

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'The Purity and Destiny of Modern Spiritualism,' by T. B. Hall (Boston, U.S.: Cupples and Schoenhof), is a reprint of six Articles first published in 1863 and 1883, with three new ones, the whole 'covering the writer's experience during the many years since his attention was first awakened to what seemed to him the most momentous topic that could be brought to the study and contemplation of man. . . Taken as a whole, the Articles form a *progressive* treatment, sustaining and in a way illustrating each other, and for this reason they are brought together.'

The book touches on many important topics, and incidentally gives attractive glimpses of an industrious seeker's experiences. Disputed points, the judicious reader is invited to consider, rather than urged to take the writer's point of view or adopt his opinion. Much attention is given to some sides of the question of marriage which need and receive discreet treatment. On the whole, it is an enlightening book.

Someone (probably interested in certain speculations of our own) has sent us a 'Contemporary Review' Article by Mr. E. Wake Cook on 'The Organisation of Mankind.' It is a good shot, inasmuch as we had not seen it, and as we find it highly original in its application of the very modern notion of Nature as an all-controlling forecasting operator. As expounded by Mr. Cook, she is Mr. Huxley's unseen chess-player,—sleepless, inexorable, unconquerable.

He may be right,—and it certainly looks like it,—though it would not do for us all to believe it. But, if he is right, she will see to that, inasmuch as she coaxes and crushes, blinds and illumines, soothes and excites, teaches and deludes, just as she finds necessary, and just as she pleases. But if ever the human race finds her out and fights her, what will happen? And yet perhaps she is leading up to that:—the transformation of her puppets into self-governing men.

Mr. Cook, apparently reluctantly, in the last half dozen lines, uses the word 'God': and this is how it creeps in:—

Whatever the future may bring will be right; efficiency will bring its rewards, neglect its disaster. If our lower aims are frustrated, we may rest assured that the good of the whole is furthered, and we ought to remember, even in church, that Mankind, after all, is a Brotherhood. The benumbing notion that God has lost His grip of the world, and that things are not going as He intended, must be abandoned. There is a wisdom greater than our own involved in the very nature of things which will unfold the great purpose in its own great way, and we shall be great or small, moral or unmoral, as we oppose or co-operate with the Divine Idea.

We suppose the Vicar of Yardley Wood (the Rev. C. E. Beeby, B.D.), is still a theological suspect amongst his clerical brethren. If so, we hope his new work, 'Addresses on Baptism, Confirmation and Holy Communion, based on the Doctrine of Scripture, and of the Book of Common Prayer,' will reconcile them to him, or even make them grateful for him; for, if anyone can rationalise irrationalities he can; and if any man can smooth down the rough places and put planks over bogs and traps, he is evidently the man to do it.

The little book is not attractive reading, except as a mental curiosity, but anyone interested in the subject,—such as the anxious parent, the reasonable teacher, the perturbed clergyman, and perhaps the hovering casuist,—might find help or entertainment here.

The book is published by Simpkin, Marshall and Co., and a circular which accompanies it makes the following piquant announcement:—

The chief interest will be found in the chapters on the Lord's Supper. Here the author, while avoiding polemics as much as possible, has availed himself of the results of the Fulham Conference, and critically analyses the theology of the subject, dealing in particular with the Real Presence and Adoration of Christ in the Sacrament.

A tender little tract lately came our way,—only two small pages:—its title, 'What is heaven?'—its author, Dr. J. F. Clarke, whose answer is, that it is the perfecting and abiding of Faith and Hope and Love. Here is the inner heart of it,—simple enough, but very sweet:—

Knowledge abides in the other world because faith abides,—faith which is the substance of things hoped for and the evidence of things not seen. Here we see as in a glass darkly, there face to face. We may there learn to understand the nature of life, the nature of the soul, the enigma of moral freedom, the cause and reason of the existence of evil, all which are hidden from us here. But, as knowledge enlarges, faith will extend itself further, and root itself more deeply in the soul.

Hope also will continue in the other life; and this means that there will be progress hereafter as well as here. To hope means to look forward to something better; but, unless that something better can be reached, the hope must perish. Therefore, continued hope implies continued progress. It means constant growth and development. It means ever-increasing knowledge, activity, power.

And we may say as the surest of all certainties that love will abide,—love of those who are above us in grandeur and beauty; love for those who are beside us in sympathy and fellowship; love toward those who are most helpless and needy, the souls which sit furthest down in darkness and the shadow of death.

Love here is one of the best things we have; but love here is only in its rudiments. What may it not become in the other world, when we shall be lifted into communion with the wise, the good, the noble, the beautiful, who have gone up and on; when we shall be surrounded by their sympathy, blessed by their friendship; and when we, in our sphere, shall be able to work with them in theirs for the advancement and redemption of the universe?

It is not easy to treat 'Helen Wilmans' 'Conquest of Death' (London: Ernest Bell) seriously. Besides, she starts badly, very badly. Her contention is that we ought to conquer the bad habit of dying, and attain to immortality

in the flesh, and she sets out by citing, in her first paragraph, the saying of Paul, 'The last enemy that shall be overcome is death,' and wishes us to believe that Paul meant—A time will come when people in the flesh will never pass out of it, but live for ever here. She must forgive us for saying that a writer who quotes in that way, and builds upon it, needs a monstrous lot of watching. She must also forgive us for declining to discuss the subject. We do not want to ridicule her, and yet we could not reason seriously with her. We will only say that if she is right we are very sorry. What monotony! what confinement! what a crowd!

Messrs. Sonnenschein and Co. send us a new Drama by Mr. F. J. Winbolt, 'Frithiof the Bold,' based upon an ancient Scandinavian legend. The drama is in 'blank verse,' serious, musical and sometimes stately, as befits a story of striving kings and thwarted lovers. The story, passionate and tragic, ends on a high level of spiritual thought and feeling:—

All is not lost thee—though thine Ingebord
(For ever in her heart she called thee hers)
Lies in death's mystery—her spirit lives,
And it shall be thine unseen guide in life,
And hover near thee—loving to instruct
And mark thine earthly way. Though all may die,
Beauty, and form, and outward loveliness—
Good deeds leave their example, virtue lives
Beyond the life that bears it—and its light
Shines o'er the ages like a deathless sun
That evening setteth not, nor Time removes.

A GOOD STORY FROM ICELAND.

A friend has kindly placed in our hands the following letter, which he has recently received from Mr. Hallgr. Melsted, librarian at the National Library, Reykjavik, Iceland. It tells a very interesting story, apparently well attested, of the communication by the spirit of a deceased Iceland to a friend in Iceland, through the mediumship of a fellow-countryman whom the spirit discovered in California; and the narrative is especially valuable from the fact that the persons concerned occupy a public position and that their names are given without reserve. Mr. Melsted's letter is written in English and we give it exactly as it reaches us, that our readers may be in a position the more readily to appreciate the clever way with which an Iceland gentleman can state clearly what he desires to communicate, in the English language:—

January, 1902, Mr. Torfi Bjarnason, principal of an agricultural college (at Olafsdalur, in the western part of the country) received a letter from America (from the Pacific Coast) signed Sigurdur Josua Björnsson (originally from a farm in Dalir, in Iceland). The letter begins by his stating that he (Sig. J. B.) had come to Olafsdalur summer 1871, for the purpose of asking Mr. Torfi about America (Mr. Torfi Bjarnason has been there), and tells that he (Sig. J. B.) the next year had emigrated to America. He tells that his voyage to Olafsdalur for asking these informations had been done in the consequence of an advice from a then late relative of him, and owing to the same reason he had emigrated to America. When he had lived there for some time he had been acquainted with some Spiritists, and last year he had received the qualities necessary for being able to correspond with the spirits, and he considers himself very fortunate for this sake. Owing to that, he tells, has a spirit of a late friend of Mr. Torfi Bjarnason come to him and asked him to write to J. B. the following letter (both letters are written in Icelandic):—

'Beloved dear friend. You will not find it as extraordinary now as else to get a letter from me when you have known the abilities which this man who now assists me has beyond the common herd, having intercourse with us who

have left the earthly existence. Perhaps you remember that we one day had a conversation at Hvoll* about religion matters. I contended, that there did not exist any life eternal; you on the other hand had opposite opinion, and when I would not admit it, do you remember what you then said? You said, provided that there really existed a life eternal, and provided that I came there before you, then I should let you know how it was. On account of this I have tried to inform you of me. I have tried to appear to you in your sleep, but you have not been able to understand me. At length I got to know of the existence of that man who now assists me.

'To begin with I must tell you how I have been off after having left this earthly world. At first, for a long time after having expired, I did not know if I was living or dead; at last I came to the result, that I was come to the kingdom of Heaven. But what a Heaven! Coalblack darkness, unceasing noises, and monsters which appeared to my vision, and I thought it most likely that I was come to a lunatic asylum. Then this began to improve, and I saw beings I knew, but still the same darkness; so I longed for light. At last it came from within from myself, how I should get the light. It was by the means that I went over all my acts; and there stood as delineated for me every one of my acts, words, and thoughts, and then I saw that many things were indeed ugly, but by that concession the angels brought me the light. I say the angels, these beings whose existence I in my life totally denied. From that time I have been well off. This I will let you know, dear friend, you are getting old, and in all likelihood your days are drawing to a close, and as you are God's elect child to the light you should beware of living a life like mine the time you have left in the world. No doubt there does not exist any Hell in the manner which the church teaches—eternal damnation does not exist; but there are many painful, pungent years for those who act badly, and every one becomes retribution according to his acts in just proportion to his behaviour in life. Whether there is a God, I cannot tell, for I have not yet made his acquaintance, but with regard to the admirable rule in all things and to man's ability of being able to live through eternal centuries, it is likely that there exists a divine being, which has the chief direction of all things. I have no more to write to you, my friend: my writer has also got tired; he is unaccustomed to this task.'

Then felicitations, and at last,—Truly yours, INDRIDI GISLASON, fra Hvoll (from Hvoll).

Sigurdur Josua Björnsson tells that Indridi Gislason called upon him 'last Saturday evening,' but that time he had not written anything, but he narrates that Indridi said: 'Probably you do not know me although we have seen each formerly. You came to me at Hvoll, then being a young fellow, and I took notice of you, but our acquaintance was so short, that I cannot expect you to know me, but I could let Mrs. Kristveig know, that I had the intention to call upon you; the task I ask from you is to write a letter from me to my friend Torfi Bjarnason, in Olafsdalur.'

Sig. Josua Björnsson gives the information that the above-mentioned Kristveig is his wife, a daughter of a Johannes from Heydalssel, in Strandasýsla (in Iceland); she has before been married to a Hans [Jonsson?] who emigrated to America with his wife, 1875; she there lost her first husband, but both had before been at Hvoll, at Indridi Gislason's (1-2 years). Sig. Jos. Björnsson also asks Torfi Bjarnason to write to him whether he remembers the conversation which Indridi mentions above. Sig. Jos. Björnsson has been characterised (before his emigration) as a rather intelligent man, not without literary taste, with a little *vena poetica*, and had a good reputation.

Mrs. Olafsson (the wife of Mr. Torfi Olafsson) remembered that Sig. Jos. Björnsson had come to Olafsdalur for that purpose; Mr. Torfi Olafsson also remembers his dispute with Indridi, and that the opinion of each were correctly stated in the letter; but with regard to the promise of Indridi to let him know something about the future state, Mr. T. O. has no recollection. He neither remembers ever having seen Indridi in his dreams. Indridi died 10.5.1898. He was a very gifted man, had been 'alþingismaður,' and was a brother of the well-known late Professor at the University of Copenhagen, Mr. Konrad Gislason. The letter is dated 9.12.1901 (Monday). Indridi accordingly appeared to Sig. Jos. Björnsson 7.12 (Saturday).

Reykjavik, Iceland.

HALLGR. MELSTED.

*Name of a farm in the Dalir in Iceland.

REINCARNATION.

(Continued from page 183.)

The Eastern theory of Involution, as I have said, implies the power of unlimited expansion on the part of the Ego or self. How this expansion takes place as the Ego involves or evolves (the same process, seen from the Eastern and Western standpoints respectively), may be explained by saying that it depends upon the relation existing between two pressures—the limiting external pressure of environment, and the expanding internal pressure of spirit seeking more life and larger manifestation. When these pressures become constant and equal, there is no further development (some of the lowest forms of life are the same now as they were in the remotest geological times); when the pressure of environment is stronger than that of the inflowing spirit or energy, that kind of creature dies out (a form which death takes that is quite as necessary for development as the death of individuals); when the influx of spirit is the stronger force, a new and more advanced variety or kind comes into existence—new powers and faculties being, as it were, grafted upon the old stock, which requires the readjustment of ‘internal relations to external relations’: a long and painful process, which humanity is now undergoing.

Although Involution and Evolution are the same thing seen from different standpoints, it makes a great difference in our conception of that thing from which point of view we look. The Evolutionist says that man has come up from humble beginnings; the human Ego, or life impulse, passing through the successive stages of mollusc, fish, bird, and beast; growing larger or ‘developing’ at each stage. The Involutionist agrees that the souls or spirits now animating man have, in long passed ages, animated successively the lower forms of life; but he denies that man’s soul or spirit itself has evolved. To understand the radical difference between these two conceptions, let the reader picture to himself an Evolutionist and an Involutionist standing amicably together in a room through the wall of which someone is breaking. First they see a little hole made in the wall from the other side, they know not how, and through this hole a finger is presently protruded; the finger is withdrawn, and after a little more hammering the hole becomes sufficiently enlarged to allow a hand to be passed in; presently it is big enough to admit of a whole arm being thrust through; and not long after a head and shoulders make their appearance; until finally the intruder pulls his whole body through the aperture, and stands in the room. The Evolutionist cries, ‘Wonderful! The finger became a hand, the hand became an arm, the arm became a head and shoulders, and the head and shoulders became a man! But why should a finger appear, and not a toe? a hand, and not a foot? an arm, and not a leg? It could not have happened intentionally, for that would imply design, which would be a recrudescence of the exploded fallacy of a Divine Providence. Eureka! Evolution is governed by the great law of *Spontaneous Enlargement, and the Protrusion of the Fittest!*’ The Involutionist replies: ‘It is even more wonderful than you suppose, my friend; but the whole man was at the other side of the wall all the time; and what we have seen happening is that he first made a little hole in the wall, and then gradually enlarged it until he was able to get himself through.’

But the Involutionist does not suppose that the man now manifested is the whole of the Ego. There yet remains on the other side of the wall a part of the self, of unknown magnitude, which waits for the hole to be enlarged still more. This consideration, however, need not trouble us at present, for it belongs to the Eastern idea of Salvation, or liberation from the ceaseless round of births and deaths,

when Karma and Reincarnation become things of the past. Each reincarnation is, in fact, in Eastern eyes, one complete vibration of the thread-soul, birth and death being its ‘dead points.’ That thread-soul continues eternally to vibrate with undiminished energy: and each vibration means a new body and a new mind that corresponds with it—‘personalities,’ which become successively strung upon the thread-soul ‘like a row of pearls on a thread.’ It is just here that the chief difficulty of Reincarnation confronts the Western. He argues, ‘If it is not the body or even the mind that reincarnates, it cannot be the particular bundle of virtues and weaknesses, prejudices and accomplishments that I know as John or Thomas, Jane or Eliza, that returns to earth—therefore to visit the Karma of the vanished John or Jane upon a brand new Tom or Mary would be the height of injustice; moreover, it is precisely the bundle of prejudices, &c., aforesaid that I love and wish to have with me to all eternity.’

That which you love in your dear one, and that which your dear one loves in you, is not the part of the self that is ephemeral—the bundle of prejudices, and so on; and, indeed, nothing is more astonishing to the Eastern than to find that the Westerners who come to the East to teach him metaphysics and psychology are unable to distinguish the part of the self which is enduring from the part that is ephemeral; that, in fact, the vast majority of Western people are actually ignorant of the fact that any such distinction exists. The difficulty which we in the West find in distinguishing between the permanent *individual* and the ephemeral *person* (to use theosophical terms) arises chiefly from our science making out that the consciousness of existence is due to memory, and that the brain is the seat and storehouse of the memory. But Experimental Psychology has shown that not only is there an almost perfect deep-seated memory which is independent of the brain, but also that the consciousness of existence is entirely independent of memory. Experimental Psychology, in fact, shows that the consciousness which expresses itself by ‘I am’ is an altogether different thing from the consciousness ‘I am John’ or ‘I am Eliza.’ This consciousness of existence, of independent life, of latent power, belongs not to the brain but to the thread-soul, and it is the only kind of consciousness which can be conceived as common to every living thing from the lowest to the highest: and no living thing can be conceived without it, for its possession is what constitutes life. All living things, however, do not distinguish that deeper-seated consciousness, for in all creatures but man it is overpowered by the consciousness of the personality. In the East the distinction between ‘I am’ and ‘I am John’ is recognised as the very basis of Psychology; in the West we have not even distinguishing names for the two kinds of consciousness; and yet, to recognise the permanent individual in oneself is no more than to come to true self-consciousness; and coming to true self-consciousness is merely beginning to be really human. And what is this ‘true self-consciousness’? It is the consciousness that I, the Ego, am possessed of infinite perfections, powers, and capacities, of which nothing can deprive me, *since they are myself*; but which powers and capacities I am unable as yet to exercise, or comprehend, or even to conceive, because every faculty of mind and body I now possess is at the same time a limitation, a bond, a barrier, which reduces my powers and capacities to remote possibilities, my perfections to vague and doubting promises.

LUX.

(To be continued.)

ANTI-VIVISECTION.--The annual meeting of the National Anti-Vivisection Society was held in the St. James's (great) Hall on Tuesday, the 6th inst., when Archdeacon Basil Wilberforce presided. There was a crowded audience, among whom were a large number of Spiritualists.

THE MISSING WELSH BOY, WILLIAM LLEWELLYN.

PSYCHIC INVESTIGATION OF THE CASE.

BY A. WALLACE, M.D.

On Monday, April 14th, the following appeared in the 'Daily Mail':—

'LOST ON A MOUNTAIN.'

'THOUSANDS SEARCHING FOR A WELSH BOY.'

'Thousands of persons are searching the Aberdare mountain for a boy, aged five years, named William Llewellyn, who mysteriously disappeared on Friday afternoon.

'His mother, who lives at 100, Heolgeryg, Merthyr, came over the Aberdare mountain to Aberaman to make purchases at a local store.

'While she was in the store the boy went outside, and has not since been heard of. Although the streets of the town were full of visitors no one seems to have noticed the child. Altogether the mystery bids fair to approach the Brecon Beacon sensation.

'The police were at once informed, and search parties in huge numbers, on Saturday and yesterday, scoured the mountain side, but without finding a trace of the missing child.

'It is feared, although the child can speak freely, that he may not be able to explain where he lives, as he had never been to Aberaman before.'

A fruitless search was maintained for the missing child, as many as a thousand men systematically scouring the country in all directions for a distance of thirty-two square miles. As a result the conclusion arrived at was that the boy had been kidnapped. The police throughout the county of Glamorgan and beyond, acting on this theory, searched every gipsy encampment. Welsh 'wise men,' possessing a local reputation for divination, were consulted; expert London detectives were engaged on the case; stray children answering to the description of the missing boy were photographed and copies submitted to the mother; but not a single clue could be obtained. A Mr. Squires, of Leicester, wrote urging the mother to communicate 'with a person who possesses what is called second sight,' adding that 'there are many reliable mediums in London who would try to help you if you would write to them,' noting that 'it would be necessary to send something to the medium that the child had worn, a collar, necktie, or slipper.'

On Tuesday, April 22nd, I received a message from Mrs. William Paulet, 24, South Molton-street, informing me that she had received from a representative of a London newspaper a parcel containing something belonging to the boy who was missing in South Wales, and she requested me to call in the evening as she desired my help in the matter. I called, and found that she had just finished a rather exhausting public séance. After a short rest she opened the parcel, which contained an old well-worn boot and a small fancy bag belonging to Willie Llewellyn; also a letter from the representative of the newspaper, who was personally investigating on the spot. There was some difficulty at first in separating the influence of the active-minded reporter's letter, but on handling the boot Mrs. Paulet exclaimed without the slightest hesitation, 'Oh, this boy is out of the body.' She assured me she had not read anything regarding the lost boy in any newspaper. 'Now, I get into his psychic condition,' she added, 'I do not know where I am; I am crying, I have lost my way'; then she said, 'I feel so scared,' and commenced shivering, saying, 'Oh, I am so cold and I feel a crampy feeling inside.' She added: 'There seems to be water here and I am all wet—I think he is drowned; at least I am quite certain he is out of the body. He appears to have wandered and lost his way, and he seems to have fallen into the water at night-fall. I see that there is a little incline down to the place; it is fresh water; I see the boy—he is a nice, fair, chubby-faced little fellow, between five and seven years of age, with wondering, dreamy eyes. The body is not in the water, but it is at the edge of the water; it is damp and looks like mud or gravel, and he lies with the face downwards as if dead or asleep. I see a place where there are some trees or bushes near the water and a fence with one or two boards removed. It is not a regularly made fence. There has been a lot of rain; the body will be found

when the water subsides, but not for some weeks. It is not easy to say the time, it looks not more than two or three weeks.'

Here the time estimate was, as the sequel shows, not definite enough, for the statement might refer to the lapse of time from the disappearance of the boy or from the date of investigation. The body was found on the fifteenth day after the boy's disappearance. Anyone who has investigated along these lines is well aware of the vagueness as to time and distance in all such cases, as a rule.

Then Mrs. Paulet made the statement without the slightest hesitation that 'the newspaper people will not find it; it will be accidentally found by a man. It seems that the people are searching too far from home, as it appears not more than two or three miles from the place of disappearance.' The clairvoyante added that she thought she could go to the place if she were taken to the boy's home, but at present there was too much excitement in the locality—the psychic conditions not being very favourable for such an investigation unless a harmonious circle were with her. If the body were not found in the course of ten days, which she thought it would be, she might go down to the locality.

Mrs. Paulet sent by the late post on Tuesday evening (April 22nd) to the newspaper in question this statement embodying the results of the psychometric experiment:—

'The boy is out of the body, he is drowned. It occurred at a place about two or three miles from his home; he wandered from home, lost his way, and at nightfall fell into the water, and his body will be found in about two or three weeks, when the water subsides.

'It is near a place where there are trees and a roughly-made fence, with two or three of the boards removed. If the clairvoyante were there she could go to the place. The body will be accidentally found.'

Unfortunately the inference that the boy was drowned was too hastily drawn from the visions and impressions obtained from the psychometric investigation, but it seems to me that the conclusion would have been that arrived at even by so experienced a detective and so acute a reasoner as a Sherlock Holmes.

On Wednesday evening the articles were submitted to Mr. Robert King, who seemed also to get into the boy's psychic conditions. He said: 'I get a wondering feeling, a sense of being lost. It is a solitary sort of place I am in and there is water. I see bushes and trees. It is not far off, I seem to wander there. I am in the water.' Then he added: 'There is a state of fear, but the dominant note is wondering. Oh, what an excitement in the locality! The boy is passed over, he seems to be drowned. The body will be discovered, but I cannot get any idea as to the time. There is great vagueness.' He continued: 'I see the boy distinctly; he is a fair child with a chubby face, and I think blue eyes, which have a dreamy look. He has not been taken away. I see a fence with bushes. He seems to tumble into the water. They have not yet searched in the right direction. What an excitement all round!'

Another sensitive had a vision of a boy drinking water at a swollen mountain stream. All agreed that the boy was out of the body.

On Thursday, 24th, I sent a letter to Professor Oliver Lodge, President of the Psychical Research Society, with an abridged report of the impressions of the clairvoyants and embodying the results of our investigation, in order to enable him to confirm most of these statements, which I now copy more fully from my shorthand notes taken at the time.

On Wednesday evening Mrs. Paulet's guides advised her strongly not to proceed alone to the locality, as she would be too much fatigued, not only by the long journey, but especially by the search. She followed this advice although she had been strongly urged by the representative of a newspaper to go, in order that its staff might receive all the *kudos*, regardless of how much she might suffer. On the afternoon of Saturday, April 26th, fifteen days after the boy's disappearance, the mystery was cleared up by the accidental discovery of the body near the summit of the highest mountain of Glamorganshire, several miles from the child's home, by Alderman W. Morgan, who had been attracted to the spot by the curious behaviour of one of a pack of hounds. The body of the little fellow was lying on

its side, and a few yards away were his fawn overcoat, his undercoat, cap, and handkerchief; and his tan boots were quite free of mud. These facts rather seem to indicate that the boy may have been so wet, perhaps from having fallen into a stream lower down the mountain, that, having removed his clothes to dry them, he had fallen asleep and died from cold.

I think the clairvoyants deserve great praise for the partial success of their psychometric experiments, for, while not right in their hurriedly formed theory of drowning, which was not even justified by their own visions—as neither Mrs. Paulet nor Mr. King saw the child in the water, but only sensed the presence of water—yet they made certain statements which have been confirmed by events. They were absolutely certain that the child had passed to the other side of life; that he had wandered away—and it is admitted that he was a good walker for his age—and that he was not abducted; that his body was found accidentally and not by the emissaries of the Press, the searchers, or the police; that it was found lying somewhat on its face as if asleep, and not on its back; and finally that it was discovered between two and three weeks after its disappearance. Had the locality not been so far from London a band of psychic investigators would, as in the Foxwell case, have gone to prosecute investigations on the spot, and I feel fairly confident that the body of the child would have been discovered by supernormal means. Another case of public interest may yet afford opportunity to demonstrate that there is more in psychic investigation than is dreamt of by the multitude of ignorant and arrogant scoffers.

A. WALLACE, M.D.

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 next, May 15th, when an Address will be given by

MR. W. J. COLVILLE

ON

'The Evidence for Spirit Identity—Some Personal Experiences.'

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.

May 29.—*Conversazione*:—Social Intercourse, Music, and 'Farewell' to Mr. J. J. Morse and 'Tien.'

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.

'TRUTHS OF LIFE.'—Our readers will be glad to know that the Rev. G. W. Allen's admirable address on the 'Truths of Life,' which recently appeared in 'LIGHT,' can now be obtained in pamphlet form from the author at Thornton Steward, Bedale, Yorkshire, price 6d.

MR. W. J. COLVILLE.—On Friday, May 2nd, Mr. W. J. Colville lectured to a fine audience in Newcastle, Staffordshire, on 'Present Psychic Problems.' Much interest was manifested, and numerous questions were propounded by representative people in the neighbourhood. The arrangements were in the hands of Mr. and Mrs. T. F. Bradley. On Sunday last Mr. Colville was greeted by an excellent audience at 22, University-street, W.C. 'The New Jerusalem' proved a fruitful introduction to the course of study now being pursued every evening at 8 o'clock in the same place (as advertised on our front page). Lectures at the Higher Thought Centre opened very favourably on Monday, May 5th, at 3 p.m., when 'The Science of Chromopathy' formed a very interesting topic. On Sunday next Mr. W. J. Colville lectures at 22, University-street, at 3 p.m., on 'The Light of Asia and the Light of the World.' Admission free. Voluntary offerings.

KARMA.

I have read Mr. E. Clarke's kindly criticism of my article with interest, and note that he thinks I 'do not go deep enough. In the first place,' he says, 'it must be borne in mind that the root principle of Theosophy is Universal-Brotherhood of all that lives; and the first great object of theosophical societies is to form a nucleus Universal Brotherhood, without distinction of sex, race, or colour.'

But how does this 'root principle' work out in daily practice? Let the following extract from 'The Theosophical Review,' given in the Editor's 'Notes by the Way,' in 'LIGHT,' of April 12th, the same issue as that in which Mr. Clarke's letter appears, bear witness:—

'Our Senior Editor writes from Benares: Another curious little secession whirlpool may be watched forming in the American Section. These movements in America are frequent and all show certain characteristic marks. Someone receives a communication from the highest beings existing anywhere, and always produces a document: "WE (very large capitals, please) have chosen you out of all the inhabitants of this and other worlds to bear our revelation to the world." The chosen messenger is always exceedingly humble and lets some accident disclose his or, generally, her high mission. The next characteristic is that the Theosophical Society always takes a back seat and the new messenger founds a Universal Brotherhood on strictly separative principles. The Separatist Universal Brother is always ready to embrace everyone who will entirely surrender his free will and free thought, but everyone else is unbrotherly. Since the Judge secession we have had many such S.U.B.'s, and they always have hierophants and neophytes, and blue or other coloured stars and golden temples and swords, and what not. A new little S.U.B. is now in full process of formation, and we shall watch it grow with interest, and, we fear, its rapid decay. The one thing sensible Theosophists should not do, is to get excited over these harmless aberrations.'

What a sad commentary is this on the claim of Universal Brotherhood! This 'root principle' degenerates to S.U.B. even among their own fraternity.

Perhaps Mr. Clarke has 'not gone deep enough' in the teachings of Spiritualism, which the late Mrs. E. H. Britten summarised as follows:—

'The Fatherhood of God; the Brotherhood of Man; the immortality of the soul, and its personal characteristics; . . . personal responsibility, with compensation and retribution hereafter for all the good or evil deeds done here. And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.'—'Lyceum Manual,' No. 136.

These are some of our 'root principles' that are being inculcated in the minds of our Lyceum children Sunday after Sunday.

This Brotherhood is based on man's immortal nature, and does not allow of a rival, or 'Separatist' claim of superiority. Neither does it cast a slight on any section of humanity by seeking to account for the ills and sufferings of daily life on the hypothesis of some past wicked existence.

The following excerpt is from the Rev. M. J. Savage's latest book, 'The Passing and Permanent in Religion,' pp. 304-305, *vide* 'The Progressive Thinker,' for April 19th, 1902. The italics are mine, as it substantiates what another correspondent on this matter of Karma has questioned. Mr. Savage says:—

'There is another thing that the believers in reincarnation are accustomed to say to us, *that we must have it (reincarnation) to explain the injustice of the world.* To me it does not explain the injustice of the world; it only pushes it back out of sight. . . . It seems to me a hopeless kind of doctrine any way you take it; and the curious fact is—and this I confess does puzzle me beyond expression—that all the Hindus, all the Buddhists, twice over as many people as there are Christians on the face of the earth, are engaged with their utmost power—all their philosophies, all their religions—to the one end—of trying to get rid of being reincarnated; while here we are picking it up as though it were a new find, and something very delightful. The one object of all their religions is to escape it. Before we take it up too readily, I think it would be worth while to find out why they are working so hard to get rid of it. So reincarnation does not give me any hope as I look forward to another life.'

ALFRED KITSON, Secretary,
(British Spiritualists' Lyceum Union).

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MAY 10th, 1902.

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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.

PRIESTS AND PROPHETS.

The third volume of that great and most impressive work, the 'Encyclopædia Biblica,' edited by Dr. J. K. Cheyne and Dr. J. S. Black, and published by Messrs. A. and C. Black, is now ready. It carries us on from L. to P., and one more volume will bring the undertaking to a conclusion. The volume before us contains over 1,300 closely printed columns. That is easily calculated: but there is no way of computing the amount of learning, labour, zeal and time that must have been spent upon it. Still less able are we to estimate the influence of the grave statements herein made by some of the finest scholars and keenest thinkers in the world.

Let any one, for instance, slowly read the Article on the Nativity of Christ, or let him only glance through such Articles as that on the Psalms; and then let him try to forecast the influence of such thoughts in the colleges, libraries and parsonages of England. The windows and doors are all open and the ventilation is likely to be complete.

The Articles on Priest and Prophet, however, have specially interested us, and all the more because they confirm an old suspicion of ours that we ought to trace both back to what we now know as 'mediumship.' The first of these repudiates, indeed, the suggestion that the term 'priest' should be taken to include 'sorcerer,' but it traces the priest right enough to his mediatorial functions in connection with the spirit-world. 'The highest developments of priestly influence, however, are hardly separable from something of magical superstition': but we know what that suggests. 'Spirit mediumship' is readily enough called 'magical superstition.'

'The *opus operatum* of the priest has the power of a sorcerer's spell'—or *had*, let us say, when the priest was such because he was a proved medium, and not as now when he is only a State official with a ritual to go through.

Even the Hebrews had their mystic symbols, the cabinet (or ark), the crystals or Urim and Thummim, the ephod, the teraphim, the oracle, and the Holy of holies. 'Above all, wherever there was a temple there was an oracle, a kind of sacred lot, just as in Arabia, which could only be drawn where there was an "ephod" and a priest.' 'The temple at SHILOH, where the ark was preserved, was the lineal descendant of the Mosaic sanctuary—for it was not the place but the palladium and its oracle that were the essential thing—and its priests claimed kin with Moses himself'; and Moses was evidently a mighty medium. Again, we submit, that Spiritualism has the key; and even

these splendid scholars and truth seekers of the 'Encyclopædia Biblica' would be helped by it if they better understood it.

But it is when we turn to the Article on the Prophet that we find our strongest justification; and here we are indeed embarrassed with riches. All we can do is to note the leading characteristics of the prophet, especially in the early stages of his development—for it is precisely in these early stages that we get the true significance of his peculiarity and his function. And, in doing this, we shall simply give a summary or adaptation of so much of this highly important Article as will indicate its general drift: and we do this mainly that our readers may know what men in the high places are saying.

The leading Hebrew word for our 'prophet' is connected with a root, meaning, in Arabic, a rustling sound, and, in Assyrian, to call or name. If this is so, a prophet is primarily either a giver of oracles or a speaker or spokesman. G. Hoffmann, however, explains the word as meaning one who utters his words in a loud, violent manner, with deep inhalations. Or the word may be related to a root, meaning to effervesce, or to gush out with words. Hoffmann connects the primary meaning with the drivel of a fit. Oehler, discussing another (a Greek) word for our 'prophet,' thinks that the primary meaning was—one 'who speaks forth that which he has received from the divine spirit.' Philo describes the mental state of the prophet in terms reminding one of what Plato says of the 'enthusiasm' of the *μάντις*, and makes the function of the prophet that of purely mechanical reproduction.

The prophet Samuel was at first a seer, and probably a priest. He foretold events, he had the gift of second sight, he was a kind of fortune-teller, a paid medium and a clairvoyant. Such persons were and are common enough in the East. Even of the later prophets, we cannot rightly understand them without assuming that they had a natural gift akin to that of the seer or clairvoyant. They were healers also and givers of signs, and their blessings or curses were more than words: they were forces. They were helped by or they needed music to induce the psychic condition, and often had their special times and places for the exercise of their occult powers.

With all this we, Spiritualists, are, of course, very familiar. In fact, this sketch of the nature and functions of a prophet carries us very little beyond our modern trance-speakers, clairvoyants and mediums generally. As time went on, the prophet-mediums in Palestine 'ascended the hill of the Lord' and became preachers of righteousness and reprovers of arrogant kings and unholy mobs; and, undoubtedly, rose to higher planes of spiritual communion, though not always understanding what had happened as they passed on from the lower to the higher controls, and still imagined that all were one and the same 'Jehovah.' And truly it may be so again. The time may come when, under the stress and pressure of great changes in Church and State, and perhaps in the presence of grave national dangers or disasters, the mediums of the spirit people may again press forward with their warnings and their mandates, and startle even kings with their daring 'Thus saith the Lord!'

SMILE AND LOVE.

Scowling and growling will make a man old;
Money and fame at the best are beguiling;
Don't be suspicious, and selfish, and cold—
Try smiling.

Happiness stands like a maid at your gate,
Why should you think you will find her by
roving?

Never was greater mistake than to hate—
Try loving.

—JOHN ESTEN COOKE.

LONDON SPIRITUALIST ALLIANCE, LTD.

A SPECIAL APPEAL.

It has been evident, during the past three years, that the work of our Alliance absolutely demanded greater accommodation for its various undertakings, and for the publishing business of the conductors of 'LIGHT,' who are joint tenants with us of the premises at 110, St. Martin's-lane, W.C.

Numerous suggestions have been made, notably one for securing premises of our own, to include offices, a book store, social rooms, and a hall suitable for our ordinary gatherings; and it is to be regretted that this proposal remains an ideal instead of a tangible reality, though we hope it may be regarded as certain that THE SPIRITUALIST HOME will some day bless London.

While we wait for this, however, it is impossible to stand still. Our present offices are in many respects admirable—central, bright and quiet; but the three rooms, excellent as they are, and a vast improvement on the old Duke-street premises, are already insufficient. The Council has therefore taken advantage of an offer of two adjoining rooms, at an increased rent of £70 per annum, for three years (with option of renewal). This will enable us to afford 'LIGHT' and its publishing business satisfactory accommodation, to improve our Library, and to devote a room, as a kind of Social Parlour, to a variety of purposes, such as the holding of private séances, or for psychic healing. This room will also be useful for various friendly meetings, for conversation, and for study, at suitable hours.

This addition to our premises will involve a good deal of rearranging of the old furniture and the purchase of new: so that, altogether, about £60 or £70 will be required to put the five rooms into proper condition for business and comfort. In addition, the increased rental for the three years will amount to about £210, making a total of, say, £280 to cover the costs and risks of the next three years.

The Council appeals with confidence to the Members and Associates of the Alliance, and to its friends generally, to entrust it with that sum as soon as possible, so that there may be no occasion to encroach upon the ordinary income. Vast sums of money are raised or squandered in this great city on all kinds of doubtful objects and questionable pleasures, and it would be strange and sad indeed if our great cause, now speeding on with a favourable wind and tide, did not win at once the hearty support of all who know the value of the precious treasure committed to our charge.

Signed on behalf of the Council of the London Spiritualist Alliance,

E. DAWSON ROGERS,

President.

May 8th, 1902.

Contributions should be made payable to the treasurer of the Alliance, Mr. Henry Withall, and should be addressed to him at 110, St. Martin's Lane, London, W.C.

A LADY CORRESPONDENT writes that having a charming country home with beautiful garden, surrounded by lovely woods and commons, fifty miles from London—an ideal spot for rest and refreshment—she would be glad to hear from anyone interested in the higher planes of thought, with a view to arranging occasional exchange visits for mutual benefit and encouragement. Letters addressed L., c/o Editor 'LIGHT,' 110, St. Martin's-lane, W.C.

THE 'KATIE KING'.

BY JOHN E. PURDON, M.D.

Mr. J. Hawkins Simpson having remarked in his letter of March 1st, that, 'surely all is ripe for judgment with regard to the "Katie King" form, which was photographed by the late Mr. W. H. Harrison in 1873, and by Sir William Crookes so often in 1874,' I avail myself of the opportunity to throw some light upon that mystery. 'Katie King' was, at the time mentioned, nearly as well known to me as was her medium; but though the physical attributes of the figure were different from those of the medium, I could never perceive any essential difference in the mental make-up, apart from the statements made as regards the transformed personality. The physical and physiological questions are matters upon which I have no doubt whatever. The medium when under 'influence' could be elongated as well as Home, and perhaps more so. On one occasion in my quarters at the Sandown Hospital, Isle of Wight, I held the feet of Miss Florence Cook firmly against the floor, and can certify that there was no lifting of the heels, either with or without her boots, and that there was such an elongation that my brother-in-law, the late assistant-surgeon, Mark A. Kilroy, whose hands were on her shoulders, cried out, 'She is dragging me up to the ceiling.' As he was over five feet nine inches in height, there could have been no posturing that would account for his experience. Further, I most distinctly remember Miss Cook coming back with a jerk to her normal stature. My wife, who was present and heard her brother make the above remark, fully endorses my statement.

Again, I have seen the 'Katie' figure walk about the room in Mrs. Cook's house, when the medium's hair was brought out near the hinge of the cabinet door and fastened outside, where it remained visible during the whole of the séance; and I may add that I have cut off, and retained in my possession, the tapes that were fastened tightly round the medium's waist and wrists and sealed with wax, the same being found intact after more than one wonderful séance.

It may be a matter of satisfaction to know that when I asked the late Mr. Cromwell Varley, a great practical electrician, whether the instrument he used to test the continuity of the current passing through the body of Miss Cook, by two sovereigns fastened to her arms as terminals of the electrodes, was an exact copy of the one he used to test the Atlantic cable, he informed me that it was the very instrument itself. On that occasion, while the current continued to pass through the body of the medium, the duplicate figure was walking about the room!

In those days I had a large experience of the different varieties of mediumship, and I made physiological experiments and observations when opportunity offered. On one occasion, when the faces first began to come for Miss Cook at the window of the cabinet, towards the end of a most splendid séance, during which, as well as I can remember, about a dozen different faces appeared, her nose began to bleed freely, and saturated a small handkerchief. Immediately after that I examined the state of her colour vision, and I found it to be completely disorganised on *one side*. I knew what to look for, as I had had considerable experience with her in this direction before, but not under such pronounced circumstances and strong manifestations.

There are two lines of research which I have followed for many years, in the hope of being at last able to join together the innumerable details of psychic experience in a consistent theory or explanation. These are the mathematical correlation of forms of intuition and the circulation of the blood during *raptures*.

My last long research has been the examination of the pulse tracings of myself and my wife, extending over several months, after playing a game of bezique with four packs, one hundred and twenty-eight cards in all. By making specially difficult combinations, such as the four aces of the trump suit or any four sequence cards of the same value, kings, queens, &c., count a thousand in addition to the usual scoring in the non-trumping game, which is by far the best, we have used the pack as a kind of *psychic balance*

for the estimate of probabilities. My wife and I are now so much alike psychically that we have been able to mark the thousand as many as six times in one game of four hands, which it takes about an hour and twenty minutes to play ! The scores we are able to make on certain occasions, often following a special request for a sign, are far outside the ordinary range of probabilities and oblige us to adopt a reasonable physiological hypothesis suggested by the result of the parallel research with the sphygmograph. Our pulse trainings being so much alike on most of these occasions, and varying together, we find it necessary to believe that there is a similar distribution of the blood brought about purposively, either through the determination of the unconscious self, or through a nervous attraction preliminary to vital interaction, physical and psychical. In any event, we have ample evidence that a compound psychical organism is established, and that the results produced are due to its activity. It seems to us a certainty that, though we appear to play against one another, we really play with one another, each as a necessary adjunct to the other, when a large score is made. It would appear as if the common pulse tracing, with its common distribution of blood and contained potential energy, is our lower projection view of a transcendental state of affairs, which may be logically inferred, though not sensuously imagined, as falling outside the limits of our conscious forms of intuition.

All that we know consciously of the production of the great score or the manner of it, is that we sometimes recognise impressions, and sometimes very strong ones too, and take certain tricks, and that thereby a good run is obtained. But we are satisfied that there is a larger and inclusive psychical state that utilises the 'struggle' of the individuals to the consummation of a more general end. (This idea might bear generalising to an indefinite extent in the mysterious affairs of life.)

It was shown by the late Professor Samuel Haughton, of Dublin, that 'The Principle of Least Action in Nature' underlies all muscular work, and it is therefore only following legitimate analogy to believe and hope that the extra muscular modes of work-doing, which Spiritualism has pointed out to be real, follow the same law, and that the attainment of perfect habits of life, through the constant application of that law of vital economy, is the ultimate purpose of our corporeal sojourn. There is an immense weight of evidence in favour of the belief that all our life in each particular instance already *is*, that is to say, exists as included in a logically consistent whole, and that the presentation of our life details by the aid of the muscular system, and their presence in consciousness, is an evolution along one quantitative scale common to all living beings, through which the logical relation of elements is translated into a mechanical one. The great Lagrange himself stated that mechanics might be considered as a kind of geometry of four dimensions, in which time played the part of the fourth unit or dimension.

It appears to us that this is the most reasonable way to explain the inward meaning of that indubitable fact, prevision of the future. No other that we know of is worth considering ; the prompting by another spirit is only putting off the difficulty one remove, for we want to understand how a *spirit* knows—we *have* the fact.

We are, therefore, naturally driven back on the analogies of mechanics and we can make good use of established theorems to illustrate the matter in hand. A vital potential, as well as an electrical potential, has form and quantity at the back of it ; and when we say that potential multiplied by quantity of electricity is equal to energy, we have a corresponding equation in terms of vital potential and that mysterious quantity which is the super-sensuous side of electricity, or rather of its manifestations ; for electricity no more exists for direct perception than does life itself. Let us push the analogy further.

Green's grand theorem of the potential, states that 'it is possible to distribute matter over any finite portion of a surface, or complete closed surface, or infinite surface, so as to produce potential equal to any arbitrary function of the position of a given point on that surface over the whole of that surface ; and, secondly, that there is only one whole quantity of matter and our distribution

of it which can satisfy this condition.' ('Thomson and Tait,' p. 375.)

The theory of electrical images fascinated me long years ago, as possibly supplying a means of symbolising the relation existing between the percipient and the real in space apart from him. Let us suppose, for schematic representation, the unit sphere of consciousness, a nerve surface, to completely surround the percipient being. Then one and the same distribution of matter over that surface will produce the same force throughout all external space and the same throughout all internal space, as two masses, one positive and one negative, related to one another according to the law of reciprocal polars drawn from their points of location. As sums of these mass-points follow the same law, a group of them inside the sphere may be regarded as the image of a group outside, and as the above law applies to induced electricity as well as to a material shell, the idea of electrical images is suggested.

An eminent electrician, the late Mr. Varley, told me that he never found evidence of electricity in a séance room ; but, independent of such a statement, it will be readily understood that it is the electrical constitution of matter and the relation of that constitution which I have in view for the explanation of the phenomena of Spiritualism.

Now if the unit sphere of consciousness be the representative aspect of the living stuff of the body, through the exhaustion of whose potential energy work is done in obedience to plan, we can understand that the maintenance of such potential is determined by a distribution of blood in obedience to plan—the same plan in fact—as the working tissues call on the blood to supply their wants and maintain their efficiency, while they work out that plan in time.

It must be at once and for ever understood that our conscious knowledge of ourselves, even if it be regarded as the consummation of the creative act, does not supply us with direct perception of the geometry or physics of the life process. We are obliged to infer these from the data of experience ; for, relying upon the assumption that the laws and processes of thought are ever the same, binding the God of the Universe to His humblest creature, we construct representative scientific images of Nature's operations, which we correct from time to time as more minute and exact data are forthcoming. Therefore, I feel justified, from the physiological evidence I have obtained, in maintaining that a supra-conscious reality, in some way analogous to our bodies of flesh and blood, exists, whereby the united souls of my wife and myself are enabled to express themselves as one.

This day fifteen years ago,* April 4th, 1887, my wife was at the point of death. Her pulse was 120, her temperature 105deg. and she was breathing 56 to the minute ! She felt that she had not half an hour to live and her appearance justified that apprehension most fully ; for she was blue and congested all over, suffering from lung congestion and spasm of the air passages, as a consequence of an attack of measles through which she had been nursing four of her children. She trusted me when even I had given up all hope ; but in my last extremity I called, not on any ministering spirit, but on the Almighty God Himself to repeat the miracle of Hezekiah and put back the shadow of death from the face of the wife and mother. The thought flashed into my mind to give an inhalation of the vapour of chloroform from a jug of hot water into which I dropped the liquid, and then to put the patient's feet into water as hot as she could possibly bear. The result was at once a relief and a correct diagnosis, but the miracle was the same ; for my wife would have died if I had not called on God to help me ! I understand all the arguments that might be used to explain away the spiritual value of such a wondrous case ; but the fact remains and I am the best judge of its import.

Scores of pulse tracings taken with every care by myself, which justify the conclusions arrived at by the study of hundreds of others, taken from sensitives in the hospital and elsewhere, supply me with the groundwork of this

* This is my day of thanksgiving, for my wife is by my side, looking as young and as handsome as when she recovered from that terrible illness fifteen years ago.

article. My sphygmograph studies were first undertaken in the hope of finding some physiological explanation of the Beattie photographs of thirty years ago. The first definite result I obtained was the fact that a sister of Miss Cook showed a very marked disturbance of her pulse on the approach of an apparition visible to herself alone. The last I obtained the other day when examining the celebrated mind-reader, pin-finder, and blindfold driver, Dr. McIvor Tyndall, who showed a marked change in his pulse tracing when giving tests.

One of the greatest mathematicians and logicians of the day said that, if I could substantiate my statement regarding pulse similarities, I had solved at one *coup* what so many minds were seeking for so long a time. The most accomplished philosophical writer in the ranks of the medical profession that I know of, reporting as a member of a sub-committee of the Chicago Psychical Science Congress, spoke of 'Your truly wonderful arterial tracings,' in a letter to me, after carefully examining six hundred of the tracings submitted to him as a trained microscopical observer.

According to the work designed to be performed by the living body, so is the distribution of the blood throughout that body, and the energy so spent is continually replaced from the blood, the functioning tissues transforming the potential energy so derived, the work-plan determining the instantaneous state of the potential or force-function, from which the so-called 'forces' or space variations are derived.

The modifications of ordinary physical and physiological laws in the case of a medium are easily and naturally explained if we assume that the attraction between opposite charges of electricity in the ultimate elements of molecules slightly exceeds the repulsion between similar charges, for then the recent theory of the electron will permit the principle of Arrhenius to account for the moulding power of the spirit when it acts on matter from the physical side. Twenty odd years ago I pointed out the parallelism that existed between the comet's tail and the fleecy matter extruded from the medium's body under certain conditions, as in the case of William Eglinton; and now the above principle is used to account for the behaviour of the comet's tail in defiance of the attraction of gravitation. What we want in the case of the medium, in the first instance, is a relaxation of the rigid binding forces that determine form, so as to permit a re-adjustment of the living matter to new forms, determined by variation in the life plan, however brought about—by the living or the so-called dead.

A little consideration shows us that 'action at a distance' can be accounted for in psychics as well as in physics by the assumption of a plenum whose elemental constituents obey laws identical with those which enable the ether to transmit energy. Let us understand that energy is spiritual power, and we can at once see that potential energy involves the idea of design or plan, with power to execute behind it; whereas actual or dynamic energy of the motion of matter is plan in realisation as changes of material positions. The late Professor P.G. Tait maintained that potential energy was in some way energy of motion, and I merely say that it becomes energy of motion when our eyes are opened to the perception of a larger field of operation, in which wasted potential has become more or less actualised. When we view Nature from the point of view of its ultimates, and not of its masses, quite a new train of concepts force themselves upon our attention.

According to the nature of the living effort so is the nature of the quantity that symbolically represents it. Once the child has learned to walk and lift weights with an exact expenditure of energy, we cease to wonder at the miracle of his life. We simply accept the fact of his healthy, well-developed body, without considering that all his correct action depends upon well-established habits. We move our bodies *en masse* without considering the anomalies that would result if we could move their ultimates independently, and distribute them according to a different plan. Miss Cook once had a dark stain on a covered part of her body after an ink mark had been made on the face of 'Katie,' while the medium was shut up in the cabinet. The so-called fluidic state brought about by a dominant spiritual cause permitted the re-adjustment of the elements in accordance

with a new quantitative plan, and enabled 'Katie' to replace 'Florrie' for the time. This theory holds good whatever be the last word as to the nature of the ultimates, i.e., spiritual or electrical.

When Miss Cook was elongated in my house, gravity determined her return to the place she had previously occupied. But if, when her body was lengthened, the upper part of it had been fixed, she would have resumed her natural shape against the force of gravity. We have here an indication of the 'Katie' mode of operation. The fact is Miss Cook and her spirit friends had been playing with the law of gravitation and the law of potential, and, as practical mathematicians, had set the problem of 'The Physics of Idealism.'

The idea of vital quantity, which enters largely into my method of treating problems suggested by spiritualistic manifestations, is intended to include those extensive quantities which involve many more variables or scales of measurement than ordinary space. According to modern views of the foundations of geometry, the motions in space with which our muscular efforts accord are schematic representations of the much more complex changes of the sensorial and motor complex lying behind appearances, and which rarely rise into conscious prominence, and that only indirectly as anomaly of function. We are trained to habits which appear as muscular motions, and which are co-ordinated with the geometrical language of space.

The medium takes us behind the scenes and offers us materials from which we can construct the symbolic machinery of anomaly, and which is the first indication of that normal expansion of function which opens the doors to our larger life. This is a truth which cannot be denied.

I mentioned at the beginning of this article that I have studied the sub-forms of intuition in hope of finding in mathematical forms data to assist in framing a consistent theory of mediumism. The papers of the late Professor W. K. Clifford have been very valuable to me in interpreting my own findings. The permutations of eight things gave me the key to the theory of polarity. Both Clifford's bi-quaternion and Hamilton's original quaternion systems of equations are there exhibited in great power and beauty, and weave the thousands of permutations into one grand group-algebra of name, number, order, and position. My original research was made with the view of finding the relations existing between 'the eight queens' and the laws of a system of unit versors obeying Hamilton's fundamental law. The result was my discovering the true answer to the question, 'What is the cause of this connection?' in the larger system which included all possible similar relations. So it is with Spiritualism.

For the man who believes that mind, soul, or spirit does not exist otherwise than as the consequence of the chemical changes of the body, there is a nice lesson contained in the theory of electrical images. In ordinary acts of perception we have three different things to consider—the image of the real thing in space which occupies the field of consciousness; the unperceived real thing which is so represented; and the living body which is the go-between of the other two. This body is both image and unknown reality itself, and, so far as its functional variation is misunderstood or ignored, so far must the true meaning of representation suffer. If the mind cannot know independent of the body, the body must be co-extensive with the universe which the mind actually knows. If the mind can know independent of the body, and the spirit leave the body to take flight to higher regions, however new knowledge and truth may have presented itself, it requires the body to represent such experience in the terms that may be understood by the ordinary mortal, and so there can be no real breach of continuity. Therefore it is necessary to include the body and its variations in all earthly discussion of the spiritual nature of man from the scientific standpoint.

The theorem of the potential shows us that the physical body may be the other aspect of two related spiritual existents, the image in the mind of a man and the larger spiritual reality in the universal mind of which the former is a copy. Now, the modern theory of electricity points

out to us how the body may be the consequence of the relation existing between the finite and the infinite mind, rather than the 'finite mind the consequent of the body, without the necessity for any infinite mind at all. We cannot explain anything on the latter hypothesis, but we can have a very comprehensive view of Nature and our individual existence on the former supposition.

Any new experience, normal or abnormal, is a change of relation between my finite mind and the Universal Mind. This may occur with mediate or immediate change of my physical structure. If the change be mediate it is merely representative; if immediate, the change is dynamical. As all finite minds meet in the Universal, so a relational change for one is a potential change for all; each can experience the results of that change as historical fact, without going through the actual process of inception. Hence we may receive the evidence of our 'enlargement' through the sensitive or medium, if we are able to properly interpret the data so offered. But as the clog and weight of the body is ever present, the medium may, and more often than not has to, rely upon the scholar for the interpretation of the new facts and their meaning to himself, outside the limits of his restored consciousness.

In consequence of my mediumistic studies I have long advocated the necessity for dissociating the muscular system from the mechanical side of consciousness in the higher state, thus substituting the idea of the electro-magnetic engine for the heat engine, which is both wasteful and irreversible. The latest physical and physiological views, apart from all consideration of spiritual 'manifestations,' favour the reasonableness of my suggestion, for Professor Jacques Loeb, of the University of Chicago, is maintaining the doctrine that electricity, and not heat, is the physical factor at the basis of life.

We know as a matter of fact that the body of the medium may undergo the most extraordinary change, only to be accounted for on the ground that what we perceive by the senses is not at all what the representation, conforming to our stable habits, would lead us to believe it is.

Professor Loeb's physiological results show that:—

'Motor nerves contain or consist of gelatinous solution of which the gelatinous particles carry positive electrical charges. Nerve protoplasm is stimulated by the passage of the gelatinous particles from a condition of solution to that of a gelation.

'This change is brought about by the action of electrically-charged atoms which bear negative charges. A stimulating action of any chemical compound depends on these negative charges. Those ions having one charge are less efficient than those with two or three. The gelatinous particles of the nerve are held in solution by positively charged ions—sodium, potassium, calcium, &c.—and the effectiveness of these ions in preventing stimulation varies directly with the positive charges they bear.

'By these facts chemical stimulation is shown to be identical with electrical.

'The negative-charged atoms are those which always stimulate muscular and nerve contractions, while the positive charged are those which hinder contractions.'

Now let us for a moment consider that the extraordinary result of the activity of the medium starts from the spiritual side of life, that is to say, that aspect of life which is free to assert individuality by the introduction of *new thought*, whereby old-established habits and beliefs are over-ridden, and the face of Nature modified, and we have all that is demanded for the application of the most recent electrical views to the explanation of that variation of the species we know as mediumship. Individual readjustment of the agent of spiritual expression can effect for the muscular system what solution does for the crystal. The larger and more diffused state of affairs is opened up, and even though re-crystallisation does take place, the changed form has enabled the same absolute reality to play a new part.

We can understand that if the ultimate elements of the body are endowed with excess of negative charge, to a greater or less extent both the dynamical and constructive results may be just such as are demanded by structural variation in the medium.

Stanislaus, Cal., U.S.A.

April 4th, 1902.

PERSONAL EXPERIENCES.

ADDRESS BY MRS. W. GORDON.

In a pleasant conversational manner, Mrs. W. Gordon addressed a large and select audience in the Kensington Town Hall (small hall), on Wednesday evening, April 30th, and narrated a number of her experiences with mediums in England, and with Madame Blavatsky and Mr. Eglinton in India. Mrs. Gordon had no hesitation in affirming the passage of matter through matter. She could not explain *how* it is done but that it *is* done she was as sure as of her own existence, and she related a number of instances—notably that of the removal of a musical box, when no paid medium was present, into a room adjoining that in which the séance was being held, although the door had been carefully locked by one of the sitters and the key retained by him. Interesting phenomena with Mrs. Volckman were also referred to, such as the introduction of a number of white flowers and geranium leaves into a séance. Mrs. Gordon also related how, on one occasion, when a small bell was being rung in a dark séance the 'tongue' fell out and a light had to be obtained, and with considerable difficulty the missing part was restored to its place. Shortly after the séance was re-commenced the bell was again rung and the 'tongue' fell out once more—but this time it was picked up and promptly re-hung in its proper position, as if to indicate that whereas *with* the light the sitters had found it difficult to replace the tongue, the spirits, even in the dark, could do it quite easily and expeditiously. Mrs. Gordon pointed out that although such manifestations might be regarded as 'trivial,' they were really most important; they threw a flood of light on the testimony to the so-called supernatural in past times, and explained how it was that the enlightened thinkers of olden days believed in many things that had since come to be regarded as superstitions. She believed that these phenomena had been sent to break down materialism, and that the trend of modern thought, both scientific and religious, and the marked changes that were observable in current literature, were directly traceable to, and the outcome of, the wonderful spiritual manifestations which had occurred during the past fifty or sixty years. The phenomena, as such, were of little import when once they had been satisfactorily observed, but it made a great difference to one's point of view; and it was a source of satisfaction to know that the people who believed in 'miracles' were not deceived, and, having obtained that assurance, Mrs. Gordon had ceased to desire to witness 'wonders,' and had lately turned her attention to Mental Science and healing. After relating some psychical experiences in India with Madame Blavatsky—who was the most wonderful woman Mrs. Gordon had ever known—she detailed the circumstances connected with the instantaneous transference of a letter written by Mr. Eglinton on board ship to her residence in Howrah. This interesting manifestation, which was reported in 'LIGHT' at the time of its occurrence and created considerable excitement, was supported by documentary evidence, and at the close of the address a number of the audience gathered round the platform to inspect the letters, &c., which Mrs. Gordon exhibited in corroboration of her statements. Before the address, and during an interval, music was provided by the 'Mignon Trio,' consisting of Miss Amy Simpson (Australian soprano), Mr. Sigurd Palmer (violin), and Miss Elsie Palmer (pianist). Miss Simpson's fine rich voice was heard to good advantage in the solo 'Butterflies,' by Corbett, which was received with prolonged applause.

'THE SPIRITUAL REVIEW.'—The May number of the 'Spiritual Review' is the final issue of the present series, as the editor, Mr. J. J. Morse, will shortly leave England on an extensive lecturing tour in Australia, New Zealand, and the United States, which will occupy some two years. We are pleased to observe that the 'Review' has been so well supported that it has proved a satisfactory venture from a financial point of view, and the editor promises that, on his return to England, he will resume the publication with 'new and improved features,' and consequently he bids his readers *'au revoir'*, but not good-bye.

LETTERS TO THE EDITOR.

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

'The Dangers of Spiritualism.'

SIR,—I think that possibly the impression made by the above controversy upon the mind of one who desires to know more about Spiritualism, without being either a Spiritualist or an anti-Spiritualist, may have some interest for the readers of 'LIGHT.' Impartiality may at least be looked for here.

What first struck me on perusing the letter of the author of this book was that he remains a Spiritualist in the sense that most people understand that term, i.e., he believes in the reality of spirit manifestations, while considering (like most Theosophists) that communion with the dead is dangerous and wrong. Now this appears to be a perfectly legitimate point of view for anyone to take up, and it is plainly incumbent upon all religious (by which I do not mean so-called orthodox) Spiritualists to prove, or attempt to prove, that in many or the majority of cases the influence of the communicating intelligences is morally beneficial, and their statements or teachings such as might be expected to emanate from good people who have become discarnate. If devils *only* enter into relations with men, by their works must they be known; for surely their personation of 'spirits of light' could not have for its object the improvement of the human race.

I have been greatly surprised that one of the statements of the author of 'The Dangers of Spiritualism' has been allowed to pass unchallenged in your columns. Is it true that no phenomena occur spontaneously, and that 'development' (an ugly and suggestive word in this connection) must always be a condition precedent? The very little that I have seen of Spiritualism makes me doubt this, unless the mere fact of the existence of a private circle for table communication implies development.

As the question of spirit identity, the most important of all, is closely connected with that of the activity of the 'denizens of the pit,' it would seem that here is the designated battlefield on which must be fought out the issue, not of the truth or falsehood of Spiritualism, but of its permanent benefit to mankind. There is at least one cheering point in the statements and arguments of the author of this work which merits attention. It would seem that those who, like himself, have become convinced of the gravity of the danger of spirit communion, are able to escape with at least comparative ease from the evil company which they have so long kept. It is surely in the highest degree desirable that inquirers should be assured, if it can be done with complete truthfulness, that no lasting harm can occur to them (mentally or morally) should they unfortunately be brought into communication with evil spirits, whether those of dead people, or possible demons of the non-human order.

Alexandria, April 14th.

R. F. W.

'The No Breakfast Plan.'

SIR,—In 'LIGHT,' for August 10th, 1901, and subsequent issues, you kindly permitted me to review Dr. E. H. Dewey's 'No Breakfast Plan,' under the heading of 'Food in Relation to Health.' Being interested in the theory so ably propounded by Dr. Dewey, I adopted the 'plan' (with the exception that I did not abandon my morning cup of tea), and now, after giving it a fair trial for nearly a year, I am strongly inclined to endorse the conclusions of Dr. Dewey, but I should like to know if the experiences of other readers of 'LIGHT' are similar to my own, and invite communications upon the subject from those who have made the experiment. Further, it has been frequently suggested to me that a 'No Breakfast League' should be formed for the purpose of promoting the spread of the 'plan,' and I should be pleased to hear from those who are in sympathy with that suggestion.

VERAX.

[Letters should be addressed to 'Verax,' care of the Editor of 'LIGHT,' 110, St. Martin's-lane, London, W.C.—Ed. 'LIGHT.']

'Killed in Action.'

SIR,—Will any of your readers who are in communication with reliable spirit entities, kindly give any information as to the immediate condition in the spirit world of an average, well-brought up, well-conducted young man, killed in action? Many, no doubt, in these times will be grateful for the information besides myself.

'DULCE ET DECORUM PRO PATRIA MORI.'

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

'Some Speculations on Hypnotism.'

SIR,—Allow me to say in reply to those correspondents who have criticised my communication which appeared in 'LIGHT' of March 29th, that my remarks on hypnotism were chiefly based upon an article in 'Mind' with which I am entirely in accord.

The following passage is by Ernest Loomis: 'Hypnotism can, by dealing with the outer, reach the inner, but unfortunately it thus casts on the inner the inharmonies of the outer, and makes more deeply seated the difficulties it is seeking to overcome,'—a statement which he confirmed to me by letter, as follows: 'We have no reason to change our views concerning hypnotism, and we believe the difficulties and harmful effects of the same are even more formidable than we at first thought. We regard it as extremely important that the public should understand more comprehensively the points of philosophy involved. We know a great many people are using hypnotism most innocently, but do not think that will be sufficient to escape all of the evil consequences. We may be mistaken, but these are our views. Recent facts have confirmed them rather than otherwise, if they needed any confirmation.'

And J. C. F. Grumbine writes me: 'Hypnotism has its uses, but *consciousness* is the secret to Divinity, not sleep.'

I know that much relief has been wrought by hypnotism. Does observation establish the permanency of such relief, and has the disease, moral or physical, never been known to return in a worse form than before?

Mr. Coates' thirty years of Modern Spiritualism cannot have taught him much if he has not learnt how folk on the other side can convey their teachings to mortals without hypnotising a sensitive. What of clairaudience, inspiration, automatic writing, conscious control, direct voice, &c., and is 'evolutionary progress' so very occult a term that he cannot even guess at its meaning?

I earnestly hope that mutual aid is not the sole prerogative of Spiritualism, and I made no such claim. Finally, allow me to observe that neither scorn nor sarcasm will move me one inch from any position I may have taken up, so long as it appears to me to be a sound one.

H. W. T.

Spiritualists' National Federation Fund of Benevolence.

SIR,—On behalf of my committee, may I ask you once again to find a corner in your journal for the usual acknowledgment of the various contributions to the above fund during the past month? As the financial year of the fund closes on the 29th inst., may I again urge upon our friends everywhere to send in their contributions as early in the present month as convenient to them, and thus enable me to include the amounts in the annual statement for my auditors, and in the balance-sheet to be presented at the Federation conference in July next? Present indications point to this year's contributions reaching a record amount, and it is my earnest desire that such shall be the fact. The fund is meeting several extra calls upon its resources at this time, therefore I confidently solicit from Spiritualists everywhere a still further extension of the ever-generous response to the appeals it has been my duty and pleasure to offer for aid to the sick, suffering, and distressed in our ranks. With the joint thanks of my committee and myself, I am,

Faithfully yours,

J. J. MORSE,
Hon. Financial Secretary.

Florence House,
26, Osnaburgh-street,
London, N.W.,
May 3rd, 1902.

CONTRIBUTIONS RECEIVED DURING APRIL, 1902.—Miss E. M. Hodges, Torquay, 4s.; Mr. F. Tretheway (*pro* Mr. Ware's fund), 3s.; Mr. Rustomjee Byramjee, Liverpool, 2s.; Mr. J. Garner (proceeds of a séance by Mrs. Garner), Manchester, 7s.; Mr. C. Watkins, Wigan (per Mrs. Porter), 11s. 3d.; Mr. R. Smith, Johannesburg, S.A., 8s. 2d.; Mr. F. Tomlinson, Eccles, £1; 'A.A.S.', 2s.; Mr. W. H. Wood, Danbury Common, £1 11s. 6d.; Mr. J. J. Vango, London, 5s.; Mr. W. Webber, Bristol, 2s. 6d.—Total, £4 16s. 5d.

A Dream.

SIR,—The reading of 'Was it a Dream?' in a recent issue of 'LIGHT,' called to my mind that when, many years ago, my brother was shipwrecked and drowned, my father quite distinctly dreamt when and how it happened. It took place in a region from which a letter had about two weeks to travel. Just two weeks before the shipwreck, another sailor from the same ship was drowned, so that, when early on the next morning after the dream of my father, a brother of that sailor called to ascertain whether it was his or my brother who was drowned, we of course at

once thought that it was my brother; but we had no information until later in the day a messenger came and said that we need not worry, as it was not my, but *his*, brother who was drowned. But a fortnight later the information arrived that the ship was lost, and one man was drowned—*my brother*. A big wave had taken him, and carried him away, just as my father had dreamed.

(—CH.)

SOCIETY WORK.

BROCKWELL PARK.—On Sunday afternoon last addresses were delivered by Mr. Adams, Mr. Gwinn, and 'Verax,' in Brockwell Park, and considerable interest was aroused.—C.

BRIXTON.—8, MAYALL-ROAD.—On Sunday evening last addresses were delivered by Mr. Gwinn, Mr. Adams, and Mrs. Holgate. Clairvoyance was given at the after-circle by Mr. Bullen.—S. O.

ISLINGTON.—111, ST. THOMAS'S-ROAD, FINSBURY PARK, N.—On Sunday last, Mr. Brenchley said that the 'New Church of the Spirit must be built upon love and spirit communion.' On Sunday next, at 7 p.m., answers to questions.—E. COATES.

MERTHYR TYDFIL SOCIETY OF SPIRITUALISTS (WALES).—On Thursday, May 1st, we listened to 'Tien' through Mr. J. J. Morse, and spent an enjoyable evening. On Sunday last Mrs. Place-Veary, of Leicester, gave a large number of clairvoyant descriptions, which were in many cases instantly recognised.—H.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Mr. George Cole gave a thoughtful address on 'What is the Good of Spiritualism?' to an appreciative audience. On Sunday next, at 6.30 p.m., Mr. R. Boddington. Tuesday, at 8 p.m., discussion class. Thursday, at 8 p.m., circle.—C.

THE LONDON PSYCHIC SOCIETY.—On Sunday evening last, a deeply interesting and instructive address was given by Mrs. M. H. Wallis on 'The Spirit of Spiritualism,' after which her guide 'Morambo,' answered a number of questions in a concise and philosophical way. For Sunday next, see front page.—E. J., Sec.

CAMBERWELL NEW-ROAD.—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—On Sunday last, there were good audiences at both morning and evening meetings. The address upon 'Angels,' given by Mr. Long at the evening service, was received with earnest attention and much appreciated.—C.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last, Mr. D. J. Davis gave a useful address on 'Lessons learned from Spiritualism,' and Mrs. Webb kindly gave excellent and convincing clairvoyance to a large audience. On Sunday next, at 7 p.m., Mrs. Carter will give a trance address and psychometry.—N. RIST.

MANOR PARK.—TEMPERANCE HALL, WHITEPOST-LANE.—On Sunday last Mr. W. J. Colville delivered a splendid address on 'The Unity of Religions,' and gave an interesting impromptu poem, to a crowded audience. On Sunday next Mr. G. T. Gwinn. On Friday Mr. and Mrs. Weidemeyer, address and clairvoyance.—A. JAMRACH.

NEW SOUTHGATE.—HIGH-ROAD SPIRITUAL CHURCH, THE INSTITUTE.—On Sunday last Miss Florence Morse answered many questions in her usual clear and concise manner. On Sunday next, May 11th, Mr. W. R. Brailey. On Wednesday, May 14th, Mr. J. J. Morse will discourse upon 'Man's Life After Death.' Spiritual literature on sale.—C.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—On Sunday last, at 11.30 a.m., Mr. J. S. Hill gave a thoughtful address on 'Our Attitude towards Christians and Others,' specially urging the exercise of charity, patience, and toleration. At 6.30 p.m., Mr. George Young gave a splendid lecture on 'Spirit Influence in History,' and proved the far-reaching influence of the spirit world.—W.

PECKHAM.—THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN'S HALL, 1, QUEEN'S-ROAD.—On Sunday last a trance address delivered by Mr. Butcher, descriptive of the beauties of the divinity in man, was greatly appreciated. On Sunday next, at 6.45 p.m., Mr. Penfold; at 8 p.m., public circle. On Thursday, May 15th, at 8.15 p.m., we shall commence regular services, and are promised the assistance of a well-known medium from the Midlands. Circles in the district are doing well. 'LIGHT' on sale.—VERAX.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday last Mr. Claireaux, the energetic secretary of the Peckham Society, spoke earnestly on 'What Spiritualism Really Is,' and Mr. Fielder added ideality to the practical basis laid down by the previous speaker. Mrs. H. Boddington presided. On Sunday next, at 7 p.m., Mr. H. Boddington will speak on 'Spiritual Evolution.' On Friday, at 8.15 p.m., Mrs. Boddington, psychometry. Silver collection. On Whit Monday a Cinderella social will be held. Tickets 6d. each.—B.

STOKE NEWINGTON.—SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday last Mr. Edward Whyte gave an interesting address upon the connection between the death of Moses on the Mount and his appearance at the Transfiguration, and answered several questions. Some orthodox friends were much struck by the points which were made, and we feel that our teachings are helping them to more fully understand the Bible. On Sunday next Mrs. M. H. Wallis will answer questions and give clairvoyance.—A. J. C., Cor. Sec., 51, Bouverie-street.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. J. Morse delivered a trance address on 'Evil Spirits and their Influence upon the Human Life,' to a numerous audience. He showed, with unmistakable ability, that by the very nature of things good must eventually eliminate that which is called evil. Mr. W. T. Cooper ably presided. On Sunday next, at 7 p.m., Miss MacCreadie will give clairvoyant descriptions. Doors open at 6.30 p.m.—S. J. WATTS, Hon. Secretary, 2c, Hyde Park-mansions.

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HENLEY-STREET.—On Sunday last, Mr. R. Boddington gave an interesting address on the text, 'Let the Women keep silence in the Churches,' and brought forward many convincing arguments to prove that women have a right to be heard. Mr. Imison presided. On Sunday next, at 3 and 7 p.m., Lyceum anniversary services; special hymns, readings, recitations, and a short calisthenic display will be given by the children, and brief addresses by Mr. and Mrs. Boddington, and Mr. Fielder; on Tuesday, at 7 p.m., Band of Hope; Thursday, at 8.30 p.m., public séance; and on Saturday, at 8.30 p.m., social evening.—YULE.

CARDIFF SOCIETY OF SPIRITUALISTS.—On Tuesday, April 29th, a conversazione was held to give the friends of Mr. J. J. Morse an opportunity of wishing him God-speed prior to his departure to Australia. A short musical programme was gone through, and a pleasant half hour was spent with Mr. Morse's spirit friend, 'The Strolling Player.' Mr. Hill, Mr. Mayo, Mr. E. Adams, Captain Mark, Mr. Harris, and Mr. Taylor (Barry) bore testimony to Mr. Morse's valuable services to the cause in Cardiff for many years, and while expressing regret at the loss the cause would sustain by his absence, they all wished him success in the colonies. Mr. Morse responded in a well-worded and characteristic speech.—C. J. CHURCHER, Secretary.

NEW PUBLICATIONS RECEIVED.

- 'Psyche,' for May. London: M. Clegg, 29, Ramsay-road, Forest Gate, E. Price 1d.
- 'Freedom.' A Journal of Realistic Idealism. English agent: George Osbond, Devonport. Price 5 cents.
- 'The Herald of the Golden Age,' for May. London: W. R. Russell & Co., 5A, Paternoster-row, E.C. Price 1d.
- 'Messages Received and Given.' By P. T. J. London: James Nisbet & Co., Limited, 21, Berners-street, W. Price 2s.
- 'The Perils of a Pioneer.' By PROFESSOR BICKERTON. Published by Waimoni Postal Publishing Company, Christchurch, New Zealand. 1s.
- 'The Light of Reason,' for May. London: The Savoy Publishing Company, Savoy Steps, Strand, W.C. Price 1d., post free.
- 'The New York Magazine of Mysteries,' for May. 22, North William-street, New York, U.S.A., or English agent, George Osbond, Scintor House, Devonport. Price 8d.
- 'Wings of Truth,' for May. London: E. Marsh-Stiles, publisher, 12, St. Stephen's-mansions, Westminster, S.W. Price 6d.
- 'The Will to be Well.' By CHARLES BRODIE PATTERSON. London: George Bell & Sons, York-street, Covent Garden, W.C. Price 3s. 6d. net.
- 'The Lyceum Banner,' for May. Price 1d. And 'The Spiritual Review,' for May. London: J. J. Morse, 26, Osnaburgh-street, Euston-road, N.W. Price 3d.
- 'The Metaphysical Magazine.' New York: 110-114 West 32nd-street; or English agent: John M. Watkins, 53, St. Martin's-lane, W.C. Price 9d.
- 'Psychometry Ancient and Modern.' A Review and an Argument. By J. J. MORSE. London: J. J. Morse, 26, Osnaburgh-street, Euston-road, N.W. Price 1d.
- 'The Photogram,' for May, containing particulars of Public Dark Rooms for Photographers. London: Dawbarn & Ward, Limited, 6, Farringdon-avenue, E.C. Price 4d. post free.
- 'Not Hypnotism but Suggestion.' By HENRY HARRISON BROWN. 'Now' Company, 1423, Market-street, San Francisco, Cal., U.S.A., or English agent: Geo. Osbond, Scintor House, Devonport. Price 25 cents.
- 'Truths of Life as Gathered from Certain Hermetic Authors.' A paper read before the Christo-Theosophical Society. By the REV. G. W. ALLEN. Can be had from the author at Thornton Steward Vicarage, Bedale, Yorks. Price 6d.