

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

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

No. 1,451.—VOL. XXVIII. [Registered as] SATURDAY, OCTOBER 31, 1908. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

For many years, 'Drummond's Tract Depot,' Stirling, has been the joy of the advocates of Divine Wrath and the sorrow of the believers in Heaven's Love. Year by year, it has poured forth by millions its tracts and leaflets, lurid with the horrors of hell. We had not seen any of its productions for a long time, until a few days ago when a consignment of six came, entitled 'The Love of God,' 'Saved by Christ Alone,' 'That Blessed Hope,' 'The Fruit of the Spirit,' 'Believe in Christ,' 'Trust Jesus.' A great change has come over the Stirling stream, whose waters, if we are to judge by these samples, are changed from bitter to sweet.

A few traces of the old horrors remain. In one of the pamphlets we are still told that if we do not believe in Christ (in the right way) we shall be 'accursed at the coming of Christ': and, in another, it is confidently affirmed that poor Daniel, though he escaped from the lion's den, has got to lie in his grave, or part of him has to lie there, until the resurrection, 'at the coming of Christ,' for was he not 'told that he would have to rest till he should receive his lot, his portion, his inheritance "at the end of the days" (Dan. xii. 13)'? So says the writer of the pamphlet: and, out of a couple of lines, so vague, and apparently so local, he and others have constructed an arbitrary scheme which reaches on to the end of the world, a universal resurrection, and the coming of Daniel to his own. A long time to wait!

One point of wisdom is also to be aware of one's ignorance: one proof of greatness is to be able to measure one's smallness. Our planet, earth, may or may not be a favoured world: but one is led to think that this little sphere of ours is, in the universe, less important than England is in relation to the globe; and it is highly probable that this is putting the importance of our planet enormously too high: and surely to conceive that this earth is more important in itself than any other world revealed to us by the telescope argues at all events great courage, in view of facts and inferences which seem to laugh at such world-'national' vanity.

When we think of the world's inhabitants, a similar thought arises, and we can say with the old Hebrew poet, 'What is man, that Thou art mindful of him?' It is so preposterously silly and arrogant to say that he is the highest being in the Universe of Mind. When one thinks of the average man, the interval is indeed vast between him and such an exalted type as Christ; but when we reach out to the infinite spaces or planes, and think of the

Spirit which vitalises, unifies and informs all worlds, we must see that even he remains below with us: and this he himself felt, as his references to the Father and his constant recognition of his absolute dependence upon His guidance and inspiration show.

We do not usually connect Horatio Bottomley, M.P., with either sentiment or seriousness, but we find both in his appreciation of Charles Bradlaugh, spoken at a late meeting of 'The Bradlaugh Fellowship.' After a thoughtful sketch of his career, the speaker said:—

Well, ladies and gentlemen, he has gone. All that was physical of him has long been returned to Mother Earth. It may be that when that is said, all is said. I know not—you know not. But I find it hard to believe that all the wonderful forces which went to make up that mighty man have been disintegrated and dissipated in the world of unconscious matter. I find it hard to believe that Nature, so jealous of waste in all else, would be so wanton in destruction of her most precious gifts. Some of you will say that that is the sentiment of a devoted heart rather than of a reasoning brain. So it may be; who shall say? Priests may dogmatise; poets may dream; scientists may grope, and philosophers may argue. But we stand to-day in relation to such things just where we stood far away in the ages—where, perhaps, we shall ever stand—bound, Prometheus-like, to the rock of mystery by the chains of our finite vision. No man ever felt the grip and clanging of those chains more than did our friend—but whilst others cried to the priests for deliverance, he trusted in the strength of his own right arm—and he died in the struggle. To-night we mourn him; and though many of you—most of you—are resigned to the belief that he is dead and gone for ever and for ever, still, even you, and all of us, may surely take this comfort to our hearts—that if it should some day prove to be the fact that the almost universal instinct of mankind is right, and that somewhere beyond what we all call Death, there be another life—a life where the great and the good receive their reward—then, if in that world there count for righteousness, true nobility of character on earth, inviolability of honesty, purity of purpose and inflexibility of courage—there, high amongst the highest, and most honoured amongst the noblest, will be found the majestic soul of Charles Bradlaugh.

It is somewhat stilted and exaggerated, but that is pardonable: and, as for the hesitating belief in a life beyond, we can easily forgive that also. In truth, the grave and pathetic halting of an anxious soul is often truer faith than the glib patter of conventional belief.

'The Open Court Publishing Company' (London) sends us a small book by Chung Yu Wang, A.M., on 'The Origin and Nature of Love: A Critical Study.' We confess we do not quite understand it. The author gives several definitions of Love, by Herbert Spencer, Baldwin, Finck, Bain and others, but we naturally turn to his own. Here it is:—

Love is a state of feeling, manifesting itself invariably under the guise of the higher and lower emotions, but due to an innate impulse, either primary or secondary, through instinct, association, or accommodation, of expression by the act of ejecting one's ideal self or ego for its fulfilment and satisfaction in a sentient or imaginary being having elements that are capable of arousing that impulse through qualities absent in the one in whom such feeling is generated and in whom the

power of imagination is capable of approaching to emotional hyperbole.

'This definition,' the author adds, 'needs illumination': and then he proceeds to illuminate. We are quite willing to assume that it is all just so, but, as our readers know, we are simple in our tastes and expression, and, as we have said, we do not profess to understand it. Love seems to us to be love,—and there's an end of it. Why 'A Critical Study'? But the whole thing is curious, and may be worth looking into, though it does not attract us as criticism.

A grotesque use of the word 'supported' needs to be 'reformed altogether.' At the late marriage of Viscount Villiers, 'the bridegroom,' says a London newspaper, 'was supported by his brother, the Hon. Arthur Villiers, as best man.' Why 'supported' and why 'best man'? If the Hon. Arthur was the best man why did not the bride take him instead of the Viscount? and, if the bride was kind or unfortunate in her preference, and if the bridegroom did not regret it, why did he want supporting? Was he overcome by remorse when he remembered that the bride had not got the best man after all? If so, the best man was not only the best man but was also splendidly magnanimous in supporting the not best in his hour of need. But perhaps the 'best man' means the strongest, the coolest, the most sympathetic, the ablest to support the trembling victim.

We lately met with the word in an even more curious connection. A certain minister was announced to preach, and another minister was announced as 'supporter.' We attended, wondering what support the poor preacher would need, and why he needed it. What had he done? Was he a heretic in peril from the orthodox? Did he need the physical help of a younger brother, to get him up or keep him up? We found that 'supporter' meant nothing more than a minister who was responsible for the devotional service that preceded the discourse.

'COMMUNION OF SAINTS' A MORAL NECESSITY.

There is, I think, no more inspiring consideration than that we are encompassed about with a great cloud of spiritual witnesses and attendants, the realisation of whose presence and help must be of inestimable value in purifying our desires, uplifting our minds, and deepening our characters. It is here, perhaps, more than anywhere else, that the great Catholic Church has had, and continues to have, such a grip on humanity. For the devout Catholic the air is peopled with saints and angels. They are his own familiar friends in whom he trusts. From the often banal atmosphere of the earth he opens out his heart to them, and is refreshed with the beauty of their holiness, and the very real measure of their assistance. His patron saint is by his side all day; his guardian angel watches over his slumbers by night. He is, even here and now, on terms of sweet intimacy with the inhabitants of the city whose maker and builder is God.

And for all men the communion of saints is a necessity if they would achieve any real moral conquest, or rise to the sublime heights of the ideal humanity. You have to break down the wall of partition you have erected between this world and the next; you have to unstop your ears and tear the veil from your eyes before the highest life is possible. Then, when the great company which no man can number are a living source of help to you; when the strains of the music of the spheres break upon your ears and thrill your soul; and when your eyes are open to the spiritual beauty and import of this earthly life of ours, you will more fully appreciate how vast and solemn a thing is the duty of man. (From an address.)

ALBERT CLEMENT WHITE.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL, EAST (near the National Gallery), on

THURSDAY EVENING NEXT, NOVEMBER 5TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. ANGUS MCARTHUR,

ON

'The Spiritualism of Socrates: A Study in Pre-Christian Psychics.'

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. W. 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 ordinary annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1909.

Meetings will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, S.W. (near the National Gallery), on the following Thursday evenings:—

1908.

Nov. 19.—H.E., W. H. Abdullah Quilliam, B.A., LL.D. [Sheikh-ul-Islam of the British Isles], on 'From Orthodoxy to Islam.'

Dec. 3.—Mr. E. E. Fournier d'Albe, B.Sc., on 'Physical Conditions of Life in the Next World.'

Dec. 17.—Interesting Personal Experiences will be given by Mrs. Annie Boddington, Mrs. Imison (Nurse Graham), and Mr. W. Kensett Styles.

[Particulars of subsequent meetings will be given in due course.]

FOR THE STUDY OF PSYCHICAL PHENOMENA

MEETINGS ARE HELD WEEKLY AT 110, ST. MARTIN'S LANE, W.C.

CLAIRVOYANCE.—On *Tuesday next*, November 3rd (and on the 10th), Mr. J. J. Vango will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. November 17th and 24th, Miss Florence Morse.

TRANCE ADDRESS.—On *Wednesday next*, November 4th, at 8 p.m., Mr. E. W. Wallis will deliver an address on 'The Nature and Use of Prayer.' Admission 1s.; Members and Associates free. No tickets required. On November 11th Mrs. Wallis will answer questions under spirit control.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, November 5th, at 4 p.m., Mr. James I. Wedgwood will preside and conduct the proceedings. No admission after 4.10 p.m.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, November 6th, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of general interest to submit to the control.

MEMBERS have the privilege of introducing one friend to the *Wednesday and Friday* meetings without payment.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

FURTHER COMMUNICATIONS FROM MR. MYERS.

Recent references by Sir Oliver Lodge to the evidence of intelligent survival, received through Mrs. Piper and others from Mr. F. W. H. Myers, raised curiosity to a high pitch, in view of the expected publication of the results obtained with Mrs. Piper during her visit to England from November, 1906, to June, 1907. Interesting 'cross-correspondences' obtained through other automatic writers had already appeared, and were reviewed in 'LIGHT' at the time of their publication. Part LVII. of 'Proceedings of the S. P. R.' contains as its principal contents an analysis by Mr. Piddington, extending over four hundred pages, of 'A Series of Concordant Automatisms,' being attempts by the intelligences operating to give similar or corresponding messages through two or more of the four sensitives concerned: Mrs. Piper, Mrs. Verrall, Miss Verrall, and Mrs. Holland; and naturally Mr. Piddington confines himself to those portions of the messages received through Mrs. Piper which bear on communications through other channels; in other words, to what are now known as 'cross-correspondences,' a method which has been invented and elaborated, chiefly by those 'on the other side,' for the purpose of proving that the communicators are individualities distinct from the 'subliminal consciousness' of any of the mediums or sensitives through whom they speak or write, or of the sitters, or of any other person still in earth-life.

This was not the sole object for which Mrs. Piper was invited to visit England: it was also desired to study and encourage the development of her chief controls, especially in the presence of those who had known them during life. Mr. Piddington remarks that at these sittings in England 'the Sidgwick control played but a minor part,' although Mrs. Sidgwick was on several occasions the principal sitter; 'the Hodgson control showed much activity as a go-between or master of ceremonies, as it were, but gave little evidence of identity; while the Myers control, which had formerly been lacking in dramatic vitality, displayed a marked advance, particularly in the *vraisemblance* of the personation.' As appears from frequent references in the 'script,' the real go-between, as far as the transmission of the messages was concerned, was 'Rector,' who acted as amanuensis and guided the medium's hand; we may have something further to say in another article as to the peculiar conditions which (unavoidably) rendered communication difficult. Outwardly, the arrangements were so made that someone was with Mrs. Piper while she went into and came out of the trance; the sitter was not admitted until she was fully entranced, and usually left the room before she awoke. Mrs. and Miss Verrall's automatic writing, or 'script,' was mostly done at Cambridge, and Mrs. Holland was in India. The coincidences noted are in all cases such as could not be explained by any of the writers knowing what the others had written. The communications through Mrs. Piper were given in almost every case by her hand, during trance, writing the message on a block of paper resting on the table beside her: the somewhat strained position of her arms made the writing at times very difficult to read. While coming out of trance Mrs. Piper would often begin to speak, and give a verbal message which might supplement the written one.

Twenty-three cases of cross-correspondences are given, some fairly simple, others involved, the idea to be transmitted to another sensitive being conveyed in an indirect way, and with some ambiguity. We may take the first case given as an instance which seems to illustrate both of these classes. At the first sitting held by Mrs. Piper at Edgbaston, Sir Oliver Lodge asked 'Myers' whether he was interested in the cross-correspondences, and could send one now to one of the mediums. The control replied, 'I will go to Mrs. Holland.' 'What will you send?' 'St. Paul. I will give it to her at once.' The name of St. Paul does not appear in Mrs. Holland's script, but there is a reference to II. Peter i. 15, followed by others to St. John and St. James, and a quotation from St. Paul. A few days after this, Miss Verrall got the words: 'The name is not right, robbing Peter to pay Paul'; and later

still: 'You have not understood about Paul. Ask Lodge.' It would thus seem as though the 'scribe' (communicator) had tried to lead up to the idea of St. Paul with Mrs. Holland by first writing the name Peter and afterwards quoting St. Paul, and had supplied the correction of the name through Miss Verrall, adding also a reference to the fact that Sir Oliver Lodge knew of the proposal to transmit the name of St. Paul.

Perhaps a closer and clearer correspondence is furnished by the word 'library,' which is referred to in Mrs. Verrall's script of February 4th and 6th, and in Mrs. Piper's script of the 6th and 11th; the 'scribe' who writes through Mrs. Piper evidently knows of the communications to Mrs. Verrall, and is expecting to receive a message from her in return.

There are two 'cross-correspondences' of special importance but of great complexity, extending over a long period, and marked by repeated ineffectual efforts to convey ideas which were evidently in the mind of the 'intelligent operator.' We can only state their general character here, as the full details occupy scores of pages in Mr. Piddington's report. In these cases test questions were put which required a knowledge of Latin and Greek, and were therefore unintelligible to Mrs. Piper, while the subject matter would be perfectly familiar to Mr. Myers.

Mrs. Verrall chose as a test question the Greek words, *autos ouranos akumon*, 'the very heaven without a wave,' a phrase which occurs in the 'Enneades' of the great Neoplatonic philosopher Plotinus, as part of a description of the absolute calmness necessary for the attainment of ecstasy, or communion with the divine. Myers had given a translation of them (without the Greek) in the second volume of 'Human Personality,' and he had used the Greek words (without a translation) as the motto to a poem on Tennyson in 'Fragments of Prose and Poetry.' Those words were repeated and spelt to the control (Myers) and he was asked to translate them and say of what they reminded him, also to name the author. In reply many references were made at various times to 'calm,' 'halcyon days,' and 'Crossing the Bar'; a partial quotation from 'In Memoriam' had the effect of calling Mrs. Verrall's attention to the description of the conditions of calmness requisite for spirit communion laid down in that poem, and to the fact that Tennyson's words bear a striking similarity to those of Plotinus, *i.e.*, to the very Greek passage submitted as a test to the 'Myers control.' Later, more definite answers were given to the questions put; a free translation was given ('cloudless sky' instead of 'waveless heaven' or upper air); some passages in 'Human Personality' were hinted at, by references to St. Paul, Socrates, the Iliad, and 'Crossing the Bar,' all of which are named in that work in direct connection with Plotinus; while finally the name 'Plotinus' was given as being the answer to Mrs. Verrall's question.

(To be continued.)

THE 'North Mail,' of the 21st inst., gives a report of a 'test' séance for materialisations recently held at North Shields by a young man named William Badsey. Elaborate preparations were made, the medium was carefully searched, his own clothes were removed and 'he was placed in a suit of boiler-makers' overalls and then deposited on a chair in the cabinet,' which consisted of a heavy curtain flung over a rod stretched across the corner of a room in a house which the medium had never previously entered. Fifteen ladies and gentlemen formed a circle and were rewarded, it is said, by the materialisation of nine distinct 'forms'—men, women, and children. One, an extremely handsome woman, who was 'gorgeously appareled,' walked gracefully out into the circle of spectators, and after passing quite close to all of them in turn, she retired into the cabinet. A light was observed in a corner of the room away from any article of furniture and from the cabinet; gradually this light became intensified and presently the same female form was observed. Another 'form' was that of a negro of immense proportions, who, after a dignified parade of the room, vanished. The light in the room was sufficiently strong to enable the sitters to see the time by their watches without strain. The company were convinced that there was no trickery and have all signed a certificate attesting their entire satisfaction regarding that point.

MAGNETIC HEALING: OR THE LAYING ON OF HANDS.

In the early days of Modern Spiritualism, healing mediumship was employed with much success, and the recent revival of interest in the various forms of cure—such as faith cure, mental, suggestive, absent, and hypnotic treatments—makes the following article on 'Magnetic Healing,' which we have received from a correspondent who resides in Paraguay, South America, especially timely and useful; the more so, because of the interesting experiences and suggestive explanations given by the writer.

When Bell, the eminent surgeon, wrote his treatise on 'The Hand,' he omitted to mention one of its most remarkable virtues, that of being able to alleviate pain and even cure disease by adroit manipulation.

That such a power exists in the human hand is capable of easy proof, notwithstanding the fact that many people are sceptical in the matter. Stroking with the hand, patting, kneading of the skin, and similar manipulations have been used from the earliest times as therapeutic agents, and they are also effectually employed by many savage tribes or primitive peoples who have evidently not learned the art from outsiders. Hippocrates, 'the father of medicine,' writing twenty-five centuries ago, describes a method of healing disease and giving tone to the system by a kind of stroking and rubbing. He observes 'it must be applied with soft hands, and in all cases delicately.' This may have been a kind of 'massage,' and massage itself would seem to owe much of its recognised virtue to the magnetic influence of the human hand, for some of the operations of massage (such as the so-called 'effleurage') are nothing more than a light stroking with the hand in the same manner as is employed by magnetic healers.

The writer, who was at first sceptical with regard to so-called magnetic or 'faith' healing, was converted to a belief in the art by a circumstance which occurred in his own family. His wife was subject to severe attacks of neuralgia and toothache, which defied all the usual remedies. A magnetic healer was called in, and although the writer had little confidence in his methods, he was allowed to make the usual passes with his hands. In a few moments the pain abated and then entirely ceased. A few days afterwards, the pain again recurring, the healer was called in a second time, with equally efficacious results. When the writer's children suffered from any kind of pain, the magnetic healer was afterwards called in and never failed to effect a cure with equal rapidity and efficacy.

The happy results obtained by this treatment led the writer to study the subject of magnetic healing, and he discovered that he possessed, to some extent, the magnetic power. He tried the experiment of magnetic healing on his own children, operating in person, and in almost every instance he was able to cure all kinds of pain by simple stroking with the hands. With adults the results he obtained were not so striking, though even with them some very satisfactory cures were achieved.

Little by little he was able to discover the rules which govern the art of magnetic healing, and to operate with the most happy results, and he now gives his experience in the present article in the hope that others may be able to benefit by it.

So-called 'faith-healing' would appear to be simply another name for magnetic healing, but it is a mistake to suppose that faith in the operator is sufficient to effect a cure. The truth is, faith is necessary, but in the words of the apostle, 'faith without works is dead.' Not only is faith necessary, both on the part of the operator and the patient, but they must, if the expression may be used, be in sympathy with one another, otherwise it is difficult, if not impossible, to effect a cure.

To give an example of what is meant: The writer had been treating his little boy for sore eyes. Every evening he would make a few gentle passes over the eyelids, and the pain would cease in a few moments, generally returning the next day, when a repetition of the passes would again effect a tem-

porary cure. After this procedure had been followed for some days, the writer, on making the usual passes one evening, was surprised to find that they produced no effect. He was at that time (as he is yet, in fact) a mere apprentice in the art of magnetic healing, but after persevering with the passes for about a quarter of an hour and perceiving no benefit, he was compelled to relinquish the attempt on that occasion. He was somewhat surprised at a result so foreign to his experience, but on reflection, the cause of the failure suddenly occurred to him. The boy had been guilty of some misdemeanour, for which he had severely scolded him, and shortly afterwards, before the feeling of anger on his part (and trepidation on that of the boy) had subsided, he made the magnetic passes. The result was that the operator and subject were thrown out of sympathy or harmony with one another and the operation was a total failure.

For the successful outcome of magnetic healing certain psychic and physical conditions are necessary. The psychic conditions may be summed up in the preceding phrase 'perfect sympathy between healer and patient.' But the word sympathy is used for want of a better expression; the French expression '*en rapport*' is more to the point. Not only must the patient have perfect confidence in the operator and his ability to cure him, but the operator himself must have confidence in his power to effect a cure. But faith or confidence on both sides is not enough, there must be an active *wish*, or desire, on the part of both operator and patient to effect a cure. More than this, both operator and patient must concentrate their attention and their will-powers on the process. Some healers pray aloud while operating, and this seems to be of help, not so much owing to any supernatural cause, as because it is of assistance in rivetting the attention of both parties. The mere sound of the operator's voice seems to be beneficial. The writer knows of cases where the subject declared that the pain was assuaged immediately when the operator spoke to him, even although he had not yet touched him with his hands; in these cases the patient had been under previous treatment and so acquired great confidence in the healer. Doubtless for the same reason, among certain primitive peoples, so-called 'witch-doctors' make use of cabalistic signs and incantations, apparently with good result.

Elderly or middle-aged people generally make the best operators; while children, as a rule, form the best subjects. The operator should be a person of good moral character and one who is calculated to inspire the respect of all with whom he comes into contact. The child should not be too young to understand the nature of the operation and to have faith in the result.

So much for the psychic conditions. With regard to physical conditions: the operator should practise with warm and moist (not clammy) hands; his touch should be gentle. The hands should be well washed before operating in water as warm as can be borne comfortably; it is of advantage if the finger tips are left slightly moist. The hands should not be cold to the touch, and the operations are best conducted in a room which is comfortably heated. Some operators anoint their hands or the body of the patient with oil, but this does not seem to be generally necessary.

The passes should be made by lightly stroking the seat of the pain with the finger tips. If the pain is in the trunk or limbs, passes should also be made along the surface of the body, by gentle rubbing, from the brain or spinal column towards the seat of the pain; never in the opposite direction. The healer should act as though the pain were a substance which he wished to extract from the body, and after each complete pass he should throw his hands outwards, as though actually extracting and throwing away the pain. Gesticulations of this kind also help by rivetting the attention of the patient and increasing his confidence.

The subject should lie with his body horizontal or in a reclining position, at perfect ease. As few persons as possible should be present and there should be nothing to distract the patient's attention. Where a delicate organ, such as the eye, is concerned, the healer approaches his lips

to it as closely as possible and breathes gently on it, or the eyelid can be gently stroked with the finger tips slightly moistened with saliva. Some operators place the patient with his head towards the north (the direction of the magnetic pole), and claim that this increases the magnetic influence. The writer could never himself perceive that this made any appreciable difference, though it may possibly be of use in the case of very sensitive patients. Gentle stroking and superficial passes with the hand are generally sufficient to effect a cure in five minutes or less, but in the writer's experience it is seldom that a perfect cure is effected at the first operation.

It will be noticed that in this article nothing is claimed for magnetic healing except that it can cure all kinds of pain; it is said to be effectual in many cases of organic diseases, such as paralysis, rheumatism, scrofula, &c., but in the present article the writer only gives the results of his own experience: he believes it is efficacious in the diseases above mentioned, but has never had a good opportunity of testing it. Diseases of the eye or optic nerve seem amenable to the treatment, as the eye is merely a part of the nervous system—indeed, its most sensitive part. Colonel Olcott, of the Theosophical Society, states that he has cured a case of total blindness by the same means. To use the homely expression employed by a healer to the writer, 'It is as easy to cure a pain by stroking it as it is to cure an itchiness by scratching it,' but the stroking must be done in a scientific manner; in inexperienced hands it may do more harm than good.

The so-called 'Peculiar People' have been much ridiculed on account of their rejection of medical aid and confidence in faith-healing, but their action is not so much devoid of reason as is generally supposed. They act on the principle laid down in James v. 14: 'Is any sick among you? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord.' In fact, there is ample scriptural authority for the efficacy of magnetic healing, for Jesus and his disciples effected many marvellous cures by 'the laying on of hands.'

The magnetic healing virtue is much greater in some persons than in others, and in some the power appears almost miraculous. Among these may be noted the case of Great-rakes, the 'touch doctor,' who was born in Ireland during the seventeenth century, and who went about the country, effecting marvellous cures of scrofula, ague, and other diseases.

The belief of the touch cure as a sovereign remedy for scrofula is of very ancient date. Kings were supposed to possess the power of curing this disease by the touch (hence the name 'King's evil'), and there can be no doubt that the touch of the sovereign in many cases proved effectual. Charles II. touched two hundred and sixty persons at Breda; and we have it on the authority of John Browne, the royal surgeon, that no fewer than ninety-two thousand one hundred and seven persons were touched in this manner between 1640 and 1700. It is scarcely to be expected that so much perseverance would have been shown, either on the part of the monarch or his subjects, unless there had been a proved virtue in the royal touch.

The efficacy of the royal touch may be explained by the following facts; firstly, scrofulous persons are generally young children, and children, as previously pointed out, are especially susceptible to the touch treatment. Secondly, the king, from his high social position, would enjoy that prestige and respect which are necessary to a good result. Thirdly, it is very probable that the monarch, from his long experience in the touching art, would become an adept in its practice; in fact, he would qualify as a magnetic healer.

Of course, the power of curing scrofula by the touch is not confined to kings, and, even among monarchs, only certain of them are reputed to have possessed this virtue.

Magnetic healing has come much into notice in Germany of late years. In that country it is practised to a great extent, and there is there a copious literature bearing on the subject. The healer mentioned at the commencement of this article was a German, a Theosophist, who claimed that a knowledge of the principles of theosophy was necessary to a perfect acquisi-

tion of the art. This man, it may be mentioned, was no charlatan, but of most estimable character, and the cures which he effected were in every case gratuitous, as he refused to accept remuneration of any kind, and asserted that by far the best results were obtained when the cures were effected without any idea of pecuniary profit. This is in accordance with the writer's own experience, for the benevolent and philanthropic disposition which is almost necessary in the character of the healer, is incompatible with a disposition to avarice.

RECEPTION TO MR. HEReward CARRINGTON.

On Friday afternoon, the 23rd inst., a few friends assembled by invitation at the offices of 'The Annals of Psychical Science,' 110, St. Martin's-lane, W.C., to welcome Mr. Hereward Carrington, who was passing through London *en route* to the Continent. Among those present were Dr. Abraham Wallace, Dr. E. W. Berridge, Dr. Stenson Hooker, Dr. Pearce, Mr. H. Biden Steele, Mr. H. Withall, Mr. E. W. Wallis, Mrs. M. H. Wallis, Miss Katharine Bates, Mr. Montague Wallace, Mr. J. B. Shipley, and Mr. Dudley Wright.

Mr. Hereward Carrington, during the afternoon, gave an informal but very interesting *résumé* of the progress in psychical research in America during recent years, dating from the death of Dr. Hodgson. The doctor had been warned by the Piper controls that he was taking too much physical exercise. On the night of his death, after partaking of supper, he went out and was playing the American game of handball, when he suddenly clutched at his heart, fell, and passed away. Before two o'clock next morning five people, perhaps more, had psychic experiences in connection with Dr. Hodgson. Mrs. Piper, who knew nothing of what had happened, was awakened about 1 a.m. by a vision of Dr. Hodgson, who seemed to be approaching her through a tunnel. When fully awake she saw him very distinctly. Some hours later she heard of his death. Miss Edmunds was awakened about the same time by a very vivid dream, in which she saw Dr. Hodgson at her bedside and heard him say, 'You knew about my heart and paid no attention to it.' He then made a peculiar sound, customary with him, which she again heard when perfectly awake. His secretary, who was a very devout Catholic, while walking through Boston Park the same evening, an hour or two before Dr. Hodgson died, felt very strongly impressed to say the prayers for the dead.

Mr. Carrington then detailed the various circumstances which led to the formation of the American Society for Psychical Research, and of the way in which he himself was brought into contact with Mrs. Piper, which was through a message purporting to come from Dr. Hodgson. One of the earliest messages he received was a personal one from his wife's mother, to be transmitted to his wife, to 'tell her to keep on with her music.' The correct surname, 'Wildman,' was given, and the point was that in life the mother had been averse to her daughter devoting much time to music practice.

Mr. Carrington said he had also received messages purporting to come from his own father. He had asked for proofs in this and one other instance, and these had been given.

In another incident quoted, an artist, named Gifford, had died. He had known slightly a watchmaker named Thompson, who painted a little, but rather badly. After Gifford died, Thompson was strongly impressed to paint in oils, which he had never done before. He went out and bought oil colours and canvas and set to work. He was convinced of Gifford's presence in his surroundings, and, under his inspiration, painted five pictures which were declared by experts to be in Gifford's style. He then painted a landscape which was unknown to him, and about a month after the completion of the picture, Dr. Hyslop, under direction of a medium, went to a place known as Longshore Island and identified the scene. Thompson was afterwards taken to three different mediums, each of whom identified Gifford as standing behind him.

An interesting discussion followed, in which the majority of the company joined, and, on the motion of Dr. Berridge, a hearty vote of thanks was accorded to Mr. Carrington.

D. W.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, OCTOBER 31st, 1908.

EDITOR E. DAWSON ROGERS.
Assistant Editors ... E. W. WALLIS and J. B. SHIPLEY.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. WALLIS, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

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'JOHN O' LONDON'S' MAUNDERINGS.

'T. P.'s Weekly' has just given us a special dose of scepticism, signed 'John o' London.' We wish he had come to closer quarters. As it is, we tried hard to avoid the word 'maunderings,' but failed, for John simply goes round the subject muttering such remarks as these:—

Spiritualism claims to recover to human sight the forms and to human hearing the voices, of the dead; but it is not irrelevant or frivolous to point out that the cinematograph and the phonograph do this by natural means and within natural limitations. There is a room in the British Museum in which Robert Browning may be heard talking to-day, and the events and movements of our streets will be reproducible when all of us are dust. . . . Even the phenomenon of levitation, for the reality of which there is astonishing evidence, cannot be said to be wholly unaffected by the invention of the aeroplane, which would have astonished our forefathers as much as the levitation feats of Mr. Home astounded his generation. Moreover, levitation, which seems a miracle when we are awake, is a common experience in dreamland.

If the reader will peruse these sentences a sufficient number of times he may perhaps find some logic in them: we have read them over as often as we could spare time for, and each time they seemed more empty of sense: for, really, can there be any sense in citing the cinematograph and the phonograph as a reply to the Spiritualist's assurance that forms appear and voices are heard without instruments? The Spiritualist's assurance may be worth nothing, but to throw the cinematograph and the phonograph at him is as illogical as it is impertinent.

Worse still is the introduction of the monster aeroplane as a set-off against the story ('for the reality of which there is astonishing evidence') of Home's levitation. Home had no aeroplane, not even the back of a butterfly to help him. The story may be baseless, but it is maundering to attempt its dissipation by introducing the huge aeroplane. But John begins his article by telling us that it grew out of a club dinner attended by sixty journalists. He does not tell us how soon after the dinner the article was born.

He reports that not one of the ten or eleven speakers declared for a belief in spirit communications from another world: but one speaker deplored 'the flippancy of the discussion,' which, however, took place after dinner. Sixty London journalists discussing Spiritualism after dinner and in a fog of smoke! Think of what would be likely to

come of it! What came of it in John's case was the fog of this article, and his tiresome muddling over the word 'supernatural,' notwithstanding the gleam of light which he reports from Mr. Podmore who, it appears, has been telling the world about man's steady naturalising of the supernatural. We are glad to hear it. That is what we are continually hammering at. God is as natural as Man. The spirit-world is as natural as London: a spirit is as natural as a London journalist; and all that a spirit can do is as natural as what the cinematograph, the phonograph and the aeroplane can do, but on different planes and with the help of different laws.

John makes the remark, 'The thing that strikes me most about the spiritualistic assumption is that the wish is father to the thought'; and this, with variations, is repeated. Thus he says: 'To examine phenomena with the set hope and resolve that they shall give us the substance of things once hoped for, is to attempt to make truth instead of finding it. Yet this, as I understand it, is the way of the Spiritualists.' If that is 'the way of the Spiritualists,' when Spiritualists, it was not the way of multitudes of experimenters before they became Spiritualists. It is largely on record that our leaders began their experiments as agnostics, and even as agnostics who experimented in order to explode. Cromwell Varley, the great electrician, told the writer of these lines that this was the case with him; but that the facts beat him, and beat him as a man of science with scientific proofs. But what does John mean by 'father to the thought'? The Spiritualist's reliance is not a thought but a happening; and he claims that he is scientific when he experiments again and again, and gives in to proved results. We are not going to let John and his fifty-nine other diners shunt us off the rails of science. Many are the people, he says, who are abandoning 'revelation' as the ground of belief in a future life: 'but if we abandon revelation, as thousands are doing,' he says, 'we must abandon its promised gift until we receive it again at the hands of another revelation, or as the goal of Science.' We do not object to that; all we stipulate is that we shall not assign the word 'Science' entirely to the region of acids, vivisection-tables, microscopes, beetles, formulas and gallipots.

We are warned that 'to pitch one's tent in the supernatural while the dust of scientific advance is seen on the horizon may be a comfortable thing, but it can hardly be a prudent.' The use of the word 'dust' in that connection is unfortunate for John: for it is precisely the dust of so-called science that has bothered us too long.

Old Isaiah's cry, 'Awake and sing, ye that dwell in the dust!' has, for a long time, been our challenge to 'Science.' But John is either unaware of this, or he does not think anything of it, for he shakes his head and tells us that our challenge to Science is asking Science to come and prove our case for us, which is sheer nonsense. For years and years we offered to 'Science' the proof of our case, but 'Science' said it was too busy or it only laughed: but, of late, it has listened and looked, and has actually made inquiries for itself, the results of which are quite gratifying to us. And yet John declares that our case, 'as it stands,' 'is hardly one that Science can take up.' That is very feeble. Why 'as it stands'? and who is to make it stand differently? It looks, after all, as though we were expected to do all the work for this wonderful 'Science.'

But John is not utterly without a glimmer, though, if we may so put it, it is a negative one. 'Science,' he tells us, 'has yet to unfold the nature of dreams in which we see visions that never struck the retina, and hear sounds which never entered the ear': and again, 'wherever we look, we find the phenomena on which the creed of Spirit-

ualism is founded more or less repeated and foreshadowed, in realms where the unknown gradually becomes the known, and the abnormal the normal.' Why, bless you, John, that is very much what we are always saying: and, if you will think that out, and follow where it will lead, you will arrive at 110, St. Martin's-lane with an application for membership in the London Spiritualist Alliance. It is part of our case that sights and sounds can be produced in us by adequate causes, without troubling the eyes and ears; and it is part of our expectation that the at present unknown will become the known as we push on and 'naturalise the supernatural.' Our belief is that the natural and the supernatural, so-called, are not far apart but near,—that even now they are not separate but blend.

We know that he does not mean it in this way,—that, in fact, what he wishes to say is that phenomena which now appear to belong to a spirit-world will be proved to belong to the common earth; but we have great hopes concerning that big phrase 'visions that never struck the retina, and sounds that never entered the ear.' The sense of sound is an inward one, produced by vibrations of a certain grade: so is the sense of sight; and what we are going on to demonstrate is that those vibrations can be started by the spirit-people with this result,—that they will—that they do—cause us to see and hear. 'Bubbles,' 'frauds' and 'assumptions,' maunders John: but even he mutters, 'Something may remain.'

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

A large gathering of Members and Associates of the Alliance was present on the occasion of the *Conversazione*, held on Thursday evening, the 22nd inst., in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall. The genial social atmosphere which always pervades these assemblies was as marked as ever, and a special note was given to the occasion by a demonstration of silent thought transference by Mr. and Mrs. Arthur Marriott, the well-known practitioners of the art, to which fuller reference is made below.

MR. H. WITHERALL, in opening the more formal part of the proceedings, extended a cordial welcome to the friends and visitors, on behalf of the President and Council of the Alliance, remarking that the main object of these social meetings was to enable them to become better acquainted with each other. A further advantage of such gatherings was the opportunity provided for their unseen friends to come into closer association with them, for amongst the necessities of spiritual relationship was the presence of those who provided psychical conditions. Hence, the spirit friends of a given individual who might be unable to approach him, or her, in ordinary circumstances, were, by these occasions, given the facilities they needed.

Referring to the relations between Spiritualists and Theosophists, he pleaded for a greater understanding and sympathy between the two bodies. Spiritualists should recognise, as, indeed, many of them did, that their theosophical friends were doing their own peculiar work in their own special way. He alluded also to the members of the Psychical Research Society, to whom the same plea and argument would apply. It seemed hard, of course, that these people should take up the attitude of ignoring the results of Spiritualistic investigation and research; but it seemed to him that had they taken those results as proved they would have lost the support of those who demanded evidence of the special character associated with Psychical Research methods. It was, therefore, in his view, quite right that they should disregard the experiences of Spiritualists and arrive at their conclusions on their own lines of thought and action.

Referring to Mr. and Mrs. Marriott, he alluded to their performances at well-known places of entertainment and to the fact that any possibility of a verbal code between the two

was negatived by the circumstance of Mr. Marriott, who acted as thought transferor, maintaining silence when he received the objects to be delineated. He had had an opportunity of witnessing a display of these powers, which, to him, appeared genuine, and although it was difficult to decide such questions by a short investigation, their demonstrations were at least extremely interesting.

THE REV. JOHN PAGE HOPPS, in the course of some genial observations, remarked that in his study at home he sometimes felt like a man sitting at the end of a telegraph wire and receiving communications every moment. He was constantly getting letters, papers, books and pamphlets from all parts of the world; and he found that there was an enormous increase, in every direction, of anxiety to study their subject. That was an interesting fact, and especially so to the Executive of the Alliance. Another interesting and significant feature of the matter was that all these different lines of investigation—scientific, sociological, theological and journalistic—were more or less independently carried on. That should be of the greatest possible interest to all of those present. They need not feel anxious to claim that the Alliance or the spiritualistic movement was the great source and fountain of all this spirit of inquiry. They might rest assured, however, that all the lines would eventually converge towards the spiritualistic position—as Mr. W. T. Stead had remarked, 'We shall scoop them all in.' There was no need to be anxious. 'We can give them plenty of time,' said Mr. Hopps; 'the end is sure.' (Applause).

Later in the evening Mr. and Mrs. Marriott arrived and at once proceeded to give their entertainment. It is, probably, familiar to many of our readers, who will have seen these talented artistes at public halls. It may, however, be briefly described here. Mrs. Marriott sits upon the platform blindfolded, the velvet bandage used being previously offered for the inspection of the audience. Mr. Marriott then goes amongst the company to receive any articles submitted for description. As he takes them into his hands his wife calls out the name of the object, adding sometimes minute details, as, for example:—

That is a watch—a silver watch. There is a photograph at the back of it—a photograph of a lady. The time by the watch is 17½ minutes past 8.

A cloak room ticket. Number 784.

A key. It is an American key, of the Yale lock pattern. There is a number on it. Number 14,967.

A bracelet, a curious pattern. It is a gold bracelet set with blue stones and it has a crystal pendant.

A ring with the letter G engraved on it.

The performance is an exceedingly interesting one, and to those who disbelieve in the idea of thought transference must be extremely baffling, as apparently defying all possibilities of code communication or other materialistic explanations. A feature in the experiments is the fact that all peculiarities of the object to be described not readily apparent to Mr. Marriott must be mentioned to him, as, for instance, the number of stones in a cluster of gems or of beads in a necklace.

It would be highly interesting if an opportunity could be found for Mr. and Mrs. Marriott to display their powers in the presence of the Council of the Alliance, in order that tests might be applied, not only as to the genuineness but as to the precise nature of the transmission of impressions from one to the other.

During the evening Mr. Karl Kaps' band gave a selection of excellent music under the leadership of that well-known composer. Amongst the pieces performed were the following: March: 'Viennese' (Schrammel). Waltz: 'Sweet Memories' (Joyce). Selection: 'Faust' (Gounod). Quick Step: 'Bustlin' Billy' (Kaps). Meditation: (Bach-Gounod). Barcarolle: 'Tales of Hoffman' (Offenbach). March: 'British Lads' Brigade' (Percy). Waltz: 'La Vie' (Rockett). Two-Step: 'The Hustler' (Kaps).

Altogether the gathering was one of special attractiveness and augured well for the forthcoming session of the Alliance. It may be added that Mr. W. T. Stead (fresh from his journalistic and political mission to Russia) was amongst the visitors.

D. G.

THE TRANSFIGURATION.

By JAMES ROBERTSON.

Does not the writer on 'The Transfiguration,' in 'LIGHT,' of the 17th inst., press his argument too far? Is it wise to bring forth the appearance of Moses and Elias on the mount as evidence that the Jews believed that spirits could return? In the story of Moses' translation, as set down in Deuteronomy, it is said, 'No man knoweth of his sepulchre'; the inference being that the Lord dealt with him in some special way, and that he got to heaven by some other road than his fellow mortals. Again, Elijah was translated to heaven in very theatrical fashion and did not get out of the body in a natural way. There can, therefore, be little use in bringing such names forward as evidence that spirits took an interest in mortals still encased in flesh. I once listened to a debate between a Spiritualist and an upholder of conditional immortality; the Spiritualist brought forward the Transfiguration, as valid evidence that spirits returned to earth, but his opponent soon shattered this part as not being evidence in the least, seeing that these men had got to heaven in miraculous fashion. The strength of the Christian's position is that it was Jesus alone who brought life and immortality to light, that men previously were without knowledge, and that it was his death alone which in some mysterious way gave this blessing to the world. The Hebrews were the one race who had not a word to say about spirit return. We do get the words heaven and hell, but there is no doctrine of heaven and hell in the modern theological sense. The belief of the Jews, as the Rev. Minot J. Savage has pointed out, was that all went to the under-world, 'Amenti' or Hades, and when Samuel was called up it was from this under-world; the only inhabitants of heaven being Enoch, Moses, and Elias. Spiritualists bring forward the appearance of Samuel as a piece of evidence for the return of the dead; but the views of that other life held by the Jews, were of a comatose, unconscious condition, a shadowy underground world where there was no real life. The Hebrew universe was a small affair; up above was heaven where God dwelt, beneath the earth was the place, 'Sheol,' mistranslated 'hell'—an underground cavern. The idea changed with years and hell became associated with the idea of punishment; but all went there, only it was thought that the good would escape out of it by a resurrection. Then came forth the Messianic idea, that the people imprisoned in the under-world would be set free by-and-by. The trumpet would be blown and the dead come up from Sheol, the good rising first and reigning with Messiah for a thousand years. Paradise and Gehenna were both in the under-world, so near that the residents could see one another and converse, which the parable of Lazarus makes plain. Abraham was still in the under-world, not in heaven. What Paul seems to preach is that Jesus had escaped from Sheol, or Hades, and had ascended into heaven, that he had for the first time broken the bonds of death, and had become the 'first fruits of them that slept,' demonstrating that men could be raised from the dead. It is difficult to read otherwise than that Jesus had ascended up on high, leading with him a multitude of captives who had been in this under-world. We get nothing clear about the after life in heaven, or what was to become of this earth. It was all speculation, not revelation. Some had it that the world and everything would be burnt up, others spoke of the first heaven and the first earth passing away and a new heaven and earth being created. There is no coherence to be found anywhere, hence the multiplication of sects in which each believer finds what he wants to find. Spiritualists have got real evidence of the return of their own kith and kin, they have had more than glimpses of the life over there, and can therefore afford to let Abraham and Moses and Elias alone. As Lecky says, 'Mankind are largely swayed by historical personages that never existed.' These crude ideas of the past, which can be made to read anything or everything, are of no help in buttressing up the present reign of knowledge. The more perfect having come, the less perfect can pass away. We have done with

miracles, and therefore miraculous books can give Spiritualism little strength. Goldwin Smith once said that he foresaw fatal results for the next generation unless science could construct something to take the place of the failing religious conscience; the person with vision can see that this reconstruction is being brought about by present revealments.

The story of the advent of Modern Spiritualism has one advantage over what is called sacred history. It is not related to myth or tradition, for we can cross-examine its witnesses, or what is far better, get to know for ourselves whether its facts are real or not. It has captivated the minds of thousands and dissipated more of materialism than all the preaching and Bible circulating of the ages. It is a religion which does away with the word supernatural, and welcomes every new discovery, having no fear that anything can shake its basis. It harmonises with the best thought of the ages, is the friend of modern science, takes cognisance of all the geologic, astronomic, and evolutionary revealments. It applauds Darwin as a revealer of God, as much as any ancient prophet, in that his researches point to man as not being a blighted abortion, a miserable disappointment to his Creator, but rather the 'latest terrestrial manifestation of an ever upward-striving movement of divine power.'

CAN TELEPATHY BE PROVED?

In a consideration of 'Miss Alice Johnson's monograph "On the Automatic Writing of Mrs. Holland,"' in the 'Morning Leader,' Mr. William Archer speaks of 'the almost boundless possibilities of telepathy and its kindred phenomena' and the 'fantastic tricks played by "subliminal" memory and imagination,' and says:—

The problem, then, is to devise some manifestations for which no conceivable extension of telepathy, &c., can account. . . I believe no experimental bounds have been placed to the distance to which telepathic impressions may be conveyed; so that the geographical difficulty may be disregarded. . .

What is to prevent us from conceiving that in her unconscious mind she (Mrs. Verrall) might dramatise this effort, compose a couplet after the manner (say) of Myers, and telepathically transmit the alternate words of it to Mrs. Holland? This is, no doubt, an enormously difficult hypothesis; but is it any more difficult than the hypothesis of spirit dictation? I submit, on the contrary, that it is very nearly in line with a great mass of ascertained facts.

Taking the 'Holland' documents as a whole, I read in them the unconscious dramatisations of a very able and cultivated woman, with an extraordinarily retentive subliminal memory (proved beyond dispute in many cases) and intensely susceptible to telepathic suggestion.

Here we have assuredly as fine an example of 'the credulity of incredulity' as could be found anywhere. What knowledge has Mr. Archer of telepathy, of its possibilities and limitations? Why should we accept an enormously difficult and a purely hypothetical explanation, without the clearest and most conclusive proof that it is based upon ascertained facts? Where will Mr. Archer find his facts? He speaks of 'the almost boundless possibilities of telepathy and its kindred phenomena,' but experienced experimentalists do not agree with this idea. Professor Hyslop says: 'Telepathy, so far as it may be said to have scientific credentials at all, is limited to the present active state of the agent or person transmitting his thought,' and he sarcastically observes: 'Men who have patiently investigated this matter do not know as much as men who have not and who have written books' (and newspaper articles!) 'and we must yield to those who have to invent or imagine facts to escape our theories.'

Mr. Archer finds it difficult to credit the hypothesis of spirit dictation, but he is quite willing to credit the 'subliminal self' with even more marvellous ability. We suggest that it would be worth his while to reconsider the matter in the light of what Professor Hyslop says in the following passage:—

There can be no doubt that this assumed telepathic process asserts that the facts come from spirits, and its intelligence in selecting the right facts to deceive us must naturally be

regarded as fiendish and devilish, as its ignorance in the matter is inconsistent with its selective power, though our telepathist assumes that he has been acute enough to discover its game, while forced by the argument to assume that his own subliminal is capable of playing any wonderful trick of deception on himself! Why may not this telepathy also be deceiving the sceptic? What immunity has he from this maze of suggestion and illusion? Why accept and believe without evidence such an enormous telepathic process when a perfectly simple explanation consistent with the principles and facts of science is accessible?

The difficulty in admitting spirit agency proceeds, it seems to us, from the materialistic trend of the thought of the age, but if Mr. Archer is not a materialist, and if he admits the survival of the intelligent being after bodily death, we submit that since he believes that telepathy between living minds can take place without the exercise of ordinary sense perceptions, and since it is the subliminal or larger personality that survives, with all its marvellous telepathic powers, it is, as Professor Hyslop argues—

only a question of the kind of facts obtained in experimental work whether the telepathy is not between the dead and the living. There may be all the secondary personality you please in the living, automatic or intelligent; if the facts are most easily and rationally explained by the hypothesis of a spiritistic source, that is the theory to admit as most possible. The intelligent unity of them and the appalling character of the devilishness involved in any other theory might lead us at least to tolerate that view as one to think about as an escape from a terrible indictment of Nature, which is inconsistent with that view of evolution that assumes moral progress in the Cosmos.

We are always amused when we find telepathy accepted and employed to discredit the evidences of spirit action, because, so far as we can ascertain, there is very little real proof of telepathic transference as the result of actual experiment; certainly nothing like the amount of evidence which exists in favour of Spiritualism—nor evidence which would satisfy the Society for Psychical Research were it adduced in favour of Spiritualism instead of being advanced to support telepathy. But everything is possible to telepathy: while nothing is possible to spirits. Therefore, when any message is given which is outside the range of the normal knowledge of the medium, it *must* be derivable, telepathically, by the subliminal from some earthly source! With these unwarrantable assumptions and extensions of telepathy beyond all reasonable limits, it is no wonder that Miss Johnson says:—

The weakness of all well-authenticated cases of apparent telepathy from the dead is, of course, that they can generally be explained by telepathy from the living. If the knowledge displayed by the medium is possessed by any person certainly existing—that is, any living person—we must refer it to that source rather than to a person whose existence is uncertain—that is, a dead person. To do otherwise would be to beg the whole question at issue, for the very thing to be proved is the existence of the dead person.

But how can the 'dead' person prove his existence if all his attempts to establish his identity are to be discredited because he states that which someone else—absent and unknown—is, or was at some time, acquainted with?

Where is the evidence—one clear, conclusive instance—of telepathy from the living—of information received from some person who was not actively conscious of it when it was transmitted, or was not actually trying to transfer it?

IN a sermon by the Rev. H. Chilton Hay in 'The Morning Light,' a Swedenborgian weekly journal, we came across this passage: 'Thus the Bible is understood to forbid us men and women of to-day also to consult fortune-tellers, Spiritists, astrologers, and all who would reveal the things about us which are hidden in the mind of the Lord.' There are many things that were forbidden in the Bible which are done, and there are commands in the Bible which are neglected by almost everyone. If men had not broken away from the thralldom of this book, progress in art and science and religion would have been impossible. What does Mr. Hay know about 'things hidden in the mind of the Lord'? Does he put any limit to the command to seek, ask and knock?

THE FIXED HEART.

By G. E. BIDDLE.

'O God, my heart is fixed;
I will sing and give praise.'

'The weight of chance desires' is felt by multitudes. The intolerable drifting and shifting; the hurrying hither and thither in ceaseless search of new forms of excitement; the objectless squandering of time and thought upon frivolities; the pitiable dissipation of energy upon 'importunate futilities'—how general all this is! Alas! how many persons are the mere sport and playthings of chance emotions and desires, never once possessing their souls before they die. Matthew Arnold well describes such people in 'Rugby Chapel':—

What is the course of the life
Of mortal men on the earth?
Most men eddy about
Here and there—eat and drink,
Chatter and love and hate,
Gather and squander, are raised
Aloft, are hurled in the dust,
Striving blindly, achieving
Nothing, and then they die.

Yes, truly, they are like ships adrift on a boisterous sea without sails, compass, chart or anchor. They attempt thousands of things; they achieve nothing. Though they often give one the impression of being busy, it is but the 'strenuous idleness' of worldlings!

Another class—a little in advance of these—do concentrate attention upon something, do act with purpose towards an end in view; but their object is a low one. They address themselves and direct all their energies to obtain wealth, social success, knowledge, fame—in themselves valueless. Around one or other of these, as a centre, their minds continually revolve. Their thoughts are set in the one direction, and only *that* has meaning for them which furthers their frantic efforts to accomplish their task. Schemes without number are set on foot to bring about the end upon which all their love and hope are fixed. As they get near the centre, the sphere of their interests becomes more narrow, and when at length they are ready to pounce upon the long chased prey, lo! it disappears, and they are left in desolation and misery.

'The immortal mind craves objects that endure,' says Wordsworth. Our immortal destiny has given us immortal longings, and the intensity of these longings and aspirations—the infiniteness of their nature—is the measure of the mightiness of man's need. Nothing on earth can supply it. As Augustine truly declares, 'Thou, O Lord, made us for Thyself, and our hearts are restless until they rest in Thee.' 'As the hart panteth after the waterbrooks,' so our thirsty souls cry out for God. Some of us early in life, some late, but everyone at some time, finds out the instability of all material things. They fail us; they take to themselves wings and flee away—perhaps when we least expect it.

It may be in our joy, when our hearts are filled with happiness; it may be, and often is, in grief, when an inconsolable sorrow strikes us to the ground, and human comfort is worse than useless, God speaks to us; it may be through words in a book, or in the words that fall from the lips of a friend. 'In the bustle of man's work-time,' or in a desolation of loneliness, the Divine voice will be heard.

But He will not drive us like cattle or slaves. Man, from his side, must co-operate. What is it that hinders his corresponding with his Father's loving purpose, drawing him 'with the cords of a man—with the cords of love'? The answer is: Man himself manufactures the hindrances, opposes barriers; it is his stubborn resistance to the deepest law of his being; for the spirit is ever gravitating towards God. The chief obstacles are Worldliness, which has so fatal a power in 'rusting the soul'; Impurity, which draws clouds and mists and disastrous fogs to hide God from the eye of the spirit; and the Worship of Self and its concerns and objects. Still, we *must* come to God sooner or later; every child of His is 'doomed to be saved' ultimately from

his folly, his selfishness, and his sin. But why not at once, by a deliberate act of will, the spirit casting off its low desires and turning itself with fixed resolution to the Lord and Giver of life, the Source and Fount of strength, peace, and joy?

Oh! the blessedness of the soul that thus anchors itself upon its God. 'Old things are passed away, all things are become new.' There is a blissful consciousness of security that cannot be disturbed; of rest that is eternal and sure. Though storms may stir the surface of life, the soul is quiet and brave, with a 'central Peace subsisting at the heart.'

Unlike the pursuers of wealth, or fame, or success, or pleasure, whose circle of interests closes in and grows narrower, until, when their centre is just reached, it vanishes away;—those who have found in God, the one centre of life and thought, and have fixed their love and faith firmly upon Him, find the circles of their interests, influence, and activity ever widening and their sympathies broadening and deepening; while at the same time life becomes 'a lucid story and death a rest in Him.' Shall not we strive to live this sacred life? singing with the exultant Psalmist: 'Whom have I in heaven but Thee? And there is none upon earth that I desire in comparison of Thee!'

OCCULT TRANSMISSION OF NEWS.

The receipt of communications announcing an event which has occurred at such a distance as to preclude the use of known physical means of transmission is usually regarded as exceptional and marvellous. But M. Gaston Mery, in 'L'Echo du Merveilleux,' has collected instances to show that such transmission of intelligence has been known and regularly practised for ages by races who have been looked upon as ignorant and uncivilised. Cæsar records that, during his campaign in Gaul, the news of a battle at Orleans was speedily known in Auvergne, one hundred and sixty miles away, and he considers that this was done by men shouting across the country from one village to another. Successive commentators on this story have tried to estimate the number of stages necessary for this transmission, and one Academician has calculated that over two thousand criers would be needed to pass the news from one to another.

In 1898, an English officer who was with some native troops at Freetown, South Africa, was told by a native serjeant that a great battle had been fought; this was found to be that of Omdurman, in the Soudan. A similar case is that of an officer who was bringing up reinforcements to troops on the Blue Nile; a week before he could join the main force he was told by natives of a battle that had taken place on the previous day.

Kaffirs have been known to give very definite information as to what was taking place at considerable distances. A farmer wrote to a friend living over forty miles away, saying that his Kaffirs had told him of a fight between a herdsman on the latter's farm and a bull which had attacked him, and said that both the man and the bull had died from their wounds. This was true and had occurred only three hours before the letter was despatched from the farm forty-five miles away.

An old Kaffir woman announced that a man who was being tried for homicide at Johannesburg (about forty miles away) had been acquitted, and that the principal witness had been put in prison. This seemed improbable, as the accused man had admitted his guilt. It was found, however, that the man had pleaded 'not guilty' and had been acquitted; the principal witness against him was, later in the day, knocked down by a vehicle and taken to the prison infirmary, where he died.

The Marquis de Morès, an African traveller, speaking of the rapid transmission of news among the Arabs, said:—

This is evidently an occult phenomenon. If the Arabs communicated with one another by any physical means, we should perceive it: if by fires, we should see them; if by sounds, we should hear them. Their process is invisible and silent. My opinion is that the news is transmitted mentally, through the old marabouts, ascetics who have trained themselves for a long time, by unknown practices, to project their thoughts to a distance.

If these reports are trustworthy telepathy may explain them, but it is equally probable, perhaps more so, that the natives who gave the information were clairvoyant.

JOTTINGS.

Another 'haunted house' is reported in the daily press, this time near a Kentish watering-place. Three successive tenants have complained of noises of footsteps on the stairs during the night, and the wife of the last one was 'terrified into a nervous illness.' A local journalist has testified to hearing footsteps ascending from the basement, a sound as of a heavy article being rolled downstairs, and various other noises during the night. The tenant reports a 'pandemonium' of crashing sounds and screams, and states that doors have been opened, even when previously bolted, and that he has experienced 'a sickening sensation, as of some unearthly presence.'

Following up this announcement, the 'Daily Mail' sent a representative to the scene of the disturbances, and published his report on Monday last. He spent a night in the house, taking precautions against trickery, and heard sounds such as curiously muffled noises as though someone was shuffling about and moving a heavy object; a metallic rattle like the violent shaking of a door handle; dull, echoing sounds, varied by brief staccato sounds like rapid footfalls; queer rustlings and faint, shrill cries in the passages, and a fitful, puzzling light and shadow in the rear of the basement. The reporter 'explains' all these by surmises as to possible natural causes, such as rats, rattling of signs, a street lamp and a tree, strained joists and timbers, and sounds conveyed from a neighbouring stable by a forgotten underground passage. But he also investigated some 'hollow-sounding boards, said to mask a well or cavern,' and found under them nothing but chalk and concrete. Probably the 'forgotten underground passage' is as purely hypothetical as the 'well or cavern.' Creaking timbers and rattling signboards do not usually terrify tenants into leaving a house, and it is difficult to say whether the original report or the suggested explanation is the more improbable.

The commission of inquiry as to the genuineness of spirit photographs, foreshadowed on p. 514 of 'LIGHT,' has now been formed, 'consisting equally of gentlemen recognised as photographic experts and of Spiritualists who claim that their friends "on the other side" communicate with them by photographic means.' The Spiritualistic members are: Mr. A. P. Sinnett, Mr. E. R. Serocold Skeels, and Mr. Robert King. The photographic experts are: Mr. E. Sanger-Shepherd, F.R.S., the inventor of a method of obtaining photographs in colours; Mr. R. Child Bayley, editor of 'Photography and Focus'; and Mr. F. J. Mortimer, editor of 'The Amateur Photographer and Photographic News.' Mr. T. Thorne Baker, F.C.S., F.R.P.S., has also been appointed as an independent expert willing to be convinced either way according to the evidence obtained. Some time, it is said, must elapse before the preliminaries can be settled and experiments undertaken, and meanwhile 'Mr. Sinnett has obtained the promise of a medium to assist at the spirit photographic demonstration when this can be made.' As intimated last week, we shall await results with interest, though without great expectations.

It is rather amusing to watch the spasmodic and fitful interest in psychic matters manifested by the daily press. The 'Holland' episode had been published for some months when Sir Oliver Lodge made his recent utterance on communications from Mr. Myers. At once the part of the S.P.R. 'Proceedings' containing the account of Mrs. Holland's automatic writings, purporting to be from Mr. Myers, was hunted up and the more emotional portions placed before the newspaper-reading public. But the evidence referred to by Sir Oliver Lodge has only just been issued, and is partly dealt with in another column. Mrs. F. W. H. Myers has written to the 'Times' stating that 'after a very careful study of all the messages' she and her son 'have found nothing that we can consider of the smallest evidential value.' The fact is, that the evidence published has been mainly chosen as bearing on the question of the independent personality of the communicators rather than as to their precise identity. The messages were not addressed to Mrs. Myers nor are they of such a character as Mrs. Myers might naturally expect to receive from her husband, or such as hosts of Spiritualists receive from their relatives and friends.

The 'Santa Barbara Daily News,' California, U.S.A., states that an old couple, nearly eighty years of age, went to that city recently on a visit to their son, who had only resided there one week. The next morning they went out on a tram car to see the city, and lost their way. They wandered about hopelessly, having forgotten the address. They were found sitting on a bench, weeping, by Mr. E. P. Newman, who took

them to his home and gave them dinner. Mrs. Newman questioned them in vain, and at last the idea occurred to her to consult a clairvoyante. She telephoned to Mrs. Grace E. Aitken, who on her arrival took the old lady's hand and requested her to keep silence. Six persons watched the proceedings, most of them incredulously. Mrs. Aitken seemed to be in deep meditation for some moments and then told the old couple that she could take them home. The location of the house had been revealed to her, and she took them to 223, Valeria-street, where the son resided.

The 'Progressive Thinker' gives an interesting and suggestive little story under the heading 'Cause to be Glad.' A little girl inquired of her mother 'Why did you not tell me this morning we were to have ice cream for dinner?' 'What difference would it have made?' the mother asked. 'Lots,' said the child, 'I should have expected it and enjoyed it all day.' There is a good deal of truth in this. Many of us derive as much, or more, pleasure in anticipating our pleasures as we do in their actual realisation. From this point of view Spiritualists ought to be happy people—they can anticipate the delights of life in the Homeland—the joys of reunion; of social and spiritual communion and progress in the beyond—and thus have cause for gladness now and always.

LETTERS TO THE EDITOR.

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

'Lead Us Not into Temptation.'

SIR,—It may interest Mr. Gilbert Elliot to know that from America there comes the information that 'the word "not" in the passage "Lead us not into temptation," is an interpolation, accidental or otherwise, and the passage reads: "Lead us in (through) temptation."—Yours, &c.,

H. W. THATCHER.

Animals Aware of Spirit Presence.

SIR,—Having read, I think in the columns of 'LIGHT,' and perhaps also elsewhere, of instances of the appearances of spirits being apparently perceptible to animals when not so to human beings, I was much interested, when reading Pope's 'Odyssey,' to find in Book XVI., where Telemachus returning had found Ulysses at the swineherd's, and Minerva, appearing to Ulysses, rebukes him for maintaining his incognito towards his son, the following lines:—

Then from the heavens the martial goddess flies
Through the wide fields of air, and cleaves the skies:
In form a virgin in soft beauty's bloom,
Skill'd in the illustrious labours of the loom.
Alone to Ithaca she stood displayed,
But unapparent as a viewless shade
Escaped Telemachus (the powers above,
Seen or unseen, o'er earth at pleasure move):
The dogs intelligent confess'd the tread
Of power divine, and howling, trembling fled.

The ancients apparently were not ignorant of spirit appearance.—Yours, &c.,

THOS. HY. WEBB.

80, Harcourt-street, Dublin.

The Death Watch.

SIR,—With reference to the recent letters in 'LIGHT,' permit me to say that my experience accords with that of Mr. J. W. Macdonald (page 504). Since I was quite a child this peculiar sound has followed me; inside the house or outside the ticking goes on just the same.

Another of my peculiar experiences is the smell of death. This nauseous smell meets me on all sides whenever death takes place in any branch of our family—in fact, of late years I find it also in my nursing experiences. I should be glad to hear from anybody similarly situated, for I am an investigator of Spiritualism, and in spite of the fact that I have undoubtedly been clairvoyant since quite a small child, I am nevertheless sceptical, and inclined to look upon these things from a scientific point of view. Hudson's 'Law of Psychic Phenomena' strongly appeals to me and so do the 'Nancy School' researches.

Yet allow me to say I am open to belief and ready to accept the light of truth upon the greatest of problems, our hereafter,—Yours, &c.,

LABOUR MISTRESS.

Which is the Right Attitude?

SIR,—Referring to the article by 'Seer' on 'Which is the Right Attitude?' in 'LIGHT' of October 17th, permit me to mention an experience which will, I think, support 'Seer's' argument. Some years ago I was introduced to a minister, a popular man who, on hearing of Spiritualism, speedily settled the whole matter to his own satisfaction by declaring that mesmerism and clairvoyance would explain it all. I asked him if he had ever witnessed any phenomena or had any sittings with mediums. He replied that he had not had any experience of that kind, but he had experimented in mesmerism and induced clairvoyance in his subjects. He was confident that he could explain the whole thing and said that he would investigate. 'Go on,' said I, 'hold to your theory as long as you can, but give the subject a fair trial—investigate thoroughly to get at the truth, and I am confident that you will find your theory fail to account for the facts.' He promised me to inquire thoroughly and as impartially as possible, and he kept his word honourably, with the result that he obtained evidences of the presence and identity of spirit relatives and friends and became an avowed Spiritualist—thankful and grateful for the knowledge which had come to him and which immensely enlarged his thoughts, strengthened his faith and deepened his sympathy with others. —Yours, &c.,

MEDIUM.

Materialisations in Belgium.

SIR,—A fierce contest is being waged in Belgium round a materialisation séance recently given at Brussels by the Californian medium, Miller. Accounts of the happenings have appeared in three different Belgian papers, among which the attitude of the 'Matin' of Antwerp is assuredly the most interesting one.

A gentleman of the staff, apparently wholly unacquainted with psychic phenomena, attended the séance, of which he gave an unbiassed account in the 'Matin,' and wound up by saying that he had been simply staggered and had to refrain from offering any explanation of the phenomena witnessed by him. Having been seated quite close to the cabinet of the medium, he did not think he could have been imposed upon in any way.

Another gentleman of the staff—evidently afraid lest the readers of the paper should think that the editors had become somewhat unhinged in their minds—in a series of articles, which he terms 'Causeries Scientifiques,' tried to disprove the reality of what his colleague had witnessed, and expressed the opinion that Frégoli (a quick-change artiste) might have done even better under the circumstances. His hypotheses need not be detailed here any further; not having attended the séance, he knows, of course, more about it than those present, who, he thinks, have evidently been the dupes of a clever prestidigitator.

Needless to say, the Belgian Spiritualists, with the Chevalier Le Clément de St. Marcq in front, are meeting their adversaries in a calm and dignified way, and their efforts will doubtless result in enlightening the Belgian public as to the true nature of the phenomena and in winning new partisans to the cause of Spiritualism.—Yours, &c.,

A. WAGNER.

Previsional Clairvoyance.

SIR,—A learned Brahmin in an ancient Hindu temple once said of me, 'This lady is clear-seeing herself, but there are times in her life when she will consult the enlightened with advantage.' The priest was right: on more than one occasion his words have recurred to me when carrying out this prediction. Unfortunately the issue has invariably been of too personal and private a character for publication, but on the principle of giving honour where honour is due, I will mention a few facts, minor in comparison, interesting nevertheless. The clairvoyante was Mrs. Annetta Banbury and the first of these times last May. 'You will not stay where you are,' she said, 'I see you packing, and that at the end of next month. You will cross the sea, but it will not be a long voyage—perhaps over to the Continent. You will stay at one place some time, then move on. It will be good for you (going on to describe people I should meet, which proved correct), but don't stay away too long. There is work for you here.'

Now at the time I had no intention of going abroad: all the same the end of June found me packing, and July 1st off to France, afterwards on to Switzerland. Everything this excellent clairvoyante said having proved accurate I went to see her again on Friday last. Taking my bangle in her hand, the first thing she said was, 'Don't, don't, you must on no account do it.' She then went on to describe a literary man who is very keen on collaborating with me in a book. 'He wants to pick your brains and reap the reward himself,' she went on: 'I see one book already, it has a green cover and is much talked

about, but another you seem to be at work on now will be a still greater success: this one will have deep red, almost a purple cover.'

Now the cover of a book published in the spring is 'greeny,' while it is my intention that that of one I am at present writing shall be purple-red in harmony with the first sentence of the opening chapter. This may pass as telepathy, but from my experience of Mrs. Banbury's gift I am of opinion that none of it is telepathy but all clairvoyance, and much of that pre-vision. So sharply defined is it that often when I have combated it as unlikely if not impossible, the prophecy has later on proved correct, and I trust that the rest of her statements may be as accurate.—Yours, &c.,

C. C. O.

Is a 'Seer' a Medium?

SIR,—The question raised by Mr. E. Elliott on p. 504 of 'LIGHT,' as to whether or not a 'seer' is a medium, is merely one of definitions and use of terms. In a general sense a medium is an intermediary between the spirit world and our own, and therefore the 'seer' through whom T. L. Harris's communications passed would come under this definition of a medium. Mr. and Mrs. Wallis put this very clearly on p. 226 of their 'Guide to Mediumship,' where they say:—

It has become somewhat fashionable to extol the 'higher mediumship'—by which is meant the exercise by the sensitive of his powers of perception on the inner plane as a clairvoyant, psychometrist or healer. Strictly speaking, however, in so far as these powers are normally employed, it is hardly appropriate to apply the term mediumship to them, as that word implies that an outside Intelligence makes use of the medium as his intermediary, for the purpose of communicating with his friends. But, as impressions, suggestions, mental pictures or symbols may be transferred to or consciously received by the seer from operators upon the other side, or he may see and describe spirit persons and convey their thoughts—although not directly 'controlled' by them—the word mediumship in this extended sense may be permissible.

Mr. Elliott is therefore justified in holding that a seer is a medium, in this wider sense; but when Dr. Berridge and others contend that 'seers' are not 'mediums,' they doubtless use the latter word in the more restricted sense, and mean that the psychic in question is not unconscious or under 'control' by any spirit. Mr. and Mrs. Wallis also point out this difference on p. 26 of their 'Guide to Mediumship,' though here they use the term 'normal psychic' for 'seer' and 'sensitive' for 'medium':—

The normal psychic must consciously concentrate his attention on the effort to feel, to see, to hear, to 'sense' and know upon the plane of his inner consciousness. He must be receptive—keenly alive to impressions—that he may become cognisant of states of being, and be able to respond to, and interpret, the sensations that are produced in himself. But the sensitive who desires spirit guidance has to be negatively receptive. He is not the actor, but is acted upon.

Yet even with regard to clairvoyance and similar faculties there is a distinction to be made between spontaneous psychic perceptions and those clairvoyant and psychometric delineations which are given while under spirit control. Moreover, speaking in the most general sense, Mr. and Mrs. Wallis say (p. 27): 'It is probable that all people who are psychically sensitive and open to impressions are indebted to spirit helpers, whether they are conscious of the fact or not.' The use of the word 'seer' appears to be an attempt to disclaim spirit control and to minimise spirit influence as far as possible.—Yours, &c.,

S. F.

HEALING.—There has been a revival of interest in healing in Scotland in consequence of the presence and services of Mr. James L. McBeth Bain. He has visited Glasgow and Edinburgh several times and lectured upon various aspects of the healing of body and soul. He combines the offices of teacher and healer, which in true healing are ever inseparable.—J. M. S.

MR. A. V. PETERS has been meeting with marked success and appreciation in South Africa, to judge from the tone of newspaper reports which have reached us. At Uitenhage, where he stayed for two weeks, he delivered an interesting address in the Town Hall, the Mayor presiding, and then gave descriptions of about a dozen spirit forms, which were at once recognised in all but two cases, and it is intimated that even in these instances recognition has since taken place. Mr. Peters was a complete stranger in the town and could not possibly have got the descriptions from people there,

SOCIETY WORK.

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

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at 49, Loraine-road, Holloway, on Sunday, November 8th, at 7 p.m. Speakers: Messrs. G. T. Brown, W. Turner, and J. Adams.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday last Mr. Lappin delivered addresses and gave recognised clairvoyant descriptions; also on Monday. Speaker on Sunday next, Mr. E. W. Wallis.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday evening last Mr. Shillaker delivered an able address on 'The Evils of Sweating.' Sunday next, at 7 p.m., Mr. R. Abbott. 8th, Mrs. H. Ball.—S. R.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday last Mr. Abbott gave a vigorous address on 'The Credible Christ.' Sunday next, at 7 p.m., Mr. W. G. Spencer, address and clairvoyant descriptions. Wednesdays, at 8 p.m., circle.—W. T.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. J. Kelland gave an instructive address on 'Why I am a Spiritualist.' Sunday next, anniversary services; at 11.15 a.m., circle; at 5 p.m., tea, 6d. each; at 7 p.m., Mrs. A. Boddington and election of officers. All friends welcome.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last local mediums conducted the services, and the collection, amounting to £3, was devoted to the National Fund of Benevolence. Sunday next, at 11.15 a.m. and 7 p.m., also on Monday, at 3 p.m. and 8.15 p.m., Mr. J. Blackburn.—A. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mrs. Place-Veary gave twenty-three excellent clairvoyant descriptions, mostly recognised, to a crowded audience. Miss Brinkley rendered a solo. Mr. Geo. Spriggs presided. Sunday next, at 6.30 for 7 p.m., Mr. John Lobb on 'Talks with the Dead.'—A. J. W.

CROYDON.—MORLAND HALL, (REAR OF) 74, LOWER ADDISCOMBE-ROAD.—On Sunday last Mr. Frost gave an instructive historical lecture on 'A Search for Truth,' and clairvoyant descriptions. Sunday next, at 7 p.m., in Public Hall Lecture Room, George-street, Croydon, Mr. Long, trance address.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Robert King gave an interesting address on 'Reincarnation.' Sunday next, at 7 p.m., Mr. W. S. Johnston, address and clairvoyant descriptions. Monday, at 8 p.m., at 50, Avenue-road, Hackney Downs, Mr. W. S. Johnston, clairvoyant descriptions.—N. R.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. H. G. Swift's interesting address on 'The Reality of the Invisible World' was much appreciated. Sunday next, London Union Conference. At 3 p.m., discussion opened by Mr. Brown; at 7 p.m., Mr. G. Tayler Gwinn and other speakers; tea provided, 6d. each.—W. H. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a public circle was held. In the evening Miss Burton gave an address on 'The Open Door.' Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Podmore. Thursday, at 8 p.m., social evening. Wednesday and Friday, at 8 p.m., members' circles.—J. J. L.

SEACOMBE AND EGREMONT.—On Sunday last Mr. George Clarke, of Liverpool, spoke on 'The Gospel of Spiritualism.' Mrs. C. Finchett and Mr. Gretney gave clairvoyant descriptions. On Sunday next meetings will be commenced in the Victoria Assembly Rooms, Victoria-road; speaker, Mr. W. Addison, of Bolton.—R. F.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last helpful spirit messages were given. In the evening Mr. D. J. Davis' address on 'What we Learn from Spiritualism' was much enjoyed. On Monday Mrs. Graddon-Kent gave successful psychometric readings. Sunday next, at 11.15 a.m., circle; at 7 p.m., Miss Maries on 'Progression.' Monday, at 8.15 p.m., Mr. D. Wright on 'Is Immortality Conditional?' Tuesday, at 8.30 p.m., healing.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last the Lyccumists made a presentation to Mr. T. B. Frost on his leaving for South Africa. In the evening Mr. P. Smyth addressed a large audience. On the 19th officers were elected: Mr. Murray, hon. president; Mr. J. Payn, president; Mrs. W. Adams, vice-president; Mr. W. Adams, treasurer; Mr. W. Yeo, 63, Leigham Vale, Streatham, S.W., secretary. Sunday next, at 7 p.m., Mr. Webb, address; Mrs. Webb, clairvoyante, Monday, at 7 p.m., and Thursday, at 8 p.m., circles.