

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

The earthquake in the theological world appears to be, if anything, more serious in the United States than in the old country. The reason for this is obvious. There are no centuries of conservative accumulations to hold it down or dissipate it there. The crash seems to have come swiftly. Twenty years ago the sturdy defenders of the old faith were in possession. To-day they are all gone, and not only they, but nearly everything for which they stood.

What is the secret? What has happened? Simply this, that the reign of Law has taken the place of the reign of an arbitrary God; that God on 'the great white throne' has become the God of Evolution. Hence Calvin has been replaced by Darwin, and Fate has been eclipsed by Free Will. The American 'New England' theology was purely Calvinistic, and to-day it is nearly all gone.

A recent writer, Dr. F. H. Foster, in a work entitled 'Genetic History of New England Theology,' says of the earthquake, that it has occurred in consequence of the discovery that Calvinism and Materialism are too closely related. Materialism asserted that the body is all, that man has no real choice, and that everything human is the product merely of cause and effect. Calvinism, with its basis of an arbitrary God and His inexorable decrees, looked the same way. Hence the inevitable crash. The men of the new day saw that both Calvinism and Materialism failed to grasp the fact that Man is 'an immortal and spiritual being, possessing a body as the organ of impressions and of activities, and possessed of personality and freedom as his inalienable characteristics.' The Christian Church knew, says Dr. Foster, that it needed a philosophy which could sustain this position. It needed a clear doctrine of freedom, practical and theoretical. When New England theology refused to give it such a doctrine, the Church turned away from it.

It is useless to deny it: it is useless to resist it. But why should we do either? The gain every way is great.

It is passably arguable that John Wesley favoured prayers for the dead. This gives a certain degree of piquancy to the agitation in Methodist circles respecting this burning question. The editor of 'The Western Christian Advocate' (U.S.), in a book on 'The Hereafter and Heaven,' pleads for a mild form of prayer for the dead, that is to say for their progress in the heavenly life. But even this limited yielding to a natural desire has caused alarm. One authority says that the history of the Church proves that such limitations cannot be maintained. As soon

as prayers for the dead are permitted at all, the Roman Catholic's extremes will begin to edge in. But not even the Catholic Church 'prays for the damned,' says another authority. Even it stops at Purgatory.

These good men seem very economical when it is a question of pitying and helping 'the damned.' And, in truth, Dr. Levi Gilbert, the author of the book in question, does not propose to include them in his prayers. 'Unto him that hath shall be given' appears to be his leading thought. He contemplates only adding to the happiness of 'the saved,' and says:—

Is it claimed that definite supplication for the dead is ruled out by the theology which teaches that it is utterly useless and unavailing since it could effect nothing—since the dead are in a fixed condition of joy and have all consummation of blessings? We may well pause to question it. Is it not reasonable to believe that in heaven itself there are gradations of happiness, possible growth into larger and fuller bliss, ever-advancing progress towards the perfection which is in God? Is it rational to suppose that our dead are to maintain a flat, stationary condition of dead-level in that land of vast opportunity? Was not Tennyson right in describing the life of the future as

'Eternal process moving on,  
From state to state the spirit walks'?

And, if so, can we repress our profoundest wish that our departed ones may advance by sure steps through the circuits of their orbits, unto 'a higher height, a deeper deep'? Yea, does there not lie, latent and unexpressed, a real prayer at the heart of all love? And, as we love the holy dead, must not our love breathe out a petition for their constant and increasing advancement in the happiness and holiness of heaven?

'The Central Christian Advocate,' poor thing, is very serious about the matter, and says it is 'an innovation repugnant historically to the entire Protestant world.' That is a good advertisement for the Catholic world.

'The Denver Post' always has a Sunday Morning page, filled by a sharp hustling moralist, Dr. McIvor-Tyndall. It homilises, answers questions, gives guiding thoughts, and scintillates in 'McIvor-Tyndallisms.' Occasionally he is brilliant, frequently he is informing, sometimes he is very grave. As for instance, this:—

### WHAT IS A 'POISONED MIND'?

X. Y. Z., Champa-street, writes: One frequently hears the expression, 'a poisoned mind.' Has it any psychological significance? For example, when it is said that a person has 'poisoned one's mind against another.'

Answer: A mind that habitually holds thoughts of doubt and fear and hate and prejudice, and 'all uncharitableness,' actually produces poisonous secretions in the system. Therefore, to put into the mind of another suggestions that destroy is to literally poison that mind.

Or this:—

### POWER OF THOUGHT TO KILL ENEMY.

An Inquirer writes from Mexico City: 'I have been told that it is possible for a person of strong will power to concentrate his mind upon another so that that other would be powerless to accomplish anything, and even get sick and die. The idea is that by constantly sending to someone adverse thoughts, perhaps by concentrating upon a photograph of the person, you can cause them some real harm. Do you think that this can be done?'

Answer: I go into this question very thoroughly in my book, 'How Thought Can Kill.' There is much to be said upon the subject but, briefly, it is quite possible. But not if the person to whom the unkind thoughts are sent be armoured by fearlessness and kindness. There were certain great fundamental truths uttered by the Nazarene that we are only now beginning to perceive in their literal scientific sense. One of these is the admonition to 'love your enemies.' Christianity has for the most part accepted that statement as one of the burdens that God imposes upon His children to test their strength and otherwise make them pay their entrance fee into a place with gold-paved streets. In its actual, literal significance it means simply this: A force (thought force or any other kind of force) travels in a given direction until diverted by the magnetism of another force, when it may be returned over the same route and to the same point from which it started. Love is the magnetic power that turns back the currents of destructive thought force and makes them powerless to reach the one who is magnetised by universal kindness. Now this is literal and not in any sense 'preaching.'

We have to thank Messrs. Watts and Co. (London: Johnson's-court) for an excellent cheap reprint of Francis W. Newman's profoundly thoughtful 'Phases of Faith': the story of an honest and eager mind, in the search for truth. It is admirably printed in 125 pages of double-column.

The concluding paragraph gives just a glimpse of its spirit, its thought and its style:—

It is a complaint often made by religious historians, that no Church can sustain its spirituality unimpaired through two generations, and that in the third a total irreligion is apt to supervene. Sometimes, indeed, the transitions are abrupt from an age of piety to an age of dissoluteness. The liability to such lamentable revulsions is plainly due to some insufficiency in the religion to meet all the wants of human nature. To scold at that nature is puerile, and implies an ignorance of the task which religion undertakes. To lay the fault on the sovereign will of God, who has 'withheld His grace' from the grandchildren of the pious, might be called blasphemy, if we were disposed to speak harshly. The fault lies undoubtedly in the fact that practical devoutness and free thought stand apart in unnatural schism. But surely the age is ripe for something better—for a religion which shall combine the tenderness, humility, and disinterestedness that are the glory of the purest Christianity, with that activity of intellect, untiring pursuit of truth, and strict adherence to impartial principle which the schools of modern science embody. When a spiritual Church has its senses exercised to discern good and evil, judges of right and wrong by an inward power, proves all things and holds fast that which is good, fears no truth, but rejoices in being corrected, intellectually as well as morally—it will not be liable to be 'carried to and fro' by shifting winds of doctrine. It will indeed have movement—namely, a steady *onward* one—as the schools of science have had, since they left off to dogmatise, and approached God's world as learners; but it will lay aside disputes of words, eternal vacillations, mutual ill-will and dread of new light, and will be able without hypocrisy to proclaim 'peace on earth and goodwill towards men,' even towards those who reject its beliefs and sentiments concerning 'God and His glory.'

There are many ways in which one can do the inevitably necessary sanctification of the body every morning, or morning and night. The latest way we have seen is set forth in 'Progressive Thought.' It is as good as any; better than some. It has, at all events, the merit of brevity and simplicity, and is the irreducible minimum:—

Fresh air is really as necessary for the skin as the lungs, and, if exposed to its bracing properties for even a few minutes daily, the effect will be most invigorating. When you first rise in the morning, remove all clothing and let the fresh morning air and also the sun if possible get to your skin. Rub yourself all over with a towel or your hand, or if the skin is thick and lifeless use a bath brush, begin at the lower extremities, then the abdomen, back and upper extremities, follow this by going through a few physical exercise movements. It will be found a most valuable means of hardening the constitution. During this exposure to the fresh morning air, grooming down and exercise, the heart has

quickened in its action, the lungs have been freely opened up, the whole skin surface has been flushed with fresh blood, and invigorated with fresh air, and the torpor engendered by sleep dissipated. With the organs thus aroused into activity you become mentally alert and in a condition to make the day a success.

For our own part, we would strongly recommend that the towel should be first thoroughly immersed in cold water, and slightly wrung out. This, winter and summer, and no flinching.

This may, to some, seem a small matter, but no one will think so who is aware of the close connection between the body and the soul, and who knows how small are the causes which may make just the little difference between a well or an ill begun day.

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## HOW TO MAKE TELEPATHIC EXPERIMENTS.

BY W. J. COLVILLE.

In reply to questions frequently raised regarding methods for developing and utilising the telepathic faculty, the following suggestions may be offered. It is generally conceded that a considerable amount of sympathy or *rapproch* between two or more mutually interested persons is essential to successful telepathy, and this is equally true, even in unconscious telepathy, between those who are quite unknown to each other in the flesh. The old mesmeric terms 'operator' and 'subject' may well be left behind, as they convey doubtful and often inaccurate meanings, but 'sender' and 'receiver' are words conveying the precise ideas we need to state.

There must be no sense of domination or subjugation on either side if the best possible results are to be secured; it is desirable, therefore, that the sender one day should be receiver the next, and *vice versa* in rotation.

As it is generally impossible to deal exclusively with any single phase of psychical experience, it often happens that clairvoyance and telepathy are practically inseparable. What is always essential to success, however, is definiteness of mental aim and object; distinct visualising of the form of an idea; and, above all, patience and calm persistency in employment of the method chosen till greater results arrive. Students of psychic phenomena wishful to engage in scientific experimentations should appoint a time and place convenient to both, as this course greatly facilitates the production of the desired phenomena.

Let any two persons, actively and seriously interested, agree to devote a specified time daily to the work, and, unless there be some extraordinary barrier in the way, some satisfactory result is certain before very long.

It is a helpful practice to take exactly the time when the desire to conduct the experiment is strongest, and it is advisable to always sit or recline in a place in which one feels thoroughly comfortable and free from likelihood of intrusion. Busy people who cannot devote a day hour should decide upon some time during the night, preferably the hour immediately following retirement, if both, or all, parties retire in their respective rooms and houses about the same time; or, if necessary, they might appoint an early morning hour, without considering whether one or more of the experimenters is asleep. This suggestion is given to meet the need of those who are unable to comply with rules which can only be observed by people who keep regular hours and have a definite command of periodical leisure.

Sleep is no obstacle to telepathic intercourse, but rather favours it; and this is about equally the case as regards natural and induced sleep. Much that is vaguely classified as *hypnosis* is only sleep, more or less profound, brought about by self-suggestion and concentration of mind upon a chosen subject, often without any suggestion furnished by another. But though the sleeping state is often highly favourable to telepathy, it is by no means universally essential; in fact, many thoroughly conclusive results are often forthcoming when extreme wakefulness and unusual normal vigilance are

characteristic of the state of senders and receivers of mental messages.

Experimenters should resolve to keep their minds concentrated on some clear and definite topic of mutual interest, as by so doing they are certain to secure satisfactory evidences of the transference, or transmission, of mental pictures.

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#### A PROMISING YOUNG MEDIUM.

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Chevalier Le Clément de St. Marcq, Commandant of Engineers at Antwerp, and President of the National Association of Belgian Spiritualists, describes in 'Le Messager' for July 1st a sitting with a youth of fifteen, named Deloose, of Linkebeek, near Brussels, at which he witnessed some interesting physical effects combined with clairvoyance and messages received through the table, and states that he is quite satisfied as to the genuineness of the phenomena.

The sitting was held in the dark; the medium stated that he saw a spirit and could follow its movements; he saw it take an article from a room on the floor above and bring it into the séance-room; a metallic sound was heard, and on lighting a candle the article named was found on the floor. This phenomenon was several times repeated.

The medium placed his hands on the table, which spelt out the word 'Henri.' One of the sitters, M. Tilkens, asked, 'Is it not my friend?' and received an affirmative reply. A week previously the medium had described a spirit form, which M. Tilkens had recognised as that of a deceased friend, but the name was not mentioned, and was unknown to the medium. The fact that it was correctly given is, therefore, regarded as evidence of the genuineness of the mediumship as well as of spirit identity.

The medium then said that he saw the same spirit take a bundle from the top of a cupboard, and place it on the table. Before the séance each sitter had emptied his pockets, tied the contents up in his handkerchief, and placed the bundle on the chimney-piece, cupboard, or elsewhere out of reach. The bundle brought on to the table was found to be M. Tilkens' own handkerchief with its contents, which had been correctly identified by the spirit, and, moreover, it had been taken from under another bundle, over which, again, M. Tilkens' hat had been placed; thus it was by no means easy to find, nor could the medium or any person present have got it without leaving his seat. M. Tilkens is an honest inquirer, seeking conviction as to Spiritualism, and he stated that he felt the cold breath which often accompanies phenomena, and which could not, in this case at least, be simulated. Chevalier Le Clément says that we have here not only a conclusive fact, but the hope of a long series of demonstrations, and of finding a new medium to compare with Eusapia Paladino, Slade, and Home.

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#### LONDON SPIRITUALIST ALLIANCE, LTD.

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#### AFTERNOON MEETING.

The Council invite the MEMBERS and ASSOCIATES to a

#### SOCIAL GATHERING

at 110, St. Martin's-lane, on the afternoon of TUESDAY NEXT, July 16th, from 3 to 5 o'clock. A short Address will be given by

MRS. CORA L. V. RICHMOND.

Tea will be provided. No tickets necessary.

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SPIRITUAL HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the spiritual healer, will attend between 11 a.m. and 1 p.m., to afford Members and Associates an opportunity to avail themselves of his services in magnetic healing under spirit control. Appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

### PERSONALITY, INDIVIDUALITY, AND REINCARNATION.

In the illuminative disquisition on 'What is meant by Personality?' in 'LIGHT' of June 22nd, there are several ideas expressed which open up further problems concerning the hidden mysteries of human selfhood. If it be that the personality is only a manifestation of the Ego, the Ego must necessarily be in being with its inherent capabilities before manifesting in personality. The personality begins with birth. The Ego, therefore, is in a state of being before birth with all its potential qualities.

Just as the stars differ one from another in magnitude and glory, so do human Egos. Are, then, all the human Egos alike before birth or do they differ as the seeds of plants?

The seed Egos, through generative processes, manifest in personalities, which latter become modified by physical environment; it is, however, questionable as to whether the former, being immortal, may be modified in any way. It would, perhaps, be feasible to assume that when death supervenes all that is worth saving of personality after purgation, and which is akin to the nature of the immortal Ego, would persist within its immediate presence, as the quintessence of its material power, and adorn it as such, without necessarily being assimilated into it. The redeemed essence of the personality would thus enrich the individual Ego, extend its capacity and power, and amplify its further activity. It would become a spiritual vehicle of the immortal self on the appropriate plane which transcends our material one.

If, then, it be assumed that the purified personality has arrived at its seventh heaven and become the servant and vehicle of the Christ-like Ego which has redeemed it, enjoying the superlative felicity to which it is entitled—what is the next process after that activity is exhausted? The idea of an eternal state of felicity as an effect of seventy years of causative activity on earth, seems an irrational assumption, and utterly disproportionate.

If it be admitted—as in accordance with the previous argument—that the Ego is in being before the existence of its personality, what light can spiritualistic philosophy and research throw upon its obscurity, so that one may form some rational hypothesis as to its *modus operandi*, its energies, its laws?

Some philosophers postulate for it life, light, and intelligence, as a monad of consciousness transcending our normal sensuous perceptions.

Then the reincarnation hypothesis presupposes the Ego as the cause of the personality—the sensuous self—and that the naked Ego, so to speak, seeks to clothe itself in personality, through which it comes in contact with the material plane of consciousness, thereby constituting a fall from the heavenly state. Then the reaction of physical death through the gradual withdrawal of the life rays by the Ego during the *post mortem* states, constitutes the rising in the spiritual planes of the late personality until it attains the supernal state of bliss in coadjunction with its causative Ego.

In the process of reincarnation, it is not the late personality that appears again on the drama of the world's stage, but a new personality brought into being by the individual Ego, which latter has been enriched by its past personalities. It can, therefore, by virtue of these enrichments, produce a new personality, possessing all the potentialities of talent and ability acquired by its past experiences.

If the new-born personality becomes enabled by Karmic law to come into *rapport* with its subjective storehouses of treasure, it may possess them and manifest equivalent talent and ability; the same law operating if the storehouses be filled with darkness and evil. The spiritual and astral *eidola* of past personalities may still persist as entities even after a new personality comes into existence, and these may be mistaken for spirit guides. The more powerful the past personalities, the longer they persist in the respective spheres to which they properly belong in the invisible realms.

F. J. JOHNSON.

Such is the Babel of language, and so far have we travelled from the primitive simplicity and meaning of words, that the student of metaphysical science is often thrown back in confusion and feels inclined to abandon his quest. The practice of using words in any way one pleases, as long as he clearly labels what he himself intends to convey by such words, is only a makeshift and not true science, and in practice it works badly, for others will not take the trouble to try to enter into the meaning intended by any particular teacher or speaker. As your correspondent, on p. 305 of 'LIGHT,' suggests, philosophy and science, and truth itself, require and demand a pure language in which every word shall carry its own meaning by its very sound and construction, and we ought to try to arrive at some common, universal basic meaning for every word we use. There has been much juggling and cross interpretation with reference to Personality and Individuality, each word being used indiscriminately by equally learned authorities. The common, popular, and false meaning attached to the word individuality is generally that it applies to the 'something' by which one person is distinguished and separate from another, whereas, in truth, and in accordance with the construction and sound of the word, its real meaning is quite different. In many of our words the Latin prefix 'in' is often used to denote a negative, as in the words *indestructible*, *insufficient*, *inability*, &c. ; and so 'individual' clearly means 'not divided.' It is just that 'something' in a person which is not different, separated or divided from other individuals, and the only 'something' which we can find of that nature is not in the make-up of the mask or *persona*, but in the basic unity underlying all the varieties of personalities which is the common gift and heritage of the race, the only thing which we can call our own.

To enlarge our individuality is to become more and more conscious of our undividedness, the very opposite attitude to that taken by the Pharisee when he thanked God he was not as other men. The individuality is the similitude, the likeness, the son and image of the unity of perfection which is the foundation centre, the 'I' upon which all the personalities, all the worlds, are strung together as jewels upon a thread.

C. N. S.

Many of your readers, I think, will have agreed with Mr. F. J. Johnson's letter on the vexed problem of reincarnation, in 'LIGHT' of June 29th. Surely it is difficult to understand how a repeated existence upon a planet can be regarded as necessarily retrograde. If it were true that every soul enjoyed the same opportunities for experience and progress (which we cannot but believe is the purpose of life upon this earth of ours), there would be a stronger case for those who argue as does 'B. G. E.' on p. 304 of the same issue ; but, as we know, vast numbers disappear from this life's scene almost as soon as they open their eyes to its sunlight. Philosophy forbids us to imagine the purposelessness of this earth's existence as regards those unfortunate souls ; and my faith in the necessity for a due and full experience of life on its physical plane, assures me, if no other argument were available, that we shall all sooner or later get it. We are not limited to a few hundreds, or even millions, of years. The earth is intended to, and will, fully last out all our requirements before our souls pass on to anything beyond or above its various planes. We are, again, too apt to limit our conceptions of existence to the very narrow boundaries of family relationships ; but in many minds some of the memories of these relationships fade out even before life closes. Further, let us not illogically argue that lack of memories of past lives affords any proof of *non possumus*. It is not memories which we require ; such, indeed, would prove a load too heavy for the human soul to support ; but surely we should fail in logic did we, therefore, imagine it impossible for the soul to be fully representative of its past experiences, whatsoever they may have been.

Life is very easy and comfortable for the man whom fate, or something else, has placed 'in the green pastures and beside the still waters' ; but what is to be said of those born and bred in the midst of crime and want ? What, in the name of

common-sense, have they done to be so accursed ? The futile attempt to comfort them by the assurance that the vast apparent injustice will all be very beautifully made up to them in some other state of existence, satisfies them not one iota, nor could it hinder some of them from cursing, with every breath they draw, the 'God' who is supposed to be the cause of it all.

Spiritualistic experience, as we all know, affords no proof whatever in regard to reincarnation, either on one side or the other ; indeed, it is not possible it should ; therefore, although it is wholesome for us to occasionally ventilate our respective conceptions, we should refrain from attempting to impose upon others views or beliefs which are merely suitable to, and compatible with, the evolutionary position we may individually be occupying. I cannot help believing, however, that in our conceptions of this important subject great assistance would be obtained from a study of man's correspondences such as is afforded by astrology, the claims of which are so rapidly being substantiated by the latest scientific and astronomical discoveries.

J. F. DARLEY.

### CURATIVE SPIRITUAL POWER.

A characteristic address on 'Spiritual Power as a Curative Agency,' prepared by the Rev. Stainton Moses in 1880, has come into our hands, and now that interest in spiritual healing has been revived by the Psycho-Therapeutic Society, the Christian Science and other movements, it will be timely and of interest to our readers.

Mr. Moses pointed out that spiritual power may relate to the influence of spirit in or out of the body ; to the power of the unaided human spirit, or to the influence of those spirit beings who impinge so much, and in such an unknown degree, upon our lives, that it is very hard to say when external spiritual influence *does not* come in. There are, however, some cases, at any rate, not referable to any other action than that of the operator. He then said :—

'The great motive power of spirit in man is the *will* ; and judging from its effects in other ways, it may be expected to be great in this. Another potent faculty is *imagination*. Combine the *will* of the operator with the *imagination* of the patient in action on disease, and I should expect curative agency to be set at work. What can the *will* not do in a positive subject ? *Move mountains*, says Eastern hyperbole ; not quite that ; but it is the most powerful force we know of, and we know little of its action.

'What can the *imagination* not do in a negative, receptive, meditative mind ? Ask the physician who has devoted his attention to embryology, what is the effect of the imagination of the mother over the very form, features, eye, mind and disposition of her unborn child ? He will tell you that it is supreme, even to imprinting on its body marks that have vividly impressed her mind ; to altering and even maiming its configuration ; to paralysing or dwarfing its mind.

'We have heard the story, all of us, of the silly practical joke of some students of medicine, who, after a mock trial, condemned one of their number to death and carried out a sham execution, using a wooden knife, and warm water to represent the outpouring blood, with the result that the victim died. Then there is the case of the man who, as he thought, swallowed his teeth, which he imagined had stopped in his throat. He showed every symptom of obstruction in the larynx until his missing teeth were found in a chest of drawers, when he recovered. A woman in America, who got the same fancy, died on her way from one doctor to another, and the teeth dropped from her dress as the corpse was being prepared for burial.

'Professor Gregory in his "Animal Magnetism" mentions a case in which a mesmeric subject was told, while in a conscious state, that a handkerchief, moist with water, was in reality wet with chloroform. He knew perfectly that it was water, yet could not resist the suggestion and "went off" as under chloroform. When he came out of the state he put the handkerchief in his pocket, but even then fell asleep every few minutes till it was removed.

'Here we get into a new field, that of suggestion to a sensitive who, by a previous course of treatment, has been brought under the will of a mesmeriser. Here will is seen acting on imagination ; the imagination, however, is abnormal.

'The effect of this excitation of the imaginative faculties in the cure of nervous ailments presents no sort of difficulty to my mind. I entertain no doubt that nervous headaches, neuralgia, and kindred ailments, even when obstinate and of long continuance, are so cured; just as little doubt as that enthusiastic patients often *think* they are cured when the relief is only temporary, and passes with the wave of enthusiasm that the imagination has excited.

'We have all read, I suppose, of the miraculous cures wrought at a little Roman Catholic chapel at Knock, near Claremorris, in Ireland. The 'Daily News' of February 28th, 1880, contains a graphic account, no doubt from an unbelieving witness, of what takes place: of the sticks and the crutches that are piled up as votive offerings; and of the determination shown by enthusiastic votaries to leave their own particular crutch—even though they had to buy a new one when they got home. (I have little doubt that many who did leave their sticks and crutches would require to replace them.) Now, of course, this effect of stimulated nervous energy under the exciting influence of religious enthusiasm is a perfectly well-known fact. Science knows its influence alike on mind and body. It is at the root of revivals, and mental epidemics of all sorts and kinds. Fear, it is equally well-known, can effect the most marvellous results: in giving temporary power to bedridden persons, for instance, to get out of the way of (even fancied) danger. Nay, anyone who has been in a great excited crowd knows how soon fear spreads into panic, and liberates a force that reason is utterly powerless to control. These are familiar facts: and in these *imagination*, enthusiastically stirred, or influenced by will from without, does demonstrably cure nervous ailments, and give more or less permanent relief to those chronic diseases, such as rheumatism, and even partial paralysis, which are not to be classed with affections of the nervous system. Can it cure more than this? Can it deal with such ugly facts as tumours, ulcers, cancers? There is strong testimony that it can. Mr. Shorter (I think) can bear witness to the cure of tumour. Miss Martineau was cured of a malignant ulcer by mesmeric passes after medicine had entirely failed. And it is alleged by more than one witness that cancer has been successfully dealt with by the same means.

'On these cases, especially on the latter one, I am not competent to pronounce any opinion. And here we approach a very definite source of error. Cancer is a perfectly well defined disease, and any practised eye can tell with surety, under the microscope, whether a particular formation is cancerous or not. But uneducated eyes cannot. I should have no means of saying whether any particular case was cancerous, nor would any lay opinion be good for anything. Now medical science pronounces the true cancer, when in an active state, to be, to all intents and purposes, incurable. If, therefore, a well-defined case of cancer, testified to as such by competent medical opinion, be really cured by mesmeric or magnetic healing, or by spiritual power, that would be a tremendous fact. But observe, it must be quite clear that the growth is really cancerous, and nothing but an expert opinion on the formation of the cells which compose it can determine that point. So that when alleged cancers are said to have been cured, the first question I ask is, Were they cancers at all? This applies, in a degree, to all diseases, but the cancer is a crucial case. Before I can say that such and such a disease is cured, I must be able to say that it existed. And just a little more. I must also be able to say that the means used effected the cure, *i.e.*, that the ordinary restorative processes of Nature, so beneficent in their operation when left to themselves, did not effect of themselves what the operator claims as his work. I must know both whether the alleged disease existed, and secondly, whether the alleged remedies cured it, or whether the patient got well from other causes.

'These are sources of error, and must be eliminated before any trustworthy opinion can be given on a particular cure. And even when these points are cleared up, we ought to know, further, whether any previous treatment has been adopted, and, if so, how, when, and under what particular circumstances; with what results, if any; and how long it has been abandoned. It is obvious that A's treatment may really produce the result which B claims as his own, and that A and B combined may have nothing to do with what is a mere restorative effort of Nature.

'It is considerations such as these that complicate the investigation of cases of healing by spiritual power. There is, however, no doubt that the gift of healing has produced, and does produce, beneficent results, and, though I am scientifically curious as to the means, and a little disposed to be sceptical about some cases, I am not the less thankful for the results which are produced, whether by imagination,

will, mesmeric or magnetic power, or by spiritual agency in any form. That a fair proportion of cases are real cures none can doubt, though there may be various opinions as to the methods.

'That there is a real and absolute virtue communicated to a magnetised article, by which it is sought to convey healing influence to a distance, is proved by such cases as that recorded by Mr. H. G. Atkinson (Gregory, "Animal Magnetism," p. 245, *et seq.*), where a magnetised glove, which had been used by an ailing patient, conveyed a distinct effect to Mr. A.—he "had to remove the unhealthy influence or contagion" before it could be charged afresh with healing power.

'Moreover, a glove that was purposely sent unmagnetised was invariably detected. There is, therefore, evidence that both curative and vitiated magnetism can be detected by their effects; and Mr. Atkinson is entitled to say that his processes produced the effects recorded, and that such effects were not due to other causes or to mere natural effort.

'Serjeant Cox ("What am I?" Vol. II., p. 208) considered that the cure is effected by directing the attention of the patient to the ailing part. Passes serve, in his opinion, to do this, and so increase the flow of nerve or vital force to it. As a result of that increased flow the impaired action of the functions is stimulated into renewed activity. He thus accounts for the cure of Miss Martineau's malignant ulcer. But, like many of the learned Serjeant's all-round theories, this does not cover the facts.

'There have hitherto been considered only such cases as can be referred to the action of the incarnate human spirit. There are, however, many recorded cases which range themselves under a different category, and seem to postulate the action of a governing and controlling spirit from without. Such is the claim made for the cure of Mrs. Skilton (recorded in "The Medium" of February 27th, 1880). There the spirit who habitually controls a medium wrought what certainly is a remarkable cure. There are many such cases in the experience of "Dr. Mack," Mr. Ashman, and many who are working amongst us. There are other cases which assume a slightly different and more distinctly religious complexion; such are the cases of which Mrs. Oliphant gives a typical one in her "Life of Edward Irving."\*

'The "Arise and stand upright" of the young mechanic, with its instantancous effect upon his invalid sister, who was perfectly cured, had in itself a witness to a power not his own. In Biblical phraseology, he was filled with the Holy Ghost. Still more extraordinary and truly miraculous was the cure of Miss Fancourt (*ib.*, p. 230). Such are many of the cures recorded as answers to prayer, and by such healers as Dr. Newton. "The Modern Bethesda" (a work published in America) is full of the most remarkable cases, which no exaggeration can entirely explain away, and which are either in substance true, or gross and detestable lies.

'Here again we come upon a factor to which we cannot assign an exact value—faith. It seems in all cases to be necessary that the recipient should possess this mysterious quality, as it was in the case of Christ's miracles of mercy—"O woman, great is thy faith; be it unto thee even as thou wilt." "He did not many mighty works because of their unbelief." What is this mysterious quality and how does it operate? The answer to these questions is, so far as I am concerned, one of "the secret things that belong unto the Lord our God," but I cannot deny the incalculable potency of what I can no more understand than a child can fathom the action of any of the forces of Nature. I only know that in cases clearly proven, results are attained that, in my present state of ignorance, seem miraculous: but which are not less real because I am unable to explain them.'

\* Shorter's 'Two Worlds,' p. 229.

RUSKIN'S 'SESAME AND LILIES' has been republished, unabridged, by A. C. Fifield, 44, Fleet-street, E.C. (3d. net, cloth 6d. net), a work of which Ruskin himself said: 'If read in connection with "Unto this Last" it contains the chief truths I have endeavoured through all my past life to display.' The two lectures of which it consists are noble incentives to the love of good literature; they suggest how and what to read, with strong emphasis on the study of the exact meanings of words; also *why* to read; having entered into the thoughts of the great teachers, we should enter into their hearts. Ruskin also dilates upon the superficiality and inhumanity of the age, caused by neglect of science, art, nature, and compassion; and he considers the place and power of woman as set forth in the noblest works of literature. Mr. Fifield also publishes a number of photographs from Macedonia (price 1d.), illustrating the horrors of the recent massacres, with an appeal from the Balkan Committee (offices, 10, Adelphi-terrace, W.C.).

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EDITOR ... .. E. DAWSON ROGERS.  
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### THE EVOLUTION OF THE SOUL.

'The Evolution of the Soul,' by Harold Munro, is perhaps the most useful of the 'Samurai Press' publications. It stands between the barren materialistic Monism of Haeckel and the superstitious supernaturalism of those who believe that the soul is the direct gift of God to a human body. Mr. Munro rightly says that most modern-minded people have discarded the conception of the soul as an immaterial but distinct part of man, planted by divine power arbitrarily and indiscriminately in every human body. Haeckel, he says, found little difficulty in exposing the febleness of this unscientific idea—an idea which has done much to keep back the rational explanation of soul evolution, always so greatly needed.

While, on the one hand, the unscientific supernaturalist blundered over the magical origin of the soul, the scientific materialist, represented by Haeckel, 'failed to grasp the importance of the fact that man's already highly developed psychical faculties are as much the product of evolution as his physical.' The truly scientific view will be perceived when scientific men get over their resentment against the old truculent and nonsensical 'orthodoxies,' and are able, entirely without prejudice, to look at the matter from a strictly scientific point of view. Mr. Munro presents us with that view, but only as a partially worked out suggestion. He regards it as highly credible that man, having reached the stage of discerning consciousness, has gradually evolved a soul which has so far become a distinct development, and is so strong that 'it can now be the means for satisfying a desire to preserve individuality after the bodily organs have failed.' This is precisely what our readers are accustomed to recognise as 'evolution into the unseen.' Man, as Mr. Munro says, and as we are always saying, has created within himself a new potentiality, has entered upon a new phase of being, and has reached out towards infinity. 'Through much desiring he has much attained.'

The distinction, then, between the old notion of the soul and the new is the distinction between science and magic, and this again lies between Supernaturalism and Materialism. Supernaturalism was *Aberglaube*; Materialism was unobservance. Supernaturalism invented an intruding God; Materialism, protesting, denied the existence of the region in which God is said to work. The Spiritualist is the mediator between the two. He recognises the trans-

cidental plane on which what we may call the higher natural works, and he helps the Materialist to see there the evolution of soul through the working of natural law. As Mr. Munro says, 'We are not dolls in the toy-box of a huge anthropomorphic god; we are units of a vast, composite, self-working, self-supporting social system.' This is 'the stronghold of the soul.'

This thought of soul-evolution, however, has a dark side, and Mr. Munro does not in the least disguise it. In fact, he rather revels in it. It is quite possible, he says, that many will fail to win a persisting soul, and mainly because they do not care for that. Soul-growth, according to this view, is attained by conscious and desired existence here, beyond the bare necessities of the body. It occurs where the inner self 'reaches out beyond the dim confines of the flesh.'

But this does not suggest that soul-growth is possible only to 'the cultured,' and the 'nice' people who have time and opportunity for practising their wings. Rather the contrary. Mr. Munro is down upon the artistic triflers, the *dilettante* swaggerers on the road of romantic righteousness. The best evolver of the soul is truth, and the best way to get truth is to climb up to sweet and sane living. 'The workman who refuses to spend the evening with his friend, drinking at the public-house, and, instead, goes home and, for instance, labours till dark in his garden, is probably giving vital impulse to his soul, on his own necessarily lower plane, as is the highly cultured artist, who interprets life to the world on his necessarily higher plane.'

As for the merely animal nature, content with the fleshly self, desireless as to the higher nature, what is there but extinction? asks this writer. 'I cannot conceive a survival of soul where there is no desire for soul.' 'Perpetuation of the soul after bodily death is a matter of volition.' Indeed, according to him, continued existence beyond the physical plane would be cruel. 'To the human being whose only cravings in the world are admittedly altogether physical, a prolongation of conscious existence, after the means are gone, with the decay of the body, for gratifying those physical cravings, would be an almost inconceivable and quite unwarrantable torture.' We doubt it. Mr. Munro does not take sufficient account of the probable remedial agencies on the other side: and, on his own showing, it is easy enough to surmise that any advance may be possible with evolution into the unseen.

Apart from all this, Mr. Munro adopts the conclusion that we are living in an age in which the desire for personal persistence after the death of the body is decreasing: and that this is leading to a corresponding increase in the desire to get the most out of the one life of which we are certain. It is true that deference of a kind is still paid to something that is called 'Religion,' but this does not go far. It is a kind of sacred toy, still good to play with, says Mr. Munro. Sometimes they cease pretending, and ignore religion altogether, but more generally they maintain a show of going to church, praying according to old formulas, &c.: and, all the time, the real man, the spirit-self, is more than half starved; and the outlook for it beyond the counting house, the golf club, the theatre and the hiding veil, is poor indeed.

'THERE are "unseen beings who walk the earth both when we wake and when we sleep." They make us feel their presence, and we are as sure that they are close by as though we heard a trumpet call. What they would say steals into the heart, for our poor ears cannot catch it. We hear nothing, but we know that they are giving us a helping hand. Is there any language in heaven except that of thoughts?'—REV. G. H. HERWORTH.

## 'TWO MINDS, ONE THOUGHT.'

Interest in the phenomenon of telepathy is at this moment very keen. The Right Hon. Gerald Balfour, in his presidential address to the Society for Psychical Research, said that, in his opinion, the demonstration of the actual fact of telepathy was of greater import than the colliding of two worlds—the latter occurrence would fall within the range of known laws, while the former is outside of the pale of recognised science.

The term telepathy, suggested by F. W. H. Myers in 1882, was defined as 'The communication of impressions of any kind from one mind to another independently of the recognised channels of sense.' 'The *distance* between agent and percipient which the derivation of the word—"feeling at a distance"—implies, need, in fact,' adds Mr. Myers, 'only be such as to prevent the operation of whatever known modes of perception are not excluded by the other conditions of the case. Telepathy may thus exist between two men in the same room as truly as between one man in England and another in Australia, or between one man still living on earth and another man long since departed.'

There are now in London two persons who can offer the needed demonstration, but I fear few of our eminent psychical researchers will avail themselves of the opportunity. They resemble the passers-by who refused to purchase, at the price of one shilling, 'a real English sovereign.' The vendor, so the story goes, had taken his stand at the foot of Ludgate-hill as the result of a wager, and he won it. Not one of the thronging multitude had sufficient imagination to conceive of the possible genuineness of the offer. It takes a Sir William Ramsay to realise the possibilities of the unlikely. Thus Agnes and Julius Zancig may leave England without recognition at the hands of a society established to promote the investigation of just such claims as theirs; for as yet no steps in that direction appear to have been taken. What these claims are shall be set forth in their own words:—

'What we demonstrate to you is simply the result of study—in the same way that music or painting would be taken up. We do not claim to read your mind, and there is nothing supernatural connected with our work. Everything you see, although you may deem it remarkable, is perfectly natural, and you will note that we accomplish nothing that you have not already accomplished yourselves, to a certain extent, in your own homes and amongst your friends. You have, perhaps, had the experience, or noticed it in others, of two persons saying the same thing together. You are amazed, and say, "That is strange, I was just going to say the same thing!"'

'Now, what I see, Madame Zancig sees, and what I know, Madame Zancig knows.

'As our time is limited, I would ask you to kindly have some articles ready, such as bank notes, business cards, envelopes with your address, of which Madame Zancig will give the full name, the postmark, the time of mailing, the numbers of any cheques, initials or monogram on any article you may show me, and any odd curio that you may have in your possession. Everything will be minutely described by her on the stage.'

I have witnessed the display of their powers both in public and private, and have been permitted to test them in any way I chose. On the first occasion the tests took place as follows: I went into an adjoining room with Madame Zancig, shut the door and engaged her in conversation, while my friends remained with her husband and decided on the tests. These were most successful, not one being a complete failure. Where the success was partial, the explanation was most instructive as to the *modus operandi*. But of this another time, as I hope the psychological aspects of the case will be dealt with later on.

On a later occasion, when accompanied by Miss H. A. Dallas, we did not banish Madame Zancig to another room, but placed her so that she could not possibly know what was going on. As one astute psychical researcher had declared that the average two hundred readings given in public each night were worked by a pre-arranged verbal code, we stipulated that Miss Dallas should do the speaking during the séance. We had brought with us a series of the simplest

tests. Miss Dallas silently\* submitted to M. Zancig the paper on which were written the numbers, &c., to be transmitted, and I noted Madame Zancig's answers *verbatim*.

Test number one consisted of the following figures: 6 3 4 2 0 9.

These were immediately written on her slate by Madame and held up for our inspection.

Number two was a simple sum in addition, viz.:—

$$\begin{array}{r} 4\ 7\ 6\ 5\ 3\ 8 \\ 6\ 5\ 4\ 3\ 2\ 6 \\ \hline 1\ 1\ 3\ 0\ 8\ 6\ 4 \end{array}$$

Madame Z.: 'That is 8 and 6, 14; 5 and 1, 6; you want 8; 10 and 1 carried, 10; 13; 10 and 1, 11.'

When the slate was examined we found 0 had been left out in the writing but had been taken note of in the mental process, as the 1 carried had been added to the following number, so that the total read: 1 1 3 8 6 4.

In the third test the figures were: 1 0 3 6 5 8 2.

Madame Z.: 'One, nought, three, six, . . . and that is eight.'

Miss D.: 'No, try again.'

Madame Z.: 'You want five and eight, and the last is two.'

M. Z. here broke in with, 'That was my fault. I went to eight.'

Although Madame Zancig had missed the five when naming the numbers, they were correctly written on the slate.

The fourth test had reference to a postal order and was as follows:  $\frac{6}{10}$  9 8 4 5 9 0, 3/6, postal order, October 31st.

Miss Dallas passed number four to M. Zancig. He looked at the 3/6, then at Miss Dallas with a puzzled air, placing his finger upon the figures.

Madame Z. said: 'The sixth day of the third month.'

Miss Dallas asked me by signs what I meant it to be. Directly I saw it, Madame Zancig cried out, 'Three shillings and sixpence.' M. Zancig asked me by a gesture if that were what I meant. So evidently I was the transmitter in this case, as M. Z. was too confused to have a definite idea.†

'Now go from the beginning.'

Madame Z.: 'There's a six and there's a quarter—no, it's a D. And there's 9, 8, 4, 5, 9, 0, P O S T T, no, A L.'

'Order' and 'October 31st' were given in the same way.

Tests numbers five and six were line drawings, an oblong and a circle.

Madame Z. asked: 'Is that a circle?'

'Yes, name the other figure.'

Madame Z.: 'A square?'

'Not exactly.'

Madame Z.: 'Is it long?' and she exhibited an oblong nearer the square than the original. As we frequently noticed, she would be correct on the slate when verbally astray. I found she called all rectangular figures 'squares.'

For experiments numbers seven and eight outline drawings of a button-hook and paper-knife had been prepared, but, through inadvertence, I had placed these drawings face upwards for a few moments before beginning (but I am sure Madame Z. did not see them), so Miss Dallas turned the paper over and began to draw substitutes.

Madame Z.: 'That's a pair of scissors' (VIIA.). Miss D. abandoned the scissors and drew an odd object (VIII.), like a figure of eight, partly shaded. As the outline was completed, Madame Z. exclaimed: 'That's an 8. And there's something white and black. . . . A ball.'

Miss D. then reversed the paper and pointed silently to Nos. VII. and VIII.

Madame Z.: 'A paper-knife, a hook, yes, a button-hook.'

Number nine was: H S A D. This appeared on the slate as: A D S H.

Number ten was: H E L E N, which was correctly written.

\* I cannot assert that I was silent all the time of the experiment.—H. A. D.

† But M. Zancig was silent except when noted.—F. R. S.

‡ The Zancigs are Danes, and have only imperfectly mastered the English language, signs, &c.

The next was : S A R A H, which Madame rendered : S A R A. 'Yes,' said Miss Dallas, 'some spell it like that.' Madame Z. added the H while Miss D. was speaking

The twelfth was : I wish you good speed.

Madame Z. : 'S? Y? no, I.' (This letter was certainly like S or Y.) 'W I (N) S H.—Y O (You) O U.\* M. Z. (forgetting the stipulated silence) : 'My fault. I went too fast.'

Madame Z. : 'G O (D) O and then D.' We asked her to give it letter by letter. I observed that the whole word was easily conveyed, but when a sentence was transmitted in single letters no idea of relationship appeared to reach her consciousness. She seemed astonished to find sense in the detached letters, and was delighted at finding they expressed hearty good wishes. (The sentence on the slate was correct, except one o in 'good.')

M. Zancig explained that he had trained himself to see but one letter, number, form, &c., until he felt his wife had caught it. It had been the result of years of practice before he had attained his present power of concentration on one point to the exclusion of all others.

These facts speak for themselves. My only regret is that it did not occur to me to ask Madame Zancig to use paper instead of a slate, so that her own rendering might have been preserved.

FELICIA R. SCATCERD.

\* Miss Dallas thinks Madame Z. first said : 'U,' and then spelt out the letters. When she said 'You,' Miss Dallas said : 'That is right in a way.'

#### SYMBOLICAL AUTOMATIC DRAWINGS.

'Broad Views' for July contains an article on 'Automatic Drawing,' by Princess Karadja, with a full-page illustration of a drawing executed by her, in 1900, under the following circumstances. The Princess says :—

'I was dining at Stockholm with a relative, Baroness L. L., and a friend, Baroness H. F., who had for many years been an ardent Spiritualist. In the course of the evening somebody suggested trying to obtain automatic drawing or writing. We went back into the dining-room and paper and pencils were supplied by our hostess. There was no ruler or compass on the table. Very soon my hand began to move, and I drew with amazing accuracy *on free-hand*, without taking any measure whatever, this geometrical figure. The drawing is mathematically perfect ; the lines are as clear and firm as if drawn with a ruler. Yet the main value of the drawing lies in its spiritual signification, which was explained to me several months afterwards through automatic writing. On showing the picture to some friends I was surprised to see them exchange startled glances. Without knowing it I had reproduced one of the secret symbols of the Freemasons. No woman on earth could, through normal means, obtain possession of this figure or grasp its hidden sense.'

The figure is composed of the double triangle with an eye in the centre, surmounting a pyramid on which are figured seven steps, the point at which the apex-triangle of the pyramid (above the steps) joins the double-triangle being marked by a sun with rays. Below the pyramid a serpent is coiled, projecting from its mouth 'the seeds of sin and the flames of passion, in the form of a fig-leaf, the symbol of shame.'

The Editor, Mr. A. P. Sinnett, states in a note that the reproduction in no way exaggerates the mechanical accuracy of the original drawing, nor the absolute straightness of its lines, and that, in his opinion, 'it constitutes by far the most wonderful manifestation' he has ever encountered of this peculiar superphysical art. He freely accords high merit to hundreds of other spirit drawings which he has seen, but in this case, he says, 'no artist living in the flesh could possibly have drawn, with the free hand, the double-triangle, pyramid, &c.,' and he asks, 'how could the astral artist have guided the living hand to produce these results?' In fact, he regards this apparently insignificant problem as more profoundly mysterious than many more sensational ones, such as materialisations.

#### THE ALLEGED HAUNTED HOUSE.

As reported in 'LIGHT' for March 16th, the question of an alleged haunted house at Egham was the subject of an action for libel brought by the owner against the 'Daily Mail' and also against 'LIGHT.' The 'Daily Mail's' appeal against the verdict, which was for the plaintiff, with £90 damages, has recently been heard before the Master of the Rolls, Sir Gorell Barnes, and Lord Justice Kennedy, and on July 4th the appeal was allowed, and judgment entered for the 'Daily Mail,' stay of execution in view of a further appeal by the plaintiff (the owner of the house) being refused.

As the matter is one of vital importance to the liberty of discussion of psychic matters in the Press (for spontaneous phenomena of the description known as 'hauntings' are often of high value as materials for psychical study), we give the main points brought out during the hearing and by the Master of the Rolls in his decision.

On July 1st the question of malice was argued by counsel on both sides, and Lord Justice Kennedy held that a statement made without special cause was not necessarily malicious, as 'unless there is express malice everybody has a right to hear a frank opinion of another man's goods.' If a newspaper were to invent falsehoods for the mere sake of telling a good story, it would be actionable, because there would be evidence of express malice. He could not agree that nobody should ever publish a ghost story without leaving blanks for the names of the persons concerned, and he 'shuddered to think of the number of actions that might be brought if the narration of the story of what was called an apparition appearing to people in the street or in a house was held to be a reflection upon the persons so haunted in any shape or form.'

Privilege, said Mr. Lush, K.C., for the appellants, was never lost by want of care, but that which killed privilege was the wicked mind and malice. He did not agree that the appellants were bound, before publishing the story, to go round the Kingdom to see if the statements were true. Lord Justice Kennedy here remarked that they could not reasonably have done so.

On July 4th, the Master of the Rolls, in giving judgment (with which Sir Gorell Barnes and Lord Justice Kennedy concurred), said that the undisputed facts were these :—

'The plaintiff let the house at Egham to Mr. Stephen Phillips for a term of three years from Michaelmas, 1900, at a rental of £70. Mr. Phillips and his family occupied it for a few months only, and it was alleged by Mr. Phillips that he and his family and servants were disturbed by strange sounds and sights, which could not be accounted for except on the theory that the house, in popular language, was haunted. Mr. Phillips gave the best possible proof of the honesty of his allegations, for he removed to a hotel and declined any longer to occupy the house, although he paid the rent until the lease expired in 1903.'

Accounts of these phenomena appeared in the 'World,' the 'Daily Express,' and 'LIGHT,' from the last-named of which the paragraph in the 'Daily Mail' was taken. A rumour that the plaintiff's house was haunted prevailed at Egham, and, in fact, was common talk. His Lordship could see no evidence of damage fit for the consideration of the jury at the trial ; he did not doubt that the value of the house was reduced by the reputation it acquired of being haunted, but this result was produced long before the publication in the 'Daily Mail.' There was no evidence that the value of the plaintiff's house was affected one penny by that publication, and the defendants could not be responsible for a depreciation which began in 1900, and was in no degree aggravated by their publication. It was not necessary, therefore, to discuss the difficult question of malice. It must not be assumed, however, said his Lordship, that if he had thought that special damage had been established by the plaintiff, the action could have been maintained on a plea of malice.

When we remember that Modern Spiritualism, as we know it, commenced with, and dates from, a phenomenon of 'haunting,' that is to say, of normally inexplicable occurrences at Hydesville, for which a child's sharp wit and a Quaker's common-sense succeeded in furnishing an explanation which is

the foundation of the Spiritualist's belief, we feel that this judgment of the Court of Appeal is highly noteworthy as giving a charter of safety to all reasonable and serious public discussion of this important class of psychic phenomena.

#### THE 'TWO WORLDS' SUED FOR LIBEL.

Spiritualism has been brought before the Law Courts rather frequently of late, but we never expected to find a professed Spiritualist taking action against a Spiritualist paper, yet that is what has just happened. Some time since a dock labourer, named Connerty, who had been attending séances held by Mrs. Emma White, of Liverpool, brought an action against Mrs. White to recover money which he had paid to her, alleging that it was a loan; judgment, however, was entered for Mrs. White. Commenting upon this case, the 'Two Worlds' said that 'the cross-examination of the plaintiff elicited some of the most arrant nonsense about spirit control that we ever remember hearing.' Mrs. White then instituted proceedings against the 'Two Worlds' Publishing Company, Ltd., and, according to the opening statement, she complained that 'the article in question assumed that she used her spiritual influence to persuade Connerty that the spirits thought it better that she should keep the money.'

In her evidence Mrs. White complained that the 'Two Worlds' now 'refused to insert her advertisements, which made a lot of difference to her income.' For the defence Mr. Tobin, K.C., asked the jury to hold that the plaintiff had abused her powers, and submitted that the article was fair comment. The jury failed to agree and were accordingly discharged. In the 'Daily Mail' report of the proceedings, from which we have already quoted, it is said that the plaintiff claimed to be usually controlled by John Bright, and said that his 'astral' name was 'Triumphant,' and that she had also been controlled by Lord Salisbury. We do not wonder that the intelligent outsider and the 'man in the street' scoff at Spiritualism and Spiritualists when they read of claims such as these being made by mediums. They naturally think that John Bright has something better to do in the other world than to become the 'guide' of a little-known medium, and to advise a dock labourer as to the whereabouts of the girl he should marry! A little common-sense would save both mediums and inquirers from foolish notions and ridiculous practices.

#### EARTH DOCTOR v. SPIRIT DOCTOR.

A little over eight years ago I was the subject of a remarkable cure by spirit intervention, which gratitude compels me to put before the readers of 'LIGHT.'

I had received a severe scald on my right foot. My mother at once wrapped it up in carron oil bandages, but the doctor who was called in—a very prosperous local practitioner—removed these and ordered my foot to be put in boracic lint, which he said was not to be removed before the end of one week. He also made me keep my foot supported at a much higher level than my pillow. The boracic lint stuck to the surface of the scald, and the pain, which had been mitigated by the carron oil treatment, became more and more violent. The foot was obviously festering, as could be seen by the matter oozing through the bandages. The doctor was again called in, and asked to remove the bandages, but he said the pain was nothing, and insisted on the boracic lint being left on. The pain, however, grew so agonising that I got my mother to carefully remove the lint with warm water, and she informed the doctor of what she had done. He then sent some ointment to be applied three times a day. It was so applied, but the suppuration increased, the foot grew purple and swollen out of all shape, and the leg became noticeably shorter than the other. The pain was so terrible that I could not sleep either by day or night.

My mother, then, as a last resource, sent to a well-known clairvoyant, Mr. J. J. Vango, of London, simply asking for a sitting, without even mentioning that he was wanted for a medical case. Mr. Vango was shown into the dining room, where I was lying on the sofa, without a word of explanation

being given him. On entering, he immediately said that he felt a very severe pain in his right foot. A chair was handed to him, and he immediately went under control. The spirit controlling him said that he was suffering tortures in his right foot, and partially removed his boot to ease the pain. The spirit then gave orders that my foot was to be plunged into hot water, as it had become numbed. This was immediately done, without my experiencing any sensation from the immersion; the spirit control said that, had that not been done, I should have lost my foot. Mr. Vango, still under control, made magnetic passes over my foot for several minutes, and I began to feel great relief. The controlling spirit then told my mother to wrap my foot up in lint soaked in tincture of myrrh and that in the morning the pain would be gone; afterwards she was to apply myrrh thrice a day without bandages and magnetise my foot as she had seen Mr. Vango do. This was attended to.

The next morning after Mr. Vango's visit, his control's prediction was verified—the pain had completely left my foot! My mother carried out the instructions for a week: at the end of three days I could feel the blood circulating in the foot once more; at the end of the week the suppuration had entirely ceased, and I was able to put my foot to the ground; at the end of three weeks I was able to put my boot on and walk out of doors.

To sum up: I had suffered torture for six weeks before Mr. Vango was called in, and had gone from bad to worse under the earth doctor's treatment, in spite of his continued visits. I only received one visit from the spirit doctor and was relieved before he left the house. The earth doctor's fees, it is interesting to note, amounted to exactly five times the spirit doctor's. Comment on such a case seems superfluous: it speaks for itself.

EX-HOSPITAL NURSE.

#### SPIRITUALISTS' NATIONAL UNION, LIMITED.

##### ANNUAL CONFERENCE AT BLACKPOOL.

The fifth annual general meeting of the Spiritualists' National Union, Limited, was held on Saturday last at the Spiritual Hall, Blackpool. There was a good attendance of members.

The President, Mr. J. Adams, delivered a hopeful and inspiring address. The general report was adopted after a little discussion on a paragraph relating to the New Theology, and the balance-sheets of various funds were passed.

Mr. H. G. Hey then read the final report and balance-sheet of the Swindlehurst Memorial Fund, showing the sum paid to Mrs. Swindlehurst, £151 12s. 6d.

A vote of sympathy with Mr. W. Harrison, Mrs. H. L. Batie, and Mr. W. Fish (who have suffered the physical loss of their partners), and with the family of Mr. T. Edwards, of Stockport, was carried unanimously, and letters of condolence were ordered to be sent to them.

Invitations for next year's conference having been received from the Glasgow Association and from the Chester delegate, after an animated debate the invitation of Glasgow was accepted for the conference to meet there in 1908.

The result of the election of officers was: President, Mr. G. P. Young, Glasgow; vice-president, Mr. F. Hepworth; councillors, Messrs. J. T. Ward, J. Adams, R. Latham, J. Knight, and A. Wilkinson, who were elected for a term of three years. The thanks of the conference were given to Mr. J. Adams for his two years' service.

A discussion was held on the trust deeds. Every member was provided with a copy, enabling him to follow the solicitor (Mr. Tallent Bateman), who attended expressly to make clear the various clauses. With a few trifling alterations the trust deeds were passed, adopted, and ordered to be printed for use.

Mr. B. Davis' resolution calling for secular education as the only solution of the education problem, was affirmed with acclamation. Votes of thanks to local friends and to the retiring officers were carried with acclamation. A harmonious, happy, and trustful feeling prevailed throughout the entire proceedings of the conference.

## THE PSYCHO-THERAPEUTIC SOCIETY.

The sixth annual meeting of the Psycho-Therapeutic Society was held on July 1st, Mr. George Spriggs, the president, in the chair. There was a large attendance of Members and Associates. Lady Coomara (the hon. treasurer) presented a satisfactory financial statement, and Dr. Robert Bell and Dr. J. Stenson Hooker (vice-presidents) heartily congratulated the society upon its valuable work and its increasing prosperity.

The hon. secretary (Mr. Arthur Hallam) reported progress in every department of the Society's operations. The monthly lectures given by eminent medical men, and the weekly classes for instruction in medical clairvoyance, electro-therapeutics, massage and psycho-therapeutics have been well attended. Additions have been made to the lending library, and a department has been instituted for the sale of literature bearing upon psycho-therapeutics; whilst the 'Health Record,' the monthly journal of the Society, has made considerable headway during the past six months.

In the charitable side of the Society's work great progress has been made; a dozen qualified operators have been regularly at work at the rooms of the organisation, 3, Bayley-street, Bedford-square, W.C., while during the twelve months ending June 30th no less than four hundred patients have been attended to, whilst nearly four thousand free treatments have been given with remarkably successful results.

Miss C. D. L. McGrigor gave an account of some of the most noteworthy cures effected, and read letters from grateful patients acknowledging the benefits received. The entire staff of the Society give their services without fee or reward, and the work has so increased of late that the need for larger premises has again made itself felt, the ultimate aim of the Society being to establish in London a fully equipped Psycho-Therapeutic Hospital and Institute for the reception of in, as well as out, patients; and for this purpose the Society appeals for the necessary funds.

## THE SPIRITUAL VALUE OF TRAVEL.

Mr. G. K. Chesterton has been discoursing in the 'Daily News' about travel, and especially about the effect of home-coming after an absence. To a friend who called on him at his flat in Battersea, as he was preparing for his journey, he remarked that he was going to find Battersea:—

'I am going to Battersea, *via* Paris, Belfort, Heidelberg, and Frankfort. I am going to wander over the world until once more I find Battersea. . . . It is unnecessary to tell me that this is Battersea, and it is spiritually untrue. I cannot see any Battersea here, I cannot see any London or any England. I cannot see that door; I cannot see that chair, because a cloud of sleep and custom has come across my eyes. The only way to get back to them is to go somewhere else; and that is the real object of travel and the real pleasure of holidays. Do you suppose that I go abroad to see France and Germany? I shall enjoy them both; but it is not them that I am seeking. I am seeking Battersea. The whole object of travel is not to set foot on foreign lands; it is at last to set foot on one's own country as a foreign land. It is not my fault, it is the truth, that the only way to go to England is to go away from it.'

When, he tells us, after only a month's travelling he did come back to England, he was startled to find that he had told the exact truth. England seemed to him at once beautifully new and beautifully old. There is usually much point in Mr. Chesterton's writings, and we agree that much in our wonted surroundings that appears commonplace through familiarity would appear striking and beautiful if we could look at it with eyes undulled by the self-suggestion that we have seen it so often and therefore know all about it.

RELIGION is personal and vital. It is love and life. It is faith and deed. It is ideal and real. It is worship and work. It is motive and action. It is consciousness and character. It is the animating and inspiring spirit revealed in the conduct which shows the faith by the works.

## JOTTINGS.

That the clerical campaign against modern views has its humorous side is shown by two anecdotes related by our bright little Belgian contemporary, the 'Messenger,' of Liège. A priest was telling some children that what they must hate most of all were freethinkers and Spiritualists. A little while before he had told them that we should love our neighbour as ourselves. So a bright little boy asked: 'Then are freethinkers and Spiritualists *not* our neighbours?' Another priest said in his sermon: 'It is better to be damned as a Catholic than to be saved as a Spiritualist.' This would be comforting were it less illogical, for it at least admits the possibility of a Spiritualist being saved.

The Rev. Dr. Rashdall, of New College, Oxford, speaking at a meeting of the Churchmen's Union recently, declared that many of the 'lessons' read in church from the Bible were distinctly unedifying, while many others dealt with matters of no ethical interest. Certain Psalms, he said, were opposed to the ethical spirit of Christianity. He also suggested that certain stories should 'disappear,' among them those of the falling of the walls of Jericho, the incident of Balaam's ass, and the axe-head floating at the command of Elisha. He said he knew of a clergyman who did not believe in the miraculous birth and the bodily resurrection. No doubt Dr. Rashdall would like to take out of the Bible all references to old-time Spiritualism, the value of which depends mainly on the degree of insight brought to bear on their interpretation.

The following extract from 'LIGHT' of 1890 is timely and germane to the discussion which has been going on in our columns for some weeks past: 'The abiding and permanent entity in man is regarded by Dr. Buck as the *Ego*. That, plus the body which correlates the *Ego* with its material surroundings, he calls the *personality*. The *Ego* independently existing, apart from the body, he calls the *individuality*. There is the man, *individual* in his selfhood, *personal* as he appears in the world in which he temporarily lives. . . . Dr. Buck wants to know whether the *Ego*, the central principle in man, "originates with the conception and birth of the physical body." Now, in asking this question Dr. Buck shows that his own mind is confused. For conception and birth are not the same thing, and there is evidence to show that between those two events there is consciousness in the immature *Ego*, accidentally deprived of its incarnate life, which consciousness does not die out at death.'

Another point worth quoting is dealt with in this connection. 'M.A. (Oxon.)' says: 'Dr. Buck wants to know whether the soul of a given man has not existed before its union with the body in which Dr. Buck finds it. That, he says, which "has a beginning will have an end." Why? Dr. Buck invokes Logic to father his statement. What has Logic to answer to our query? Is it conceivable by any mind that any entity should not have had a beginning? Is it necessary as a logical conclusion that that of which we know nothing must have had no beginning if it is to have no end? We do not acquiesce in that logical dilemma.'

The 'Daily Mail,' commenting on the decision given by the Court of Appeal in the 'alleged haunted house' case, says that it was incumbent on the plaintiff to prove two points: that the statement was in the eye of the law 'malicious,' and that the plaintiff suffered pecuniary loss directly attributable to that statement. As the Court held that there was no evidence on the latter point, the question of malice did not need to be decided. Malice has been held to include unnecessary intermeddling with the affairs of others by a person who is wholly unconcerned with them, and the 'Daily Mail' says that this 'should not properly apply to any fair comment on a matter in which the public is likely to take an interest, . . . and as part of the ordinary business of a newspaper.' This rule might be pushed to an extreme, but it applies with special force to a journal such as 'LIGHT,' which is directly concerned with recording phenomena of a supernatural order, for the benefit of readers who take a special and reasonable interest in them. The action brought by the same plaintiff against 'LIGHT' has been an expensive matter for us, for although the smallness of the damages awarded (£10) formed a technical victory for us, the unavoidable legal expenses brought the cost to us of the action up to nearly a hundred pounds.

The question of plain food having come up in our correspondence recently, it may be interesting to note that, according to a newspaper report, Lord Strathcona, the hard-working High Commissioner for Canada, has been described by an eminent physician as 'an ideal dietist.' In his eighty-seventh year he keeps his active body and mind working in harmony on two meals a day. Lord Strathcona is a Scotchman, and begins the day with porridge and milk, toast and marmalade, and weak tea. His evening meal is said to consist of soup, fish, fowl, and table-water; he uses neither tobacco nor so-called 'stimulants.'

In praise of early rising, a little book has been published by David Nutt, entitled 'The Early Bird: Why to Rise Early and How' (price 1s.). The writer thinks that most people, except those whose work already obliges them to be up early, would gain immensely in health, knowledge, and pleasure by making use of at least two early morning hours before the time when custom or breakfast calls us from our beds. In the Middle Ages the dinner hour was 9 a.m., now it has got round the clock! Early rising gives us time for enjoyment of Nature in its freshest phase, or for study or other occupation profitable to mind, body, or estate; those whose lives were drudgery have qualified themselves for more congenial occupations by early morning study. Some of the hints given for overcoming the bodily repugnance to early rising are amusing as well as practical. For those debilitated by unnatural and unhealthy conditions of life, the author thinks that the book 'may indicate the path to a definite cure more likely to be found in rational living than to be derived from a stay at a health resort.'

#### LETTERS TO THE EDITOR.

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

##### Reasons for the Survival of Animals.

SIR,—The animal-soul, the seat of the passions—love, hatred, joy, jealousy—is the same as our own. We believe that this soul in ourselves is retained on the other side, however much it may be permeated, and so refined, by the spirit-soul. Then by what logic can we refuse the same hope to our little brothers and sisters in fur and feathers?

'Love is of God,' and where He is there must also exist 'the power of an endless life,' though not necessarily the Eternal Life, the special knowledge of God which implies the beatific vision; this only Jesus Christ can give, and on the highest plane of spiritual evolution. No one has the power of self-sacrificing, faithful love more than an animal; therefore, what right have we to doubt his progress from the animal-soul to the spirit-soul, so to become, in process of time, human; as the spirits of nature are rapidly rising toward the angels?

If only God is, there must be a universal consciousness throughout creation. What reason have we to say that where a thought-form from the All-Father-Mother has advanced so far as individual consciousness, the individuality will ever again lose itself in the infinite spirit of life? This would be evolution *à la* cow's tail, indeed, and entirely contrary to all we know of the working of Providence on the earth plane.

It is impossible to believe the All-Merciful would produce beings sensitive in body and soul, knowing the awful suffering that must await them in our wars, slaughter-houses, and vivisection hells, and in thousands of other ways, and not bring good out of evil to them in a future existence. Pain is the great spirit opener and revealer; why should this great law of our present life be fulfilled in us and not in the animals?

Like some humans, some animals are clairvoyant, and see on the astral plane; I used to know a little dog who was immense chums with a (spirit) cavalier who frequented the lower part of the house. This they could not be, had they not an inner principle corresponding to that plane.

The love between animals and their human companions is often a very real and lasting friendship. Would the God who gave them to each other separate them for ever?

Animals have often been seen and photographed, equally with ourselves, after the death of the body.

In the Scriptures we find, by the working of the laws of correspondence and affinity, that, as the vegetable kingdom is represented on the highest plane by 'the tree of life that stands in the midst of the paradise of God,' as also by the glorious forests and gardens seen by seers on the other side,

so the animal kingdom is represented before the Throne equally with ourselves. St. John there saw the lion, head of the wild, and the ox, head of the tame animals, the eagle, king of the birds, as also the representative of our perfected humanity. We also read of the spirit horses, 'horses of fire' round about Dothan, which the young man's eyes were opened to see as the hosts of heaven congregated about the city. Why should the angels and their 'chariots of fire' be objective realities and not the horses? A study of the law of correspondence, namely, that 'the things of earth are patterns of things in the heavens,' would powerfully enlighten our intelligence.

Doctors differ as much on the other side as here. It is true that some, presumably ignorant spirits who do not care for animals, and therefore are not informed about them, tell us they cease to exist, but others teach us very differently. I, for instance (I am not a Spiritualist), have been told not only of the gradual progress of their personality, but that a time comes, sooner when the creature is prayed for, when a river is crossed, after which they are said 'to have risen.' This was the case with my own dog, who, after many weeks of struggle on the astral plane to get through to me, appeared, the whole animal vibrating with a joy almost too great for him to bear. Ten years have passed, and a great friend of his, who is a medium for animals, writes to me that he still comes to see her, and is perfectly well and very happy, and evidently tenderly cared for.—Yours, &c.,

A ROMAN CATHOLIC.

##### Is Hypnotic Influence Injurious?

SIR,—Kindly allow some slight criticism respecting Mrs. Finch's recent Address on 'The Psychology of Mediumship.' I hold no brief for either mediumship or hypnotism, but I feel that some of the remarks on the latter science should not go unchallenged.

Could Mrs. Finch have seriously considered the theory and practice of hypnotism when she uttered the opinion that it is the 'road leading to the deterioration of individuality,' &c.; also that it is a 'reprehensible practice' and 'eventual paralysis of the mental energies'?

What can be said on the score of individual deterioration accruing from hypnotism when it has been—and is now—overwhelmingly proven that the mental and moral attributes can thereby be cultivated and strengthened to a remarkable degree?

Because evil may ensue from evil-minded operators we cannot accordingly classify the science itself as 'reprehensible.' The abuse of gold is immoral, but the gold itself is useful and good. As to the objection of 'control by the will of another,' surely this is a case of the mote and beam.

What of the trance and normal mediums with their often manifold 'controls'? One must admit that 'controls' are sometimes intellectually inferior to their mediums, and this state is not conducive to the latter's mental energies or individuality. But given a high-minded operator, far from inducing mental paralysis, hypnotic influence tends to uplift and broaden physically, mentally, and morally. Witness the results in the schools of France, &c., and the testimony of the numerous operating authors in their works, past and present. Lastly, the writer himself can testify to many who have reason to thank the wonderful power of hypnotism for a beneficent rescue from partial paralysis of body, mind, and soul.—Yours, &c.,

SINCLAIR PHILLIPS.

##### 'The Spirit Body.'

SIR,—On p. 142 of 'LIGHT' of March 23rd, you refer to Mr. E. Wake Cook's assertion that in a case of death by starvation the bodily substances were used up but the nerve centres lost nothing.

This reminds me of an idea I had some years ago—I forget whether I got it from this side or the other side of life—that our spirit bodies are composed of nerve substance, whatever that may be. Anatomists teach us, I believe, that if all the flesh, bones, muscles, &c., of the human body were dissolved away, leaving only the nervous system, it would represent exactly the form of the body in all its details. Abolish the remaining material particles of the nervous system, the fibres, &c., as at death, and there remains the refined, ethereal spirit body, a substance in which spiritual molecular forces manifest themselves in the higher and more refined life.

Nervous energy, I imagine, is something akin to electricity or magnetism, a mode of motion. Have thinkers, especially intuitively-minded doctors, any objection to offer to this theory? We are told that all our thoughts, and actions, and

emotions during this life are forming our future spirit bodies : what more likely than nerve substance to be thus affected?—  
Yours, &c., A. K. VENNING.

Los Angeles, Cal., U.S.A.

#### An Inquiry from the Potteries.

SIR,—For nearly ten years I have striven (off and on) to gain admission to a circle (public or private), but in vain. I am quite willing to subscribe, along with others, to pay a medium to hold sittings in the Potteries, in or near Longport, Burslem, Hanley, or Tunstall. I have yet to find an individual with sufficient belief in his own statements to move in the direction of forming a circle or even to hold a meeting to discuss the matter. If, however, there are any inquirers in this district, I shall esteem it a great favour to be put in touch with them with a view to forming a circle here.—  
Yours, &c.,

FREDK. KLUH.

77, Limekiln-road, Longport, Staffs.

#### National Fund of Benevolence.

SIR,—Kindly permit me to thank those who have sent donations to the above fund for the following contributions received during the month of June, viz.: 'Emma,' £1 7s.; Mr. S. John Elliott (commission on sale of astrological works), 5s.; 'W.M.W.,' 6s.; Miss F. H. Hart, 1s.; Miss L. Hinchcliffe, 5s.; 'H.M.M.,' 5s.; total, £2 9s. I should like to call the attention of those interested in astrology to Mr. S. John Elliott's offer to send a copy of the 'Astrological Guide,' post free, for 7 stamps; all proceeds to go to the fund, as announced on p. 312 of 'LIGHT.'—Yours, &c.,

A. E. BUTTON.

9, High-street, Doncaster.

#### SOCIETY WORK.

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

FINSBURY PARK.—19, STROUD GREEN-ROAD.—No meetings will be held from Sunday, 14th inst., until Sunday, September 1st.—A. W. J.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Miss V. Burton's address on 'What is Prayer?' was much enjoyed by a large audience. On Sunday next Miss A. V. Earle, trance address.—J. P.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Friday, July 19th, at 8 p.m., special service; Mr. and Mrs. H. Boddington. Silver collection on behalf of society's funds.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last Mr. E. Burton's splendid address was heartily appreciated. Sunday next Mr. R. Beal, address. Thursday, 25th, social gathering.—E. T. A.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. J. C. Thompson gave an impressive address on 'Does God Answer Prayer?' Sunday next Mr. J. H. Pateman on 'Capital Punishment: Should it be Abolished?'

ACTON.—PEMBRIDGE HOUSE, HORN-LANE, W.—On Sunday last Mr. Snowdon Hall's address on 'Spiritualism for Thinkers' was much appreciated. Sunday next, at 7 p.m., Mr. Alfred V. Peters, clairvoyant descriptions. Lyceum at 11.30 a.m., at 2, Newburgh-road.—S. H.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Roberts delivered a spiritual address on 'Our Glorious Philosophy,' and Mr. Roberts gave clairvoyant descriptions. On Sunday next Mr. H. F. Leaf on 'This World and the Next.' Mrs. Weedemeyer, clairvoyante.—H. B.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday, June 30th, Mrs. Effie Bathe's intellectual address was thoroughly enjoyed. On Sunday last Mrs. Fairclough Smith spoke with great feeling on 'Be still and know that I am God,' to a large and appreciative audience. Sunday next, Mr. E. W. Beard on 'Spiritualism, the Gospel of Love.'—P. B.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington and Mr. Sinclair gave invigorating addresses on 'Christianity and Spiritualism' to an appreciative audience. Selections by the band were sympathetically rendered. Speaker on Sunday next, at 7 p.m., Mr. D. J. Davis. Thursday, at 8.15 p.m., at 17, Ashmere-grove, Mrs. A. Boddington's circle. Tickets 1s.—H. Y.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mrs. Boddington gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Clark. Wednesday, at 3 p.m., clairvoyant descriptions.—E. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. W. E. Long gave an admirable address on 'The Communion of Saints and Sinners.' Miss Rose Hanvey beautifully rendered a solo. Mr. W. T. Cooper presided. Sunday next, Miss MacCreadie, clairvoyante. Silver collection. Violin soloist, Mrs. Baker. Next members' séance, July 24th.—A. J. WATTS, Hon. Sec.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last 'The Power of Will' was discussed. In the afternoon Mr. Dawson's instructive paper elicited thoughtful discussion. In the evening Messrs. J. Gordon, T. Dawson, and J. M. Moore addressed an appreciative audience on 'Spiritual Love,' 'Jeanne d'Arc and Spirit Manifestations,' and 'Altruism and our Duty' respectively. Sunday next, at 11.15 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Miss Violet Burton, trance address. Monday, at 8.15 p.m., Mrs. S. Podmore, clairvoyante.—H. S.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—On Sunday Mr. John Lobb gave two addresses to large audiences.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Perryman lectured on 'Direct Writing in the Home Circle,' and answered questions.—W. R. S.

STRATFORD.—IDMISTON-ROAD.—On Sunday last Mr. Savage gave an address on 'The Great Unknown' and psychometric readings.—H.

LUTON.—18, BRIDGE-STREET.—On Sunday last Mr. A. Punter gave a practical address on 'To him that hath shall be given,' also remarkable clairvoyant tests.

FINSBURY PARK.—123, WILBERFORCE-ROAD.—On Sunday last Messrs. Blyth and Farrant gave short addresses on 'The Philosophy of Life.'—F. A. H.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday afternoon last Mrs. Richardson held a successful circle, and in the evening gave a good address on 'What is Spiritualism, and what is its object?' and clairvoyant descriptions.—C. R.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last Mr. Kinsman gave a thoughtful and instructive address on 'The Message of Spiritualism.' Mr. D. J. Davis also spoke in corroboration.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday evening last Mr. G. Tayler Gwinn gave a highly appreciated address on 'The River,' and answered questions from the audience. Mr. Smallwood presided.—C. J. W.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. G. Nicholson's interesting address on 'The Kingdom of Heaven is within you' was highly appreciated. Mrs. Jamrach presided and conducted the after-circle.—A. J.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday last, morning and evening, Mr. Frank Clarke, of Brighton, gave addresses. On July 3rd, at 1a, Waterloo-street, the president, Mr. Hack, read a paper on 'Thought Force,' and Mrs. Wilson gave clairvoyant descriptions.—C. E. L.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. Street delivered an interesting address on 'The Most Remarkable Sight,' and gave auric drawings and replies to questions. Local mediums gave good clairvoyant descriptions.—S. A. D.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday last Miss L. A. Randall's discourses on 'The Life of the World to Come' and 'The Dual Aspect of Spiritualism' favourably impressed her auditors, and on Monday she gave successful clairvoyant descriptions.—E. B.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday morning last an interesting discussion was held. In the evening Mr. J. Walker gave an eloquent address on 'Growth,' and good clairvoyant and psychometric descriptions.—F. T. B.

READING.—CROSS-STREET HALL.—On Sunday evening last the president gave an address on 'The Opinions of Others,' quoting evidence of belief in Spiritualism from Plato, Socrates, Tennyson, Carlyle, Emerson, Sir Walter Scott, &c., and argued that with these examples we need not be ashamed of the company we keep.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday last the president gave inspiring addresses on 'What all the World's a-seeking,' 'Rest in God,' and 'Spiritualism the all-sufficing.' Mr. and Mrs. McPherson, junr., rendered beautiful solos. Mrs. Inglis gave good clairvoyant descriptions.—J. M. S.