

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 review of Mr. Podmore's book by 'The Daily News' was in the highest degree unjust and offensive,—not as against Mr. Podmore,—but as against Spiritualism and Spiritualists. The writer, quite evidently, knows but little about either;—that is the charitable view to take. It would be too shocking to think that he knows us and understands our subject and our testimony. If he did, his hobgoblin gush only suggests wanton disregard of moral perspective. No one denies that there is a dark side to Spiritualism:—there is a dark side to most things:—but no one who has seen it on all sides can be ignorant of the fact that the vast majority of those who accept it are amongst the brightest, sweetest and happiest people in the world.

The writer in 'The Daily News,' let us hope, does not know this, being probably only a Philistine from Fleet-street. He is only aware of a prejudice which is a blend of passion and scorn; and so he pours upon us a column of unclean suggestions, ending with this bucket of slush:—

We consider that these strange exhalations should be treated seriously, and for ourselves we can only say that the blood-spitting, the hysteria, the catalepsy, the swollen eyes, and the distraught brain, which so frequently accompany the novitiate to the new 'religion,' are not precisely the virtues we would desire for any of our friends. Christianity is sanity, not the reverse, and the moral of these volumes is more hospitals, not more shrines.

We should like to present to the 'P. W. W.' who wrote that, a card of admission to our London meetings for the remainder of the season. If anything could Spring-clean him that would.

Although we are very far from agreeing with either the bias or the conclusions of the famous work on 'Supernatural Religion,' we are glad to see a new and cheaper edition of it, now published by Messrs. Watts and Co. There is so much rubbish to clear away that we welcome anyone who can bring discernment, courage, patience—and a cart. The unknown writer of this merciless book has all the necessary qualities and appliances, and we do not withhold our welcome because he is relentless. As a rule, a discriminating reader will always see where his bias comes in, to give the fatal twist. If this writer had known enough of the facts of spirit-life to give him the key to the Bible and the explanation of 'miracles,' he might have been as good a builder as he is now a splendid dustman. His scholarship, his keenness, his good sense and his grip are but poorly occupied in mere derailing and carting away. Still, for all that, there are rich stores of information in the book, and these could be more profitably worked by those whom the word 'supernatural' has not limited or led astray.

Mr. Colville has been somewhere telling an amusing story which Eleanor Kirk has been taking a little to heart. In her usual animated way she had been talking about fretting, and the lugging about of crosses and burdens and troubles: and she advised her hearers to pitch them over into the East River. Of course that was only her picturesque way, but it appears that some poor over-tired woman took her literally, and;—but here are Eleanor's own words:—

The number of letters received from those who were helped to let go their cherished illusions were many and most appreciative, but there was one woman who took the matter literally. She had been shopping for some friends, and growing weary with the weight of her bundles, and disgusted with herself for accepting so tiresome a contract, *took my advice* and threw the whole batch into the water.

This is difficult of belief, but Mr. Colville tells the story and I am sure it must be true.

Somehow I cannot feel responsible for the drowning of those packages. Neither can I resist the use of symbols in my work.

But Mr. Colville, probably, did not tell the story in order to disparage symbols, though he might have profitably told it to illustrate the wrong use of them. Eleanor is quite right. There ought to be a spiritual East River handy wherever there is an overburdened worrier and cross-carrier.

The miserable infatuation of the Doukhobors is most disappointing. It is another object-lesson as to the dangers of excess even in the ways of righteousness. Not for nothing did the old Hebrew philosopher say, 'Be not righteous overmuch. Why shouldest thou destroy thyself?' These poor God-loving, sound-hearted people are simply the victims of an over-strained ideal,—possibly taken advantage of by malicious or ignorant spirits. 'Keep sound wisdom and discretion,' said the old sage: and the very angels in Heaven need to do that. It is a grave warning to every Spiritualist: and yet, a thorough grounding in the foundation principles of Spiritualism would be one of the surest safeguards against these exaggerations and spiritual excesses.

Someone has sent us the Rev. E. W. Moore's pamphlet on 'Spiritualism: what it is and what it leads to.' The writer, poor man! has a very bad opinion of us, but he puts, right in front, the following notable admission:—

Among the many signs of the last days that are multiplying around us, there is none more startling than the silent but rapid spread of Spiritualism, or, as it should rather be called, 'Spiritism.' Many people (if ever they think about it at all) seem to suppose that Spiritualism has long since been relegated to the limbo of discarded superstitions. But so far from this being the case, it is the boast (I fear, not without some ground) of many of its promoters, that it is gaining an influence not only in this country, but abroad, such as it has never possessed before.

With reference to one suggestion in Mr. Page Hopps' recent lecture, a thoughtful correspondent says;—

I shudder at the idea of the permanence of pain. I fancy that on higher levels Nature's work will be accomplished with vastly more ease, owing to the increased per-

fection of her machinery. This world is a mere stone quarry, probably, in comparison with the spiritual workshops.

Undoubtedly; and this hopeful view was also suggested in the lecture, which steadily kept in front the faith that all Humanity's sorrow is working for ultimate joy.

SPIRITUAL PRAYERS (From many shrines).

Heavenly Father, give, I pray Thee, to all children grace reverently to love their parents, and lovingly to obey them. Teach us all that filial duty never ends or lessens, and bless all parents in their children and all children in their parents. O Thou in whom the fatherless find mercy, make all orphans, I beseech Thee, loving and dutiful unto Thee, their true Father. Be Thy will their law, Thy house their home, Thy love their inheritance. And, I earnestly pray Thee, comfort those who have lost their children, giving mothers grace to be comforted though they are not; and grant us all faith to yield our dearest treasures unto Thee with joy and thanksgiving, that, where with Thee our treasure is, there our hearts may also be. Thus may we look for and hasten unto the day of union with Thee, and of reunion with our beloved. Amen.

KARMA AND REINCARNATION.

I must once more crave your indulgence, and the privilege of a little space in your journal, for a brief and final reply to Mr. Emmette Coleman.

First, I would thank Mr. Coleman for his courteous treatment of my article and his kindly remembrance of me. I did not, however, give up Spiritualism for Theosophy, but for something which I felt to be higher than both, viz.: the Catholic Church, which I came to see is the highest expression of Occultism, for it contains both, as the greater contains the less.

Next, I would say that I quite endorse Mr. Coleman's strictures as to the many contradictory teachings in Theosophy; but may not the same be said of Protestant sects? Some of the discrepancies have arisen, I think, from the imperfect knowledge, in the beginning, of Sanskrit terms and spelling. The same is true of Hindoo geographical names. Jeypore is now written Jaipur; Kurrachee is now Kurachi; and so on. Madame Blavatsky was no Sanskrit scholar, but some of her followers have made good the omission, and a more correct orthography is the result.

The doctrine of reincarnation is an attempt to explain the riddle of the seeming injustice of our life here, especially of the life of those born into surroundings of great misery, where sin and crime seem the almost inevitable consequence. Where, we ask, is the justice of such a lot unless it be the Karma of an ill-spent life under former better conditions? The idea that life on this earth is an expiation, a purgatory indeed, solves at least some of the difficulty, but I should never accept it as a hard-and-fast rule. It is perfectly true, as Mr. Coleman says, that it was not put forward by 'H.P.B.' until after her return from India in 1884, and I can testify to the fact that during my five weeks' stay with her in New York, in 1877, she never once alluded to the subject. This remains to my mind, as to Colonel Olcott's, an unsolved riddle. The doctrine had, however, been taught long before in Europe by French Spiritism.

Mr. Coleman says that I did not give a 'complete statement of the matter.' Had I done so, I should have absorbed all the pages of more than one number of 'LIGHT,' which would not have been fair to your readers. I therefore contented myself with referring them to the immense literature on the subject, and, again doing the same, I make my exit.

E. KISLINGBURY.

The first edition of Dr. A. T. Schofield's book entitled 'The Force of Mind; or, the Mental Factor in Medicine,' which was given to the public as recently as July 21th, has been, owing to its rapid sale, out of print for several weeks. We are informed by the publishers, Messrs. J. and A. Churchill, that the type has been reset, and that the new edition, revised by the author, is now ready.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (entrance from Regent-street), on the evening of Thursday, December 4th, when

MRS. J. STANNARD

Will give an Address on

'The Facts and Philosophy of Psychometry.'

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. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. V. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1903.

Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscription which shall then remain unpaid.'

CLAIRVOYANCE.

Mr. Alfred Peters kindly gives illustrations of Clairvoyance to Members and Associates, on Friday afternoons from 3 to 4, or possibly until 4.30, at the rooms of the Alliance, 110, St. Martin's-lane, W.C. Admission fee, 1s. each. No one admitted after three, and it is expected that no one will disturb the séance by withdrawing before the close.

DIAGNOSIS OF DISEASES.

Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council of the London Spiritualist Alliance, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., every Thursday afternoon, between the hours of 1 and 4. Members and Associates who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. V. Wallis, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every contributor should make a contribution of at least 5s. to the funds of the Alliance. A Member or Associate may introduce a friend.

MEETINGS FOR PSYCHIC DEVELOPMENT.

Meetings are held once a fortnight in the new rooms of the Alliance, at 110, St. Martin's-lane, W.C., for the encouragement, and direction, of the cultivation of psychic mediumship. The times appointed are from 4.30 to 5.30 p.m. on the same days as are announced for the Alliance addresses at St. James's Hall, as that arrangement, it is thought, will be the most likely to suit Members who live in the remoter suburbs. The proceedings are under the direction of Mr. Frederic Thurstan, who has devoted much time to a special study of the subject. Any Member or Associate of the Alliance earnestly desirous of self-development is welcome to attend, and more especially promising psychic. There is no fee or subscription.

It is particularly requested that all visitors be in the places at least five minutes before the time fixed for the commencement of the proceedings.

MR. GEORGE BARLOW is issuing a collected edition of his poetical works in ten volumes. Vols I. and II. will appear shortly; they will be published by Mr. Henry Colburn.

SPIRITUALISM AND THE 'CATHOLIC' CHURCH.

The letter from the Rev. J. R. L. Nowers, printed on page 539, though ably dealt with in your leader in the same issue ('LIGHT' for November 7th), contains even more insidious errors of logic than you have pointed out. The least of these is that the writer does not say that he is actually prepared to satisfy himself fully by investigation, only that he *would be*, had he the needful qualifications. Well, as he evidently does not accept the results obtained by those who *have* investigated, and who *do* possess these qualifications, without the disqualifying 'but' at the end, which reminds us of 'arithmetic taught on Anglican lines'—does he expect that his conclusions, whatever they might be, would be accepted by others?

The introduction of sectarian prejudice into matters of science and fact is a fatal error. What if a medium were found to be a consistent member of (say) the Baptist denomination? Would not this fact be taken by our charitable 'Catholic' priest to prove that the Baptists and Spiritualists were alike demoniacally inspired? Why, by the way, should evil spirits have the monopoly of inspiring people? For if the good are secluded in heaven, are not the unrighteous equally securely shut up in the other place? So, then, everyone who admits the possibility of an evil source of inspiration must equally admit the good, and the only safe plan is to 'try the spirits,' a recommendation which all Spiritualists cordially endorse. The same process might be applied to priests as well.

Next, let us inquire what are Catholic principles. To talk of Roman or Anglican Catholics is like talking of finite infinity, or describing the part as the whole. The only true Catholic doctrine, being the one held by the vast majority of enlightened mankind, is that which acknowledges a Divine Principle, whether personified for finite conceptions, or regarded as impersonal and infinite, which rules all things by eternal and omnipresent Law, and with which we are all so far related and connected by the highest element of our natures that we shall be drawn progressively towards its perfection both in this life and after the dissolution of the earthly body. This belief underlies every religion that can rightly be called such, from that of the Zulu who pierces the bodies of the slain 'to let out the soul,' up to the Catholic priest.

If Mr. Nowers wishes to know what was the original belief of the Jews before the Sadducean heaven crept in, he should turn to the 'Encyclopædia Biblica,' article 'Eschatology,' where he will find that the primitive belief, as indicated in many passages in the Old Testament, was that the souls of ancestors watched over the fortunes of their descendants. This belief, which led to ancestor-worship among primitive people, might be called a prehistoric Spiritualism, and is in accord with that of the present day. It is this idea that underlies the universal practice of bestowing elaborate funeral honours on the dead, which were thought to be a fitting introduction to the company of their forefathers. Hence these honours were paid to the soul, not to the cast-off body. In the Roman Church the same belief in continuous survival has given rise to prayers for the departed, prayers to the saints, and adoration of the Virgin as Mother (ancestress) of Jesus.

The development of the Pauline belief in the survival and ultimate perfectibility of the soul, as well as in the possibility of like regeneration while still on earth, is set forth in the same article. This outspoken pronouncement should be read by every seeker after truth, be he Spiritualist or any other kind of 'Catholic.' An admirable exposition of the Spiritualist doctrine as it really is, in all its catholicity, will be found in the November number of 'Anubis,' being a quotation by Dr. John C. Wyman from the writings of Dr. Deane Clark.

J. B. S.

Mr. Nowers asks 'you or your readers' whether there is any professional medium known also as a sound Christian believer, and as devoutly leading the sacramental life of the Catholic Church?

Will you allow me to name for his information a medium

who, at least once, was received by the 'Holy Father' at the Vatican, and who, though known to him as a medium, received his blessing? And may we not assume that a Roman Catholic so favoured must have been regarded by the Pope as 'a sound Christian believer,' &c., &c.?

The gentleman I refer to was Mr. D. D. Home, the most famous of modern mediums, and a man against whose character, whether as Christian or as medium, his published 'Life,' so far as I remember it, reveals nothing at all.

As regards his being a 'professional,' in one sense no doubt he was not so, since he never took money for his exhibitions; but in another sense he was, since, instead of limiting the exhibition of his marvellous powers to his family and private friends, he used also, at the call of Emperor or Czar, to demonstrate at their Courts that the power of performing 'signs and wonders' was still within human reach, and had not been extinguished, as many Christians suppose it has, with the passing of the Apostles.

If Spiritualism as a whole be judged by that criterion which has been laid down for distinguishing between the true and false among 'prophets,' namely, by the fruits it produces in its votaries, it will, I think, sustain the trial quite as well as does that body which arrogates to itself exclusively the title of 'the Catholic Church.' No Church, Reason tells us, is likely to become universal which applies the test of creeds and articles; it is only in sameness of spirit and moral ideals that men are ever likely to find a lasting bond of union.

E. D. GIRDLESTONE.

Sutton Coldfield.

I feel in sincere sympathy with Mr. Nowers' letter, with reference to the Catholic Church and Spiritualism, for it opens up the most profound and important questions; questions, unfortunately, that are rarely put and considered, and I must be forgiven if I am so audacious as to add others which, I fear, are very rarely understood by students of what I may call exoteric theology.

As to his plain question, 'Is there any professional medium known also as a sound Christian believer, and as devoutly leading the sacramental life of the Church; and is there any instance of one who combined the two positions to the end of life?' the rough answer is certainly 'No!' but it would also be an unfair one, for Mr. Nowers' queries can certainly be answered only by others. What and who would be considered unanimously, by twelve persons gathered from various sources, as a 'sound Christian believer'? Of whom can it be said with certainty, by general acclamation, that he or she 'is devoutly leading the sacramental life'? And how many are in a position to decide whether any other person maintains his mental position 'to the end of life'?

Mr. Nowers demands too much. It is not possible in the space of a short letter to give him any reply that would, I think, be satisfactory; but I would suggest that he should clarify his mind by study of the 'old writers' on these subjects, and he will then see that in his demand for a person who had real rapport—not temporary or evanescent gleams of Akasic revelation—he makes a very great request. It is, more or less, to meet with an Initiate, such a one as Iamblichus would declare was worthy of vision.

Again, who is to be found 'leading the sacramental life' of the Church? except a *Saint*. The sacramental rituals may be regularly attended, but that does not imply that the *life* is received. Mr. Nowers really requires a Saint and an Initiate, and 'mediums' cannot, do not, answer to his demand, nor do they aspire to it. Have we a right to require in others *that which* we have not ourselves attained? It is a noble aspiration to desire such rare and beautiful souls, but we must wait until we are more qualified to judge before we aspire to meet them.

Mr. Nowers seems in a state (one exceedingly general) of mental confusion, regarding some psychological conditions of certain honourable persons called mediums, and other conditions which are of different quality. The matter should be studied first, otherwise it is useless to discuss. As I have said over and over again, because it is not my own assertion, all these subjects are very ancient, but they require preliminary *study*, not hasty surmise, and then Mr.

Nowers' remarks concerning 'Hafed' would entirely answer themselves eventually, if he sincerely desire to be spiritually illuminated, even though he neither had 'the means nor leisure,' nor any outward factor connecting him with 'the Psychical Society.' He only requires a sincere and earnest and patient mind, and a clearer conception as to what the Catholic Church really is, *in its entirety*, and thus equipped he will himself surely receive sound answers to his own question, whereas he is now but a Neophyte before the Adeptum and is not yet qualified to enter.

ISABEL DE STEIGER, F.T.S.

Handsworth.

TELEPATHIC 'RAPPORT' WITH MR. COLVILLE.

I think many of your readers will be interested to hear of a case of telepathic *rapport* with Mr. W. J. Colville, through the mediumship of Mrs. W. F. Smith. On August 26th last, I visited Mrs. Smith at her own home, and after supper Mr. and Mrs. Smith and myself had a séance, which began about 9.40 p.m. After the séance had continued for a quarter of an hour or more, Mrs. Smith suddenly said, 'I see Mr. Colville.' She described him as sitting in a large easy chair, talking to another gentleman, whom she described to me, and whom I at once recognised as Dr. Charles Brodie Patterson, the well-known mental healer and writer. She also said they had been to a meeting together, and were talking over it. I had no idea where Mr. Colville was at that time, but I wrote down what occurred, in order to verify it if possible; and I will give Mr. Colville's reply to my letter relating the facts in his own words:—

'The incident you relate is wonderful. You give English time, and allowing five hours, which is slightly excessive, that would be between 4 and 5 p.m. at Oscawana, which is thirty miles from New York City, where I was lecturing on August 26th last. Function opened at 3.30 p.m. (8.30 p.m. English time). Dr. Patterson gave the introductory remarks, while I sat in a large easy chair. Speaking function ended at 5.15 p.m. (10.15 p.m. English time), when I had a friendly chat with him, and he asked very graciously about you, and I told him you were doing well in a new house, and often alluded to the blessing his work had been to you. There was certainly a link, as he and I were actually together at that time, and you were mentioned before and after the meeting.'

I gratefully acknowledge the great good I have received from Dr. Patterson, as well as from Mr. W. J. Colville, who have taught me almost all I know of mental science, and in my small way I have tried to help others, and with success. Only last week I received a letter from a relative of a patient of mine, in which she said that 'my help was worth untold gold,' and I hope to have further opportunities to prove that I am not an unworthy pupil of two of the foremost exponents of Mental Science.

BELL LEWIS.

22, University-street, W.C.

November 17th, 1902.

DIAGNOSIS OF DISEASE.

Our readers may be interested in learning that during the past two months a considerable number of the Members and Associates of the London Spiritualist Alliance have availed themselves of the generous offer made by Mr. George Spriggs to afford them opportunities of obtaining from his spirit friends clairvoyant diagnoses of their bodily conditions. The ability and insight displayed by the 'control' of Mr. Spriggs have called forth many expressions of surprise and gratitude from the consultants, who have assured us that they have derived much benefit from the information imparted to them and the treatment suggested. We are requested to state that a Member or Associate is at liberty to introduce a friend.

EXTENSION OF PREMISES FUND.—Mr. H. Withall, the honorary treasurer of the London Spiritualist Alliance, acknowledges, with thanks, the receipt of £1 from 'J. W.' and 14s. 6d. from J. Torode, of Cape Town.

LET one expect happiness and hold himself in joyous receptivity. Then shall gladness descend, and finer energies, and nobler power, and all the untold richness of life be his for earth and for heaven.—LILIAN WHITING.

'RESEARCHES IN MEDIUMSHIP.'

M. Gabriel Delanne has just published a new book 'Recherches sur la Médiumnité.' It is so voluminous that it is impossible to do more than give a slight idea of its scope and character by drawing attention to some of the points which the author lays particular stress. Among these is a statement which occurs quite early in the volume, that Spiritists ought themselves to make an impartial study of the influences which may emanate in psychic automatism, some of which do not necessarily involve the agency of the intelligences, in order that they may learn to distinguish between communications which bear witness to discarnate control and those which bear no such witness. 'We ought not,' he says, 'to be afraid to engage in methodical criticism of the communications; it is only in so doing that we can place on a really scientific basis the relations between the living and the dead.'

M. Delanne enumerates seven factors which should be duly considered in this connection: 1, latent memory; 2, clairvoyance; 3, thought-reading; 4, oral and mental suggestion; 5, telepathy; 6, premonition; 7, recollections of past lives.

This indicates the principle upon which the researches in this volume are based; the author eliminates as evidence of discarnate existence and control cases which can be otherwise explained. Of these cases he gives many instances, which are both interesting and instructive. At the same time he points out the significance of much which cannot be claimed as *proving* extraneous action, as witness to the spirit nature of man and the fact that that nature can act independently of its corporal mechanism:—

'The struggle is ardent and will probably be long, as religious and scientific prejudices are tenacious of life; but gradually evidence makes way. We are now convinced that the great certainty of immortality will become a scientific truth, of which the beneficial results will make themselves felt throughout the world, and will change the destiny of humanity.'

M. Delanne then proceeds to consider the mediumistic condition as a natural endowment, existing as independently of moral development as any other gift, such as good eyesight or a gift for languages.

The first hundred pages of the book are largely devoted to consideration of the hypothesis of the secondary personality, which M. Delanne rejects as non-proven. His references to M. Pierre Janet and the Nancy School show how widely he has studied his subject. He contrasts in detail the difference of conditions between hysterical subjects and mediums.

In Part II. he deals with the influence of clairvoyance, premonition, telepathy, &c., on automatic writing, and urges Spiritists to study the subject carefully and as far as possible to seek to discover the laws which govern the facts. Particularly he insists on the importance of recognising that much that passes for communication from discarnate beings is really due to the unconscious operation of the automatic writer's own mind. 'This lack of discernment,' he says, 'has been the cause of much discredit and has hindered the propagation of Spiritism among educated people.'

He points out that Allan Kardec was told distinctly that the minds of mediums could communicate *as do the minds of the discarnate*. This of course would account for the 'descent,' in state of trance or automatically, of facts which have been normally known to the medium. When this has happened the medium has been suspected of fraud, whereas really the repetition of the facts previously known has been as automatic and involuntary as the statement of facts unknown; but the source of the former communication is the medium's own mind acting abnormally.

M. Delanne proceeds to state in what way he considers that true mediumistic messages may be distinguished from spurious ones; and he points out that the spurious messages, like the genuine ones, may be written without consciousness of what is transcribed, although it is difficult to pass

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anyone who thus writes thoughts which, to him, seem new, that they are to be attributed to his own mentality :—

‘In spite of appearances, however, it must be admitted that this kind of automatic writing is an indisputable reality, even with people in a normal state and in perfect mental and bodily health.’

M. Delanne considers the question whence come the reasoning and information which are unknown to the writer ; and why these written ideas seem to emanate from some personality foreign to the writer. He fully admits that in some cases these personifications do not offer evidence of any cause beyond the imaginative tendency of the human mind. The passive attitude of mind assumed in automatic writing leaves the imagination free, as it is in dreams, to ‘capricious meanderings.’

Some instances of induced automatism are cited from the experiments of MM. Salomons, Stein, Binet, &c., one of these being a successful attempt to dictate whispered words which were transcribed automatically, whilst the automatist was reading aloud. This, perhaps, gives us an example on this plane of how an automatist may be receptive to mental whispers from unseen experimenters on the other plane, although M. Delanne does not adduce this to illustrate genuine mediumship, but rather as an instance of how automatism can be produced without the intervention of discarnate agency.

No one can accuse the author of being oblivious of the various phases of automatism which unconsciously simulate mediumship. His statement of the cases which present these phases is full and fair, and he makes use of them to insist upon the necessity for using careful discrimination. After pointing out the capacity for involuntarily creating imaginative personifications of our thought and expressing these in automatic script, he adds :—

‘Do not let any one deceive himself ; all these remarks are addressed to real automatists and not to mediums. Both exist, and we must learn to distinguish them ; and we can only do so by becoming familiar with all the causes which can simulate real mediumship.’

M. Delanne omits in this connection, however, to touch upon a difficulty which arises out of the fact that it is the same stratum of the mind which is open to suggestion from discarnate entities and to auto-suggestion. This difficulty is that the true mediumship and the spurious form of it are liable to be combined in the same personality. Hence the distinction to be made is not only between automatists pure and simple, and genuine spirit-mediums, but between the various kinds of communications which come through one and the same individual, both the spurious and the genuine communications being equally unconscious and involuntary. No doubt M. Delanne fully recognises this ; but his statement that his remarks are not addressed to mediums, but only to automatists, is a little misleading. It is just because the mediums are sometimes merely expressing their own auto-suggestions, and because the automatists are often impressed by other entities, that the warning M. Delanne so wisely gives is so much needed ; and this sentence would seem to imply that genuine mediums need not lay it to heart for their own guidance.

Part III. is occupied with a variety of testimonies to the reality of spirit communication. Many of the witnesses to this are already well known to English readers. Mr. Stainton Moses’ writings, Dr. Hodgson’s Report of Mrs. Piper, Madame Espérance’s experiences, and many other writers, are freely drawn upon. Among the headings of the chapters in this division of the book are the following, which sufficiently indicate the ground covered :—

‘Writings in foreign languages unknown to the medium.’
‘The signature of dead persons obtained by persons ignorant of the deceased.’

One curious instance is given of the signature (by initials) of a person still in the flesh having been obtained automatically. It was ascertained that this person was at that time in profound sleep and that before falling asleep he had been thinking of the relatives at a distance through whom the signature was given, and of the surprise his intended return would be to them. The message thus signed ran thus : ‘I shall soon arrive.’ Mr. Aksakoff affirms that he had seen

this message, and could verify the resemblance in the signature.

The whole volume occupies over five hundred pages and is full of extracts from various sources in small print, so that it offers a serious study to anyone who undertakes to read it from cover to cover, and it is a work which evinces a very wide knowledge of this complex subject in its varied aspects.

The above notice does but scant justice to the arduous labour which the work must have entailed. M. Delanne is so well known as a leading Spiritist and an experienced observer that no doubt the book will be read with careful attention by many, both in his own, and it is to be hoped also, in this country. His style is always fluent and easy, so that anyone fairly conversant with French and with the terms employed in psychic science will find no difficulty in understanding him.

H. A. D.

DREAMS.

Will you allow me to add a few words to my remarks on ‘Dreams’ in my paper on the ‘German Psychical Journals,’ which appeared in your last issue? While quite agreeing with the views of Herr Hoffmann on the subject, I do not at all disbelieve in the possibility of true or previsionsal dreams ; but these are, to my thinking, not attributable to any state of sub- or subliminal consciousness on the part of the dreamer, but to impressions made on the dreaming mind by spirits. Such are the dreams said to have occurred to Joseph and to other characters, both in the Old and New Testaments. But the dreamers with whom these very rare manifestations take place are, I believe, mediums for that peculiar phase ; and other persons, though possessing strong medial powers in other directions, would not be able to be impressed in this way by their spirit guides, however much the latter might wish to impress them ; so that persons who, like myself, never sleep without dreaming, may never in all their lives dream anything of value or importance.

That spirits do sometimes speak to the soul in sleep is recognised and beautifully expressed by Henry Vaughan (1655), in his hymn commencing ‘They are all gone into the world of light !’ in the following verse* :—

‘And yet, as angels in some brighter dreams
Call to the soul when man doth sleep ;
So some strange thoughts transcend our wonted themes
And into glory peep.’

M. T.

* See Dr. Martineau’s ‘Hymns of Praise and Prayer,’ No. 540.

AN APPEAL.

A correspondent personally known to the Editor is allowed by his courtesy to insert the following appeal on behalf of a young man of good character and intellectual attainments who has become, temporarily as it is believed, mentally afflicted. Ordinary medical means have failed to affect him beneficially ; but he is now under the treatment of a nurse from the Charcot Institute in St. George’s-road, and the improvement is so marked that the Professor is confident of a cure at the end of eight or nine months’ further treatment ; and such is the interest felt in the case that greatly reduced fees are being accepted. Notwithstanding this, the means of the family are so restricted—the providing of the ordinary necessities being a struggle—that this last hope must be abandoned unless some generous persons can aid towards the heavy extra expenses, which would amount in all for the eight or nine months to not less than £240. There will shortly be the expense of two establishments when the father, a country clergyman, must return to his duties, leaving his wife and invalid son in London. They have been hitherto dependent for house room upon the kindness of friends. The present arrangement terminates on December 18th. Is anyone willing to lend, or let at an extremely low rent, a small furnished house, or, preferably, flat, for any period of the nine months? Quiet and proximity to the institute are desirable ; but, for *any* quarters that offered, the family would be most thankful, as also for contributions, however small.

Address for the present, ‘P.’ care of the Editor of ‘LIGHT,’ 110, St. Martin’s-lane, W.C.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, NOVEMBER 22nd, 1902.

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MR. PODMORE'S SURVEY.

Whatever else may be said of Mr. Podmore's new book, 'Modern Spiritualism: a history and a criticism' (London: Methuen and Co.), no one will deny that it is a painstaking effort to tell a story which, for many reasons, needed telling. In a few years, much that is here recorded, and fitted in to its place, might have been lost sight of, or drifted from its moorings; and we cannot but be thankful for the services rendered by one who, in a difficult bit of country, at all events knows his way about.

Mr. Podmore gives us a useful and entertaining sketch of various dealings with apparently occult matters during the past four centuries; and, with a glance still further back, he shows how our modern Spiritualism is related to facts in history that are indeed very stubborn things. He warns his readers, on his very first page, that 'the modern belief in Spirit-intercourse is not a mere accident of the time' but is 'an organic outgrowth from previous forms of mysticism.' 'Historically, if not also logically, it is the necessary consequent of well-ascertained antecedents.'

This, of course, is, so far as it goes, a buttress to our more modern testimony: and, on the other hand, our modern testimony gives value to the records of the centuries that have gone; as Mr. Podmore says of certain evidence concerning thought-transference: 'The existence of the recent evidence gives a retrospective importance to all the scattered hints which we meet with in the literature of Animal Magnetism and Spiritualism.'

Mr. Podmore begins his second chapter with the following statement: 'Mysterious knocks and rappings, accompanied by throwing of stones, ringing of bells, breaking of crockery, and other more violent disturbances, have been commonly reported in all civilised countries for the past two or three centuries, to go back no further.' That is an impressive admission when it is taken with Mr. Podmore's habitual, we might reasonably say his dogged, persistence in an attitude of unctuous and tiresome doubt. For, let it be at once said, that while Mr. Podmore is industrious and plodding, and presides at the scales with a certain air of judicial impartiality, his book is obviously a book with a purpose.

He is a champion orthodox Psychical Researcher whose first duty is to scrutinise and whose second duty is to affix the customary label of incredulity:—a label which does duty for everything that is not Mrs. Piper: and that label always says, 'Not proven.' To speak quite frankly, the use of that label has become not only tiresome but a little ridiculous: it is so obviously picked up and damped as soon as the thing that is not Mrs. Piper is presented. As one reads on, the mind very soon gets accustomed to the monotony of dismissal. One always knows what is coming. The phrases vary but little, and Mr. Podmore might have

saved himself a vast amount of writing if he had invented a sign of dismissal, say a turned down thumb, and used at the end of every recital of testimony during four hundred years,—until one reached Mrs. Piper.

And yet, for all that, Mr. Podmore is undecided. It seems to say that he is for ever dealing with slippery eels, and, in a confidential whisper, tells us, 'it is certain that a critic has yet succeeded in demonstrating the inadequacy of the evidence upon which the Spiritualists rely': and again in another aside, 'no exposure in matters of this kind ever is conclusive.' All he can do, therefore, is to decline to hang any of our pictures. They are all piled up ready to be taken away. Thus, for instance, after a long and faint, precise account of the prolonged experiences of the Wesley family at Epworth Parsonage, Mr. Podmore gravely says 'It hardly seems worth while to inquire whether the noise which perplexed the Wesley family did proceed from a supernatural source.' Lower down, he dismisses in a similar off-hand way the emphatic statement of Emily Wesley that the communications regularly continued more than thirty years after. All Mr. Podmore can say is that the 'inference that the communications continued is 'founded on a single passage in a single letter of Emily Wesley's.' Why does Mr. Podmore call a particularly clear assertion an 'inference'? and how often does he want a keen and good woman to say a thing before he will believe her?

Again, referring to the case of Angelique and the prolonged investigations undertaken by men of high repute, Mr. Podmore sweeps it all out with the bald remark: 'Tanchou, Hébert de Garnay, and other persons remained convinced that the phenomena testified to the operation of some new force, probably electrical in its nature. But no evidence is offered for this conclusion that will bear examination.' And so right through the book, except where Mrs. Piper appears: and even then Mr. Podmore is shy. If there is nothing else to say, he suggests 'some abnormality or disease,' or mourns that the phenomena cannot be produced to order, or he smiles as he says that 'the Poltergeist is a delicate organism which flourishes only in a favourable environment.' Why, of course! Where else do things flourish?

It must not, however, be imagined that Mr. Podmore admits nothing. All he wants to exclude is spirit-intercourse, or, to use his own phrase, 'extraneous intelligence.' Criticising the inquirers and believers of an earlier day, he says: 'Taught by the experience of more than a century in this particular field [that of trance], and with a wider and more intimate knowledge of allied abnormal states, we can now explain the division of memory, the assumption by the somnambule of an alien personality, and the enlargement in certain directions of the psychic powers, as phenomena directly dependent on changes in the physical basis of consciousness, such as accompany and condition the trance.' That passage very well represents Mr. Podmore's state of mind as he moves along his panorama with ceaseless deprecatory motions of his hand. But we gladly bear witness to the fact that his panorama is an excellent one, varied in character, and abounding in details, not one of which can be spared.

HYPNOTISM. In a review of Mr. Podmore's volume on 'Modern Spiritualism' in the 'Sunday Sun,' Mr. Henry Murray, declaring that 'conservatism becomes mere stupidity' when the average British medical refuses to countenance inquiry and experiment regarding hypnotism, writes: 'Were I not restrained by the strongest pledges of silence I could myself bear testimony to the efficacy of that neglected force by telling how a certain leading English surgeon was, by means of hypnotism, enabled to perform a capital operation on a young and delicate child, the weakness of whose heart and lungs forbade the employment of any chemical anæsthetic. The proceeding was wildly unprofessional—but it saved a human life.'

MAN HERE—AND HEREAFTER.*

By MRS. EFFIE BATHE.

Address delivered before the Members and Associates of the London Spiritualist Alliance in the Regent Saloon, St. James's Hall, on Thursday evening, November 6th, 1902.

(Continued from page 550.)

I have already endeavoured to demonstrate that the spiritual harvest we reap will exactly correspond to the seeds we sow whilst in the body ; and it must never for one moment be supposed that a man who prematurely curtails his earth life by suicide can either sink into oblivion, or cease to exist.

By consciously violating the great law of progressive evolution he creates around him conditions of the most terrible type that our vividest imagination can conceive : on the very lowest level of the astral plane he is bound down until the natural period of his earth life is fulfilled ; and in some cases even longer. Amid the most loathsome surroundings he remains in the dark spheres in a *fully conscious* condition ; whilst men who have hanged themselves create around them the scene of their last earthly moments—appearing to be still suspended, with faces distorted, and tongues protruding, and limbs twitching convulsively, altogether producing an effect appallingly horrible to contemplate ; others are lying on the ground with bleeding wounds or gashed throats, surrounded by pools of *ever-flowing* blood ; whilst those in whom remorseful consciousness is awakening are piteously bewailing as they grope for light to guide them through the overwhelming darkness which surrounds them. This indeed is *Hell, but Hell of their own creation* !

It is here again that psychic investigation reveals a wondrous truth, and teaches a most valuable lesson, for no true Spiritualist would ever seek self-destruction as a possible means of evading earthly suffering or sorrow.

When we realise, as the outcome of research in this direction, the incalculable harm which earth-bound spirits, or thought-forms temporarily inhabited by evil Elementals, can work, it must inevitably be realised that 'capital punishment' for crime is no true solution of the difficulty ; as the degraded Ego functioning in the criminal's body, having the physical environment as his limitation, is a far less dangerous individual than when (having paid the earthly penalty for his crime) he is able to function in astral conditions ; where, by uniting with other discarnate entities as evil as himself, the augmented force generated by the combination increases his power to do still further harm ; as the intensified thought returns to the earth-plane and incites others in the body, of like mind, to continue doing what he has already begun.

Whilst dealing with this side of astral existence I should like to point out that incalculable good can be wrought by experienced Spiritualists (capable of doing it, and properly protected by a strong spirit band), in forming circles to release earth-bound spirits ; but it is both dangerous and difficult work, needing infinite patience and discretion, for invariably such spirits absolutely refuse to believe they are out of the body, and become terribly antagonistic and aggressive when interfered with.

I should also like to point out that prayers for departed friends if earnestly offered undoubtedly do soothe and assist spirits endeavouring to rise from earthly conditions ; but, on the other hand, extravagant expressions of grief, and outward parade of woe, not only have a tendency to draw the spirit back, but terribly distress it.

Many a man is unable to leave his dead body for some time, because intense and vehement expressions of sorrow over it act as links to bind him to it ; therefore, although we love no less, let the thought that our overwhelming loss

has proved our beloved one's gain help to dry our tears, and assist us to rejoice for his sake that death has brought deliverance from physical anguish ; then having reverently and tenderly laid the poor worn-out body in its last resting-place, never think that *he is there* within the narrow confines of the grave ; for he *still* lives beyond the Borderland, having gained one step towards his perfected evolution !

Also do not imagine that love (if worthy of the name) can die either. Affection which knits hearts together here was not created to perish with the corruptible body, and the hand of death cannot annihilate love ; it survives in memory, and persists as a living and immortal force in the spiritual spheres. Where true unity of hearts exists on the earth plane, neither can through death forget ;—it is only seeming separation for a time ; yet hardly that, if the beloved wishes to return and communicate, and the dear one left behind endeavours to provide suitable opportunity ; for psychic investigation and spiritualistic phenomena *can* bridge the Borderland and unite those still mourning on the earth plane with those 'not lost but gone before' ; whilst the love which bound our souls together here will draw us together hereafter—where it will be purer, nobler, and more perfected in its supernal consummation than it could possibly be when limited in its expression to physical environment.

God the Supreme Spirit 'is Love,' and the quality of love is the manifestation of the divinity within us.

'Love is indestructible :

Its holy flame for ever burneth ;

From Heaven it came, to Heaven returneth.*'

Having described what takes place at corporeal dissolution, when the etheric double withdraws from the physical body, and the 'Ego' commences to function in the astral or sidereal body ; and having also briefly described the various inhabitants of the astral plane, I will now go into the ways in which it is possible for discarnate entities to communicate from that region with incarnate ones still upon the earth.

These discarnate entities exist in the various spheres (or conditions) into which the astral world is sub-divided, and there is no reason to suppose that (given the necessary psychic force requisite for manifesting on the physical plane) communications or phenomena cannot be obtained from practically any of these astral beings.

There are practically four kinds of phenomena ; *firstly*, what are called 'physical manifestations,' comprising raps, levitation, direct writing, table turning or tilting, the movement of material objects, &c. ; *secondly*, what is known as 'materialisation' ; and *thirdly*, when, by the more spiritually developed faculties being exercised, clairvoyance and clair-audience and psychometry reveal much undreamt of by the normal individual ; and *fourthly*, spirit control. Of course there are many other kinds of manifestations, but it is impossible to treat exhaustively such an immense field of research as the phenomena cover, in the very limited time at my disposal.

Now the astral plane is really only an extension of the physical one, whilst undoubtedly there exist an enormous number of intermediate vibrations on both planes which are not perceptible to our normal physical senses ; and by the difference of their wave-length, or by their combination, a psychic force can be generated by which supernormal phenomena may be produced by any astral inhabitant capable of manipulating it. Thus we frequently obtain the physical phenomena so familiar to spiritualistic circles ; but it must, too, be borne in mind that these manifestations may also have for their origin the play of an etheric current, or be due to etheric pressure, or even be simply caused by sympathetic vibrations, as in the case of two tuning forks tuned to precisely the same number of vibrations or pitch ; for if one is struck it will not only produce the sound or note, but the other fork *without being struck* will emit the same sound. Practically Marconi's system of wireless telegraphy is merely carrying out this idea on a larger scale ; the etheric waves passing between two poles attuned to exactly the same number of vibrations enable persons at either pole to communicate, even at great distances upon the material plane ; and dense physical matter is no obstacle to the passage of the etheric waves.

* Robert Southley.

* The authorities for certain facts stated in my address are Paracelsus, Elihu Rich, Thompson, Smedley, Taylor, Eliphas Lévi, Leadbeater, Hudson Tuttle, Allan Kardec, Arthur Waite, and others ; whilst the remaining portion is based upon many years of personal experimental research, of an extremely varied nature, during which much valuable assistance and revelation have been derived *directly* from various spirit friends.—EFFIE BATHE.

Now this scientific fact opens up practically limitless possibilities if these etheric waves are recognised by psychic investigators as the medium of manifestation and communication between the physical and super-physical planes of existence; and therefore it is always most necessary in the séance room to discriminate carefully between the possible sources of supernormal phenomena; whilst it is very unadvisable to accept everything which occurs as *spirit manifestation*, or a proof of *spirit identity*.

With regard to the process commonly known as 'materialisation' I must remind you of what I have already pointed out in speaking of the etheric body. Under certain conditions with 'sensitives' this etheric matter can be caused to issue from the solar plexus*; and this partial extrusion is the basis of the so-called materialised spirit form.

When the etheric matter is partially projected from the materialising medium, the spirit desiring to manifest blends it with the psychic force given off by the sitters, moulding both (for purposes of recognition) into as close a resemblance as possible to that form in which it functioned during earth life. If the magnetism of the circle harmonises, and the psychic force is strong, a form whilst built up may accurately reproduce a close likeness, even with certain physical defects, or peculiarities; if, on the other hand, the spirit has not much power the form will greatly resemble the medium, a fact which proves such a stumbling-block to inexperienced investigators.

The materialised form is practically controlled by the spirit manifesting; but the etheric body (which is the basis of the form) is always connected with the physical body of the medium, who during this condition is invariably in a state of unconscious trance, or extreme lethargy; whilst excessive exhaustion usually follows the re-uniting of the two bodies, and the process is very deleterious to the nervous system.

We now come to what is generally known as clairvoyance and clairaudience. *Clairvoyance* is of two kinds, *etheric* and *astral*, and exists exactly in proportion as to how far the individual is responsive to the infinitesimal etheric or astral vibrations with which he comes in contact; and clairvoyance exists quite independently of either physical vision, or any structural or abnormal peculiarity of the eye itself.

Etheric vision is the most common, the clairvoyant in this case being susceptible to many more delicate vibrations than the generality of people; for by this vision opaque objects become transparent, and the bodies of men and animals can be seen through, and diseases diagnosed. He will also be able to perceive the etheric double of man; and in fact will 'sense,' and hear, and see all that pertains to the super-physical conditions; whereas astral vision is still further evolved, and enables its possessor to behold what is taking place on the astral plane; whilst spirits *there* can be assisted in their upward progress by 'psychics' who during sleep possess the power of travelling in the astral body; but this needs prolonged training, especially where conscious memory is retained upon awaking.

Now the process by which astral entities can show themselves to clairvoyants, is by drawing a certain amount of magnetism from the sitter and medium; then by temporarily increasing the density of the astral particles, the intensified astral form becomes transiently visible to the less evolved etheric vision; otherwise spirits are often present before becoming objective to the medium, and frequently fade from view whilst being described, owing to their lack of power to maintain the grosser condition for any length of time; but where the 'psychic' possesses the still further developed astral vision, the astral form can be perceived apart from this process; but this gift is very rare. Also, it is important to realise that the various spirits at any given circle if upon dissimilar planes of consciousness (or in different stages of spiritual progression) cannot see each other; and would, moreover, be unconscious of one another, although both were visible to the clairvoyant.

Vision from objects obtained by contact, or visualised without contact, is called in psychic science *Psychometry* that name being given by Professor J. R. Buchanan to a faculty

which had both existed and been demonstrated throughout the realms of ancient occult science. It is the art of reading in the astral light (or Archæus of the Adepts) the impressions or images formed by rays or reflections which are preserved eternally in it. This ethereal element is the memory or record of the Macrocosm or Great World; it forms also the medium for transmission of thought; and a 'sensitive' by linking up his astral body, so to speak, with the cosmic astral light or ethereal element, can, by either the contact of material objects or without, 'sense' the associations that have surrounded them, even in remote ages.

When a man is *controlled by a spirit* his brain may be partially influenced, or his entire body taken possession of. The operating spirit first magnetically grips the base of the brain to render the medium either partially or totally unconscious.

In the first case (although the man can hear himself speak) the impressions through the brain, and the manipulation of the vocal organs, would be respectively projected and directed by the controlling spirit; whilst frequently the tongue *alone* is influenced, and made to repeat automatically what the control desires; whilst the man remains otherwise normal.

In the case of spirit control when the medium stands outside his physical body (and this is demonstrated by clairvoyance), the preliminary stage is identical. The spirit sends the medium into the trance state by magnetising the base of the brain; and during this process he is still in his physical body. The controlling spirit usually enters this body at the *solar plexus*—which is identical with the region from whence the etheric body extrudes. As the controlling spirit travels upwards towards the brain, the spirit of the medium ascends along the spinal column; and when the control reaches the brain the medium is practically driven out through the top of the head.

A controlling spirit may take only that portion of the medium's body which lies above the solar plexus; or if very strong he will traverse the entire organisation, and be able to use the medium's body as if it were his natural one. There is, however, always a magnetic link between the spirit of the medium and his physical body when he stands outside it; whilst, as the controlling spirit gradually withdraws, the spirit of the medium overshadows his own body, and re-enters it through the head; then as the controlling spirit goes downwards he follows, until the control leaves the body by issuing from the solar plexus.

It is inevitable that the controlling spirit draws a certain amount of vital force from the physical body during this process; but the guardian spirit speedily renews it as soon as he has quitted the body; and Indian, Maori, and coloured spirits (being so powerful and magnetic) render invaluable aid in this capacity.

I have purposely refrained so far from alluding to man *pathologically*, because my meaning will be better understood now than had I dealt with this aspect earlier.

Diseases can be broadly divided into three distinct classes: (1) the *Physical*, or those pertaining to the earthly body; (2) the *Astral*, or those relating to the soul body; and (3) the *Karmic*, or those allied to the spirit.

The first are diseases caused by the abnormal condition of physiological organs and functions; due to accidents, bad atmospheric conditions, poisonous inhalations, virulent matter absorbed into the physical body, organic excess, &c. These are the types of disease most successfully treated along the recognised lines of surgery and medicine.

But there exist an infinitude of obscure diseases which arise purely from the secondary cause—namely, adverse astral influences; and unhappily for the sake of suffering humanity the real origin of such disorders is quite ignored by the majority of the medical profession.

The true healer should study the physiology and anatomy of the celestial and planetary bodies as well as that of man's physical body; because in astral disease the ordinary physician's routine of potions and drugs will be powerless to benefit or cure where the patient is under the ascending influence of an evil star; and moreover, the disease will gradually abate, and disappear unaided, in a natural manner, when the malefic aspect has passed away.

Therapeutic science hand in hand with occult knowledge

* The solar plexus is the largest nerve centre in the body; and lies behind the stomach, and immediately in front of the abdominal aorta.

and psychic training has indeed wondrous possibilities ; for the healer who realises the astral body of man as a factor which must not be ignored in disease, cannot fail to obtain the best curative results ; and he is *the true physician*.

There are numberless cases of lunacy ruthlessly condemned as incurable because the medical profession (with but comparatively few exceptions) postulate only physical disorganisation or organic disease as the source ; and a large proportion of the unhappy beings incarcerated in lunatic asylums might be relieved, and probably cured, by psychic diagnosis and treatment ; for there is undoubtedly as much lunacy from spirit obsession, or malefic astral influence in full operation, as from physical organic disease.

The influence of the moon is especially liable to affect the brain injuriously where the sidereal or astral body of the individual possesses magnetic elements which attract its influence, especially at the time of new moon ; whilst fevers and inflammatory disorders are frequently the result of an excess of magnetic force playing upon, and through, the physical body. The method of psycho-therapeutic treatment is dual ; (1) that of relief by eliminating this superabundance ; or (2) in the case of depletion, the cure is obtained by the transmission of the life force from the healer to the patient. Sometimes it is advisable to draw away the bad magnetism, and then supplement it by the good—whilst in very difficult cases *auto-suggestion* is in addition successfully employed. The precise method selected is *the art of the healer*, who should be psychically trained to intuitively recognise the individual need of the patient ; and obviously some people are more responsive to this particular process than others ; whilst it is absolutely imperative as an important preliminary that the healer should be thoroughly *en rapport* with the sufferer.

The most marvellous cures were wrought by Paracelsus, who employed sympathetic remedies as the basis of his curative treatment. Even those of his medical brethren who denounced his unorthodox methods most vehemently, could not deny the success he obtained. Paracelsus affirmed that there are certain stars whose influence corresponds to that of certain metals, and others to certain plants ; and these may act for good or evil if they are attracted by similar elements in the sidereal body of man. He also cured diseases by talismans formed under astral influences ; and he medicated waxen limbs ; and operated upon the discharges of blood from wounds to cure the wounds themselves. He was in this manner able to employ more violent remedies to these representatives than to the limbs, or various organs ; and his chief specific was vitriol.

The power of recognising the sign of each star upon men, animals, and plants, is the true natural science of Solomon, much of which is now virtually lost ; although the esoteric principles are believed to be still preserved in the mystic symbolism of the Kabbalah.

The third cause of disease in man is Karmic, being part of the spiritual harvest he has previously sown in the earlier stages of his progressive evolution. If we regard such suffering in the light of *atonement* (which it undoubtedly is), let us endeavour to bear it submissively, although with fortitude—as a humble means to a great end ; and then when on the earth plane, though the body be tortured, or the heart wrung with anguish, we shall discern throughout all the master-hand of the Supreme Spirit, and

'Know how sublime a thing it is
To suffer, and be strong.'*

The period of our sojourn on the astral plane practically depends upon ourselves, always supposing we have not prematurely projected our spirit 'Ego' into it by suicide ; and we will now consider the next stage of its spiritual advancement.

If whilst functioning in astral conditions we have unceasingly desired knowledge and progress, thereby repressing and severing the passionnal desires from the 'Ego,' then physical gratifications or material matters will no longer possess any attraction for us ; whilst by responding only to noble aspirations and unselfish impulses, we shall purify the particles of our astral body, and be able to pass

quickly through the lower astral conditions, soaring ever upwards by the natural attraction of spiritual affinity.

As one by one we cast off the grosser particles of our astral bodies (or in other words the counterpart of our material desires), so the astral form changes ; until it becomes too rarified and subtle to be perceived by even astral vision except in most rare cases.

The 'Ego,' having quitted the astral region, commences to function on the mental plane in his *mind-body*, which is the vehicle for the super-eminent intellectual faculties ; and it is in this mind-body that the spiritualised 'Ego' manifests in its Higher Consciousness.

Communications between entities functioning upon the astral, and also on the more evolved mental plane, take place somewhat differently from those upon the physical one ; the cumbersome symbology of words giving place to thought vibrations, so that the interchange of ideas is effected by a series of thought-pictures.

From this plane *inspiration* is projected as a mind influence, frequently without spirit form being perceptible to either physical, etheric, or even astral vision. Should a form be visible, it would only be so during moments of extreme spiritual exaltation, or creative ecstasy, and observation inclines me to believe it is in such a case purely a thought-form, projected from the mental plane ; seemingly incapable of responding to physical impacts or impressions, being apparently quite unconscious of them.

And thus the 'Ego' through countless æons journeys through time and space, evolving step by step towards ultimate perfection, and the achievement of immortality.

In spirit life there is no compulsion as to the methods we individually prefer to adopt to accomplish our completed evolution. Some spirits return through mediums to instruct and assist entities still limited by physical environment ; whilst others voluntarily work in the darkest spheres, labouring unceasingly to create in the souls of their undeveloped spiritual brothers and sisters the *desire* to attain higher conditions. Many again continue creative work they were unable to accomplish on the earth plane ; and having perfected their discoveries or inventions, impress incarnate beings to reproduce them in physical matter, whereby humanity may be benefited and enlightened. Some having gained experience in the spheres may earnestly desire to reincarnate to accomplish *personally* either what is still left undone, or what the 'Ego' is conscious of as being capable of attainment ; and doubtless such reincarnation may work harmoniously with natural law.

There must necessarily exist many planes of thought in connection with psychic investigation ; but whether the line of research be scientific, religious, or philosophical depends largely upon the inherent mental bias of the individual ; and I would earnestly counsel the occult student before finally accepting any special dogma, to make himself as far as possible familiar with all schools of progressive, psychic thought ; and then from the accumulated mass of general knowledge evolve as a working hypothesis that which appeals most forcibly to his special type of mind and intellectual capacity. In other words, let him base his science, philosophy, or religion upon that evidence which seems to him to be most valuable in establishing a means of spiritual development ; always maintaining a tolerant respect for the conscientious convictions of others, and ever remembering that :—

'Knowledge is proud that he has learn'd so much ;
Wisdom is humble that he knows no more.'*

Whatever the method adopted as a means of spiritual development, if inspired by noble aspiration, if based upon the highest ideal, if emanating from purely altruistic motives, if emancipated from all thought of self-aggrandisement or personal gain, *all* (irrespective of denomination, dogma, ceremony, or creed) work towards one sublime end : and by realising that we, and *we ourselves only*, shape our destiny, let us by the knowledge of this infallible philosophy of life endeavour to mould our thoughts, words, and actions upon the physical plane wisely and well ; accumulating knowledge whereby we shall attain to an increase of ethical excellence, and spiritual power ; and by an absolute abnega-

* Longfellow.

* Cowper.

tion of self gradually eliminate the imperfections of our passionate nature; and by the awakening of the 'Ego' realise our individual responsibility not only to ourselves, but to our brother; for the love of humanity is the true knowledge of God, who is the Supreme Cause of all things manifested; the Divine Essence of all spiritual being: the Absolute; the Infinite.

And it must ever be remembered by students of esoteric truths that these arcane mysteries rise above the mundane plane; for the attributes of the spirit transcend the power of purely sensuous perception; and it is only the soul illuminated by interior spiritual revelation which can even dimly comprehend the potentialities of man, here—and hereafter.

SOME SEANCES WITH LONDON MEDIUMS.

BY OSCAR HANSEN, M.D., OF COPENHAGEN.

(Continued from page 550.)

Miss MacCreadie.

On Friday, June 13th, I had a séance with this very sympathetic medium. On the previous Sunday, in Cavendish Rooms, Mortimer-street, I had heard Miss MacCreadie describe fifteen spirits, of whom fourteen were recognised. When I entered her residence she expressed a fear that the séance would not be successful, as the weather was rainy, cold, and cloudy, but the result was good.

Miss MacCreadie described a very beautiful female spirit who, she said, departed many years ago, and she gave me the name, which, with the description, answered to my sister, who died fifty-five years ago—one year before my birth. My father and my mother were described, as at the séance by Mrs. Manks, and also the lady who passed away a year ago, and the names 'Henry' and 'Harriet' were given, as had also been given by Mrs. Manks.

Miss MacCreadie then named a lady, who died in 1885, and described her as having brown hair, a round face, brown eyes, and as having died of tuberculosis of the lungs. She was married only two years, and her son was a few months old. Miss MacCreadie said she was full of sympathy for me. She gave the names 'Anna' and 'Elizabeth' (her sister, living some miles from Copenhagen and married). This female spirit was a relative of mine, and I had previously taken charge of a request in reference to her son made at a table séance, as she was full of sorrow. I was her physician up to the time of her death, and she was in my house about two years before the marriage.

Miss MacCreadie said that I had a lonely life, which was correct. She described two medical men as my spirit guides.

The last séance I had in London was on Saturday, June 14th, and was with

Miss Anna Chapin, of New York.

First Miss Chapin (blind from birth) said that I had been a sufferer from bronchial asthma, but that now I was better. She said: 'The expectoration is very ropy, difficult to raise. Your lungs are distended, but your stomach is always well.' All this was correct. I have had the disease for many years, but in the two last years I have been much better, thanks to the treatment of Dr. P. H. Hayes, of Buffalo. Miss Chapin further said, 'Now I see a man, not old, well-known in Copenhagen; his name was Hansen, a professional hypnotist. He was formerly a rich man, but lost all his fortune. His friends came to his help. He says he never has forgotten you as one of his friends.' This was all right. I never saw Mr. Hansen, but on his death-bed an appeal was made on his behalf by Oswald Mutze, of Leipzig, and I sent a small amount. Mr. Carl Hansen was a very famous hypnotiser, known all over the world. Miss Chapin then described a very old man, who, she said, 'speaks a foreign language; he has white hair and beard, and full face; he was somewhat stout. He gives me the name Christian.' This was my father. Then she asked: 'Have you much to do with papers? A good deal of trouble will come after your death. Be careful of this and how you arrange it. A younger

man, "Hansen," who wears a moustache, tells me this, and he seems to trouble about it. He is grateful to you. His widow's children do not like your adopted daughter. He says that you have done enough for his widow and children, and why should they not themselves labour?' All this was very correct. Just before my departure from Copenhagen I had made my last will very carefully to secure my adopted daughter and others from injustice. The person named and described was my eldest brother, who died twelve years ago.

Miss Chapin then said: 'A young lady is near me. She has a beautiful face, very spiritual; she passed away a long time ago. The eyes are blue, and the hair is fair. She was a lover of music and flowers, and had a very sweet voice. She died many years ago.' This was my fifty-five years ago deceased sister. The séance then concluded, and, as with the other mediums, I then gave my name and presented my card. I was very grateful.

Mr. George Spriggs.

On Saturday, June 7th, Mr. George Spriggs gave me a correct clairvoyant diagnosis of my health and some valuable advice. I greatly admire this fine medium and his valuable gifts. All that he said was right. Mr. Spriggs and Miss Chapin could not know I was a sufferer from asthma, as on the days I saw them I was quite well.

From London I went for a few days to Paris, but here Spiritualism is represented chiefly by private circles, and all my applications to different leaders (M. Delanne, 'Papus,' &c.) were useless. Had I not been so successful with a colleague as to be kindly received by the painter and sketcher, M. Desmoulin, who with great kindness showed us his different mediumistic drawings and paintings, the journey would have been in vain. But these were described in 'LIGHT,' December 8th, 1900, so that I need not dwell on this matter. Finally I may mention that a séance in Paris with the medium, Madame Lay-Fonvielle, where a colleague and I were present, was quite a failure. What we obtained was only given in answer to questions, and the communications were incorrect.

LETTERS TO THE EDITOR.

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

Suggestion and the Magnet.

SIR,—In last week's issue your correspondent, 'Yogi,' states that 'it is agreed by all modern authorities that the magnet has no effect whatever on a hypnotic subject unless he knows it to be a magnet, whereas a piece of wood will have all the effect of a magnet under the influence of suggestion.' No one is more willing and ready to acknowledge the immense power of Suggestion than myself, and I am perfectly conversant with its effects both in the normal and the hypnotic condition; but to attribute everything to the influence of Suggestion, as is the fashion of the extremists—the Hypnotists and Christian Scientists—is preposterous and absurd. The fact of the matter is, that most of the so-called modern authorities on Hypnotism start with the assumption that every man who investigated the subject before them was a fool, a nincompoop, a quack, and a humbug, whereas the contrary is really the case. The modern hypnotist, by his exaggerations and distorted ideas on the subject of Suggestion, has made the public look askance on Hypnotism. The careful and exact experiments of Reichenbach, Elliotson, Ashburner, Gregory, and others have demonstrated beyond a doubt that the magnet has an influence on the human organism, entirely apart from the influence of Suggestion. If the Psychological Research Society has come to the conclusion that the magnet has no influence of any kind on the organism, it merely shows its incompetence to conduct the necessary experiments under the necessary conditions. A few medical students tried to disprove the conclusions arrived at by Reichenbach. When they were cross-examined a little while afterwards, it turned out that they had not the faintest idea how to conduct the experiments. The modern 'authority' on Hypnotism is not to be compared for painstaking research and conscientiousness with Reichenbach or Ashburner.

ARTHUR LOVELL.

5, Portman-street, W.

Who is 'Palma'?

SIR,—Having read the report by 'R.' in 'LIGHT' of November 1st, of a séance with 'the Canadian Psychic,' may I be permitted to inquire who 'Palma' is? What are his antecedents? Where does he come from? Does he bring any letters of recommendation? Do you, sir, know him? Or does he come without letters of introduction from well-known Spiritualists, such as Rev. B. F. Austin, of Toronto, or Harrison D. Barrett, of the American and Canadian Association of Spiritualists?

I ask these questions because, being a reader of several of the American spiritualist journals, I do not remember seeing any records of his work, either as 'Palma' or as 'Grant,' as I see he is now designated in the Clapham Society's advertisements. If he comes to us accredited by the leaders of the movement in America why should he at first advertise himself as 'Palma,' and now divulge his name as 'Grant'? Surely it is not enough for an unknown individual to come here, announce himself as a slate-writer, and be accepted as a *bona fide* medium without any evidence being offered you by him of his standing and ability.

PUZZLED.

[We never heard, or read, of the 'Canadian Psychic,' either as 'Palma' or 'Grant,' until his arrival in London. How that is, is as great a puzzle to us as it is to our correspondent. But regarding this the public will care little, in comparison with the more important question—'Is "Palma" really a good and genuine medium for slate writing?' We have had calls from several persons who have tried him. Some of them have assured us that the experiments were attended by conspicuous success, even under what they regarded as crucial test conditions; while others again have not hesitated to express their conviction that all his achievements are accomplished by trickery and sleight of hand. They claim, indeed, to have detected his methods by keeping a keen eye on his movements; and one gentleman, himself an expert in legerdemain, believes himself to have absolutely proved, beyond the possibility of doubt, that on the occasion of his own visit to 'Palma,' the whole performance was but a series of tricks—though 'Palma,' he thinks, is so adroit at sleight of hand that only experts would be likely to detect the deception. For ourselves, we should be glad if the genuineness of his mediumship could be fully and satisfactorily established. It is to 'Palma's' own interest that this should be done. We say no more at present, but await events.—ED. 'LIGHT'.]

Free Séance with Mr. Grant.

SIR,—Will you kindly permit me through your columns to invite a representative from each of the London Spiritualist societies whose membership exceeds forty, to meet Mr. Grant, on Friday, November 28th, at 8 p.m.? The semi-private séance will be open to Spiritualists only. Delegates' tickets will be free, and a special effort made for them on the understanding that if results are obtained the slates are to be framed and hung in the societies' meeting rooms. Mr. Grant has been tested by the Seybert Commission and a large number of scientific gentlemen in America. He purposes, also, permitting me to arrange séances for gentlemen of the Press and scientific committees in England. He has thoroughly satisfied me as to the genuineness of his mediumship, and I have therefore undertaken the secretarial work as organiser in a plan of campaign which, I trust, will have the effect of altering the almost obsolete laws which treat mediums as rogues and vagabonds, and which will stir up activity throughout the whole Spiritualist movement. The next two meetings at the Clapham Institute will be under strict test conditions; if these are successful, and I am confident they will be, we shall claim the support and protection of every English-speaking Spiritualist. On Sunday last several well-known friends not only obtained pertinent messages but also beautiful paintings on the insides of their locked slates, which in some cases were also sealed and then put in a bag. The paint was still wet when the slates were unfastened. Astounding as this proof is to the recipient, it was pointed out by 'Merlin' (of the *Referee*, who kindly acted as one of our committee) that it cannot be considered as proof to those who did not see the slates prior to the manifestation. The justice of the position is obvious. Mr. Grant has kindly volunteered to submit to the required tests on Sunday, November 30th, and also before the representatives of the various societies on Friday, the 28th (see advertisement in this issue). Any test within reason may be devised, and the audience are to see the slates prior to the folding and sealing. Mr. Grant does not purpose taking any further public meetings until he returns from a brief honeymoon. A hearty God-speed will go with the happy couple from all who have received the marvellous proof of Mr. Grant's powers.

During his absence I am commissioned to arrange a special séance for gentlemen of the Press, and for any scientific institution which is willing to publish its results. After that I shall be pleased to hear from societies for combined effort, and Town Hall demonstrations.

H. BODDINGTON.

Clapham Spiritualist Institute,
Clapham-road Station.

Gauden-road, Clapham, S.W.

Thought Transference or Conjuring?

SIR,—Permit me to say in answer to 'W. W. B.' that in all cases Mr. Baldwin requested the inquirers to bring their questions ready written at their homes, and to keep them in their pockets until they were answered at the entertainment. Only in one instance, when the query was imperfectly answered, was the sealed envelope collected and placed against the forehead of Mrs. Baldwin in the presence of the audience. The question was then correctly answered, and afterwards duly read out.

C. A. M.

SIR,—With reference to the communication under the above heading by 'W. W. B.' referring to the supposed 'thought-transference,' and mentioned by another correspondent ('C. A. M.') in connection with the entertainments of Professor Baldwin (an American conjurer and brother *Mason*, whom I met at Cape Town on two separate occasions), permit me to state that: (1) If it is the same Baldwin, he is one of the cleverest illusionists in his special line (*trick* thought-reading) and 'W. W. B.' is quite right. (2) I know that Mr. and Mrs. Baldwin did most of their experiments by trick, because being one of the chosen committee to test the so-called *thought-reading*, I *fixed* it absolutely as trickery, on the lines indicated by 'W. W. B.' (3) I also *fixed* Baldwin in his cabinet, so that no manifestations took place, and (4) I found out how he did the blood-writing trick on his bare arm, and I can also do it perfectly myself.

(DR.) BERKS HUTCHINSON.

The Philosophy of Swedenborg: An Appreciation.

SIR,—The Scottish New Church Evidence Society have just published an essay by the Rev. Oswald Chambers, Tutor of Philosophy in the Dunoon College, on the philosophy of Swedenborg.

I am aware that it is only to the keen student of philosophy and theology that Swedenborg is known as one of the foremost adepts (some would say the greatest) in these sciences. To the majority he is but the mystic and the dreamer; and though men so diverse in their genius as the late George Dawson and Emerson have described him respectively as 'one of the greatest harmonisers of science and theology,' and 'one of the mastodons of literature, not to be measured by whole colleges of scholars, whose stalwart presence would flutter the gowns of a university,' the world in general has not appreciated that fact.

Those of us, therefore, who know this intellectual giant, whose only wish was to be himself known as 'servant of the Lord Jesus Christ,' gladly hail this appreciation from the pen of Mr. Chambers, not himself a Swedenborgian, nor in any way connected with the New Church. The Evidence Society, under whose auspices the booklet has been published, will gladly send copies, gratis and post free, to any of your readers who wish to know what this Tutor of Philosophy thinks of him whom he describes as a 'scientist, philosopher, and theologian presented before this age in the person of a good, humble Christian man.'

Application should be made to the Rev. C. A. Hall, Coniston, Meikleriggs, Paisley.

WALTER CURRIE.

Knoweside, Giffnock,
Glasgow.

Dr. Harlow Davis.

SIR,—I feel that I owe it both to Dr. Harlow Davis and to the readers of 'LIGHT' to let them know of the wonderful success he has had in his treatment of me and my little son. He has succeeded where the ordinary medical science has failed in both our cases, and this by discovering the seat of the evil through his marvellous diagnosis. The static-electric treatment has not only cured the local troubles from which we were suffering, but has restored to us such strength and vitality as we have not known for years.

I cannot too highly recommend Dr. Davis to all sufferers who have hitherto failed to find relief. Personally I owe him a deep debt of gratitude.

M. ZBOROWSKA.

North House, Putney-hill, S.W.

'Elementals.'

SIR,—I was very much struck, when listening to Mrs. Bathe's most interesting lecture, by the reiteration of clairvoyance as being the authority for most of the statements made.

Last May I understood Mr. Mead, in his lecture 'Did Christ live 100 B.C.?' to say that the theosophical clairvoyants on this question agreed with, and only with, the statements made in what is known as a tissue of scandalous lies, the 'Toledoth Jeshu,' described in Chambers' Encyclopædia as 'an apocryphal work in Hebrew purporting to be a history of Jesus.'

Now if clairvoyance is so strikingly inaccurate how can we possibly rely upon it for proving certain distinct and definite statements? To merely assert is not proof. The nearest we can approach to it, in questions that cannot be proved directly, is by asserting something which, like Evolution, fits in with all the ascertained facts of a subject.

As to Elementals, &c., these may or may not be, but we are not going to take them for granted because we are told they exist, and are pointed to what the ancients say about the matter. We might as well look upon thunder as God's voice when angry, and consider all manifestations in Nature as due to angry or pleased deities. We might as well go back to the earth's flatness and fixity, and that the whole universe moves round the earth, for which it was expressly created.

Surely we should use our reason and ascertained knowledge in these matters, and approach them with a calm, balanced, truly scientific mind, accepting or refusing nothing with prejudice, our one and only aim being Truth as it is, and not as we wish it to be.

In fact, the most satisfactory thing about all these questions is that, whatever our personal opinions may be, in the end Truth must prevail, and what really is, *is*. In the meantime there is one thing we can all do, and that is to follow unflinchingly the Christ within, and look to him *alone*. If we do this everything else takes its proper and relative place, and can be accepted or rejected just as it seems best to us for our individual progress to that centre of Love, Truth, and Beauty where we all shall meet, sooner or later, as sons of God—therefore brothers.

'This above all, to thine own self be true.'

W. T. HORTON.

42, Stanford-road, Brighton.

An Explanation Wanted.

SIR,—In 'LIGHT,' of September 27th, page 468, in a letter under the heading 'Physical Culture,' 'F. E. R.' says: 'For the body acts on the mind, &c.'

Against this I read in 'LIGHT' of September 20th, page 452, on 'Psychic Healing,' 'Say to yourself "I am spirit, I am life, I am power."'

These two passages require explanation, and I should be glad if 'F. E. R.' would consider the meaning of the two expressions given above.

Do they agree, or are they at variance? Does the mind control the body, or the body control the mind?

Calcutta.

A. B. G.

SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—On Sunday next, at 7 p.m., Mr. and Mrs. Weedemeyer—P. G.

CAVERSHAM ROOMS, 31, CAVERSHAM-ROAD, N.W.—On Sunday last Mrs. Bishop gave some remarkable tests of spirit presence, vividly reproducing a death scene which was instantly recognised.—E. A.

LEEDS SPIRITUAL ALLIANCE, 6, CARR-ROAD.—On Saturday, the 15th, songs and recitations were given by members and friends, and a pleasant social evening was spent. A nice little balance was handed to the treasurer at the close.—J. ELLIS, Secretary.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—On Sunday last Mr. Percy Smythe gave a very interesting reading and address, which were followed by questions and discussion. On Sunday next, at 7 p.m., Dr. Harlow Davis will lecture at the Athenæum Hall, Goldhawk-road.—P. H.

SOUTH TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. George Cole gave a closely-reasoned address on 'The Meaning of Life's Discipline.' Miss Prout kindly sang a solo very sweetly. On Sunday next, Mr. George Cole will speak on 'The Consolations of Spiritualism.'—W. F. L.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—On Wednesday, November 12th, a lesson by Mr. Clavis on 'How to Develop Clairvoyance,' was much appreciated, as also was his fine address on Sunday last, on 'Hallowed be Thy Name, Thy Kingdom Come.' Mrs. Evans also gave very good clairvoyance.—S. S. O.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL, S.E.—The morning circle on Sunday last was well attended, and blessed by spirit presence and power. The evening address on 'Christian Communion,' was delivered to a large and deeply interested congregation. On Sunday next a public circle will be held at 11 a.m., and at 6.30 p.m. an address will be delivered by Mr. W. E. Long on 'The Christian Unbelief.'

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday evening last Mr. Jno. Kinsman gave a very interesting address to a good audience on 'The Mission of Spiritualism to the World.' At an after-meeting of the members, Mr. Edward Whyte's resignation having been accepted, Mr. Henry Belstead was unanimously elected as president. On Sunday next, at 7 p.m., Mr. Robert King on 'The Rationale of Control.'—A. J. C.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last our circle was very interesting, and a beautiful spiritual discourse by Mr. J. Huxley was much appreciated. A solo was cleverly rendered by one of our lady members, and a helpful after-circle was held. Our monthly concert was well patronised and very sociable. Service on Sunday next, at 6.45 p.m., as usual, and public circles at 11 a.m. and 8 p.m. 'LIGHT' on sale.—VERAX.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Madame St. Claire gave a beautiful and instructive lecture on 'Dreams and Visions,' and afterwards answered questions. Solos by Mrs. Adams and Mr. Penachini, and a selection on the Japanese fiddle by Mr. Fielder were much enjoyed. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Gwinn; on Tuesday, at 7 p.m., Band of Hope; on Thursday, at 8.30 p.m., public séance; on Saturday, at 8.30 p.m., social evening.—E. BIXBY.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Wednesday, the 12th inst., Mrs. Stannard gave an interesting lecture on 'Hypnotic Suggestion in Relation to Present-Day Medical Science.' We hope to hear her again in the near future. On Sunday last, Dr. Berks Hutchinson gave an able and instructive address on 'The Holy Catholic Church the Gateway to Heaven.' On Sunday next, speaker, Madame Katherine St. Clair; Wednesday, November 28th, written questions will be answered.—W. T.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last, at 3 p.m., under the auspices of the London Union of Spiritualists, Mr. Will Phillips lectured brilliantly on 'Death and After: What Spiritualists Know'; and at 7 p.m., on 'A Spiritualist's Socialism.' Our hall was filled with eager and appreciative listeners and questions were ably dealt with by the lecturer, whose visit it is hoped will bring forth good fruit. Mr. G. Tayler Gwinn presided. Speaker next Sunday, Mr. Green.—W. H. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis delivered an address entitled, 'Human Life After Death,' which, by reason of its convincing eloquence and power, was highly appreciated. A full report is in course of preparation, and will shortly appear in 'LIGHT.' A solo by Miss Humbert, a talented vocalist from America, was a gratifying feature of the proceedings. Next Sunday Mr. A. V. Peters will give clairvoyance. Those who wish to be present should come early to secure seats. Doors open at 6.30 p.m.—G.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last, Mr. Webb, an old worker in the East End of London, related his remarkable experiences in the investigation of Spiritualism to an interested audience, and Mrs. Webb gave clairvoyant descriptions of spirit friends. Our speaker on Sunday next, at 7 p.m., will be Mr. J. Adams, president of the Battersea Society. On Thursday, the 13th inst., the annual general meeting was largely attended by members. The balance-sheet showed the society to be in a thoroughly healthy state, both financially and in membership. The following officers were elected: President, Mr. H. A. Gatter; vice-president, Mr. H. J. Everitt; hon. secretary, Mr. N. Rist, 39, Mildenhall-road, Lower Clapton, N.E.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday last Mr. Peter Grant's phenomenal mediumship was truly amazing. Slates were separately prepared by isolated individuals who each arranged their own peculiar form of test. A more satisfactory method, which cannot fail to appeal to all, is to be adopted in the meetings advertised for next Sunday and the following Friday. Will the friends who received the manifestations kindly send us a photograph of the beautiful symbolical pictures which they received, as well as a detailed statement of their precautions? Miss Rose Johnston kindly contributed a solo and Mrs. Boddington presided. On Sunday next, at 11.15 a.m., Mr. H. Springfield, 'An Hour with Olive Schreiner'; discussion; at 5 p.m., members and friends, tea and conversation; at 7 p.m., special anniversary services, slate-writing on the 30th. Friday next, November 28th, at 8 p.m., Mr. Grant. (See advertisement on front page).—H.