miller. No one put in a claim to any of the property, and the right of the widow to the whole of the property was never questioned. Soon after the second marriage a trance medium appeared in Frankfort. A. H. Boden, an attorney at Frankfort, attended one of his séances and asked the medium to call up one of his friends. In response to the request a voice, purporting to be that of Judge James J. Suit, who had died three or four years before, answered and talked of many things that occurred in his practice, and when he presided as judge of the Circuit Court. Among other things he said he had written a will for Hiram Bradley; and that the will had been duly acknowledged in the presence of two witnesses and it would be found in a certain law book in the speaker's library. In the meantime Judge Suit's library had been sold, but the book indicated was found, and in it was a will, attested by two witnesses and signed by Bradley. It bequeathed the bulk of the decedent's property to the local commander of the Knights Templar, and made some minor bequests to other persons.

Mrs. Miller resisted the probating of the will on the ground that it was a forgery, but one of the witnesses was alive and testified that he signed it and saw Bradley's signature. The will was probated and suit was terminated by the Knights Templar commandery. To-day,

upon facts agreed to by both sides, the court held that the will was valid. The commandery gets about 18,000dol. by the decision.

In Dr. Clymer's somewhat unsatisfactory paper on 'Occultism and Christianity,' lately noticed by us, there is one thought which is of distinct value, though not novel, and not more the property of Occultism than of Christianity. It is this;—that the real Christ is the God or Heaven side of every human being. Paul's 'Christ in you' was no figure of speech. He meant it. This truth is literally as Dr. Clymer expounds it:—

We believe that the Christ-principle is in all. The drunkard, the gambler, even the most depraved criminal, has the divine germ within him at birth. It may be lying dormant, overrun by weeds and thistles, or buried deep with evil thoughts and associations, yet, nevertheless, it is still there. But it needs the sun of love, the dew of help, to awaken it and bring it to active growth, so that he may have a perception of himself and his condition and turn to God for strength and power to live and do aright.

A recent critic said:—

One is struck by the awe, even reverence, with which so-called communications from the dead are received. They are accepted often as pearls of wisdom, while the same utterances from one clothed with flesh would be disregarded. Advice received in this way is treasured and acted upon, because it is so received, when it would be very carefully considered before put into action were it given by some visible personage. A misplaced reverence leads to a misplaced dependence and robs one of necessary self-reliance. This is one of the results observable as a consequence of belief in the spiritistic explanation.

This is not without truth, and also not without value. One of the gravest defects of the Old Testament is that the persons, whose sayings and actions are recorded, too readily received every spirit as 'the angel of the Lord' or 'the Lord' Himself. The result of that may be seen in spiritual monstrosities and ethical catastrophes that are now threatening to drag the Church and Religion down: and, in like manner, excessive reliance upon spirit-messages may drag Spiritualism down. At the same time there is no necessity whatever for a carping spirit, or for chilled receptivity, as though the one thing needed were suspicion. There is here a 'golden mean.'

'The Light of Truth' opportunely quotes Moses Hull, who asks:—

Where are the young workers of our cause now? Those who were young workers in the cause in the early sixties are now either old workers in the cause—veterans in the cause, or they have passed to the other side, or fallen out of our ranks. Who takes their places? I was astonished to hear President Harrison D. Barrett say that there were not twenty of our workers under forty years old. I thought the statement exaggerated, but I have tried for two weeks to find or think of the names of twenty of our active workers under forty years of age. They are not to be found. Can any one tell why?

We are certainly surprised at this; and hoped that Young America was giving a much better account of itself. Young England, we think, is more hopeful.

'When the golden bowl is broken,' by Aster (London: Gay and Bird), is a fairly thoughtful and pretty story of imaginary experiences in spirit-world. The story is shrewdly fitted to the hour. It begins with a death on the battlefield and ends with the welcome of Queen Victoria, and the cry of one who hurries past ('once he had died for her and his country's honour') 'Tis our Queen—our English Queen—who comes!' All quite in harmony with the passing mood and the evening papers. But there are better things than this in the little book.

Mr. F. B. Doveton's 'Mirth and Music' (Clifton and London: J. Baker and Son) is a fair specimen of light verse (not always gay) which finds acceptance in the good magazines. The little book is full of musical phrasings, pretty bits of rhyming, and amiable thought.

Here is a snatch of unrhymed song: a charming description of happy youth followed by melancholy age:—

Memory only is left, for, like the mists in the morning,
Driven afar by the sun, my youth has silently vanished!
Now, in the winter of age, no hope or solace remaineth,
Save in the dream of the days when life shed a glory
around me.
Visions arise as I muse forlorn and sad in the gloaming—
Visions of faces so fair that earth has ta'en to her breast now:
Scenes from a tale that is told come back once more in the
twilight.
Or I am young yet again in a dream of the mystical sleep-
time.
Yet it is phantasy all, for age has silently bound me
Fast in the fetters of steel that never a mortal may sunder:
Borne on the river of time, I travel unceasingly onward,
On to the Haven of Safety, on to the Land of the Morning!

One piece we deeply regret:—the spiteful song, with 'The God of Battles' for its boast. But if the reader can forgive this, he will find in the book much, very much, to admire.

LONDON SPIRITUALIST ALLIANCE LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the Regent Saloon, St. James's Hall (*entrance from Regent-street*), on the evening of Thursday, March 20th, when an Address will be given by

MR. JOHN C. KENWORTHY

ON

'THE LAW OF SPIRIT-COMMUNION.'

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

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

EVENING SOCIAL MEETING.

In the interest of Members and Associates of the Alliance who find it impracticable or inconvenient to attend the afternoon Drawing Room Meetings, a SOCIAL MEETING will be held in the Regent Saloon, St. James's Hall, Regent-street, on the evening of Thursday, April 3rd, for conversation and the interchange of thoughts upon subjects of mutual interest. The doors will be opened at 7 o'clock. Admission will be by *ticket only*. Tickets will be sent to all Members and Associates.

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

NORTHUMBERLAND HEALERS.

III.—Mr. T. Penman.

With a brief account of two more psychic healers, my short series of sketches of these interesting mediums must close. There are many others to be met with in Newcastle and other Northern towns, but this group of four may be taken as representing very fairly the movement of magnetic and herbal healing in most provincial spiritualist centres, and from these one is able to obtain a sufficiently adequate idea of their methods as a whole.

As I hinted in a previous article, these mediums vary more individually and psychically than in the therapeutic method they adopt.

Mr. Thomas Penman, with whom I will deal next, is, in point of years, the oldest of these professional workers, though he has not been actually a healer for so long as some of his younger brethren. He lives in the densely populated centre of Gateshead, and became drawn into the therapeutic movement through discovering his mediumship at spiritualist circles some years ago. He then took over a small apothecary's shop which was for sale, and devoted himself exclusively to the study and sale of herbs and herbal mixtures.

Mr. Penman, who is a kindly, gentle-voiced man, with white hair and beard, sees his patients in a quaint little 'workshop' at the back, and when seated near his cooking utensils, bottles, jars, &c., rather suggests an old-world alchemist in his laboratory. He is one of the few healers who prepares all his medicines himself, preferring to give the herbs ready for use rather than in the dried state, as he found, before he decided on doing so, that many patients forget the instructions given as to methods of boiling, infusing, or soaking, &c., and many unnecessary delays were thus occasioned.

His work of preparation naturally occupies a great deal of time, and had he a larger *clientèle* would doubtless be impossible. As it is he rises every morning between three and four o'clock, he informed me, to set his fire going, and prepare his concoctions so as to be ready for the usual day's work. During the ten or twelve years he has been a healer over two hundred cases of tumour have been successfully treated by him, and at the date of my visit he had nine in hand. The great percentage of these tumourous affections were among women, and some had reached such acute stages that doctors had declared them incurable without an operation.

Like Mr. Davidson, Penman does not resort to magnetic treatment unless this is specially advised by the 'not I' or control, who is diagnosing. He claims to be guided by a deceased medical man who died in America some fifty or sixty years ago. He went into the trance condition at my request, when a slightly perceptible change of manner, expression, and tone of voice became apparent, while his accents were nasal and American. On asking this purported separate intelligence how he had obtained a knowledge of herbs, he replied that it had been acquired through a long sojourn in the more remote parts of North America, when he happened to get into friendly touch with an Indian tribe who revealed to him all they knew on the subject of medicinal plants.

Many interesting experiences were related to me in which the clairvoyant faculty played an important part, and one case specially seems worth recording, as it demonstrates something of the wonderfully increased power which this phase of 'secondary personality' confers on mediums, enabling them to transcend ordinary physical limitations and become endowed with a fourth-dimensional type of faculty. The patient in this particular instance was an elderly woman, almost bedridden through what appeared to be some incurable malady. She was being attended at the time by more than one medical man, in the hope that a remedy would be found which would restore some measure of strength. Matters, however, were going from bad to worse when her daughters decided to get Mr. Penman to see whether he could give treatment and work a change. To this, unfortunately, the mother strongly objected, and nothing would induce her to accede to the proposal. A plan of action

was then determined upon, and Mr. Penman was requested to come to the house without the old lady's knowledge, and see whether a diagnosis was possible without an actual interview.

The consultation took place in a room directly under the one in which the sick woman lay, and with satisfactory results, her daughters finding that the medium was quite able to see their mother above and to describe the nature of the disease, and symptoms which had been experienced, declaring finally that the fundamental cause of all subsequent complications was an internal tumour which had evidently escaped medical detection. Penman then, through his control, declared that he could cure the case if such and such herbs were taken at once and continued for a time. This was done, the herbal mixtures being substituted by the two daughters for the doctor's prescription. Fortunately they were successful, and in the course of a few weeks the tumour was dissipated and the patient soon recovered sufficiently to get about and resume her normal course of life. When completely restored to health, she was informed as to what had been done, which naturally removed any further prejudice in her mind against her unorthodox doctor, while to this day two medical men in Gateshead believe they were ultimately successful in conquering a very obstinate and obscure phase of illness. Names and addresses of both patient and doctors were given me relative to this occurrence, and I wish greatly that time had allowed of my verifying the facts personally, but from what I saw and heard of Mr. Penman's mediumship, there seems no reason to doubt the bona fides of this somnambule type of phenomenon. It illustrates after all, under different circumstances, what is frequently taking place on the Continent, when physicians or magnetisers secure the services of a lucid subject in order to obtain through them a more precise and accurate knowledge of the hidden sources or causes of disease when these baffle their skill, and this is achieved, as is well known, either through lucidity or clairvoyance, or through the sensibility of the medium who takes on the conditions of the sick organism.

IV.—Mr. Robison, of Tynemouth.

This healer was originally developed at the same time and in the same circle as his friend Mr. Moss, when both lived in Gateshead at the beginning of their spiritualistic experiences.

In Mr. Robison we find another striking illustration of what abnormal mental conditions can achieve when under this phase of self-induced passivity and psychical influences. Though in him the phenomenon of dual personality is less startling than with Mr. Moss, yet fundamentally one feels that both men are subject to much the same order of mental and psychological processes. The effects to be observed will, in the scientifically analytical mind, inevitably call forth certain queries. Do all this power of superior vision, this knowledge, magnetic force, &c., have their rise from sources which lie within the individual, or do they work from forces outside, external and more or less hypothetical? Do all spring from the dual psychical and mental faculties inherent to, yet perhaps extremely specialised in, certain natures, or are the whole manifested phenomena the work of outside stimulus, hypnotic in character, and produced by disembodied intelligences? The actual truth probably lies somewhere between the two theories, but one is forced into consideration of these two sides to the question when we know how great are the powers which can be exercised by magnetic and mental therapists who never leave the plane of normal consciousness.

Whatever the explanation, mediumistic healing, when carried out by men who are thoroughly genuine psychics, appears to be extraordinarily successful, and is certainly mysteriously powerful in some of its workings.

Mr. Robison is a small, stoutish man, clean shaven, and of almost clerical appearance. His manners are shy and low, and he is evidently extremely sensitive. Twenty years ago he was a blacksmith by trade, and I can imagine employment less calculated to suit a man of his somewhat phlegmatic temperament. As he works without assistance of any sort, and is obliged to go in and out of trance for every patient he sees, he was not long in finding that this greatly

fatigued the nervous system, and so as his reputation grew a *modus vivendi* had to be resolved upon, and he decided to limit his patients or visitors to twenty a day. Many more apply at times but he does not break this rule, and appointments are therefore generally fixed about three days in advance. This systematic arrangement enables him to take life more easily than other healers of more active dispositions, and although his fee is a very modest one—one and sixpence with herbs—yet he has been able to save sufficient money to buy a small cheerful house in picturesque old Tynemouth.

He consented to sit for control at my request, lowering the blind as he did so with the apology that, as he had developed in dark circles, the light still affected him disagreeably in this condition. We talked for about a quarter of an hour, and I watched his every movement.

The right hand would go up to the mouth at intervals, and the body swayed a little every now and then; but the eyes remained rigidly still. The lids gave no quiver, and his half-veiled eyeballs remained fixed and unintelligent. When the mind returned to its normal state the difference in their look of animation and movement would have been obvious to the most careless observer, and was proof enough that he had emerged from some sort of change or temporary suspension of certain brain activities. The voice had undergone no perceptible modification.

As we discussed the innumerable varieties of physical disease which could be and had been cured by herbal medicine, certain details of a particular case escaping his memory, he left me to get his case-book in order that I might look it over myself, and jot down any descriptions or particulars which might be useful. What a veritable human document did this record of deplorable illnesses form! Many of them had been deemed past all human aid. There were descriptions of acute stages of dropsy, jaundice, blindness, tumorous affections, &c., and many times I read—'patient carried to the house,' 'patient supported up the stairs,' or 'visit to patient's house; too ill to be moved,' &c. Names, addresses, dates, often included doctor's diagnosis with name. All were noted down with business-like precision.

One case in particular I might mention as it created some little stir in certain circles about a year ago, and concerns a very delicate operation which Mr. Robison performed on an injured eye. A young engineer, employed on some important machine works, had the misfortune to be struck by a tiny steel splinter which remained embedded in the eye. For a fortnight he suffered acutely from inflammation, and all efforts on the part of medical men to find and abstract this fragment were unavailing. Matters grew gradually worse until at last the uninjured organ also became affected. An operation for the removal of the inflamed eye was at length agreed upon by the doctors as being the only thing possible to save his sight. By some chance this young man heard of the healer Robison and resolved to visit him, in the desperate hope that something would be found by which the loss of the eye might be avoided.

Robison affirmed that he could perform the operation of abstracting the steel and that the eye would be saved. An appointment was made for the following day, the healer stipulating only that the engineer should be accompanied by some reliable friends as witnesses to his work. All was performed successfully by the medium when in his usual trance condition, a penknife and a small slab of glass being the only mechanical assistance he had. The inflammation soon subsided, and, aided by magnetic treatment afterwards, the patient was well enough to go back to work within a week. I am told that this little steel fragment has been carefully preserved by the young man, and is to this day worn in a small gold locket which adorns his watch chain.

Knowing how frequently work of a similar nature has been carried out by that powerful French magnetiser, Monsieur A. Bouvier, of Lyons, through the action of passes, I am inclined to conclude that although Mr. Robison made use of the penknife he probably did not do more than point the blade close to the place where, clairvoyantly, he saw the bit of steel lying, and that some magnetic force coming into play it was drawn to the surface, enabling him to

abstract it by the tip of the knife and deposit it on the glass.

Visitors to the operating-room of the Ophthalmic Hospital of London would be able to witness such work carried out, but under very different conditions, for here we find the newest and finest inventions in apparatus and instruments. They would, for instance, see a monster magnet suspended ready to be applied to the eye of any patient thus injured, where, under a very powerful light, the mass, of conical shape, brought close to the eye, speedily abstracts any fragment of the kind inaccessible to ordinary hand-instruments.

Such expensive up-to-date machinery is naturally not to be found in country hospitals, so that unless a patient is sent speeding on a long journey to London specialists he runs the risk of being operated upon perhaps needlessly. In this case Mr. Robison, through his mediumistic and magnetic endowments, was able to perform what in these special circumstances would have required very high-class hospital treatment.

In conclusion, I might suggest that should any readers of these slight sketchy articles feel inclined to doubt some or all of what I have hinted at in regard to the facts of mediumistic and herbal therapeutics, they should start on a campaign of investigation for themselves, and devote more time to this wonderful subject than I could possibly spare. The mediums and their patients are living men and women of our time and country—accessible to all.

I can promise any earnest researcher that the work would be interesting, and could not fail to prove of great psychological and medical value if fairly and judiciously undertaken.

J. STANNARD.

MEDIUM TRACES A MISSING MAN.

On January 13th last, a young man went to a party and proceeded to his office the following morning without returning to his home. He left his business as usual on the 14th, parted from a friend, and ran to catch a tramcar, and thereafter disappeared from all who knew him. The case was put into the hands of the police, who, however, utterly failed to discover any trace of the missing man.

In their despair, the relatives of the unfortunate young fellow requested a friend of mine to consult a medium. My friend visited a private medium well-known to me, but whose name I am not permitted to mention. The medium passed under control, and, after holding a necktie which my friend had given to him to serve as a link for psychometric connection, the latter, or his spirit 'control,' said: 'You will never see the young man to whom this tie belongs any more, for he is drowned, and lies in the water. I see him enter a tramcar—it is a strange one. He drops asleep and goes to the car terminus. He stumbles out and wanders about, more asleep than awake. He stumbles against something and falls into water—the spirit is now here, although apparently unconscious.'

The medium further said that there had not been any violence, neither had the young man been robbed; nor was the deed premeditated. It was an accident, and had happened late at night. My friend said that the latter statement was wrong, as she was under the impression that it must have occurred early in the evening. In the course of his description the medium said that he saw a lady who was the young man's sister. My friend again contradicted him, as she believed that he had no sister; but she has since learnt that she was in error.

The body of the young man was subsequently found in the Thames, and the statements of the medium were confirmed in every particular, as his rings were on his fingers, and his watch and other belongings were still in his pockets, and the watch was found to have stopped at one o'clock! Surely here is a case in which Spiritualism has been of service to those who were suffering! I enclose the names of the medium and of my friend for the satisfaction of the Editor, to whom they will be pleased to give any further particulars that he may desire.

ALFRED VOUT PETERS.

ABOUT HYPNOTISM.

XVIII.

(Continued from page 75.)

We have seen that Dods credits the Infinite Mind with two powers: voluntary power, which is positive and male, and which wills, plans, schemes, and arranges; and involuntary power, which is negative and female, and controls, moves, and executes. And both of these powers 'run through every department of the Universe, and thread universal nature.' The Hebrew word 'create,' he tells us, means to *concrete* or *consolidate*, not to 'make out of nothing,' which is an absurdity. Adam was 'created' out of the dust:—

'I, therefore, contend that all things were made out of electricity, which is not only an invisible and imponderable substance, but is primeval and eternal matter. It contains the invisible and imponderable properties of all things in being.'

All the chemical elements exist in electricity in the *electrical condition*, and they are then in their invisible and positive state; when they become materialised they are solid and negative, and are then known to us. All things are, in fact, at first *held in solution*, as it were, in this primeval matter, which Dods calls 'electricity,' and which is uncommonly like the 'prakriti' or 'muluprakriti' of the Brahmins; and it is exceedingly curious to find that in his recent lecture at Burlington House, Sir William Crookes described the latest scientific novelty, the 'electrons,' as 'disembodied discharges of electricity, which were possibly the basis of matter itself'; and said that 'we have almost reached the stage where matter and force seem to merge into one another.' *Force*, of course, would come under 'the involuntary powers' of the Infinite Mind—science leaves its 'voluntary powers' strictly alone. Dods thought that the sun is pure electricity, and that it continually throws a stream of electricity on the earth, which causes its growth and development, as well as its motions; but he does not seem to have quite grasped the recent idea of the universal circulation of force—that the circuit must necessarily be 'closed' by the passage of some compensatory element from earth to sun, in the shape, perhaps, of a 'psychic force,' the manufacture of which (who knows?) may possibly be the reason for man's existence. But, as he says that 'the law of equilibrium is the grand central law of the universe,' Dods must have imagined some cosmic circulation; for he believed in a living, dynamic universe, and equilibrium without circulation would be the statical equilibrium of inertia.

Dods believed in the Biblical account of Creation, which implies that everything came into being a component part of the world just as God intended it to be; and that nothing, therefore, is more 'perfect' than the rest. He believed that the Infinite Mind has always existed, and that primitive matter (electricity) has been since all eternity; and it seemed to him no greater wonder that the universe should have come into existence in a moment than in a millennium of millenniums. We are apt to forget that from the old religious standpoint the theory of Evolution is intensely anthropomorphic. It implies that ever since the fire-mist, God has been puzzling out how to make man, and has arrived at His present not quite satisfactory result only after an almost interminable series of experiments, all of which turned out failures; and that to attain even this end, Omnipotence is obliged to plant the seed of a universe, and tend it, and wait till it grows, as a man plants a seed in his garden, and waters it, and waits for flower and fruit. So when Dods says that 'man is an epitome of the universe,' he means more than that we possess a combination of the attributes and qualities of all of the lower animals; he means that our minds, like the Infinite Mind, are endowed with both voluntary and involuntary powers. If one might so express it without irreverence, Dods believed that God and man contain the same ingredients. It follows that in man, as well as in the rest of the Cosmos, the natural forces tend to the preservation and re-establishment of health—that, in fact, our

equilibrium is a stable equilibrium, to which we recur of our own accord when the cause of mischief is removed. We do not need to go to the chemist for 'stuff' to mend us, or to the doctor to do the patching; we have both doctor and chemist in ourselves, in the shape of the voluntary and involuntary powers of the mind. The electro-nervous force, he tells us, heals because it contains all the elements in the electrical condition, and 'the formative power of the mind' selects what is wanted, and materialises it, and employs it to repair and cure. There are no doctors among the plants; 'the invisible electro-nervous fluid' is the healing principle in the vegetable as well as in the animal world. It 'moves and equalises the sap, and the sap affects the wood,' just as it 'moves and equalises the blood, and the blood affects the flesh.'

It must be remembered that Dods pictured mind as something real, possessing powers—not merely as thought, reason, understanding and will, which are often understood when 'mind' is mentioned, but which, he says, are only functions or powers of the mind. Sensation, too, is mental: 'The true philosophical reason why a tooth can be extracted, or a surgical operation performed, without pain, is that all feeling or sensation is in the mind—strictly speaking, the body itself has no feeling.' Dods points out a curious result of the opposite belief; he remarks that the great body of Christians rely wholly on the resurrection of the *body* for the future existence of the *spirit*, which he calls pure materialism, and declares to be the same view as is taken by the atheists—that spirit is merely the result of organised matter.

Dods teaches that the blood is both electrified and oxygenated in the lungs, which are positive, and the blood comes from them charged with positive electricity, and returns to them charged with negative electricity. The blood gives out its positive electricity while passing through the capillaries; and this positive electricity is taken up by the nerves, and stored in the brain for the use of the mind. The only 'impurity' in the blood is the want of electricity: disease begins in the nerves, not in the blood. The electricity of the system may be thrown out of balance either by mental or bodily impressions. A mental impression attacks the weakest organ—lungs, heart, liver, kidney, brain. The same is the case with physical impressions, such as 'sudden exposure to damp air, wet feet, sitting on a cold rock, lying on the ground and falling to sleep, or sitting with the back to a current of air.' Mental and bodily impressions are the remote causes of disease; there is only one proximate cause—disturbance of the nervous fluid, or electricity, of the system. Becoming 'acclimated' is a question of regaining disturbed electrical equilibrium:—

'When the electricity is equalised throughout the nervous system, the blood will also be equalised in its circulation, and the natural result is health. But when it is thrown out of balance the blood will, in like manner, be also disturbed, and the natural result is disease.'

Although Dods speaks of the involuntary powers of the mind, he did not image a distinct 'sub-conscious personality,' working through the ganglionic or sympathetic nerve system, which 'subliminal self' is the distinctive feature of recent hypnotism. He says:—

'We have two distinct brains the cerebrum with its two hemispheres and six lobes, and the cerebellum. The cerebrum is the great fountain of the voluntary nerves, through which the voluntary powers of the mind ever act. The cerebellum is the fountain of the involuntary nerves, through which the involuntary powers of the mind ever act.'

As there is a communication between the voluntary and involuntary nerves—since mind acts on body, and body on mind—the actual seat of the mind is probably in the place where the voluntary nerves commence, and the involuntary nerves terminate—in the *medulla oblongata*; but the point of contact between these nerves is in the forehead—in the part of the brain where the consciousness of self is seated:—

'The nerve or family of nerves through which impressions are communicated to the mind, and by the mind to the body, to move its various parts, is located in the organ of Individuality. Hence all voluntary motion originating in the mind is communicated to the organ of Individuality, and from thence is transmitted through corre-

spondent nerves to that part of the body where the mind directs motion to be made. The phrenological organs of the human brain are but a daguerreotype manifestation—a result of the correspondent spiritual organs of the living mind.'

As we shall see, the method employed by Dods, and (as he asserted) stolen by the electro-biologists, hinges on this idea, that the organ of Individuality is a kind of 'button' by pressing which contact between the mind and the electricity of the nerves is established, and the hypnotic condition is induced. He says:—

'The mind, by coming in contact with the electricity of the nerves, moves it with a force equal to the impression which the operator makes upon the patient, and sends it to that part of the system to which the patient's attention is directed. These various impressions throw the electricity of the nerves to every part of the system with such power as to burst through all functional obstructions, equalise the nervous forces, and also the circulation of the blood, and thus remove disease, and still pain.'

Dods believed that those whose minds are positive and in equilibrium resist the attacks of disease; while those who are afraid, and picture disease to themselves (auto-suggestion) are likely to be attacked. Fear, he says, is the cause of half of the cases during an epidemic. Mental impressions can, he thinks, cure disease even when it arises from physical impressions; and there he goes further than most of our suggestionists do, for they think that 'medicine for the imagination' will cure only 'diseases of the imagination'; but he does not go so far as many hypnotists do at present, for he does not think that mental impressions will set up repair of tissue. Of drugs, he says:—

'Medicine produces a physical impression on the system, but never cures disease. Sanative power is in the individual, and not in the medicine. Medicines and mental impressions only call that power to the right spot so as to enable it to work.'

The efficacy of bread pills and coloured water, to which every medical man will bear testimony, supports this theory, that medicines often act as what are now called physical or mechanical 'suggestives.' Dods seems to have thought any kind of beneficent mental impression legitimate. He quotes a curious case from Dr. John D. Warren's work on Tumours. A lady called on Dr. Warren to consult him as to whether rubbing a tumour with the hand of a corpse would cure it, as she had the opportunity to do it. His first impulse was to tell her that such an idea was superstitious nonsense; but, on second thoughts, remembering the well-known power of 'imagination,' he said she might try it. She did so, and was cured.

EXPERTO CREDE.

(To be continued.)

REMARKABLE PREVISION.

On May 6th, 1901, I called on Mrs. Manks at 11 a.m. She was entirely a stranger to me, never having seen or heard of me before. She said, 'Your mother is very ill, and is almost in the spirit world; when the leaves fall in the autumn she will pass away. I see your sister nursing her; your sister is weary, has a pain in the right knee, and feels as if she could sink into the ground.'

I arrived home on May 7th, and on asking my sister how she was on May 6th, at 11 a.m., she said she had a sharp pain in the right knee, and felt as if she could sink into the earth. She had nursed her mother over six years continuously. My mother passed away on October 26th, as had been foretold by Mrs. Manks, and it will be remembered that last year the autumn leaves began, in the Northern counties, to fall earlier than is usually the case. This was attributable to the early frosts at night. These facts can be all verified. SIDNEY.

Mr. W. J. COLVILLE will lecture on Sunday next at 22, University-street, W.C., at 3 p.m., on 'The New Thought: Its Relation to Social and Economic Problems.' The public invited; voluntary offerings. Particulars concerning Mr. Colville's lectures appear in our advertising columns. All applications for his services, until further notice, should be addressed to Mr. Colville at 22, University-street, London, W.C.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MARCH 8th, 1902.

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.'

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

MRS. BESANT ON PRAYER.

The chapter on Prayer in Mrs. Besant's 'Esoteric Christianity,' illustrates as well as anything could do the essential unity of Theosophy and Spiritualism in relation to the one supreme fact which dominates both,—perception of the nearness and activity of an all-pervading spirit-world: but, in connection with that supreme fact, the word 'Theosophy' seems unnecessary. Names apart, however, here is a bond of union which, even though we do not recognise and outwardly act upon it, exists. It perhaps matters very little that we should act together; but it does matter a great deal that we should all, whether Theosophists or Spiritualists, keenly perceive that this supreme fact should be kept supreme in our consciousness and in our calculations; for the perception of the nearness and activity of an all-pervading spirit-world must be a hundred times more important and germinal than any one of the hundred doctrines or notions connected with it.

On this subject Mrs. Besant is happily very thorough and very clear; no Spiritualist more so, as the following sentences show;—'In the invisible worlds there exist many kinds of Intelligences, which come into relationship with man, a veritable Jacob's ladder, on which the Angels of God ascend and descend, and above which stands the Lord Himself.' 'All the world is filled with living things, invisible to fleshly eyes. The invisible worlds interpenetrate the visible, and crowds of intelligent beings throng round us on every side.'

It is here, then, that Mrs. Besant gets foothold in her search for the rationale of prayer. The modern spirit is, as she truly says, antagonistic to prayer; and even the modern man who prays and believes is sorely puzzled to understand how prayer can be effectual. It does not help much to say that God hears and answers prayer, while we try to retain the old crude anthropomorphic notions of God: for, in reality, those old notions are precisely the hindrances, the conscious or unconscious hindrances, in our way.

Help comes the moment we have our eyes opened to the tremendous fact of spirit-activity on our plane of being. That prayer is answered we know: and that even trivial prayers for external things are answered we know. 'In connection with charitable undertakings, especially, there is plenty of evidence of help prayed for in urgent need, and of speedy and liberal response,' even to the detail of blankets and boots; and, of course, science and sense snigger and pass on: but the operation is not stayed. And yet the explanation is a simple one,—simple but immense.

We are 'surrounded with a great cloud of witnesses,' and witnesses of all grades, all occupations, and all affinities: and prayer is nothing more than the expression of an ardent wish. Then what happens? The thrill of the mental or spiritual desire, sent forth, is a force in the spirit-world, and may 'ring up' a helpful being who can, will, or may execute the commission. If it is a George Müller who prays for blankets and boots, out of his generous, simple and believing heart, nothing is more likely than that the can, will, and may will be forthcoming; that some person with a cheque book and a heart may have his 'brain vibrations' telepathically started, with results as definite as any that Marconi can procure.

It is, at all events, in form, a scientific explanation,—granting the existence of the spirit-world: and everybody must admit that the explanation is adequate as a hypothesis. There is something fascinating, too, in this superb sweep of thought; in this daring postulate; and he who would cherish contempt for it is a negligible quantity. Even in the severest fields of science there is a recognised margin for the scientific imagination. Why not here? It may, indeed, be denied that the problem exists, and we may be told that our premises are fanciful; but it cannot be denied that if the facts concerning prayer are as Mrs. Besant states them, her attempted solution of the problem is on sound scientific lines.

But Mrs. Besant goes much farther afield, and, though some may hesitate, we very willingly follow her, tentatively, but 'without prejudice.' We are already familiar with the hypothesis that, in addition to 'ministering spirits,' we ourselves are forces, mostly unconscious forces, in the vast ocean of spirit-life around us. 'Man,' says Mrs. Besant, 'is himself a constant creator of invisible beings, for the vibrations of his thoughts and desires create forms of subtle matter the only life of which is the thought or the desire which ensouls them; he thus creates an army of invisible servants who range through the invisible worlds seeking to do his will.' We should prefer to state this truth on a lower key, and to modify 'a constant creator of invisible beings'; but the underlying notion we believe is correct. Man, in fact, may answer his own prayers, and in more ways than one, and sometimes, in the most important way, unwittingly.

The thought which follows this, in Mrs. Besant's Essay, is one which, as our readers know, we have long indicated as carrying us beyond all phenomena, and all human hope and fear, to the ultimate hope for us all. We call the Ultimate Reality 'God,' and Mrs. Besant points us to 'the ever-present, ever-conscious Life,' 'potent and responsive at every point of His realm,' 'that all-pervading, all-embracing, all-sustaining Life and Love, in which we live and move.' As usual, Mrs. Besant is here very definite and picturesque. She *must* always be definite and positive: but here this is helpful. 'There is a Being,' she says, 'whose consciousness is present at every point of His universe, and therefore can be affected from any point. That consciousness is not only vast in its field, but inconceivably acute, not diminished in delicate capacity to respond because it stretches its vast area in every direction, but is more responsive than a more limited consciousness, more perfect in understanding than the more restricted.'

Of course this is, on our plane, ungraspable, but it is not entirely inconceivable: and Mrs. Besant helps when she partly escapes from her picturesque descriptive suggestion of an all-diffused Being, and compares Him to the central man which receives from nerve-cells, nerve-threads and muscular fibres the vibrations that suggest thoughts, and which then uses the brain-centres and sensory nerves to give effect to its desires; 'so may myriads of Intelligences be the agents, but it is God who knows and answers.'

Mrs. Besant finely ends on a high plane of thought

indeed. Ideal prayer is prayer for spiritual enlightenment and spiritual growth, merging in the still higher form of prayer when it 'loses its petitionary character and becomes either a meditation on, or a worship of, God.' With this, there will always be (as was perfectly the case with Christ), full surrender to the Highest. Then the overwhelming triumph is secure, because the surrendering spirit is identified with God and has His forces at command, not so much as his own, but as the devoted agent and servant of Infinite Power. Hence that saying of Christ's: 'I and the Father are one.'

THE BLESSINGS OF SPIRITUALISM.

It gives me much pleasure to testify to the truth of a remarkable experience. Several weeks ago some friends of mine, who have a family and live in the North, lost their child of ten years old in the following manner: The child simply disappeared from his home one day, leaving no trace whatever, just as though the earth had swallowed him up; and during two whole weeks his family, almost distracted with grief, ransacked the country in every direction, but in vain. An accurate description of the child was given to the police in the neighbouring towns and villages, with orders to search, but all to no avail, and the father concluded that the child was dead, probably drowned in one of the neighbouring ponds or lakes. I was informed of our friends' distress and was impressed to consult a medium. I therefore visited Madame Florence Montague, taking with me the letter containing the distressing news, this being the only object I possessed likely to serve as a point of contact. After placing the letter to her brow, closing her eyes, and remaining a few moments in silence, Madame Montague assured me that the child was alive and well; moreover, that he was being taken care of by nice people, having strayed from home, and in some strange manner lost his memory, and been unable to give an account of himself. Madame Montague advised that the loss of the child should be announced in the local papers, with a full description of him, which she felt certain would lead to the child's restoration almost immediately. I wrote directly to my friends and advised them strongly to advertise as suggested by the medium. They followed the advice at once, with the result that at the next day the family received a telegram from a gentleman in a neighbouring village who had given the boy shelter, and had tenderly looked after him until he could learn who he was and where he came from, which knowledge he obtained by the notice in the paper. The boy is now happily at home, much to the joy of his friends. I am glad to give this testimony to the blessings of Spiritualism and the value of mediumship.

'SOMON.'

ST. LEONARDS-ON-SEA.—A correspondent writes: 'My wife and I would be glad to meet with Spiritualists or thoughtful inquirers residing in this town or district.' Letters addressed 'F. S.' to this office, will be forwarded.

ILLNESS OF MR. E. ADAMS, OF CARDIFF.—We regret to learn that Mr. E. Adams, of Cardiff, is seriously ill with a cute bronchial congestion, and wish him a speedy restoration to health and strength. The services rendered by Mr. Adams to the public work for Spiritualism in South Wales during many years have been of the utmost value, and merit the sincere recognition of all who are interested in the spread of the knowledge of Spiritualism in the Principality.

SPIRITUALISM NOT SATANIC.—Leaving aside some minor difficulties in conceiving the devil in so many thousand places at the same time, and the greater moral difficulty in supposing that God, while prohibiting communications from departed friends, allows diabolical fiends to deceive us, the character of the communications renders it absolutely impossible to think their source satanic. After some years investigation, under a great variety of circumstances, I affirm that the ethical system taught in these spirit communications has never been surpassed in either the lofty character of those duties which it proclaims, or the power and variety of the motives urged to secure obedience. The spirituality, beauty, consistency, and inherent divinity of many of these spirit messages renders the thought of a diabolical origin a horrible one, and its expression a blasphemy.—REV. B. F. AUSTIN.

'THE DANGERS OF SPIRITUALISM.'

THE DISCUSSION.

At the conclusion of Mr. Hopps' address, reported in the last issue of 'LIGHT,'

DR. A. WALLACE expressed his appreciation of the lecture, of which he stated that he endorsed nearly every word. The author of the anonymous book under discussion had not done justice to himself. He had shown a marked deficiency in logical power. Some of those present knew that the author had some time previously written a book on the subject of Spiritualism with which his present volume was wholly inconsistent. As Mr. Hopps had shown, no Spiritualist denied that there are dangers in entering upon an investigation of Spiritualism without due precaution. Mr. Hopps had indicated that there was evidence of bias in the mind of the writer—a view in which he (Dr. Wallace) entirely concurred. The author in question harboured in his mind two contrary propositions, showing, thereby, something that amounted to intellectual dishonesty. In allusion to the author's charge that the tendency of Spiritualism was to undermine Christianity, Dr. Wallace then read the following passage from the earlier volume referred to:—

'It seems to me that "mediumship" is a natural and constitutional gift, capable of great development. We see, I think, traces of the lower forms of its development (or misuse) in the religious history of uncultivated races; we find its highest and purest and legitimate development in early Christianity—in the marvellous, and, in this sceptical age, so frequently discredited, spirit manifestations recorded in the New Testament. The Apostles must have been familiar with it, because repeated reference is made to it.'

And yet, in the book then under discussion, the same author had actually written the following:—

'In the same way, clever and very convincing parallels are apt to be drawn between the miracles and supernatural manifestations of the first ages of the Christian Church and the latter-day occurrences, showing these to be apparently of the same character and kind as the former, and therefore probably of the same origin. But here, too, it is clearly a case of fitting the facts to a preconceived theory, and not of constructing a theory according to the facts.'

This was not true. Spiritualists constructed their theory according to their facts, and he contended that they had never attempted to undermine the teachings of the religion of Jesus Christ. On the contrary, Spiritualism had proved the truth of that religion and enabled us to understand many of the statements and incidents recorded in the Bible which, although difficult of belief by those in a state of doubt, yet in the light of Spiritualism were found to be reasonable.

A Member of the Audience, who said that he had been a secularist until he had found in Spiritualism facts which were not to be got away from, pointed to the value of those darker aspects of spiritual manifestations of which the writer of the book under consideration had made so much. He had known cases where persons had taken up Spiritualism in a frivolous mood, and the unpleasant experiences they had met with had subsequently become a very beneficial factor in their lives, teaching them a lesson they never forgot. Romanists, while they admitted the truth of spirit communion, disliked it for this reason—it showed that the priest could be dispensed with. Once take away the mystery of the future life, and give people an idea of its supreme naturalness, and there was an end of the essential necessity of priesthood and everything connected with it.

THE PRESIDENT thought it necessary to point out that the author of the book is not (as some of those present seemed to think) a Roman Catholic priest. Even if he were, they should give him credit for sincerity. He had known many Roman Catholics, and had always found them as honourable as other people. At the same time, he admitted that the tendency of Roman Catholics was to gather up and appropriate truths for the benefit of their own Church, and not to distribute them. Still, although their friend the author had fallen into this tendency, he had no doubt acted honestly, if mistakenly. Some of the best Spiritualists he had known had been Roman Catholics.

A Member of the Audience here objected that every Catholic priest in London would refuse the rites of the Church to any Roman Catholic who attended séances.

THE PRESIDENT: That is a mistake. I do not know what Roman Catholic priests might do to-day, but in the past they have not done so.

A lady observed that as a Roman Catholic herself she could testify that there was no such thing as a priest forbidding a Roman Catholic to attend a séance.

THE PRESIDENT said that sustained his position. He thought he might call attention to the fact that they need not address themselves too strongly to that one book, 'The Dangers of Spiritualism.' While that book would have them believe there was no possibility of communion with good spirits, there was another book of recognised value amongst them which said:—

'I could not share the very widespread opinion that the source of the alleged phenomena is exclusively evil. I could not reconcile this view with my ideas of God; could not believe that this additional burden and temptation should have been laid upon weak and helpless humanity, with its incessant craving after some knowledge of the Unseen.'

That was a very healthy sentiment. Again, this book on 'The Dangers of Spiritualism' told them that all communication with the unseen world is debasing. But the volume from which he was reading contained the following:—

'I came in contact with a family in whose house the phenomena occurred spontaneously—unbidden, unasked for. Departed members of the family manifested. They gave clear proof of their identity, of the beneficent purpose of their return and communications. I came, moreover, in contact with persons upon whose moral life the knowledge of spirit communion had evidently exercised a very powerful influence for good.'

Again they read in the same book:—

'I know personally of many to whom the knowledge of spirit return has been the motive power of a new life, and with whom it has led the way to a simple Christian faith, and to a higher conception of duty towards God and towards man. I know of one family to whom it has been a means of the greatest possible spiritual blessing.'

And yet, strange as it might appear, these passages were all from a volume entitled 'Do the Dead Return?' by the same author! (Laughter.) It was written before he became a Roman Catholic, while the later book was written after he had joined the Roman Catholic Church. He was well-known to some of those present, as a man of high principle. He had simply been misled. They knew perverts were usually the most severe critics of that from which they had perverted, and this gentleman had now become the enemy of that to which a few years ago he gave his most earnest blessing.

Mr. Atwood disputed the statement in the book under criticism that 'it is universally acknowledged by experienced Spiritualists that the influence of the séance room is on the whole debasing.' Had the author, however, expressed his dissatisfaction with the ordinary spiritualistic Sunday service, then he (Mr. Atwood) would certainly have agreed with him. Proceeding, Mr. Atwood said: 'I came into Spiritualism six years ago, hoping and fully expecting to find it capable of satisfying to the full my soul's aspirations, but I found the apple that looked so inviting was rotten at the core. I now see the fallacy of treating Spiritualism other than from the strictly scientific point of view.' Mr. Atwood then offered a series of tabulated objections to the evidences of Spiritualism, and amongst these objections he classed the unreliability of spirit messages, and the fact that the services held in spiritualistic churches lacked the essential elements of worship, and were incapable of satisfying the highest aspirations of the soul. He had been told at a séance with a personal friend, by an intelligence which purported to be the trusted guide of that friend, that his (Mr. Atwood's) wife, who was in Australia, was in the greatest danger from a man whom the medium would describe while in his normal state. Fortunately, Mr. Atwood's intuitions told him that this was not to be depended on, and when the man in question was described by the medium he was depicted as having such a sinister countenance that he knew his wife was safe from the designs of

such a man, inasmuch as she possessed a form of clairvoyance whereby she saw reptiles whenever such characters approached her. Coming to a man without experience in psychical matters, such a message might have caused great anxiety and spoiled his peace of mind for weeks before he knew whether it was true or false.

Another member of the audience strongly dissented from Mr. Atwood's statement that the apple of Spiritualism was rotten. On the contrary, it was as good, rosy, and sweet an apple as he had ever seen. As to the supposed debasing influence of spirit-communion, he claimed to have derived from it the greatest benefit, not only morally and spiritually but even physically.

MR. THURSTAN referred to the attitude taken by the writer of the volume under discussion, that the facts might speak for themselves, whereas what he really meant was his collocation of the facts. Some of the cases cited by the author showed clearly that a thorough knowledge of the subject was the only salvation from its dangers, and hence only good was done by diffusing such a knowledge. It seemed to him that the author in writing his book was not inspired by the Roman Catholic Church, but that as a member of the Society for Psychical Research, he had observed an invitation from the Council of that society, tending to promote promiscuous investigation of Spiritualism, and wished to do something to counteract its probable effects. Now as one who had taken a prominent part in that work, he (Mr. Thurstan) felt bound to point out that the author was not altogether wrong in pointing out the consequences of promiscuous development of psychic powers. There was the danger—the incessant yielding up of oneself out of enthusiasm, morning, noon, and night, to influences from the other side.

MADAME MONTAGUE expressed her gratitude to Mr. Hopps for his address. He had dealt with the subject in a way that should teach them all a lesson in tolerance. In reference to Mr. Atwood's remarks on the unreliability of spirit guidance, she thought it very significant that he should yet have alluded to the form of clairvoyance possessed by his own wife, which he evidently believed was sufficient to keep her safeguarded. (Applause.)

MR. E. W. WALLIS said that in the introduction to his book the author first stated that we must recognise all the facts and then proceeded to deal with a few selected cases on one aspect of the subject only. If they were to arrive at the truth they must recognise all the facts. The author wrote on the assumption that all the spirits who came to them were dangerous and misleading, and that our seeking to open the door introduced us to a class of dangerous spirits; but any Spiritualist of experience knew that the road was open to all kinds of spirits, good and bad. Mr. Thurstan had drawn attention to the fact that all the cases cited by the author were cases where the persons concerned had not observed the necessary precautions, but had become so fascinated with the subject that they were continually trying to obtain communications by planchette, ouija, or automatic writing.

Mr. Wallis then quoted from the book the following passages in illustration of this fact:—

'As time had gone on and the intense fascination of the subject had been making itself more and more felt, "M." had gradually come to employ the planchette at all odd times and for all kinds of purposes.'

In the case of another investigator:—

'It had become a source of entertainment and amusement to him and . . . it had become a habit with him to resort to the mystic writing on all possible occasions.'

As proving that Spiritualists were fully alive to the dangers of ill-regulated spirit intercourse, Mr. Wallis alluded to the rules drawn up by 'M.A. (Oxon.)' and circulated by the London Spiritualist Alliance. And as showing that Spiritualism provided a remedy for the evils of obsession (which was not always due to experiments in spirit intercourse), Mr. Wallis quoted the case of a lady who, being afflicted with an obsessing influence, was advised to apply to a Spiritualist and obtain relief. She had now been cured by adopting the advice given to her. In another case in the North of England a whole family had been under the

fluence of disturbing spirits, although the visitation, it was to be observed, had nothing to do with any spiritualistic experiments on the part of the persons affected. These persons also had been relieved by application to experienced spiritualists.

THE PRESIDENT then proposed the usual vote of thanks, and after a cordial acknowledgment by Mr. Hopps, the meeting terminated.

THE GERMAN PSYCHICAL JOURNALS.

A Remarkable Materialising Spirit.

The frontispiece of 'Spiritistische Rundschau' for February is a portrait of 'Spirit Carrie Miller,' and the account given of this remarkable materialising spirit by Mr. William Danmar, of New York, is exceedingly interesting and altogether out of the common. Professor Danmar is so well versed in German that he is able to write for the German journals in their own language; and many of the articles in them are from his pen, and are always distinguished by good sense and a lucid style.

The special characteristic of 'Carrie Miller' is that she does not materialise with one medium only, but seems to enjoy showing herself and her powers at different circles and with different mediums; with each of whom, however, there is some slight difference and more or less resemblance to the medium.

With regard to the portrait, this is not a likeness of her materialised form, but is a copy of a sketch of her done automatically by Mrs. Wella Anderson, while in trance, and was given to Mr. Danmar by 'Carrie's' father, with whom he is very intimate, and whose villa he designed as an architect. The supposed 'Carrie' died as a child, and at the present time would be about forty years of age, the parents being still alive and hearty, though Mr. Miller is eighty-four years old and his wife eighty. The father is an ardent Spiritualist and loses no opportunity of visiting sances where he is likely to meet his 'angel Carrie,' the only one lost out of a numerous and healthy family. Mr. Danmar says that neither the father nor his family have any doubts of her identity, from the absence of any motive for imposture, from a family likeness, and from certain family occurrences which she has narrated; but he sensibly remarks: 'But, of course, a positive proof of identity in this case is impossible.'

The picture represents a young lady--or, rather, spirit--about, I should think, five-and-twenty years of age, with pleasing features; her hair parted in the middle and falling in curls behind; attired in a simple, low-necked white dress, with no ornaments except a small bunch of flowers in the centre of the corsage; and on the white material are a number of stars. The whole of the picture is not reproduced, and therefore not the whole of the dress, on which I count only nineteen stars; but on the original portrait there were thirty-one, which 'Carrie' said corresponded with the number of years since she was born at the time the portrait was drawn; this was quite correct, though unknown to Mrs. Anderson.

Mr. Danmar says that many extraordinary feats are narrated of her, but that he will only tell of some he himself witnessed, and which he can therefore vouch for. These are so extraordinary that I must very briefly try to describe them.

It was at a sance for materialisation with the now deceased Mrs. Caldwell, some sixteen years ago, that 'Carrie Miller' came up to Mr. Danmar, took hold of his arm and asked him to lead her out into the corridor. He did this, and observed that on the left, about twenty feet distance from them, was a brightly burning gas lamp. 'Carrie' pushed him on a little before, so as in some measure to prevent the light falling upon her head, which appears to have been covered with some white drapery. She explained to him that she had got him to bring her out into the corridor in order to show him how strong a light she could bear; she then withdrew the veil from her head and showed her face in the full light, but rapidly drew it back, and covered it with her veil, after which they quickly re-entered

the room. Mr. Danmar says the light in the corridor was the brightest to which he has ever seen the uncovered face of a materialised spirit exposed.

'On the same evening,' writes Mr. Danmar, 'the following occurred: After "Carrie" had gained fresh power in the cabinet, she came to me in the middle of the room and asked me to put my finger in one of her eyes. I naturally hesitated. She then took my right hand, pulled my first finger out straight, and pressed it against her left eye. . . She then pushed it in further. I encountered no resistance, and my finger went right through her left eye. When it was about three parts in, several of the visitors stood up to see this wonderful occurrence.' The writer goes on to narrate how 'Carrie' pushed the finger through what seemed empty space till it touched the top part of the back of the skull; then, giving it a forward direction, it touched the inside of her broad and high forehead, after which she gently pulled it out, as it were, quite through the pupil of the eye, and then she looked at him laughing with both eyes, as though nothing had happened. He asked if he had not hurt her, when she replied 'Scarcely at all,' but went hastily back into the cabinet, so that he feared she must have been in some pain.

The description of this remarkable incident seems to agree with the *modus operandi* of materialisations so often described by the spirits themselves, namely, that what is seen by the sitters is merely a thin mask, principally drawn from the medium, with whom there is usually more or less resemblance, covering the real spirit body, which animates it, but is, of course, impalpable to the touch; so that 'Carrie's' skull would feel as though it were empty. The drapery with which these temporary forms are so liberally covered that but little of the naked flesh is visible, serves to conceal deficiencies, and, as Mr. Danmar says, enables the form to stand a great deal more light. He gives several more instances of 'Carrie's' unusual and varied powers, but upon the two above-named, given in detail, he stakes his personal reputation.

In further remarks about the portrait, the writer says that it bears a resemblance to the materialised forms, all of which, to some extent, differ, and have some likeness to the medium; but the oftener 'Carrie' materialises with the same medium, the more she is like her own self. 'But,' continues Mr. Danmar, "'Carrie" is a bad prophetess; it is now fifteen years since she said that her father would soon come to her, and he is still alive. Spirits predict events just as we do ourselves; sometimes they are right, and very often wrong. As a rule, "Carrie" bears out the modern idea that spirits are not fitted to mix themselves up with our earthly affairs or to advise the credulous about business matters.'

The contents of 'Uebersinnliche Welt,' for February, are largely taken from the English. Of the three or four principal papers, the first, by Dr. Walter Bormann, called 'Phantasms of the Living,' consists almost entirely of translations of letters on this subject to the 'Spectator'; while the second article, by Luise Hitz, is called 'Gleanings from "LIGHT."' These gleanings, or 'communications,' have already run through two fortnightly numbers, and are to be concluded in the next. They are almost entirely simple translations, and include the account of Miss Theobald's appearance at a circle shortly after her transition.

M. T.

SIGNIFICANT FACTS. 'It remains a striking and significant fact that those well-known scientific men who, in consequence of some predilection for this form of research, or perhaps because of some unexplained personal experience, have been drawn into the inquiry, and who have given years of thought and study to it, have become thoroughly convinced of the reality of the phenomena, and have not hesitated to say so. And it is, to my mind, certain beyond a doubt that this list of believers will be added to year by year, and that a time will come when the unbeliever will be found to be the truly unscientific person, who, in face of the overwhelming evidence, will find it increasingly difficult to justify his position.' 'Dangers of Spiritualism,' pages 5 and 6.

A SÉANCE WITH MADAME MONTAGUE.

I had the pleasure of attending Madame Montague's séance on the evening of Wednesday, February 19th, and I should esteem it a favour if you could kindly spare space for the publication of the following few notes, which I venture to believe will be of interest to your readers. There was a particularly brilliant gathering that evening, among those present being representatives of the highest classes of society. Both in her answers to questions (written and mental) and in her psychometrising, Madame was more than usually successful (which is saying a great deal), and the impression produced by several of her descriptions can only be described by the French use of the word 'sensation.' It was especially satisfactory that this should have been so on this particular occasion, as her audience included several inquirers, more than one of whom acknowledged themselves astounded at the marvellous exhibition of psychic power. I do not wish to trespass upon your space unduly, for I know that it is precious, but I should like to make a brief reference to two of the 'readings.' Before doing so I would say that while many of the written questions were of a purely personal nature, several of them were on much more abstruse subjects. All, however, were alike answered by Madame with a facility and a wealth of detail that never failed her. She was asked to explain the philosophy of prevision, and she instantly did so in a most enlightening manner. 'Why are mediums mostly ladies?' was another question which received a ready reply and a reasonable explanation, and it was for a similar reason, Madame added, that inspirational speakers are mostly men. It will be seen, then, that the range of questions was a very wide one. I will now refer to two of the psychometrical readings. One of the articles chosen was a ring. 'This,' said Madame, 'is a man's ring, with initials inscribed upon it. It imparts to me a feeling of strength, great strength, both physical and mental. It is in the power of the owner of this ring to do great things. He has ability and influence which will carry him to any position, and if he does not make a name for himself—well, he ought never to be forgiven.' And afterwards, for about five minutes, she gave a description of his qualities, among which she included, as his chief failing, a too great modesty. Having concluded the reading, she asked (as she always does) the owner of the article to claim it, and there stood up as presentable a specimen of a man as one could ever wish to see; a man of under thirty, standing at least six feet two inches high, and broad in proportion; a veritable son of Anak. There could be no question as to where the idea of strength came from. Madame asked him if her description was correct. 'If I were to admit that it is,' he replied, 'I should not be too modest.' Another article chosen was a bunch of keys, and, holding it to her forehead, Madame said, 'This bunch of keys belongs to a man whose home is not here, but a long way off. I do not mean abroad, but a long way from London. He is a writer. I see him writing, writing, writing, throwing off sheet after sheet of paper which is written on one side only. He has not sufficient scope in the town in which he lives, but I see before me a change for him, and he will shortly remove to a wider sphere, where his work will be more appreciated.' And again, for fully five minutes, she spoke of events that had happened in his past, and of his present surroundings, and of a spirit message which she was asked to deliver from a dear friend of his, a colleague, who had 'passed over' to the other shore. 'Who owns this?' at length she asked, and the owner rose. 'Are you a writer?' she inquired. 'I have a newspaper in a small town a long way from here,' was the reply, and there was a ripple of laughter, for the description of a newspaper man 'writing, writing, writing, on one side only,' was too ridiculously realistic to be other than mirth-provoking. Altogether there were twelve readings, but I dare not trespass further by describing more, much as I would like to do so. I will only remark that those to which I have referred were by no means the only ones that were palpably true to life. From what I have said it will, I think, be realised that Madame Montague's séances may rightly be described as psychical marvels, and they cannot fail to convince any candid inquirer of the

reality of the surpassingly wonderful power which she possesses. I shall never forget my experience with her, and I feel sure that scores must have left her séances brighter, braver, better than before, and have derived from what she has so encouragingly and sympathetically told them consolation in the time of trial and fresh courage to face anew the battle of life, which so many find so hard.

INTERNATIONAL PSYCHOLOGICAL INSTITUTE.

The following translation of a circular which has been recently issued by the International Psychological Institute (Paris), will no doubt be interesting to the readers of 'LIGHT':—

Committee for Study of Psychical Phenomena.

The Organising Council of the Psychological Institute decided, at a meeting held on December 3rd, to form various 'committees' or 'sections for study'; among others a 'committee for the study of psychic phenomena.' This committee, the formation of which has been a matter of special consideration with the members of the Psychological Institute from its commencement, has now been constituted. The members are:—

M. D'ARSONVAL, Member of the Academy of Sciences; Member of the Academy of Medicine; Professor of the College of France.

M. BERGSON, Member of the Academy of Moral and Political Sciences; Professor of the College of France.

M. BRANLY, Professor of Physics at the Catholic Institute.

M. BRISSAUD, Professor of the Faculty of Medicine.

M. DUCLAUX, Member of the Academy of Sciences; Member of the Academy of Medicine; Director of the Pasteur Institute.

M. MAREY, Member of the Academy of Sciences; Member of the Academy of Medicine; Professor of the College of France.

M. WEISS, Associate of the Faculty of Medicine.

M. Duclaux has been elected as President.

It is intended to explore the region on the confines of psychology, biology, and physics, in which it is believed that manifestations of forces as yet undefined have been recognised. Between the credulity of some and the indifference of others, between an adhesion, *a priori*, of some minds to surprising hypotheses and the systematic refusal of others to admit the possibility of facts which do not fall into an order already constituted and conform to laws already known, there is room for strict scientific research, without prejudices affirmative or negative, without any other aim than to put to the test of experience the following question: 'What part is objective reality, and what should be interpreted as subjective, in the facts denoted as mental suggestion, telepathy, mediumism, levitation, &c.?'

The aim can only be carried out by exact methods of observation and rigorous experiments, such as are adopted in the laboratories. Until the Psychological Institute has arranged a special place for investigation of this sort of phenomena, the section will make use, in case of need, of the particular laboratories in which the members work.

By this notification the Committee desires to appeal to all those who think that they can indicate persons capable of producing such phenomena as have been enumerated, and more especially to such persons themselves. Those who will offer themselves to the Committee will be at liberty to choose the conditions under which the experiments shall be tried.

The Committee earnestly hopes that its appeal will be responded to. If these facts deserve to be classed as scientific, it is of the greatest importance that they should be examined and studied.

(Signed),

M. D'ARSONVAL, H. BERGSON, G. BRANLY,
BRISSAUD, E. DUCLAUX, J. MAREY, WEISS.

Communications should be addressed to the Secrétaire Général de l'Institut Psychologique, Hotel des Sociétés Savantes, 28, Rue Serpente à Paris; to Marquis de Virieu, Secretary of the Section; or to M. Youriévitche, General Secretary.

ARREST OF FRAU ROTHE.

The 'Daily Chronicle' of Monday last published the following from its correspondent at Berlin:—

'The crusade against the Spiritists has begun. Frau Rothe, her impresario, a certain Jentsch, and two other persons, all leading lights in Berlin spiritist circles, have been arrested on the charge of deception at a séance yesterday. Two policemen managed to smuggle themselves into the meeting at which Frau Rothe was announced to communicate with the spirit world. After several experiments, during which Frau Rothe communicated various ridiculous messages from departed persons, white narcissi and other flowers began to rain on those present. This was the moment chosen by the police for laying sacrilegious hands on Frau Rothe. On her person were found flowers, oranges, apples, and an ingenious mechanism. There was an excited scene, but Rothe and her fellow-conspirators had to proceed to the police offices. The police evidently mean to proceed to extremities against these people. It is expected that a raid will be shortly made on Christian Scientists.'

There has been a considerable difference of opinion amongst Spiritualists on the Continent respecting Frau Rothe, some regarding her as a wonderful medium, and others as a shameless impostor. While we have had no means of forming an opinion from personal observation, we have—as our readers know—allowed both sides free expression in 'LIGHT,' but the result has been by no means conclusive either way. If Frau Rothe be really an impostor, the Berlin police will have conferred an inestimable service on our cause by bringing her opportunities for deception to a close; but her guilt will hardly be regarded as sufficiently well-established if the only evidence against her is that of ignorant and prejudiced officials.

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 Sense of Congruity.

SIR,—Must not the sense of congruity be imperfect in Spiritualists who can put forth announcements such as the following? . . . 'We learn with regret that the Rev. John Brown's long illness terminated on his eighty-second birthday in his transition to spirit life.'

DORCHESTER.

[Lady Dorchester is quite right. Such an announcement on the part of a Spiritualist would certainly indicate an imperfect 'sense of congruity.' But we ourselves have never seen an announcement of the kind. We may regret the loss of a friend, even if *our* loss is *his* gain. But, of course, we cannot consistently regret that his illness 'terminated in his translation to spirit life.'—ED. 'LIGHT.']

Karma.

SIR,—I am much obliged to Mr. Clayton for his kindly criticism of my reference to 'Theosophists believing that their fortunate position on the sunny side of the Tree of Life is due to the good Karma of previous lives.' He tries to draw a parallel between these and the good spirits in the Summer-land, and asks, 'Where is the difference between the Theosophist and the good spirit?' And to this question he endeavours to furnish a satisfactory answer by adding, 'The spirit knows that he *has* merited his position, because if he had not been good he would not have been on the sunny side.' Just so, but what about the Theosophist? Does he *know* that he *has* merited his position in a previous life? No, he assumes it. And such assumption is very flattering to one's vanity, but is misleading.

Now, about 'the other side of the picture.' Mr. Clayton informs us that 'A Theosophist thinks that his adversity is due to his own sowing either in this life or a previous one.' I beg to ask Mr. Clayton if Theosophists have any votaries from the humbler walks of life, those who have poverty's pinching to grapple with, and whose hearts are agonised by their little ones' cry for bread, of which they have none to give them. Unless there are such in their ranks his remarks are valueless, because they lack point. Do these poor hear the theosophical teachings gladly? Are not their adverse circumstances attributed to the Karma of past evil lives, which implies a condemnation of their previous wicked career? When Mr. Clayton furnishes us with the number of their followers in the humbler walks of life, we shall be able to

judge as to whether the scheme is not cunningly devised to attract those who are on the sunny side of the Tree of Life, while it offers little or no attraction to the others.

Now as regards 'such doctrines making Theosophists less sympathetic with their unfortunate brethren.' Is it not a fact that Mrs. Besant stated in one of her great lectures, published in the 'Progressive Thinker,' that were it not for the law of Karma there is no evidence of divine wisdom and justice in this life? And what is this but an implication that the misery of the masses is the consequence which they are reaping of past wickedness? This being so, is it illogical to conclude that philanthropic effort to ameliorate their conditions and make their lives more tolerable is misplaced charity, and is also directly opposed to the divine out-working of Karma? Mr. Clayton himself gives us an instance in his letter; he says, speaking of the Theosophist, 'He may say of an unfortunate man, who apparently has not earned his misfortune in this life, "He is reaping his own sowing."' Can the conscientious Theosophist exert himself to brighten their lot, and bring joy and gladness into their lives, when he is taught that their suffering is the divine law of Karma? Therefore, its teachings must tend to make them less sympathetic.

I have nowhere said, or written, that 'I have come across Theosophists who have exulted in the distress of anyone.' Therefore no proof of such a statement is required.

Mr. Clayton's illustration of the dark spirit, and the one reaping evil Karma, is as wide and dissimilar as the good spirit and Theosophist. Why? Because in the case of bad Karma it is *assumed* for him, and not *proven* by him; whereas in the other the evil spirit *knows* its guiltiness. The fruits of its misdeeds are evidenced around it, and stamped on its inner consciousness. You may sympathise with it, and encourage it in its efforts to undo the past, but you cannot act the part of the philanthropist and lift it out of its spiritual poverty and suffering, and place it in a heavenly mansion, surrounded with heart and soul riches. You may help to give it strength by your prayers, but it must work out its own salvation. And then, how unjust, how cruel the doctrine that would consign it to another period of earth life—without even the faintest consciousness of the why and wherefore—to suffer poverty and untold hardships to work off its evil Karma a second time. Such teachings are abhorrent to my sense of justice, either divine or human.

I fully concur in Mr. Clayton's closing sentence: 'Theosophists are reaping what they have sown.' My advice is to cease sowing doctrines that flatter the fortunate and cast a slight on the unfortunate.

ALFRED KITSON, Sec., B.S.L.U.

Bromley-road, Hanging Heaton,
Dewsbury.

Encouragement to Quiet Workers.

SIR,—I think perhaps the following incident may be of interest to some of your readers, who may sometimes feel despondent at seeing so little result from their work. It shows how near to us are the so-called dead, and what an interest they take in their brethren who are still battling on the earth, instead of—as so many think—resting in their last long sleep till awakened by trumpets on the judgment day.

Not long since I was having a private sitting with Mrs. Brenchley. The medium was under control, and after a chat with a spirit familiar to me, a stranger came, whose voice and manner were entirely different from those of the previous control. This spirit said his name was Haweis, that for some time he had looked for an opportunity to speak to me, and that he took great interest in all who tried to spread the truths of Spiritualism, the real, true communion of saints, &c. Mr. Haweis as a clergyman used to be a great favourite of mine, and I recognised his restless, energetic movements as he spoke, so I said, 'I remember you. I have heard you preach.' 'Yes,' said he, 'several times.' This was true, though I lived too far from his church to be a regular attendant. Mr. Haweis told me a great deal about his present work; his mission to the clergy who are still on earth, &c.; but it was a little fact more especially referring to myself that I want to tell you about. Mr. Haweis said: 'That paper which you left in the train the clergyman took up and read through. One article he read through twice, and it has opened up a field of thought to him that will not quickly pass away; the little seed thus sown, &c.'

To make this clear to you I must tell you that after I have read my weekly copies of 'LIGHT' and the 'Two Worlds,' I leave them in railway carriages, trusting that they may fall into the hands of people to whom the glad tidings contained in them may bring comfort and hope.

Towards the end of last year, my daughter and I alighted at Islington station, leaving a copy of, I think, the 'Two Worlds' on the seat. A clergyman was the only other occupant of the compartment, a second-class one, and we smiled to one another, wondering if he would read the paper or throw it out of the window as rank heresy. However,

the matter soon passed from my mind. I had never mentioned it to the medium nor to anyone, nor had I once thought of it again until Mr. Howeis thus brought it to my mind, and took the opportunity to encourage me even in my small endeavours to spread the truth, pointing out that no effort, however trivial, was really useless, even though I might myself see no results. Should this meet the eye of that clergyman, I daresay he will recognise the incident; for my own part I was immensely surprised to hear of it again.

'ECHUCA.'

Spiritualists' National Federation Fund of Benevolence.

SIR.—The thanks of my committee have been so frequently expressed for your kind courtesy in finding room for these periodical acknowledgments of the assistance rendered to the fund by its friends, that I will not now intrude upon your space beyond saying that your invaluable help is as fully and as heartily appreciated as ever. The contributions received are a few shillings less in amount than those of the previous month, so may I ask our friends to remember our needs at this, the most trying time of the year? Do not hesitate at sending a small amount; goodwill counts as well as money; the fund needs both kinds of help. Thanking all who have again in any way assisted the work of this fund, I am,

Faithfully yours,

J. J. MORSE,

Hon. Financial Secretary.

Florence House,
26, Osnaburgh-street,
London, N.W.,
March 2nd, 1902.

CONTRIBUTIONS RECEIVED DURING FEBRUARY, 1902.—Mrs. A. A. Squires, Sunderland, 2s.; Mrs. A. Bellingham, La Truaille, Aux-en-Savoie, £3; Mr. Rustonjee Byramjee, Liverpool, 2s.; Mr. Jas. Gulline, London, 1s.; Mr. W. M. Howell, Merthyr Tydvil, 5s.; Donation from the Junior Spiritualists' Club, per Miss F. Morse, Secretary, 10s.; the Portsmouth Spiritualist Society, pro Mr. C. Ware, 3s.; Mr. J. F. Gunn, per Mr. H. Withall, 10s. 6d.; Mr. A. Anders, London, 2s. 6d.; Mr. J. J. Vango, London, 5s.; Miss Hodges, Torquay, 2s.—Total, £5 3s.

Rev. Holden E. Sampson.

In the course of a letter from Mr. Holden E. Sampson, that gentleman says:—

'Mr. London makes my poverty a ground for the substantiation of his charges. I cannot help my poverty. I am now working for my living and to obtain sufficient means to publish my books, and I have my wife and two children living with me. Is it fair to insinuate so base a motive for declining to pay down the sum of £50, as a guarantee of expenses, when I am, as Mr. London knows, not possessed of even a tithe of that sum and cannot do any such thing, however willing I am? But if I can raise sufficient money to come to London I will come. Or, if someone will help me to take the journey, and stand my sponsor in the matter of £50, I will throw up my occupation temporarily, at Palermo, and make all haste to meet my accuser. I have nothing to fear or conceal and only most earnestly desire this investigation.'

In justice to Mr. Holden E. Sampson we give this extract from his latest communication, but here the matter must end, so far as the pages of 'LIGHT' are concerned. The questions in difference might well be referred to one or more private persons altogether unbiassed either way.

SOCIETY WORK.

SOUTHALL.—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sunday evening last, an enjoyable trance address was given by Mr. W. Millard on 'Faith and Facts.' The usual seance followed. Free invitation.—W. M.

ISLINGTON SPIRITUALIST SOCIETY, 111, ST. THOMAS'S-ROAD, FINSBURY PARK, N.—On Sunday last, Mrs. Brenchley gave an interesting address on 'Spirit Return.' Clairvoyance and spirit messages were also given. On Sunday next, at 7 p.m., Mr. Brenchley will speak on 'The Devil.'—E. C.

NEW SOUTHGATE.—HIGH-ROAD SPIRITUAL CHURCH, THE INSTITUTE.—On Sunday last Mr. J. W. Boulding delivered an uplifting spiritual address on 'A Sermon from Shakespeare,' and maintained the interest of the audience to the end by his splendid delivery and clear and concise reasoning. Societies should engage Mr. Boulding for the presentation of the subject to critical and inquiring audiences. On Sunday next, at 7 p.m., Mr. Ronald Brailey will deliver an address.—T. H. F., 3, Ranleigh-road, Wood Green, N.

MERTHYR TYDFIL SOCIETY OF SPIRITUALISTS (WALES).—Large audiences attended our special meetings at the Central Hall on Sunday last, when Mr. G. H. Bibbings delivered two eloquent and effective addresses, entitled, 'Fortune-Telling: Its Use and Abuse,' and 'Can the Churches afford to ignore Spiritualism?'—W. M. HOWELL, Hon. Sec.

TOTTENHAM.—193, HIGH-ROAD (NEAR SEVEN SISTERS CORNER).—On Sunday last, in the absence, through illness, of Mr. E. Whyte, Mr. Bullen gave a thoughtful address on 'How to Properly Investigate Spiritualism.' We hope to hear him again. On Sunday next, Mr. E. Whyte will continue his address on 'Life on the Spirit Plane.'—W. F. L.

LONDON PSYCHIC SOCIETY.—A meeting was held on Sunday evening last, at headquarters, 3D, Hyde Park-mansions, W., when Mrs. Katherine St. Clair delivered an exceedingly fine address on the 'Symbolism of Precious Stones,' which was followed by a general discussion. For next Sunday, see front page.—E. J., Hon. Sec.

BLACKBURN.—FRECKLETON-STREET HALL.—On Sunday last, Mr. W. J. Colville addressed two overflowing audiences. On the previous evening, in the same place, he spoke on his widely-extended travels, and on Monday last gave a popular lecture on 'The New Thought: Its Relation to Social and Economic Problems.' Impromptu poems followed all lectures. Visitors attended from wide distances.—C.

CAMBERWELL NEW-ROAD.—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—The morning circle, on Sunday last, illustrated the means of spirit communion, which were fully explained in the evening address, to the satisfaction of many earnest inquirers. On Sunday next, at 11 a.m., public circle; at 6.30 p.m., address on 'Spiritual Gifts.' The third anniversary service of the Church will be held on Easter Sunday; floral service at 6.30 p.m.—W. E. LONG.

MANOR PARK.—TEMPERANCE HALL, WHITEPOST-LANE.—On Sunday last Mr. Kinsman gave a very instructive address, which was thoroughly appreciated. We are looking forward to another visit from our esteemed friend. On Sunday next, at 11 a.m., public discussion; at 7 p.m., Mr. G. T. Gwinn; on Thursday a 'social' will be held in aid of the piano fund, tickets 6d. each. On Friday Mr. Savage will give an address and psychic phenomena. 'LIGHT' on sale.—A. J., Hon. Sec.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last, in the absence of Mrs. Boddington, Mr. H. Gatter gave a trance address on the words of the hymn, 'For ever with our God.' This was followed by normal clairvoyance. On Sunday next, at 7 p.m., a trance address and clairvoyance will be given by Mrs. Carter. We cordially invite all Spiritualists and friends to our concert and dance at Youens' Assembly Rooms, Mare-street, Hackney, on Monday next.—N.R.

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HENLEY-STREET.—A stirring address was given by Mrs. Boddington on Sunday evening last, on the words, 'Come let us reason together.' Speaking of the alleged 'dangers of Spiritualism,' Mrs. Boddington claimed that there is no danger but in the ignorance of Spiritualists. Mr. Adams presided. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Claireaux; on Tuesday, at 7 p.m., Band of Hope; on Thursday, at 8.30 p.m., public seance; and on Saturday, at 8.30 p.m., social evening.—YULE.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday last a splendid audience listened to a scientific address from Mr. H. Boddington on the 'Action and Reaction of Health and Mediumship.' Mr. J. A. Butcher, who presided, kindly rendered a solo, 'The Loom of Life,' and Mr. R. Boddington delivered the invocation. On Sunday next, Mrs. Boddington will reply to written questions on 'Mediumship.' On Friday, at 8.15 p.m., open circle for psychometry. Every Saturday social meetings are held. On March 16th, Miss Florence Morse.—B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mr. J. J. Morse occupied this platform on Sunday evening last, when 'Tien,' his well-known control, delivered through him an address entitled, "And God said, Let there be light"—from a Spirit's point of view.' The address throughout was a brilliant exposition of the philosophy of Spiritualism, and was well received by all hearers. The meeting was presided over by Mr. J. Edwards, one of the vice-presidents of the Marylebone Association of Spiritualists. On Sunday next, at 7 p.m., Miss MacCreddie will give clairvoyance. Doors open 6.30 p.m. S. J. WATTS, 2c, Hyde Park-mansions.

STOKE NEWINGTON.—SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday evening last, Miss Florence Morse was welcomed by a large audience. The evening was mainly devoted to the answering of a number of written questions dealing with various phases of our subject, which were dealt with to the evident satisfaction of the friends present; and we shall welcome Miss Morse when next she visits us. Clairvoyance followed. An after meeting was well-attended by members. On Sunday next, Mrs. M. H. Wallis will give an inspirational address on 'Spiritual Expectations,' followed by clairvoyance.—C.