

# 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.

Lilian Whiting, as we once before said, must really be careful in regard to matters of science. In a beautifully written 'Banner of Light' paper, she informs us that 'outside the five miles or so of atmosphere that surrounds the earth, begins . . . the ether'; and then she argues that this is probably where the spirit-world also begins, 'just outside the five miles or so of the atmosphere surrounding the earth:—a remark which comically suggests a London cab radius.

Now the earth is hurling itself through space with immense rapidity. Is there then, on its path, a sort of ether-bound tunnel like a sublime 'Twopenny tube,' kept free for the earth and its 'five miles or so' of atmosphere? Or does the earth rush through the ether and push it away with its atmosphere so as to keep it always at a distance of 'five miles or so'?

The little romance is as wrong as it is funny. The atmosphere of the earth extends to a distance much nearer two hundred miles than five; and the ether is nearer to us—to the very roots of our hair and the population of our blood—than anything else. In truth, whatever the ether is, it is that in which we 'live and move and have our being.' That was said of God; but one might just as well put God beyond the five miles radius as the ether.

Under the heading of 'Are we to have Theosophical bigotry?' Colonel Olcott's 'Theosophist' quotes the following from 'The Theosophical Review':—

It is sad to relate that efforts have been made to limit theosophical inquiry, to exclude lecturers who claim the right of freedom of criticism, to erect certain books into a canon of Theosophy. Should such unwise counsels prevail, we should become a sect, stagnation would inevitably follow, and finally there would be the death of all our hopes. Is this our boasted liberty, this our love for all that lives, this our 'no religion higher than truth'? Is the ocean of wisdom to be put into the microscopic water-pots of 'manuals' and the rest? Is science to be flouted as an utter ignoramus, philosophy to be set aside, and comparative religion tabooed in favour of some supposed new revelation? This is not what the writers of the books, which such unwise enthusiasm made erect into a canon, have laboured to teach. Nor is such an attitude of mind a sign of true loyalty to the writers, or a mark of real love and gratitude; on the contrary, it destroys their influence, and prevents the good they are labouring to effect; it narrows the world-wide nature of Theosophy and its truly catholic sympathies down to the petty shibboleths of small conventicles that can only parrot pronouncements that they misunderstand.

We are glad to note these indications of openness and freedom, and frankly confess that the suggested tendency

to over define, and to do so with 'authority,' has helped to estrange us a little from organised Theosophy. We want the open air and the open road.

At the present moment, when there is so much talk of contagion in the air,—talk which may be as deleterious as the contagion,—it may be useful to point out that the wise men are not all agreed as to the emphasis to be laid upon microbes. Many still hold that the main thing is personal purity and what we may call general personal spring, giving the ability, to use the common phrase, to 'throw off' this or that 'attack.' The microbe must have its unclean nest, or it can do no harm, say some wise men, whose Gospel is:—Live simply; forswear luxury; avoid uncleanness; if you must over-indulge in anything, give the preference to pure water, outside and in; dismiss fear; make your will and go smiling wherever your duty takes you.

One of these wise men, Dr. Rodermund, says:—

An epidemic of disease is only one of nature's laws adapting you to the existing conditions; therefore, it is for you to acquire the necessary knowledge to adapt yourself to existing conditions, in order to prevent disease; otherwise, nature will force you to suffer the consequences by imposing the penalty of disease. Nature does not recognise what the human being calls disease; nature's universal law is continual change. These changes are brought about in many ways, but the law by which they are brought about is always the same. The results, which are health or disease, brought about by the atmospheric changes, depend entirely upon the condition in which your body is kept.

The impurities or poisons eliminated from the body through the lungs, kidneys, skin, &c., are what? Animal matter in a state of disorganisation. Any action or influence of the atmospheric conditions that will cause the gradual retention of these systematic poisons by checking the eliminating functions of the body will produce some form of a so-called blood disease. It will depend upon the treatment, constitution and general make-up and condition of the person, whether these outside influences will be able to cause the sufficient accumulation to develop what we call small-pox, &c.

It can plainly be seen that what we have been taught to regard as disease is really its cure. This cure, then, is nature attempting to throw out of the system, in a large quantity, the same identical poisons which the body is eliminating every day of our lives.

If all this is sound,—and we do not doubt it,—the path of safety is plain: and, by the way, it is worth considering, in the light of it, how far the introduction of impurity into the system, in order to stave off impurity, is rational.

'The Theosophical Review,' under the heading 'Nature's Biograph,' says:—

Most of our readers are so familiar with the phenomena of psychometry, even if they have not read Mr. Denton's instructive three volumes on 'The Soul of Things,' and are so familiarised with ideas of the hidden possibilities of Nature, and the latent power of man to discover her secrets, that they will appreciate more than the general reader the vast significance of a private utterance of Berthelot, the famous French chemist, recorded by De Goncourt in his diary. De Goncourt reports Berthelot to have declared as follows:—

All bodies, all movements exercising a chemical action on the organic bodies with which they are a

second in contact, all—since the world began—exist and sleep, conserved, photographed in milliards of natural *clichés*, and, perhaps, this is the sole mark of our passage here below. Who knows if some day, science, with its progress, will not find the portrait of Alexander on a rock where his shadow had fallen for a moment!

It is to be doubted whether physical science will ever be able to invent instruments sensitive enough to sort out the shadow of an Alexander from the countless millions of millions of shadows of all kinds that have fallen upon the rock since it came into existence. But the Maker of the most subtle scientific instrument on earth, man's subtle nature, with its infinite powers of adjustment, has already provided us with all we need, if we would only believe it.

'The Referee' is pretty free from the church and chapel interest or bias, with, one would think, the very smallest interest in Religion and Theology: and yet here, in the most prominent part of the paper, is a long article steeped in both, undiluted and raw. Here are specimen passages:—

The late Mr. Spurgeon, formally and solemnly, and with an apparently complete sense of its awesomeness, revived the horrible superstition of Calvin as to the presence of 'babes, a span long, in hell.' But the proclamation of that dreadful belief had no influence upon the alert modern mind. Its effect was confined to the vulgarest intelligences, and the cloud of blackness it was meant to conjure from the dark ages of thought was scattered into nothing for the overwhelming majority of nineteenth-century Englishmen.

Opinions go free of the old toll of axe, and stake, and thumbscrew, and even of the modified troubles of imprisonment and fine. It has come to be seen that the devoutest of minds are not necessarily those which unquestioningly accept the teaching of authority, but those which bend themselves seriously and fearlessly to the search for truth wherever it may be.

A Being all-powerful, all-wise, all-good, creates certain other beings with the full knowledge that he is sending a majority of them to unescapable and cureless ruin—not merely to penal servitude throughout a brief and troublous and degraded life on earth, but to burn in unquenchable fires for ever and ever and ever. The mere logical impossibility of the thing is clamant to the deafest ears which are not crammed with the theological wad, and it was yet a crime of deepest dye to doubt the patent nonsense for many generations. Either the attributes are false, or the actions attributed to their possessor are the most unnameable libels. If God is good, predestination is a lie. If predestination were a truth, God would be a demon. So, through the ages, men, awed and coerced by authority as they were, painfully came to see, and in these days the candid thinker has no fear and no triumph when he offers the belated exponent of this extraordinary creed his choice of the horns of the dilemma.

The school of materialists, who seemed at one time as if they were going to swamp us all by mere force of an authority as little tolerable as that of their elders, the theologians, has closed in blank fiasco. Their pretence of having explored the universe was reduced to the fact that they had made a more or less intimate acquaintance with certain microscopic atoms of our own microscopic part of it. . . . But the materialists are mostly dead, and the best of them have recanted. There is something beyond their ken, and they have learned to know it.

#### TELEPATHY.

One Monday evening a short time ago I was at tea at 4.45 p.m. with my assistant and two sisters, and in the course of conversation I referred to a hymn which was sung at church on the previous evening, and taking a hymn book from the sideboard I read it aloud.

At 5.10 p.m. I left home and went to see a gentleman who lived seventeen miles away. Going by the 5.30 train I arrived at the patient's house at 6.30. On crossing the threshold I met no one, so I went upstairs and entered the bedroom, without waking the patient. Then walking up to the bedside I gently awoke the sleeper, who said, 'Is that you, doctor? I was just dreaming about you, and that you were reading a hymn, referring to the very verses above mentioned. This incident can be proved in all respects, and is a plain instance of telepathy, as my relationship with the patient was wholly professional. He had, it was believed, been asleep a little more than an hour and a half.

A. G.

#### MAYA.

It is startling to find that the ancient doctrine of *Maya* is supported by our most recent psychology. The conception of the thought-process entertained by the older or physiological psychology was that ideas spring from mental images, and mental images from sensations: the newer or psychological psychology has proved experimentally that the process may be reversed, and that under certain circumstances idea may give rise to mental image and mental image to sensation. Binet and Féré, in their classic work on Hypnotism, tell us that 'in suggestion an idea resolves itself into an image, and an image into a sensation.' The 'idea,' let us say, of a dog calls up in a hypnotised person the mental image of some particular dog, which image he 'externally projects,' and cannot help believing to be 'real.' Those authors say further: 'In reply to the question, What is meant by "external projection"? we answer that it is the belief in the reality of a thing. The external projection of an image is, therefore, the belief in its reality.' In the East, the thought-process is in every instance believed to be from image to sensation—that what we call the material world is nothing but the external projection of our mental images—the difference between a person in what we call a normal state, and a person in the hypnotic condition, being merely a difference in degree of susceptibility to the influence of *Maya*: that, in fact, the distinction in kind which we make between normal and hypnotic consciousness is like saying that there are two kinds of water, cold water and hot water, and calling cold water 'normal water,' because in our experience water in its natural state is cold, and calling hot water 'abnormal water,' because under our present conditions it needs to be artificially heated to become hot. Some authorities on the hypnotic or trance state now consider that everyone is more or less in the hypnotic state all the time; and a few of those authorities even maintain that the whole business of life is carried on through unconscious suggestion of a truly hypnotic kind; and this view is distinctly in accordance with the Eastern theory. Indeed, Binet and Féré go so far as to say: 'External perception is termed by Taine a true hallucination. Certainly this act is, like illusion, a synthesis of external sensations and internal images.'

Eastern psychology agrees with Western in saying that sense-perceptions by themselves tell us nothing: if they did, a cow, whose sense-perceptions are at least as acute as our own, would enjoy the landscapes in a picture gallery as much as we do. A thing has not only to be perceived but also 'apperceived' (perceived with a consciousness of self, or of relation to self), before it makes any mental impression on us: sense-impressions have to be interpreted by experience before they become mental impressions, or else we 'see men as trees walking,' or see only daubs of colour in a picture gallery. Even when our sense-impressions are thus interpreted, it generally requires many repetitions of them before they form a mental image that we can recall 'in imagination,' and recognise as that of the object which first gave us the sensations. And as soon as the mental image is formed, it is that 'memory-image' that we see (apperceive) when our senses are again impressed by 'the unknown cause of sensation,' which we call the 'thing.' We meet a friend after years of separation, and find him 'changed,' and we have to remodel our mental image of him to make it fit the new sense-impressions which we experience; if he is much changed, we fail to recognise him. If we do recognise him, we see the person we remember, not the one who is there—at least, not until we have readjusted our memory-images to the new sense-impressions, or corrected them by these. We do not even call it 'recognition' unless we can *apperceive* our old



acquaintance—until we recall the memory-image which bears with it the record of his relation to ourselves. Everyone knows how confusing it is to meet a person whose face is familiar, but whom we cannot 'locate': presently he tells us his name, and we 'recognise him'—our memory-image finds its bearings and completes itself; but not until then do we really *see* the man who stands before us.

Eastern psychology says that once a mental image has been formed, it is self-existent, and independent of the thing which furnished the sensations that formed it. Our mental image, for instance, of an absent friend is the same, and produces the same emotions in us, whether he be alive and well, or has died 'unbeknown' to us. A mental image may be recalled to our memory either by the repetition of the sense-impressions that formed it, or by the 'idea' of it, that is to say, by the mention, or even the thought, of its name. In our present state of consciousness, a combination of both reminders is necessary; if sense-impression be absent, the image called up by the name (of the thing or of the act) is recognised as only a memory-image; if name be absent, recognition is imperfect, because association is incomplete, for 'language is necessary for thought,' and language here means *name*. In the hypnotic or trance consciousness (the fully-developed form of which will probably be our normal consciousness after death) a name is sufficient by itself to call up an image, which, in the absence of normal sense-impressions, fills undisturbed the whole field of consciousness, and is externally projected, becoming a 'reality' for us, capable of giving us dream-sensations, which create further dream-realities (and these, of course, are the normal 'realities' of the trance state). This extraordinary power of *name* to awaken memory-images makes it the link which connects the waking with the trance consciousness, and causes the Eastern to regard *name* as a constituent part of *thing*—an idea which at first seems quite nonsensical, but which appears in all old religions, and also in magic; even when the policeman 'commandeers' our aid 'in the *name* of the King,' we feel the actual presence of the King constraining us in some mysterious way.

But here a 'mental image' of our Editor arises before me, warning me to break off for to-day.

LUX.

(To be continued.)

#### THE ROBIN.

The 'Story of a Robin,' by Mrs. Glanville, in 'LIGHT,' of February 8th, is not only extremely interesting in itself, but throws a flood of light on the two previous stories of robins, the writers of which seem to have attributed the phenomena they narrated to 'metempsychosis,' or the translation of the departed spirit into the form of a robin. It seems much more probable that the released spirits might have temporarily been able to impress these little birds to act in the way described, especially if the relations had any so-called 'superstition' connected with the robin. I remember a lady once telling me that previous to a death in her family a robin would come and tap at the window, and though I laughed at this at the time I now feel strongly inclined to think there may have been something in it. The robin is distinguished from other birds by its extreme tameness and familiarity with man, as well as by the fact that it pours out its delightful flood of cheerful harmony at the fall of the leaf, instead of in the spring, as all other birds do; thus enlivening a rather sad time of the year. May it not be that our dear pretty little robin red-breast has some psychic affinity with us human beings, which renders it capable of being impressed by discarnate spirits?

M. T.

#### RELIABILITY OF SPIRIT MESSAGES.

It is a painful surprise to me to read so often in the columns of 'LIGHT' communications from disappointed correspondents regarding the reliability and genuineness of spirit communications. A notable instance lately is an interview, through a medium, with an Intelligence purporting to be Edward Maitland, in which the Intelligence announces a changed attitude in regard to the doctrines which he and Anna Kingsford so zealously put forth while living. And then a disconcerted devotee of these teachers comes forward to question the genuineness of the communication. Your correspondent says: 'I have read with astonishment the two columns of "LIGHT" of this week, purporting to represent "the changed opinions" of Edward Maitland and Dr. Anna Kingsford. A recantation of all their lives' teachings such as this will need more and stronger evidence than that of anonymity, even though backed by the suppositions of the two sitters, who thought they recognised the manner and gestures of the controlling Intelligences.' Your correspondent, 'Surgeon,' also finds the same difficulty in straightening the tangled evidences regarding a surgical operation, which he thinks has been unfairly treated at the hands of the spirits.

It seems to me very strange, after so many years of experience in mediumship, that Spiritualists should not by this time have learned how little dependence is to be placed upon spirit communications, and the reasons why. It is a notable fact that if one who is not a believer in the doctrine of reincarnation goes to a medium for information in regard to its truth, the doctrine is very likely to be denied. On the other hand, if one who believes in reincarnation goes to a medium, the doctrine will be approved and sustained by the controlling spirit. Furthermore, if an investigator who has no positive convictions on the subject applies to a medium who is convinced of the truth of reincarnation, the investigator is very likely—almost certain—to be assured of its truth. On the other hand, if such an investigator, free from definite convictions, applies to a medium who has convictions against the doctrine of reincarnation, such investigator is equally sure to be told that there is no truth in it.

As a rule, in the case of mediums in France, where this doctrine is generally believed by Spiritualists, their controls, if interrogated, universally affirm the doctrine. On the other hand, in England and America, where this doctrine of reincarnation has not, until recently, been generally received, if a medium is consulted, the controlling spirit is almost sure to repudiate it. Similar results will be found as regards almost any doctrine concerning which one may seek information through mediums. This is one reason why it has always been difficult, if not impossible, for Spiritualists to form an organisation. All shades of belief from the agnostic to the believer in the Bible and revealed religion, may be found among Spiritualists, and these conflicting doctrines maintained. Indeed, the only article of faith to which all Spiritualists can subscribe is a belief in an invisible world and the possibility of communicating with it.

The reason for the difficulty named is inherent in mediumship. Spiritualists in general have yet to learn that the prejudices of the medium have very much to do with the conclusions advanced by their controls. The laws of spirit control are as yet very little understood. There are instances where the communication is manifestly the conviction of the spirit, quite independent of the medium or of the sitter; but these instances are very rare. The essential matter is the demonstration of the fact of the continued existence of the spirit after the death of the body and the possibility of communion. Beyond that, it is perhaps most important for us to learn that the dictum of the spirit through a medium must not be taken as authority. The sooner we learn that—on account of the colouring which the convictions of the medium are almost certain to give to the utterance of the controlling spirit—the dictum of a spirit or a medium cannot be taken as settling any dispute or the truth of any doctrine, the better for all of us, and the greater the progress we shall make.

HELEN DENSMORE.

Long Beach, California.

January 27th, 1902.

## THE SEERESS OF PREVORST.

FROM A SKETCH BY DR. MED. P. SCHENCK, OF BERLIN,  
IN 'UEBERSINNLICHE WELT.\*'

The Seeress of Prevorst, whose maiden name was Wanner, was born in 1801 in the little village of Prevorst in Wurtemberg. But little is narrated of her earlier years, except that she was hereditarily endowed with psychic powers, such as second sight and the power of seeing ghosts; her maternal grandfather and a brother having similar gifts. She appears to have been a delicate girl, and her biographer, Dr. Justinus Kerner—Court physician, poet, and philosopher, of Weinsberg—speaks of a trouble with her eyes, lasting a year, which he thinks was caused by the development of her spiritual vision.

In her nineteenth year she was married to Herr Friedrich Hauflé, of whom nothing more is said in this memoir; but he must have had a bad time of it, poor man, for from the time of her marriage to that of her death, Frederica seems to have suffered under almost every complaint that flesh is heir to. Immediately after marriage she had an attack of melancholia. In 1822 she had brain fever, followed by lung disease, and indeed she appears from this time forward to have been a confirmed invalid; her physical condition being accompanied by the most wonderful psychic powers. Kerner speaks of a magnetic life, lasting seven years! During a period of eighteen weeks she had, several times in the day, attacks of 'Brustkrämpfe' (angina pectoris?) for which she was bled no fewer than thirty-two times, besides having leeches applied to her stomach and throat. It is a wonder she lived so long! In 1823 she had a premature confinement, the child dying six months afterwards; but in December, 1824, she again became the mother of a boy, who lived, and, according to Kerner, possessed also the unfortunate gift of seeing ghosts.

The physicians hoped that the joys of motherhood would exercise a beneficial effect upon Frederica's over-worn nervous system, but they were miserably deceived, for after her second confinement high fever and convulsions came on, her somnambulant condition increased, and she became weaker and weaker. They magnetised her and she soon became conscious of being magnetised by spirits. Premonitory dreams and visions in water or crystal now became constant. It must have been about this time that Dr. Kerner became so deeply interested in her. They endeavoured to mitigate her terrible sufferings by means of sympathy, magnetism, and prayers, but all in vain. In an almost hopeless bodily condition, she was brought to Weinsberg in 1826, to be treated magnetically by Dr. Kerner himself. She seems not to have been quite bedridden, though it is said that she could neither rise nor lie down without help; but if Kerner or even his wife pointed their fingers towards her, she appeared to be drawn upwards against the laws of gravitation, and she seemed to draw nerve-power from stronger organisations. Regularly every evening at seven o'clock she fell into the magnetic sleep or somnambulant state, but it was very rarely that she was truly in the normal condition, even when she appeared to be so.

Dr. Schenck gives a description of the effect upon her of metals, minerals or fruits when placed in her left hand, which effect was sometimes beneficial, sometimes the reverse; and then he comes to the account of her ghostly visitants, of whom he says: 'It is most extraordinary, and to us incomprehensible, what is related by Kerner concerning her second sight, and especially her "ghost-seeing." At that time there was no talk of 'Animism,' and neither the Seeress herself nor Dr. Kerner had any doubt as to the objective reality of the spirits by whom she was often surrounded. During six months she resided in Dr. Kerner's house, so that he had her constantly under his own eye, and in his book, 'The Seeress of Prevorst,' he gives copious details of her extraordinary condition. One curious fact is mentioned by Dr. Schenck, which, when I was reading the book, I

\*I omit all the remarks, either critical, philosophical, or physiological, of the learned doctor; and only give a sketch of the facts narrated.  
—M. T.

remember made a great impression on me. It was that, in her somnambulant state, she used in writing, and sometimes in speaking, peculiar unknown figures and characters, as well as language. These she said were her 'inner' language, and the natural universal language used by spirits. Dr. Schenck says this inner language bears somewhat of an Oriental character, somewhat resembling Hebrew, as well as Coptic and Arabic.

Now it seems to me quite in accord with reason that there should be an universal spirit language; otherwise, how would spirits of different nationalities be able to communicate with one another when they meet in the spheres? Even if vocal utterance is unnecessary, and we can read each other's thoughts, everyone thinks in words in his own language. Whether poor Madame Hauflé really used the spirit language in her somnambulant state is, of course, another question.

She spoke very unwillingly of her ghostly visitants, and never unless questioned. They came always against her wish, and she had great trouble, sometimes, in getting rid of them. I remember some very painful experiences she had with spirits of a low order described in 'The Seeress of Prevorst,' though she tried to do what she could to help them by her prayers. The fact is that persons of strong natural psychic powers who fall into a very low and diseased condition of health, like Madame Hauflé, become very liable to obsession, or at least to visits from undeveloped spirits who haunt them, perhaps, in the hope of being themselves helped to escape from their miserable state, but at great cost of vitality to the medium.

Since writing the above, I have been reading Mr. Robert King's thoughtful and interesting address on the 'Rationale of Mediumship,' and in connection with my subject, I will quote a few words which might have been spoken of the poor 'Seeress.' Mr. King said that a great number of cases of obsession were due to nerve starvation: 'If we reduced our physical forces below a certain limit, and we were naturally psychic, we were almost always liable to obsession by some dominant idea or outside entity.'

The spirits Frederica saw were mostly grey or dark coloured, although, I remember, she had bright spirit visitants as well. She was a very religious woman, and did not wish for such ghostly companionship, which she considered could do no one any good; but if ever she wished to see some special spirit it never came. Some instances of spirit visitations are narrated by Dr. Schenck, in one of which cases the spirit was also seen by Dr. Kerner himself.

On August 5th, 1829, Madame Hauflé, the 'Seeress of Prevorst,' died at Löwenstein, near the place of her birth; or rather, may we say? her spirit body was released from the tattered and worn-out tenement in which it had been for so long but half-confined. Her sufferings must have been almost more painful to the loving friends surrounding her than to herself, for she could have felt but little of them in the magnetic or somnambulant state in which the greater part of her existence during her last years was passed, and of which such wonderful accounts are given by Justinus Kerner in 'The Seeress of Prevorst.' I believe this work is to be found in the library of the London Spiritualist Alliance, and will well repay the trouble of perusal.

M. T.

SPIRITUALISM SPREADING. As an evidence of the wide spread interest in Spiritualism in London at the present time, we may mention that a lady who advertised in the last issue of 'LIGHT' that she was forming a 'private circle' and desired a few people to join her, has now written to stop the advertisement because she has received 'so many answers' that she 'cannot attend to them all.'

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET.—On Tuesday next, at 6.15 p.m., the Band of Hope Committee assisted by Mr. A. Clegg, will give a *free* lantern entertainment to the children. Application for ticket, enclosing stamped envelope, should be made to Mr. W. J. Pitt, Henley Hall, Henley-street, Battersea Park-road, S.W. On the same evening, at 8.15, a lantern lecture for adults entitled, 'A Trip to America,' will be given, followed by views of London and scenes from English landscapes. A charge of 3d. will be made for admission to this lecture to aid the church fund.



## THE FRENCH PSYCHICAL JOURNALS.

## A Case of Prevision.

Anyone who takes particular interest in the subject of revisions will find in a recent number of 'Annales Psychiques' an interesting article by Dr. Walter Bormann, resident of the Society of Scientific Psychology at Munich, dealing with a case of predictions made in 1885. Some of these were verified in 1891, and a sealed document notifying the predictions was then deposited with Monsieur Carl du Rel. This was opened some years later in the presence of witnesses (Dr. Bormann being one), and one of the formerly unfulfilled prophecies was then found to have been realised.

The document deserves consideration not merely on account of the interest of the occurrence, but as a lesson as to how to carry out these investigations. Had the same attention and watchful guarding of conditions been exercised when the prophecies were delivered as was shown after some of them had been verified, this experience would have been a valuable contribution to the testimony that is accumulating in support of the reality of the faculty of prevision. Unfortunately this was not the case. It is easy to be wise after the event, of course. When prophecies are made they are usually received with incredulity and left unnoted.

In this case the seer's suggestion, made at the time, that his prophecy should be written down, was not carried out. It was not until between six and seven years afterwards that Monsieur Frosch, arrested by the verifications which presented themselves, committed to writing what his memory held concerning the giving of these premonitions. They were nearly a dozen in number, they were detailed in character, and they were realised very definitely. But the value of this testimony is considerably weakened, of course, by the prophecies not having been recorded at the time that they were made.

Although the case from an evidential point of view leaves something to be desired, it carries value as a *bona fide* testimony which Dr. Bormann has taken pains to carefully examine, and it leaves on the mind an impression of genuineness.

## Methods of Psychic Experiment.

The same number contains an article by Dr. Joire on methods of experimentation with psychic phenomena, of which the following brief *resumé* may be of interest.

Dr. Joire begins by stating that every experiment should have for aim either to gain a profounder knowledge of things known already, or to learn something new. An experiment attempted out of mere curiosity is unworthy to be called a scientific experiment.

Each fresh experimenter should not start by ignoring the work of his predecessors and their results, otherwise progress is impossible. Facts already established evidentially must be recognised as the basis of further experiment. Every thoroughly carried out experiment deserves consideration as a contribution to progress.

He proceeds to treat his subject under various heads :—

1. *Mental Suggestion*.—To this subject he devotes several pages, from which we cull the following :—

The suggesting agent should, in exercising mental suggestion, form the habit of decomposing into separate definite movements the act he is suggesting. The difficulty consists in knowing how to unite these successive impulses. It is a matter of practice. First, the action to be suggested must be strongly fixed in thought, and at the same time the various movements by which the act is to be carried into execution should be organised mentally. This the agent must do in his own mentality. Subsequently the final object of the action must be only kept in view in a general way, and the will must direct thought upon the particular movements by which it is to be carried out, awaking within himself a vivid consciousness of the sensations which these movements would cause. For this it is necessary to be able to withdraw from all external distractions and all other thoughts.

The agent ought to take pains to get a thorough knowledge of his subject. Everyone has a tendency to give to

his thought a form corresponding to one or more of the three senses of sight, touch, or hearing. Artists will see more specially the colour of some visualised object; a writer will see it as a word. Those who have a tendency to form their object in connection with audition will probably sense the idea by the sound of the word which expresses it.

In attempting to transmit thought, the first thing is to ascertain under which form it will be most easily received by the subject. If the agent and receiver belong to the same category the thought will naturally be more easily transmitted, and in fact, if this is not the case, the experiment may be quite unsuccessful unless the agent is capable of giving to his thought the form most easily perceptible by the subject. The successful agent must practise the habit of cultivating his natural faculty of representation, whatever it may be. The experimenter should begin with the simple and work up to the more complex. Experiments should not be prolonged when a sense of fatigue is experienced.

2. *Lucidity*.—In experiments in crystal-gazing, the experimenter should carefully guard himself from external distractions of sound, &c. The back should be turned to the light, or if the light is artificial it should fall from above the head. The crystal should be placed in front, against a dark cloth or background. The eye should be fixed on the centre of the crystal; if reflections appear he must look through them always to the centre. The images seen in the crystal are often reminiscences, but sometimes they are telepathic, i.e., they originate from thought transmitted from some other personality. These cases are rare, but undoubtedly they occur. The seeing of visions in the crystal indicates that the seer is in a more or less hypnotic state; continued gazing into the crystal may produce a complete hypnotic sleep. The experimenter should therefore closely observe the subject, taking precautions to restore him if necessary to the normal state.

Dr. Joire very justly denounces the folly of some so-called savants who, in examining psychics, forthwith lay down their own conditions, requiring them to give some special test of their own devising, such as reading a Hebrew word or telling what is occurring in some specified distant city. He also points out that success is more likely to occur at first, if the agent trying to induce telepathic lucidity begins with simple objects and only afterwards proceeds to events. And above all he must be armed with immense patience. He suggests three rules: 1. Only carry on experiments with people you can trust. 2. Always arrange in writing what you intend your experiments to be. 3. Never admit spectators to share at all in the experiments. To admit anyone who for any reason does not wish the experiments to succeed or who is likely from prejudice to deny the evidence, or persons who are too frivolous to enter into it seriously, is to waste time. Every precaution should be taken, of course, to make the results evidential, but discussion and suggestions of possible fraud should be absolutely avoided.

The above is merely a *resumé* itself. The article deserves more detailed attention from anyone anxious to undertake experiments in such a way as to be of real value to psychical research. This number of the 'Annales' will be left at the office of 'LIGHT,' in case anyone should care to see it.

H. A. D.

## TO CORRESPONDENTS.

'A. B. C.'—Please give us your name and address confidentially, and on receipt we will communicate with you.

'DISAPPOINTED.'—It is impossible for us—in every case in which a communication is not used—to send the writer a full explanation of the reason. To do so would occupy more time than we can spare.

MRS. EFFIE BATHE desires us to announce that her next 'At Home' for Inquirers will be held at her house on Tuesday, February 25th, at 8 p.m. punctually, when Mrs. Stannard will lecture on Psycho-Therapeutics. Full particulars of these social meetings for psychic investigation were given in 'LIGHT' of January 18th.

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

SATURDAY, FEBRUARY 22nd, 1902.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

### THE EVOLUTION OF ANGELS.

Mr. R. Bruce Boswell lately gave us, in 'The Open Court,' a scholarly and painstaking study of 'The evolution of angels and demons in Christian Theology.' It raises once more a subject which, so far from being out of date, is, in a way, only just becoming urgent, in the same way that all Biblical and creedal subjects are becoming urgent, 'in that fierce light which beats upon' every cherished tradition and every 'sacred' theme.

In following Mr. Boswell's lead, we propose to say nothing about 'demons.' Our subject is 'angels,' but still bearing in mind, as we shall see, that this is a word of much vagueness or elasticity. And, for the matter of that, a 'demon' is only an ugly angel, an angel out in the cold, an angel in the outer darkness, or perhaps, to use a common phrase, 'a fallen angel.' But the modern conventional idea of an angel gives scarcely any idea of the original notion. We have sailed into the river of romance, but, in the beginning, the passage of poor Humanity was on a stormy sea, amid terrors and fears, where Nature bred

Perverse, all monstrous, all prodigious things,  
Abominable, unutterable, and worse  
Than fables yet have feigned, or fear conceived,  
Gorgons, and Hydras, and Chimeras dire.

So that originally the 'angel' might be, and often was held to be, anything but gentle and beautiful. It matched its God, who was not always a gracious heavenly Father, of whom it could be said that 'like as a father pitieth his children so the Lord pitieth them that fear Him.' The Bible abounds with descriptions of angels as 'very terrible,' with 'an appearance as of lightning,' and with 'eyes as lamps of fire.' 'The cherubs of the garden of Eden,' says Mr. Boswell, 'seem to have been thought of as formidable monsters, more like the sphinx of Egypt, the griffin of Phœnicia, or the compound bull of Assyria, than "the young-eyed cherubim," with wings attached to bodiless heads, which do duty for that "order of angels" in mediæval and modern art.'

But, still farther, the original notion of an 'angel' took in much more than we now mean by the word, which included in its reference not only celestial but also mundane beings and things. A human being could be a 'malakh,' though the idea, in time, naturally soared into celestial regions and remained there, until, as now, not only is the idea there but the angel is also there and only there, and it is difficult to get one out for even a passing visit to the earth!

But now as to the genesis of the notion of angelic

beings. We can hardly agree with Mr. Boswell that 'the idea of intelligent personality attaching to inanimate objects and phenomena has, doubtless, as prime mover, set to work all the complicated machinery of Jewish and Christian angelology and demonology.' Doubtless animism had a great deal to do with 'all the complicated machinery,' but we extremely doubt whether it started the manufacture of such machinery. It is far more likely that a belief in extra-mundane beings opened the door to belief in spirit-possessed objects and to the ready manufacture of personifications, so universal in the ancient world. These personifications, indeed, appear to bear witness to an earlier belief in actual angels as distinctly as the invention of 'lords many and gods many' appears to bear witness to a primary belief in some kind of 'Great Spirit,'—a suggestion which, we think, Mr. Boswell will not dispute.

The Bible, to say nothing of other ancient religious and magical books, abounds with these personifications, most of which are undoubtedly only poetic splendours or audacities, such as 'The stars in their courses fought against Siserā'; or 'the morning stars sang together' when God laid the earth's 'corner-stone'; or 'He rideth upon the wings of the wind.' And it is interesting to note, by the way, how much is made of stars and winds in the Old Testament, as the servants, messengers and angels of the Supreme One. Mr. Boswell takes care to bring this out, though he does it as a part of his background of argument, setting forth the evolutionary process. He says:—

The second stage of animism is reached when the control of natural forces is attributed to invisible beings separate from the phenomena over which they preside. The host of heaven (*Sabaoth*) are not so much the stars themselves as the astral spirits who are responsible for their movements; other angels are the authors of disease and death; while the Cherubim and Seraphim seem to support the thunder-clouds and to coruscate in the lightning as spirits of the storm. The angels of wind and of fire, of whom strange things are told in the legendary lore of the Talmud, are already vaguely outlined in the language of a Psalm which declares that the winds are Yahweh's messengers and his ministers are flames. The Revelation attributed to St. John, like the earlier apocalypse of Enoch, is full of such nature-angels, as well as of those belonging to a supernatural order. Thus we read of angels 'holding the four winds of the earth' (Rev. vii. 1), of 'the angels of the waters' (Rev. xvi. 5; cf. John v. 4), and of 'another angel . . . that hath power over fire' (Rev. xiv. 18). An angel stands in the sun (Rev. xix. 17), as if, like Uriel in 'Paradise Lost,' he were its appointed guardian; but elsewhere a star is spoken of as itself a conscious being to whom is given a commission which is faithfully discharged (Rev. ix. 1-2). That the heavenly bodies are instinct with life is a doctrine implied, as well as openly expressed, in many parts of the Book of Enoch, the groundwork of which belongs in all probability to the second century B.C.

It was certainly a great step onward when the celestial spheres were believed to be peopled by agencies who were intermediate between God and Man, and it is not strange that Satan took his place with these. As pictured in the Book of Job, he comes lounging in with 'the sons of God' to give an account of his stewardship, as 'the subordinate agent of His providential dispensations, the executor of His most obnoxious decrees'; and this is illustrated by the highly instructive fact that what, in one place, is said to be done by Satan, is, in another place, said to be done by God. But the evolution of Satan also is quite comprehensible. 'More and more odium naturally attached itself to such an office, in human estimation, until it came to be considered the spontaneous operation of pure malignancy': and so, quite naturally, in time, Satan got separated from 'The good God,' and was even promoted to an almost rival Deity of his own.

An excellent illustration of the evolution of angels is discoverable in the modern notion of cherub and seraph,—the one the angel of knowledge, we say; the other, the angel of love. But, as we have seen, the ancient cherub



was probably a formidable creature. In truth, both cherub and seraph were probably not regarded as angels at all originally, but mythical beings. Jehovah is said to ride upon a cherub (Psalm xviii.), 'a personification, it may be, of the storm cloud.' The sound of the cherubim's wings is compared to thunder, 'and their appearance is associated with "a stormy wind," and ebullitions of lightning' (Ezekiel). Gradually, the popular imagination and emotion have turned them into tender personifications of wisdom and love, or real beings possessing, *par excellence*, these qualities.

The subject of guardian angels is, of course, an important one, in this connection, and this again falls into almost separate subjects concerning guardian angels of stars, nations, localities, institutions and persons, as to which much could be said that very seriously connects the topic with vast areas of Christian belief and practice (especially in the venerable and far-reaching Church of Rome). But it is a subject which demands attention by itself. Indeed, it may become the most vital question of Religion within fifty years.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the Regent Saloon, St. James's Hall (*entrance from Regent-street*), on the evening of Thursday, March 6th, when an Address will be given by

**MR. W. J. COLVILLE**

ON

'Twenty-five Years of Psychic Experience in Many Lands.'

FOLLOWED BY ANSWERS TO QUESTIONS.

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

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

ON THE EVENING OF THURSDAY, MARCH 20TH, AN ADDRESS  
WILL BE GIVEN BY

**MR. JOHN C. KENWORTHY**

ON

'THE LAW OF SPIRIT-COMMUNION.'

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

#### MR. J. J. MORSE ABOUT TO VISIT AUSTRALIA.

We learn from our esteemed friend, Mr. J. J. Morse, that he is completing arrangements with the Victorian Association of Spiritualists of Melbourne for a year's work in Australia and New Zealand. Mr. Morse, and his wife and daughter, expect to leave England early in July next. Their many friends in this country, while regretting the temporary separation, will nevertheless unite in wishing them a pleasant time and a safe return, and in sincerely hoping that Mr. Morse's labours for our Cause may prove abundantly useful to our brethren on the other side of the globe. British Spiritualists, moreover, can hardly be otherwise than gratified by the compliment thus paid to one of their oldest workers and most efficient speakers.

Mr. J. J. VANGO requests us to announce that he will hold another séance in aid of the Spiritualists' National Federation Fund of Benevolence on Sunday next, February 23rd, at 61, Blenheim-crescent, Notting Hill, at 7 for 7.30 p.m.

## SOME RECENT EPISODES.

By 'AN OLD CORRESPONDENT.'

I. In a recent article in 'LIGHT,' I discussed at some length the chain of evidence bearing on the return of our family doctor, Dr. M., who passed on in 1886, and the overwhelming proofs he had given me of identity, both by messages spelt through the table, letters automatically written by the hand of my clairvoyant relative, in which the earthly script was to a large extent reproduced, and messages given me at séances with Mrs. Titford, where Dr. M. had frequently materialised. Since that time he has on more than one occasion returned to the medium and spoken with her regarding his own and our family affairs. A short time ago he again controlled her and wrote me a letter of three pages regarding the health of my wife, which was then causing me some anxiety; and in that letter he alluded to an event which occurred in the country in the summer of 1889, which had necessitated my making a hurried visit to town and consulting a medical man there, who gave me a prescription which speedily put matters right. The medium knew nothing whatever of this circumstance, and yet here I had a message from this medical personage, relating to an occurrence which took place three years after he had passed on, and which showed that he must have been watching us from the other sphere. This is, in my judgment, one of the best tests of spirit identity which has as yet come within my experience.

II. Reference has frequently been made by me in these columns to the numerous prescriptions and specifics I have had during the last twelve years from the ex-Lancashire doctor (Dr. S.), who controls my clairvoyant relative, and which in most instances were found very beneficial. Well, I have again to record another and similar instance of spirit intervention from this source. During last summer a member of the family who has at times, since she passed through a terrible attack of cerebral congestion about four years ago, been troubled with spinal weakness, had again been complaining from that cause, and a former specific suggested by the spirit doctor, in the shape of an embrocation, was being again tried with some success. Our spirit friend, however, had been watching events; for one night he controlled the medium and wrote me a letter in which he made certain suggestions, and added that he was casting about for another and more effectual embrocation, and would let me have it in a few days when he had made up his mind on the subject. About a week thereafter he again controlled the medium, who wrote on a scrap of paper the name of a liniment quite unknown to me and the price of it (1s. 9d. per bottle), with the address of a certain firm of chemists in Hove, near Brighton, as apparently the vendors of the medicine. As a matter of curiosity I wrote down the name of the liniment and took it in succession to three large chemists all doing an extensive business, and none of them had ever heard of it before. On writing, with 1s. 9d. in stamps, to the chemists in Hove whose address had been given me by the spirit doctor, for the liniment in question, I received it by return of post, and the application of several bottles in succession greatly ameliorated the spinal affection, which in the course of the summer was, for the time, entirely removed.

As regards the chemists in question, I can only say that until their names were given me by Dr. S. neither the medium nor myself had heard of them, and although I have been in Brighton myself frequently, I was never at Hove; while the medium was never in either the one place or the other. A note of the specific, and the name of the firm of chemists have been sent to the Editor of 'LIGHT' for the information of anyone interested.

III. About five years ago there passed on, after a rather chequered and not very happy married life, Mrs. B., the wife of a gentleman well known to me as a professional man living in the next street to that in which we reside. The clairvoyante knew Mrs. B. by sight, but was not personally acquainted with her. One morning, about six months after Mrs. B. had passed on, the medium informed me that that lady had appeared to her in her room on the night preceding, and in the course of her short conversation told her that her

husband (who was still alive) was rapidly destroying his health by excessive smoking. The medium knew Mr. B. by sight, but had certainly no information as to his habits; while I, on the other hand, was quite aware of his health being much injured, and in particular that he had almost entirely lost his hearing through his persistence in the consumption of nicotine. Last August, while taking my holiday in Wales, I learned from the newspapers that Mr. B. also had passed on. His demise was not unexpected by me, because for a year previously I knew he had been suffering from a malignant growth, and on at least two occasions on which I had seen him in the spring of last year he had informed me that his case was hopeless. As Mr. B. was a confirmed agnostic, I was unable to offer him any of the consolations of spirit return which are to Spiritualists so often cheering in view of a transition; so I had to content myself on these occasions with the stereotyped condolences of society. On Mr. B.'s demise in August last, I wondered (1) if he would meet his wife in the other sphere; and (2) if she would tell him to seek out the clairvoyante, and disclose his identity to her. Nothing, however, on that head was said by me to the clairvoyante, except to inform her that Mr. B. had passed over; but sure enough, Mr. B. turned up in October last, dressed in his usual neat and 'natty' fashion, and she also observed in the neck the malignant growth which was the cause of his 'passing on.' In the course of the few remarks Mr. B. made to her he stated that when on earth he had been a 'bad boy,' which was undoubtedly correct, and I have not the least doubt that his wife had brought or sent him to the medium for the purpose of disclosing his continued existence in another sphere, where I trust he will become a 'better boy' than he was when here. So far as my recollection serves me, I had not mentioned Mr. B.'s illness to the clairvoyante, but at any rate I am certain the character of the disease was not disclosed to her, and it was in answer to a question of mine, 'Did you see anything the matter with his neck?' that she put her finger to her own neck and pointed out the exact spot where she saw the malignant tumour to which he succumbed.

I have forwarded these three 'episodes' for publication as they appear to be to some extent novel in some of the details of identity. There is little doubt in my mind now that millions of people pass into the other sphere who never know anything of spirit return until they are told by someone 'over there' who has come back through psychics on 'this side,' and who is able to advise and help them also to return; and, therefore, it is no wonder to me that searchers after 'lost ones' so often get disappointment in their séances with mediums. To all such I would say, 'Persevere, either in the family circle, or with a medium in whom you have confidence, and something will come; but if possible, avoid the mixed circle, where so many cross currents exist, rendering success almost impossible. But in any event take what comes to you from the beyond, and judge of it in the light of reason and common-sense; sift the chaff from the wheat, and in due season there should arrive the conviction that spirit return is more than possible in the case of all earnest seekers after truth.'

**THE MASSACRE OF THE INNOCENTS.**—At the annual meeting of the Scarborough branch of the Royal Society for the Prevention of Cruelty to Animals, the Bridlington auxiliary reported that the attention of the parent society had been drawn to the wholesale slaughter of sea birds which had been going on in Bridlington Bay and off Flamborough Head during the last five months. The birds chiefly destroyed were kittiwake gulls, lesser tern, or sea swallows, and solan geese. A market had been made in London and Paris for the wings and feathers of these birds, and one person had entered into contract to supply *ten thousand birds* to a London milliner. Much cruelty was involved in the slaughter of this nature, many wounded birds getting away or being left only to suffer lingering death on the water. The only remedy seemed to be further extension of the close time for these species. It remained to be seen whether such cruelty did not come within the meaning of the Act of 1900 for the prevention of cruelty to wild animals in captivity. The Bishop of Hull, in moving the adoption of the report, said the destruction of wild birds for millinery purposes could only be deeply deplored.—Daily Graphic.

## SPIRIT IDENTITY: A CHAIN OF EVIDENCE.

A considerable number of Spiritualists in the North of England will remember Mr. Jas. T. Rhodes, who was an active worker in Newcastle-on-Tyne and also in Edinburgh, some twenty years ago. Mr. Rhodes has been living in Haverhill, Mass., U.S.A., for several years, and in a recent issue of the 'Light of Truth' he related some interesting personal experiences, which are all the more valuable because the connecting links in the chain of evidence of spirit presence and identity, were given to him through several mediums quite independently. Mr. Rhodes says:—

'Some six months or more ago a Mrs. Cunningham, a good test medium, picked me out in the audience assembled at Brittain Hall, Haverhill, Mass., and told me that I should soon have a letter from across the "great waters" informing me of the death of a friend or relative, not a "near relative." Of course this was rather vague, and I admit that I did not pay much attention to it myself except this, that the medium did not know me, nor that I had any connection across the "great waters" east or west of this part of the globe. About a month after that I myself got the name "William Coleman" spelled out and something about a letter, but I took very little notice of it. I wish I had taken the date, because I had recently corresponded and sent papers out to Queensland to him, but as he was deeply prejudiced against the subject, I generally got some hard kicks in return. Anyway, I took no notice of my message till, a few weeks later, I got a letter from London, Eng., announcing the death of my cousin out in Queensland. Just a coincidence, some may say. So it might be if it ended there, but just at that time I had been advising a friend of mine in New York City to go and see Mr. Evans, the slate-writing medium. So I wrote to him and enclosed the last letter I had from Australia, with instructions to him not to let the medium see the letter or anything about it, but to tell him that I should like to get a communication if possible. Evans doubted, as I was not present. Anyway, the letter was not touched by him, simply laid on the table and covered with a slate. My friend also wrote the name of his married niece in spirit life in Hebrew characters. The result was that he got, in half an hour, five slates of writing for himself and three for me. These last being purely personal, need not be repeated here, but the writing began: "Dear Jim," and was signed "Cousin Bill." So did the letter. Now I will concede at once that the intelligence giving that message knew the contents of that letter; some sceptic may say the medium did. My answer to that lies in the fact that the internal evidence of the genuineness of the message comes from these words, "Say, Jim, would it not have been better for me to have passed out in old Edinburgh instead of Queensland"—reference here being made to the last time we met, over fifteen years ago. This is one more link in the chain of evidence.

'Never having been to any séances for physical phenomena in this country, I took the opportunity of attending several of Mrs. Carrie Sawyer's, the Boston medium, which were held here in Haverhill. For those who have not attended I may say that the second part of the programme consists of individual members of the audience going inside the cabinet and sitting with the medium, a slate and pencil resting on the lap or knees of both. Hands fondle you, pat your face, &c., and in my case I asked for the watch to be taken out of my pocket; it was done instantly and transferred to another; and I could not detect any movement of the medium. Trickery by the medium, you say! Well, we won't argue that here, but what about the writing on the slate—it reads thus: "William again, Eliza and mother here. We come again." Now the internal evidence in this case is the mention of his sister Eliza, who has been in the spirit world about thirty-five years or more, and gave me my first test in Spiritualism, and who directed me to send her brother's letter to New York.

'Now for another medium—Mrs. May S. Pepper—and I must digress a little before I finish the chain of evidence and give a little bit of what we may call the ministry of angels; so nice for many to read about in their Bibles, but so credulous on the part of those Spiritualists, some may think. For several weeks past I have had a married daughter lying



at home, sick "nigh unto death." Her husband was away some hundreds of miles in another State. We were very anxious and weary, and on Sunday, September 22nd, my other daughter, Mrs. Eliza Douglass, went to Brittain Hall to get a little relief from the sick room and a walk in the fresh air, and a little fresh spiritual inspiration. And at the termination of the lecture, when the audience were on their feet to receive the benediction, the medium stopped, and addressing her, said: "There comes a spirit here who says 'Have faith, don't worry; Minnie will get well again'—she gives me the name of Grandma Rhodes." Now Grandma Rhodes, my mother, passed away nearly half a century ago in London, England, and the medium knows nothing whatever of myself or family, or the sickness I am referring to, which took a turning point about twenty-four hours afterwards, as much to the delight of the doctor as ourselves.

'Now let me finish the chain of evidence. I got my daughter to write her own statements in the matter. She is mediumistic herself and took a bunch of flowers for the medium, an illustration of how some natures come quickly *en rapport* with another. She says:—

"September 29th, 1901—Sunday, 6.45 p.m.

"Sitting by the side of May Pepper in Brittain Hall, before she gave the evening lecture and tests, she said to me: 'There is a young man in spirit by you and he is telling me something about Australia. He is connected with the family but not a brother. Here comes a man and he says he is your father's cousin and died recently in Australia, and says his name is William Coleman, and says he has tried to communicate several times before. This young man is some way connected with this cousin of your father's.'

ELIZA."

"Monday, September 30th, 1901.

"During a private sitting with May Pepper again, William Coleman came and said: 'How I laughed when you told your father this morning of my return to you at the hall last night. The expression of joy on his face and of such profound surprise pleased me greatly. I will come again and make myself more definitely known to your father. I know about the letter he sent away concerning me; tell him so.'

ELIZA."

This last refers to my sending photos of slate-writing to London.

'Now, dear reader, is this all coincidence? Can you twist it all into "fraud"? Mind reading, perhaps you say; then I say, perhaps it was mind reading by Jesus when He told the woman at the well all things that ever she did. Think it over.'

#### 'AUTOMATIC WRITING.'

A correspondent of the 'Hastings and St. Leonard's Observer,' who is personally known to us, and whose discretion and veracity may be relied upon, gives the following narrative of some remarkable psychical experiences:—

'A very dear friend, suffering from mental depression, begged me to try and get a message for him by automatic writing. I strongly objected, not having the remotest belief in the likelihood of obtaining any communication by such means, and did not wish to encourage what I considered a foolish fancy on the part of my friend E. He, however, took my refusal so seriously to heart that I perforce consented to sit five minutes the last thing at night in gratification of his whim.

'After four or five failures to obtain automatic writing, it occurred to me to render my mind quiescent, shut out all conscious or voluntary cerebration, and then note down any thought which might thrust itself into the field of consciousness. Before the close of the five minutes a sentence, clear-cut, distinct, projected itself into my mind. I wrote it down without paying attention to it or grasping its sense. It was followed by others, until I had some eight lines of writing, when the process came to a dead stop. My amazement may be imagined when I found I had eight lines of verse which required no alteration whatever. The next night similar results followed a few minutes' quiet, and again, after some lines were written, the curtain was lowered, so to speak, and I could not get the ghost of an idea, try as hard as I might.

'In this way I received many poems, all answering to E.'s mental and spiritual condition. Sometimes I would ask questions dictated by him, and the answers, always pertinent and suggestive, flashed into consciousness, crystallised in various verse-forms. I have never been in the habit of versifying, and am usually a hard-headed, scientific sort of individual, who cannot take anything for granted, but am

compelled to think things out for myself. I append, by way of illustration, the first of these oddly-come-by poems:—

"Calm the pulses of thy being,  
Quell the tumult of thy brain;  
Not in seething, troubled waters,  
Can the heavens be mirrored plain.  
Lay aside all vague misgivings,  
Still that sense of deep unrest.  
Only they who trust God fully  
Ever can be truly blest.

"Anxious probings, vain endeavours,  
God's great poem of life to scan,  
Leave us weary, worn, exhausted—  
Such a task befits not man.  
Full fruition waits on patience,  
Onwards, upwards, all things tend,  
Man, Creation's crowning glory—  
Shall not he likewise ascend?

"Each height climbed reveals a higher,  
Death gives birth to fuller life;  
Sorrow oft true joy concealeth,  
Peace is wrung from toil and strife.  
Fret not, fear not, faint not, follow,  
Follow close the inner Light;  
That will lead thee, sooner, later,  
Thro' doubt's gloom to faith, to sight.

"Know the highest, purest, noblest,  
All that we have deemed ideal,  
All that man conceives of Goodness,  
Is transcended by God's Real."

FELIX RUDOLPH.

#### SOME PERSONAL EXPERIENCES.

I feel impressed to relate an incident which happened to me a few weeks ago, while at breakfast on the morning of my birthday. My little girl brought a picture for me to look at. It was a coloured picture of a number of cats skating on the ice. We looked at it together and laughed, and it passed out of my mind. In the afternoon I went to visit a friend who lives some nine miles away, and while we were having tea she was suddenly controlled by a spirit who said to me: 'I have come to wish you many happy returns of your birthday. You do not know me but I know you. Your father sent me. He came himself and brought you loving greetings and flowers this morning when you were in that little room looking at the picture.' For a moment I forgot all about it and said 'What picture?' 'The pussies on the ice,' was the reply. I was dumbfounded but greatly delighted, for it was the best birthday greeting I could possibly have had, because my dear father had passed to the higher life six years before, and the friend through whom this communication came knew nothing at all about my having seen the picture.

Two other little incidents which I may mention may, perhaps, be put down to thought-reading. I do not know; I only know that they happened. One day I had occasion to speak to a black man, a Lascar, who had several others with him, all of whom were round me while I was talking to him. A few hours afterwards I went to see the same friend. Directly I got into the house she said, 'It seems very funny, dear, but I can see you surrounded with black men—quite a number, nine or ten.' I laughed and told her what had happened that morning.

Again, another day, I was going to see her, and as things will sometimes do, this motto kept running in my head, 'Honi soit qui mal y pense.' I could not get it out of my head, and almost the first thing my friend did upon my arrival was to write the motto down and say, 'What does that mean?' I laughed again because it seemed so clearly a case of thought-reading.

I should much like to say, with regard to 'influences of the séance room,' that I always feel so much happier and more spiritual after having been in one, and I am sure many others would say the same. I never knew the least bad impression to follow, especially if the conditions had been perfect.

I have never mixed much with Spiritualists, but I have been one almost from birth, as my father was before me, and nothing gives me so much joy as to know and hope that I may be able to do more after I leave my body than while in it. Death has no fear for me, as I look forward to it as the beginning of an everlasting life.

ROSE AVES.

Barking road, Plaistow.

## LETTERS TO THE EDITOR.

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

Anna Kingsford and Edward Maitland.

SIR,—I have no desire to re-open the correspondence respecting the alleged messages from the late Dr. Anna Kingsford and Edward Maitland. I simply wish to express my entire incredulity as to their having communicated at all. There certainly seems to me some great and serious misjudgment, both as to the probability, and I might add, the possibility, under the circumstances, of these souls being either willing or able to communicate in any way whatsoever. That there was communication with some extra- or infra-mundane spirit, it is not necessary to doubt, but I cannot but doubt everything else.

Even had they expressed themselves as they might have been expected to do, there would still be great room for question, for, as Iamblichus, in his correspondence with Porphyry, teaches, the souls of heroes never appear or communicate, except under the special circumstance of the recipients being in special circumstances likewise. Certain conditions were lawful, certain others unlawful, for most cogent, overwhelmingly important reasons. In the unlawful conditions, *i.e.*, when full knowledge of the psychological positions both on this and other planes was absent, lawless results necessarily ensued; and souls from other sources would appear, and often under the names and appearances of the desired ones, even to keeping up the same language and character, as indeed it was necessary to do to keep up their fictitious characters. Had even, therefore, the language of these appearances been what might have been expected from them, personally I should still feel certain that these great souls, to whom I, for one, owe a debt of gratitude, did not appear at all, for the reason, sufficient to me, that in the present day the whole sacred art of Theurgy is either unknown or forgotten. It is the most sacred and most splendid art known to man; but instead of that we find the opposite, and that is the art of inferior necromancy, no doubt enacted in all honour and honesty by the officiating psychical researchers; but, nevertheless, a sacred art should be, as all the ancient Masters of thought tell us, at least perfectly understood theoretically before experiment, for very excellent reasons.

ISABEL DE STEIGER, F.T.S.

## Why do we Sleep?

SIR,—Some four years ago I was much surprised by a medium saying to me: 'You never really sleep; do you not sometimes in the morning feel more tired than you did at night?' When I answered 'Yes,' he said: 'That shows you do not really sleep,' but did not say any more on the subject. A few weeks back I was having a private sitting with a reliable medium, when one of my guides controlled her and said: 'You come to the spirit world in your sleep; you are not conscious of it now but will be later on; last night you were with me and I took you to what you would call in your language a grand cathedral, to hear the lovely music; when you come you wear the spirit dress, the symbol of which I have done in crayons through your hand.'

I should like to know if this has been told to anyone else or if any mediums have had the experience of visiting the spirit world in their sleep. I am a medium, and an artist spirit has produced some spirit homes and my own spirit dress in crayons through my hand. They are very beautiful, and have been explained by a very good medium.

NON-SLEEPER.

## Dr. Momerie.

SIR,—The details given by your correspondent in 'LIGHT,' of February 8th, concerning Dr. Momerie's private life are inaccurate.

What *he* or *she* calls 'his later dark days at Portman Rooms,' were, Dr. Momerie frequently said, the happiest and most peaceful of his life. He was succeeding and doing his best work.

Although he always wished his wife to be with him while he worked, his stepchildren never were. It would have been an impossibility and unfair to both. He could not have worked, and they could not have played. They had their own sitting-room, and did not even have meals with him; and it was due to their not having been imposed on him that there was such perfect love and harmony.

His fare was anything but simple, as owing to what were thought attacks of indigestion, everything had to be specially prepared.

'ONE WHO KNOWS.'

## The Boy Preacher.

SIR, If, as 'Bidston' writes in 'LIGHT,' Spiritualists will probably agree that Jack Cooke was in a trance and that his speaking is the Spirit of God in action, how is the following, from the 'Christian Herald' of January 23rd, to be accounted for?—

'He (Jack Cooke) did not forget to picture the most terrible hell into which a man must fall if by Divine grace he does not learn to overcome evil in this life.'

And the following, from 'The Sunday Companion' of February 15th:—

'One man said:—

"What is the difference between Spiritualism and Christianity?"

'I (Jack Cooke) remember my reply was:—

"The one fills the lunatic asylums, and the other fills Heaven."

What is truth, and what have the Spiritualists to say!  
WM. THOS. HORROX.

SIR,—Before any reference was made in 'LIGHT' to the young evangelist, Jack Cooke, I read about him in the 'Christian Herald.' An hour or two later I sat for automatic writing, and my father, who has been many years in the spirit world, told me that he had been reading with me, and that Jack was controlled by a good spirit.

I asked why he preached orthodoxy if under spirit control, and the reply was: 'We are obliged to frame our language to suit the hearers. The awakening of the soul is the great thing. Jack is being used to awaken many souls. The errors in language and belief can be corrected at a future time. It is a good and great work that he is doing, and it is a good training for a greater work that awaits him by-and-bye.'

Perhaps the above may interest some of your readers, especially as it explains the attitude assumed by Jack's control towards Spiritualism. Of course, as an orthodox evangelist he can get the ear of thousands who would not go to listen to an address from a Spiritualist.

M. C.

## Vivisection.

SIR,—I trust you will do me the favour of inserting a few lines, as I wish to draw attention to a statement of fact made by your correspondent, Major Thatcher, in your issue of January 25th. Major Thatcher there said that 'Sir Spencer Wells performed a successful operation upon a donkey. This led to the same being performed upon human beings—an operation of the highest importance which has prolonged hundreds of lives.' As I am one of those who have great doubts about—though I do not deny—the utility of vivisection, may I ask Major Thatcher for proof that this alleged operation has prolonged hundreds of human lives, as, until I have it, I regard it as most certainly not proven? I ask especially as this statement is a very fair specimen of the way in which some people who have not studied the question of vivisection talk and write about it. Major Thatcher himself says that he has 'not studied vivisection very deeply' (see 'LIGHT,' February 8th). I do not believe that there is any foundation for this statement of Major Thatcher's, and think that it is calculated to mislead those who accept it on his authority unthinkingly. Statements of this nature should not be made unless one is very sure of the facts. I have ascertained from the officials of the National Anti-Vivisection Society that they know nothing about this alleged operation.

JAMES HOPGOOD HART.

Mulgrave House,  
Sutton, Surrey.

## Controlled by Mrs. Hardinge-Britten.

SIR, I know you are always glad of any reliable information as to spirit return, so I am sending you one of the latest that I have experienced.

I must first say that at one of the 'Emma Hardinge-Britten séances' held here, before I knew anything of her 'autobiography' being prepared by her sister, Mrs. Wilkinson, she (Mrs. Britten) controlled the medium, and described the book to me, and said I must go to the house where she used to live. Accurate directions were given for me to go, and then I asked, 'What am I to say when I get there?' The answer was, 'I shall be with you.' I went, and directly I sat down Mrs. Britten controlled me and gave directions about the book and some private affairs, adding, 'I shall make use of you, Margaret' (her sister): 'I shall speak through you and use you.' That was about two years ago, and the prophecy was fulfilled a few days ago as we sat in a cosy little circle of intimate friends. Mrs. Britten controlled her sister and



poke to each of us in turn in her own gracious way. Poor Mr. Wilkinson, who has become blind, could not see her, of course, but he recognised the voice and said, 'It's Emma; it's Emma.'

Mrs. Britten, controlling her sister, said that she had not yet gone to the higher spheres, but that she should do so when she, Margaret, passed on, but that would not be yet, as there was a great work still to be done.

The conditions of the circle were very fine, and we were truly delighted to have our dear friend amongst us once again. It was, and is, a remembrance for a life-time.

KATE TAYLOR-ROBINSON.

#### Formation of Clapham Society.

SIR,—Kindly permit me to thank those friends who so promptly responded to our call for help three months ago. The amount acknowledged in 'LIGHT' was £16 1s. 6d. Since then, by donations and collections, &c., this has been made up to £31 14s. 4d. We, however, have spent in fitting and furnishing and general expenses—including the £30 for lease—the sum of £68 17s. 7d., and have incurred responsibilities to the extent of £22 10s., and quarter-day is close at hand. A meeting was called on Sunday afternoon last, with a view to forming a society as the result of the three months' mission work. The accounts have been audited and rules adopted. We, however, have not asked the new Clapham Society to take over our liabilities, and, therefore, any who desire to assist the new effort can take up their membership without incurring any liability whatever. The subscription is purely voluntary, and we are assured we may rely upon the generosity of our friends to insure us against loss. It must be some considerable time before we can possibly expect to catch up to the initial outlay. But we look to the friends who have the love of the Cause at heart, and who desire Spiritualism to be presented in halls suited to the nobility of our movement, to see that in thus endeavouring to hold a large hall for the Sunday presentation of our truths, their assistance will be something more practical than mere verbal expressions of sympathy. In order that we may make the greatest possible use of our large building we shall be pleased to lend it free of all cost to assist the National Benevolent Fund, for concerts, Cinderellas, receptions, &c., or any other Spiritualists' fund, providing only that the responsible secretary will undertake the organisation of the same.

ANNIE BODDINGTON.

99, Bridge-road, Battersea, S.W.

February 10th, 1902.

#### 'Karma.'

SIR,—Will you allow me to make a few remarks anent the letter of Alfred Kitson, in 'LIGHT' of February 1st: a letter which is, in my opinion, very good, but would have been better had he not shown the usual feeling against Theosophists. Let me apply the style of reasoning adopted by 'A. K.' against reincarnationists, to the spirits in a happy state in Summer-land. 'Theosophists' (says 'A. K.') 'believe that their fortunate position on the sunny side of life is due to the good Karma of previous lives: and so they feel flattered.' Good! Now, a spirit on the sunny side of life in Summer-land knows, and says, that his position is due to the good life he led on earth, or to the good deeds he sowed in earth life. That is, he is reaping good Karma, though he may not know the word Karma. Now, where is the difference between the Theosophist and the good spirit? The spirit knows that he *has* merited his position, because if he had not been good he would not have been on the sunny side. When 'A. K.' says that they—meaning human entities, I suppose—have neither merit nor demerit for their position, he forgets the spiritualistic creed, 'that a man reaps as he sows.' 'A. K.' says truly that the belief in good Karma is highly flattering to the vanity of the human heart. A man is justified in thinking that if his lines are in pleasant places they are due to some good in him—as a spirit is also justified in similar reasoning. But what about the other side of the picture? A Theosophist thinks that his adversity is due to his own sowing, either in this life or a previous one, and he tries to sow good seed for his next incarnation; just as a Spiritualist sows good seed for his harvest in Summer-land. As for the statement that 'such doctrines as Karma make their adherents less sympathetic with their unfortunate brethren,' it is not true. Where has 'A. K.' come across a Theosophist who has exulted in the distress of anyone? An unlucky Theosophist will say of himself: 'I must have been a bad fellow in my last life, or in the early part of this life.' Or he may say of an unfortunate man, who apparently has not earned his misfortune in this life: 'He is reaping his own sowing.' I do not call this a want of sympathy. A low, distressed spirit comes to our circle and bewails his sad condition; everyone is saying, either audibly or silently:

'He must have led a bad life.' Does that show a want of sympathy? A woman, who is binding the finger of her lad, who has cut it, says to him: 'You must have been very careless.' Would 'A. K.' say that the mother has no sympathy for her son? Certainly he would not. The opposition of Spiritualists to Theosophists is due partly to a want of knowledge of the latter by the former, and it is partly the result of the foolish attitude of Theosophists of former days against Spiritualists. Theosophists are reaping what they have sown—the immutable law of Nature.

JOSEPH CLAYTON.

#### Mr. J. C. Kenworthy.

SIR,—In enclosing the advertisement of 'My Psychic Experiences' for renewal in your columns, I wish to thank you warmly for the always timely and intelligent support you have given me in my labours, conjoint with yours. As a scientist and an artist, who must look to the journals for competent presentation before the public, I have been glad to recognise in 'LIGHT' an organ of repute, where repute is so difficult to sustain through the chaos of a much-beclouded subject, about which passion and prejudice are commonly roused to the full.

The supreme need of our day, and my single purpose, is, the creation of *intellectual experts* in psychism. Of 'mediums' we have many; of phenomena, all we care to produce; but of minds qualified by experience, by culture, by formed intellect, to present the spirit world with balance, and with convincing power, we have—how many?

In asking your readers to submit 'My Psychic Experiences' to the test of the spirit circles, I do so, knowing that there, and there only, can sound judgment upon spiritual things be arrived at. Take a teaching you are interested in, permeate your minds with it, accurately and fully; with that mind, go into the spirit circle, and see what results you get. Again, I ask that this may be done with what I have written, especially by those who may hear, or subsequently read, the further address you have honoured me by asking me to deliver to the Alliance next month.

JOHN COLEMAN KENWORTHY.

#### Occult Power and the G. D.

SIR,—The letter of 'Vérité sans Peur' in 'LIGHT' of February 1st, displays so little knowledge of occultism in general and of the G. D. in particular, that it is evident that the writer is not a member of that Order; or, if otherwise, he must be one of those members who are initiated, remain in a state of masterly inactivity for nine months, and then resign without having advanced a single step.

'Vérité sans Peur' asserts that the claims to possession of occult forces, astral projection, &c., are 'a dangerous deception.' I do not purpose to deceive him: when a student arrives at that condition of mind in which he fancies that he has attained the *Ultima Thule* of knowledge, and has nothing more to learn, his case is hopeless, he is past praying for.

'Vérité sans Peur' cannot reconcile the statements of myself concerning the Secret Chiefs of the Order and those of Mr. MacGregor Mathers concerning his own chieftainship. How should he, not being an initiate? The Order of the G. D. is but the Outer or First Order; it is probationary and preparative for the entrance (of the worthy and fit) into the Second Order, which bears quite a different name: beyond this, again, is the Third Order, containing the Secret Chiefs of the entire organisation. Mr. Mathers, for ends of use at a crisis in the history of the Order, publicly avowed that he was the Head of the G. D. He did not say that he was the Head of the Second Order; least of all did he claim to belong to the Third Order. Whether he does or does not belong to one or other of these more exalted grades does not concern outsiders.

'Vérité sans Peur' wonders why the recent rebels were ever admitted. I might ask him why Judas Iscariot was ever made an apostle. Every applicant for membership is occultly examined by the examining Chief or Chiefs to test his or her fitness. All are not accepted: some have been rejected at once; others have been kept under observation for months before a decision, adverse or otherwise, has been given. Others, again, have been arrested in their advance in the Order, because it was seen that further advancement might be dangerous to themselves. No *controlled* mediums, for instance, would ever be admitted to the Order.

Now the Chiefs desire to give every honest candidate a chance; and if they see good possibilities in him, he is allowed to make the attempt. They do not profess to be infallible or omniscient; nor do they guarantee that the spiritual states of the candidate will never change. All Occult Orders admit this: that initiation and advancement bring out the latent characteristics of the pupil, both good and evil; he is thereby involved in a fight; he either becomes better or worse.

As to the question how Mr. Mathers could have been deceived by the Horoses, he will be able to explain that best himself, if he thinks it worth while to do so. But I may say this: if the Horoses had obtained, through the treachery of some member or ex-member, the secret signs and passwords of the Order, it would have been easy for them to deceive him *for a time*. It is a fact that the Horoses possessed the names and addresses of a large number of the rebel faction, as well as other knowledge concerning them. It is clear, therefore, that there must have been, at some time or another, a link between them. I of course exonerate the rebels from any complicity in the Horos abominations.

'Vérité sans Peur' wonders why the Higher Chiefs permitted this deception. When he can explain why the Higher Powers permit any injustice in the world, his difficulties on this point may be solved also. He has doubtless heard the proverb, 'God brings good out of evil'; and the recent outbreak has purified the Order from a number of discordant elements. Though at present a smaller body, we are all in perfect fraternal harmony, and our numbers are steadily increasing by the admission of true and earnest students.

In his penultimate paragraph, 'Vérité sans Peur' insinuates that we try to 'frighten and deceive weak-minded students who are honest and true in their studies, with threats of occult power.' We do nothing of the kind. Weak-minded students we do not desire; the honest and true are welcomed. If 'Vérité sans Peur' will again refer to the paragraph which he has quoted from my letter, he will see that my suggestion that other enemies of the Order might be punished had reference to *treachery*. Honest and open enemies we can respect; but for traitors there remains eventually the traitor's doom, on the occult as well as on the material plane.

'Vérité sans Peur' concludes by what is called in betting circles 'hedging.' After denying the existence of this occult power, he says that if it does exist it would be 'malignant, cruel, and revolting.' As 'Vérité sans Peur' is doubtless a believer in Divine Revelation, I would remind him of the Adept Elijah, who called down lightning on those who came to lead him away to death; or if he argues that this was in pre-Christian times, I would remind him of the terrible penalty inflicted on the traitors Ananias and Sapphira.

RESURGAM, FRA. R.R. ET A.C.  
Cancellarius of the Isis-Urania Temple of the  
Order of the G. D.

Mr. Holden E. Sampson.

SIR,—I have read Mr. Sampson's reply to my challenge published in your issue of the 8th inst., and note that he absolutely declines to appear *in any private tribunal* (I presume he means *before*) to be examined by me, although he says I have *consistently* acted against him. It is true that I have been perfectly consistent in this matter and have in no way been paid for investigating, and following up, what to my mind and in the opinion of many conscientious persons, appeared to be an attempt to create in the Midlands and elsewhere, an immoral society or 'cult.' I hold that it is the duty of every right-minded person under such circumstances to put forth his utmost energies to confound and frustrate teachings so diametrically opposed to the dogmas and practices of Christianity and civilisation. That is the position taken up by me, and purely in the cause of spiritual truth. No wonder, then, that Mr. Sampson, knowing how closely I got into his conditions and work, day by day, and the mass of awkward evidence I had collated in the large number of letters, documents, and written statements of his proposed victims, should object to my appearing before an impartial tribunal of inquiry as the advocate of truth and morality. He knows that no other single person is in possession of sufficient evidence to enable him to state a clear history of matter and motive to such tribunal. Readers can easily judge the extent of Mr. Sampson's consistency by his own declaration that he will not consent to be 'examined by Mr. London,' before the very tribunal, or committee, which he himself asked to be appointed, but that he does not mind my appearing against him in a court of law. Is this consistent, or is it abject cowardice? probably the latter, because he pleads poverty and seeks revenge for imaginary wrongs by desiring to place upon me the law's expenses. This, to my mind, insufficient proof that he does not intend, and never did intend, that your readers should know what he really is. I have done my duty and presume this will now terminate this subject and inquiry, and in thanking you for allowing your journal to be used for disclosing the outline will conclude by adding my honest opinion to yours that Mr. Sampson has lost his balance mentally, and should be pitied and prayed for by all, so that he may once more be brought to light and truth, and rescued from that darkness which seems to be sapping his vitality and his much debilitated constitution.

F. LONDON.

227, Birchfield-road,  
Birmingham.

## SOCIETY WORK.

**SOUTHALL.**—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sunday evening last, an inspiring trance address was given by Mr. W. Millard upon 'The Spirit moves; be ye of sound mind.' The usual séance followed. Free invitation to all.—M.

**LONDON PSYCHIC SOCIETY.**—A meeting was held last Sunday evening at the society's headquarters, 3D, Hyde Park-mansions, when Dr. Belleli delivered a profound address on the 'Kabala,' bringing out a great deal of scholarly knowledge both from the Hebrew and Greek. An interesting discussion followed. For next Sunday, see front page.—E.J.

**HACKNEY.**—MANOR ROOMS, KENMURE-ROAD.—On Sunday last, Mrs. Carter gave a trance address based on a reading from 'LIGHT,' entitled, 'The Four Upward Stages,' and concluded with clairvoyance. On Sunday next, at 7 p.m., Mr. Ronald Brailly will give an address and clairvoyance. On Monday, March 10th, a soirée will be held at Youen's Rooms, Mare-street, Hackney. Admission free, by ticket, to members and friends. A collection will be made in aid of the funds of the society.—N. Rist.

**PECKHAM.**—THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN'S HALL, 1, QUEEN'S-ROAD.—On Sunday evening last a splendid lecture on 'Spiritualism and the Religions of the World' was delivered by Mr. J. Emms, clearly demonstrating that from time immemorial spirit return had always been acknowledged. On Sunday next, at 7 p.m., Mr. A. W. Ray will discourse on 'Dreams and Visions'; at 8 p.m., public circle. On Thursday, the 27th inst., our first social entertainment will be held. Marie Corelli's works are now added to the lending library. 'LIGHT' on sale.—VERAN.

**STOKE NEWINGTON.**—SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday evening last, Mr. D. J. Davis, of Canning Town, gave a good, sound, forcible address on 'The Ministry of Angels,' and enforced the necessity of personal evidence being obtained by those who had anything to do with Spiritualism. The address was much appreciated. Mrs. Bunn sang 'The Better Land' in her accustomed manner. Mr. J. J. Morse will deliver the address next Sunday, at 7 p.m.—A. J. C., Cor. Sec., 53, Bouverie-road, Stoke Newington, N.

**CAMBERWELL NEW-ROAD.**—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—On Sunday last, at the morning circle, several striking clairvoyant descriptions were given by Mr. W. E. Long, which were fully recognised. The subject of the evening address might fitly be described as 'Death, the Gate of Life.' Uplifting words of comfort and joy were spoken to the bereaved, eternal hope and eternal progress being the dominant notes of this tribute of sympathy with recently-bereaved members of our Church. On Sunday next, Mr. W. E. Long will resume the series of addresses upon 'Spirit Communion.'—J. C.

**ISLINGTON SPIRITUALIST SOCIETY, 111, ST. THOMAS'S-ROAD, FINCHLEY PARK, N.**—On Sunday last, Mr. Brencley, speaking on 'The Press,' used the following quotation from Mr. Hall Caine's lecture at Manchester: 'Strange and pitiful anomaly that the Press of a country, which is the voice of the people, the Press, which is the Parliament of the people, is often the first to oppose the people, and all but the last to join them,' and said that this is true with regard to Spiritualism. When the late Rev. Mr. Haweis passed over, the Press mentioned well-nigh everything in his life but his Spiritualism. On Sunday next, at 7 p.m., Mrs. Brencley will speak on 'Joan of Arc.'—E. COATES.

**CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.**—On Sunday last Mr. J. Adams discoursed upon the 'Book of Life' and compared the lives of people with the appearances and interior values of books. Mr. Metcalf, of U.S.A., contributed records of his personal experiences and exhibited spirit photos. Mrs. Budd kindly rendered two solos. Mrs. H. Boddington presided. On Sunday next, at 7 p.m., Mr. and Mrs. Boddington will speak on 'Methods of Development.' On Tuesday, developing circle; a few regular sitters wanted. On Friday, at the public circle psychometry will be given free. On Saturday a social evening will be spent by the members; admission 6d.—B.

**CAVENDISH ROOMS, 51, MORTIMER-STREET, W.**—On Sunday evening last, a trance discourse was delivered by Mr. E. W. Wallis, in accordance with a promise given a month since, in which the 'After Death Experiences of the Control' were given with remarkable clearness and power, yet with all the usual simplicity for which the addresses of this speaker are noted, and drawing forth many marks of appreciation from the audience. Mr. Fred Spriggs, chairman, on behalf of those assembled, thanked Mr. E. W. Wallis for the intellectual treat that had been afforded them. Miss Samuel sang 'Sunshine and Rain' with great musical ability. On Sunday next, at 7 p.m., Miss Florence Morse will answer written questions and give clairvoyant descriptions. Doors open at 6.30 p.m. S. J. WATTS, Hon. Sec., 2c, Hyde Park-mansions, N.W.