

Light

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

We hope 'An Old Spiritualist's' paper on 'An inquirer's doubts,' in our last issue, has received the attention it deserves. Spiritualists of twenty or thirty years' standing will recognise the perfect accuracy of his statements.

In the old days, as he suggests, seekers took trouble; now they are willing to pay a shilling or a guinea and expect to buy admission to the spirit-world over the counter, as it were. Everybody is in a hurry. We have sometimes feared competition from Whiteley, the universal provider, and have expected to see advertisements from caterers who would offer 'Messages while you wait.' This is all wrong.

We are persuaded that the quiet, patient, united and serious family circle is the right foundation upon which the whole is to be built: and of this it is as true as ever, 'Seek and ye shall find; knock and the door shall be opened unto you.' Surely there is hardly a family anywhere that could not give at least one hour to spirit-communion twice a week, and always on Sunday evening, 'after service' for choice.

We earnestly commend this to all our readers, and shall be specially glad to receive records of results:

As reported in another column, a testimonial has been presented to Mr. R. Bournsnel, as the result of an appeal signed by Mr. H. Blackwell, Mr. Gambier Bolton, Mr. A. Glendinning, Mr. C. Lacey, Mr. J. Robertson, and Mr. Ernest Meads (Hon. Secretary), who, 'on behalf of the subscribers, testify to the unfailing courtesy, kindness, sympathy, and integrity of purpose which Mr. Bournsnel has displayed during many years,' in connection with 'Spirit Photography.' Let it be candidly admitted that there are differences of opinion in relation to Mr. Bournsnel; but let it also be cheerfully confessed that the capable and honourable men who presented the testimonial represent many others who, for several years, have also held the opinions therein expressed.

The Rev. R. W. Corbet, M.A., publishes, through Elliot Stock, a somewhat mystical pamphlet (read before the Christo-Theosophic Society), on 'The Ethic of Christianity.' By 'The Ethic of Christianity,' he means 'The Christian theory of the way whereby men attain true self-recognition and glory,' or the 'ethical rule or rules for uniting the soul to the Power which realises in men the ideal life.' He finds the climax of this in 'the complete self-surrender to the indwelling Power of the higher life

within us.' But 'this Power must be disclosed to us through some ideal image of itself, in order to secure the necessary self-surrender,' 'through the persistent and inevitable defeats of self-assertive efforts': and this ideal, for Christians, is found in Christ. But this is so only because in Christ we see the truth of our own real life. He is a revealer of the true self of the believer as well as an Ideal.

Out of this will come the reconciliation of all things and especially of Religion and Science, which reconciliation will come about 'in the common recognition that the universe is the manifestation of the ways of God, and that God is the Life of the universe.'

The conclusion leaves us, at last, in the enjoyment of an incontrovertible simplicity:—

The ethic of Christianity, as will be readily seen from what has been said, presupposes a great extension of the region of scientific research, inclusive of all Nature, of human History, and of all Religions.

It also, as will be equally readily seen, presupposes a far deeper insight into the constitution of man on the part of Religion, and the setting forth of methods for the evolution of man's spiritual being that are true to nature.

When these two necessary conditions are secured, Science and Religion will be found to be natural complements, and in their interaction they will rapidly crown the travail pains of scientific research, as well as the evolutionary pains of spiritual regeneration, with the dawn and glow of the perfect day of Divine wisdom and Divine power.

It is perhaps a little late in the day to formally notice an exceedingly small and modest collection of verses by E. L. Foyster, with the somewhat weak title of 'Feathered Fancies.' (London: Simpkin, Marshall and Co.); but we do not like to pass the pleasant little booklet by. The authoress has both feeling and thought, and is not without the precious faculty of musical expression. The following, for instance, is by no means great, and is not the best in the book, but it is as pleasantly winsome as it is consoling:—

'WHEN I AWAKE.'

'When I awake,' where shall I be?
What will my opened vision see?
What scenes will then encompass me?
Will all earth's bonds asunder break
When I awake?

'When I awake,' what shall I hear?
Music unknown to mortal ear,
Heaven's symphonies arising clear?
Shall I all thought of earth forsake
When I awake?

'When I awake,' shall I forget
The earthly suns which rise and set,
And for the past feel no regret?
Divided love not feel an ache
When I awake?

'When I awake,' shall I still find
All loved, all lost, all left behind?
And only sin its snares unbind?
Will evil only from me break
When I awake?

'When I awake,' how shall I feel
As all the earthly shadows steal
Away, nor dim the grand ideal?
My thirst, will living water slake
When I awake?

'When I awake,' O Lord, and see
Thy face, it is enough for me—
I shall be satisfied with Thee.
Dark night will pass and morning break
When I awake!

If our spiritual Gospel teaches anything, it teaches the supremacy, the divineness, the immortality, of Love. It is indeed 'of God'; nay, it *is* God; and it alone can give true life unto the world.

A late writer talked sense, and not rhapsody when he said: 'Give all to love. Burn your ships behind you. Dismiss "if" and "but" from your vocabulary. Offer no compromises. Admit no doubts. Take love by the hand. Introduce it to your heart. Let it run as blood in your veins. They will tell you it is not worth while. But if love is not worth while, nothing is worth while.'

Everywhere, Love is a valuable asset. Even in business it goes for much, though men give it other names. It 'makes the wheels go round.' Some day it will stop strikes, and make sweating impossible, and put an end to starvation wages to shop girls and clerks, and 20 per cent. to shareholders: and everybody will be better for it.

DEVELOPMENT OF CLAIRVOYANTS.

Without wishing to monopolise too much of your very valuable space, I should like to reply to the query of 'One who wants to know' respecting so-called 'development' by correspondence. It happens that many of my clients have approached me with a view to receiving instruction thus, and *carte blanche* has been given as to terms; but as I hold that to undertake to 'develop' anyone's gifts by correspondence would be the merest and most dishonest charlatanism, I have never accepted a penny for so doing, but have, in every case where advice or instruction seemed possible or desirable, given the same freely and as fully as lay within my power, pointing out what I feel to be the essentials for psychic development, and always inculcating patience, perseverance, and a mind kept as open and unbiassed as possible. To your correspondent, 'B. H. W.,' who desires evidence as to the reality of the 'Gift of Tongues,' I would merely say 'Attend any of the public circles at any Spiritualist meeting-place, and you will probably have ample opportunity of judging as to the genuineness of this gift, as well as of the universality of the faculty.' I think that, next to simple clairvoyant vision, *i.e.*, 'the discerning of spirits,' the gift of tongues is the commonest and most widespread. It will be well, however, for your correspondent to be prepared to hear languages, or dialects, spoken which perhaps not even Max Müller himself could recognise or place, as I know that many of the utterances of controls are couched in archaic or obsolete languages. But, on the other hand, I know of a woman of the working class who lives less than a quarter of a mile from my own residence, who speaks Greek when 'under control,' whilst I myself speak a peculiar and possibly archaic French—certainly not modern French; yet my control indignantly repudiates the suggestion that it is a patois. This phenomenon is so universal that I fear your correspondent has made no personal investigation.

Blackpool.

BIANCA UNORNA.

SPIRITUAL GIFTS.—Mrs. E. Graddon-Kent writes: 'In the interest of those who are anxious to develop spiritual gifts, may I say that for many years considerable experiments and efforts have been made to work out a system or educational process by which latent powers of various kinds can be demonstrated with satisfaction by almost all persons? The results have been more than successful, and in many cases, wonderful. It is by special request that classes are shortly to be formed for the purpose—for which see advertisement in the present issue of "LIGHT."

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

FRIDAY EVENING, NOVEMBER 20TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

SIR WYKE BAYLISS

ON

'Art *contra* the World, the Flesh, and the Devil.'

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.

Dec. 4.—MR. G. R. S. MEAD, on 'The Higher Spiritualism in Earliest Christendom.' At 7 p.m. for 7.30.

Dec. 18.—MR. GODFREY DYNE, on 'Life in the Inorganic World.' At 7 p.m. for 7.30.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1904.

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

SPECIAL NOTICES.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. J. J. Vango, on Tuesday, November 10th, and by Mrs. Fairclough Smith on November 17th and 24th. These séances will commence punctually at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; to friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. These séances will be held every *Friday*, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. *Visitors should come prepared with written questions*, on subjects of general interest relating to life here and hereafter.

PSYCHIC CULTURE.—Mr. Frederic Thurstan kindly conducts classes for *Members and Associates* at the Rooms of the Alliance, 110, St. Martin's-lane, W.C., for the encouragement and direction of private mediumship and psychical self-culture. Meetings will be held on the afternoons of November 20th and December 4th and 18th. Time, from 4.30 to 5.30 p.m., and visitors are requested to be in their places not later than 4.25. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., every *Thursday afternoon*, between the hours of 1 and 4. *Members and Associates* who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Saturday, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

'AN INQUIRER'S DOUBTS.'

It is a curious fact, and one which is illustrated by the article in 'LIGHT, of October 24th, entitled 'An Inquirer's Doubts,' that investigators nearly always wish to 'see a materialisation' at the very outset of their inquiries. They imagine that the whole of the difficulties will disappear at once if they can see the form of a departed friend, and hold a face to face conversation. They fail to understand why they should not be admitted to such sésances, or why the spirits should not be able to supply full, detailed, and particular information regarding their after-death states and experiences. 'Anemone' expresses these expectations when he says:—

'The reality of Spiritualism must of necessity follow from a demonstration of the reality of materialisation. Such a demonstration need not be difficult of achievement if these materialisations are not idle tales, or the result of trickery. Does it ever happen that the materialised spirits are recognised by close friends? Has a mother or a father, a sister or a brother, come back from the other world as a materialised spirit to give consolation to the friends left on earth? . . . Why, the question naturally arises, do these materialised spirits (who presumably are, like Sir William Crookes' "Katie," possessed of the senses of hearing and speaking) not give a verbal account of the spirit life and of their personal experience of the transition of death?'

Surely 'Anemone' cannot have thought very carefully or very deeply before he penned the foregoing sentences, and I wish to suggest certain considerations for his examination, and for the benefit of others who entertain similar ideas.

It seems to me that admission to sésances for materialisation should be obtained only after a course of preparatory experiences, and should be granted as a special privilege to the adept as the culmination of his training and study. That this should be so is evidenced by 'Anemone' himself when he says that these manifestations are so remarkable that the inquirer can hardly give credence to the reports that are published respecting them.

We on this side can know but little of the process whereby the spirit operators produce these materialised forms; we can have no idea of the difficulties they must overcome, or of the wonderfully subtle nature of the forces they employ, but we do know from experience that a very intimate connection exists between the 'form' and the medium from whom it is projected. Experiments have been made with a view to testing this point, and it has been proved that the weight of the medium's body has been considerably reduced when the separate 'form' has been visible. It has been shown on abundant evidence that Madame d'Espérance discovered on one occasion that she was partially dematerialised, and, therefore, it is beyond question that these 'forms' cannot be produced, and presented to the observation of the sitters, without one of the most marvellous of all the wonderful changes and transferences with which we are familiar in the realm of Nature.

So long as spirits were regarded as *supernatural* beings, who could arbitrarily *create* at will, and play all sorts of pranks with the Laws of Nature, it was not unreasonable to suppose that everything was possible; but now that we know they are still human, and not necessarily wiser, better, or more powerful than they were on this side, we are compelled to recognise that they are subject to conditions, and must work in conformity with the universal principles of Nature. Hence, the success or failure of their efforts to afford us the demonstrations we desire will of necessity depend upon their knowledge; their desire to meet our wishes; their ability to utilise the forces of the medium and the sitters (and whatever forces are brought into play on their side); their skill in attuning the psychic conditions, and in overcoming adverse influences, mental and psychical.

From these few hints regarding the delicacy of the conditions and the many factors involved, it will be seen that the process of materialisation must necessarily be most intricate and difficult; and that the probability of complete success, especially under the unfavourable conditions of public promiscuous sésances, is very small indeed.

When a few sincere students discover a good psychic, and meet together regularly to prosecute their inquiries in a calm, patient, scientific but sympathetic spirit, allowing no interruptions or additions to their circle, and perseveringly studying the conditions and co-operating with the spirit workers, we may expect to learn more about these marvellous phenomena, and also about the spirit people themselves, from the lips of these materialised forms; but until something of this sort is undertaken and systematically carried out, the expectations of 'Anemone' are, I fear, doomed to disappointment. The results observable at such sésances as are now held for inquirers will of necessity be unsatisfactory because of the constant changes of sitters, and, therefore, of the psychic materials, so to speak, necessary for the building-up of the forms.

It is really wonderful, in spite of the unfavourable circumstances under which they occur, that many faces and voices have been identified by the sitters in materialisation sésances in London, and the pages of 'LIGHT' have from time to time contained reports from visitors to Mr. Husk's sésances attesting the fact that relatives of the sitters have not only been recognised, but that messages and important advice have been given.

Your correspondent wonders that the spirits who produce the materialised forms do not give more information regarding their after-death experiences. I can assure him that such particulars have frequently been given, but little attention has been paid to them—perhaps because they were unverifiable; still, in the majority of instances the spirits do not seem to possess power to do more than build up the forms, and show them, more or less clearly, and have to content themselves with but a few words of greeting and good will, during the all too brief interviews that they are able to hold with their friends.

As regards the descriptions of spirit-life experiences given through writing and entranced mediums, details of a fairly circumstantial kind have been given over and over again. 'Heaven Revised,' by Mrs. Duffey, 'Views of our Heavenly Home,' and 'A Stellar Key to the Summer Land,' by A. J. Davis, occur to my mind, not to speak of the communications through Mrs. Piper; but where definite statements are made the objection is often raised that they are *too* mechanical and material, and on the other hand 'Anemone' complains that when such details are lacking they are vague and unsatisfactory! Spirits constantly assure us that they find it extremely difficult to give us any sort of idea of their real states and conditions which, on general lines, correspond to ours, and that spiritual things must be spiritually interpreted—otherwise we shall form very erroneous conceptions regarding the life beyond death. I would, therefore, suggest to 'Anemone' that the remedy for his difficulties and doubts will be found in a systematic course of reading and *home* investigation. If he will adopt this course I feel assured that he will ere long obtain such an insight into the various problems which now perplex him that he will cease to wonder that the spirits do so little for us, and be surprised that they have succeeded so well under so many adverse circumstances, and be correspondingly grateful to them for the light they *have* shed in the valley of shadow, dim thought it now seems to him, revealing the fact, as he himself suggests, 'that those dear ones who have been torn from us by death are waiting on the other side to greet us with loving welcome when we cross over there.'

AN OLD SPIRITUALIST.

TO CORRESPONDENTS.

No use can be made of any communication which is not accompanied by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

Contributions of original poetry are respectfully declined.

'R.,' 'E.D.G.,' 'B.G.G.,' 'L.C.,' 'G.A.N.,' 'A. B.,' 'R.,' 'H. C.,' and others.—Next week, we hope.

'B. SHARP.'—We still think that the phenomenon you mention is due to physical causes.

REINCARNATION.

I am acquainted with a man who has been ten years a Spiritualist—a middle-aged man in the fifties—and, when investigating psychic matters through trance mediumship, an intelligence, claiming to be a young girl he knew in his boyhood, and who had passed to the higher plane of life in her youth, came to him and gave her name, and the control described her accurately.

Since then she has come to him through many mediums, and many controls have described her, so that there can be no doubt about her identity and reality. Now, this female entity says she is my friend's counterpart; that when he joins her in the spirit spheres they will live together, never again to be separated, through all eternity, their love always increasing in strength and beauty.

My friend, a quiet, reserved man, of strong, though controlled feelings, has probably, even before he was brought into contact with Spiritualism, had less to do with the other sex than ninety-nine out of a hundred ordinary human beings (the result of her prompting, his friend tells him); but since then he has devoted and consecrated himself, body, soul, and spirit, to this friend in the invisible world, and, I think, these two love one another about as much as spirits on their plane of evolution can do. Indeed, it is a beautiful and charming romance in real life to be brought into contact with in this prosaic world.

My friend has a high opinion of his spirit love's veracity, as what she says generally turns out to be perfectly correct. This occurred—through a medium, of course—during the first year or two of his investigation; since then he has developed mental and soul communion with her in his own room when perfectly quiet and alone, which he describes as of ineffable sweetness and delight, far surpassing anything obtainable through a third party.

Now, I would ask believers in reincarnation to explain the consistency between this experience and the theory of many renewed earth existences. Over and over again the heroine of my story has assured my friend that they will never again be separated; and yet each return to earth would necessitate a separation during at least the years of childhood and youth, even supposing that they should always meet and be united subsequently during their earth lives, to say nothing of the one passing out before the other.

Again, we have been informed on the authority of Mr. Charles Johnston, M.R.A.S., that 'a good many do remember, and always have remembered,' their past lives' experiences. Here there seems to be a chance of getting at something definite on this elusive subject. Will Mr. Charles Johnston produce one or more of these good people who do remember?

I believe, myself, that these supposed remembrances are either the result of a vain imagination or else impressions from the sphere of vanity. For it is to be noticed that those who imagine that they remember their previous lives were always, so far as my experience goes, some important historical personage. No one ever seems to remember having been plain John Smith, the crossing-sweeper, or Susan Jones, the sempstress!

Whilst on this subject, can you grant me space for a few words regarding a letter which appeared in your issue of August 22nd? The writer says: 'Seeing that the Theosophic doctrine is repugnant to many of the readers of "LIGHT," who seem to see in the school of thought an arch enemy instead of a comrade,' &c. And again: 'As a Spiritualist and Theosophist, it pains me to see the lack of the Christos, or Christ-spirit, which is so apparent in the letters and comments in your valuable paper.' Has the writer ever read the Theosophic literature of twenty or twenty-five years ago from the date of the founding of the society? Apparently not! If I had access to the books, and you could afford the space, I could give numerous extracts in which Theosophists speak of Spiritualists and Spiritualism with the utmost scorn and ridicule. Here are a few specimens:—

'Brainless spooks and credulous dupes.'

'How then can this vile bundle of passions and terrestrial

lusts, resurrected by and gaining consciousness only through the organism of the medium, be accepted as a departed angel?'

'Look at poor A. J. Davis, he can barely keep body and soul together. His books are not selling at all. Olcott is sitting on heaps of his "People from the Other World," like Marius on the ruins of Carthage, and thinking bitter things. Not a thousand copies of his book have been sold in five months.

'Epes Sargent, the favourite and most learned of the American authors, the only Spiritist whom anyone respects, and who has, hitherto, been regarded as an authority, is lighting his stove with his "Proof Palpable of Immortality," his last book. Robert Dale Owen has hidden himself and vanished from the face of the earth'—and so on and so on.

These must serve as examples. Were they written in the Christ-spirit? Such things may be forgiven, but it is long before they are forgotten.

I am aware, of course, that things have changed much for the better lately, and that Theosophists are now quite civil to Spiritualists; but to complain as your correspondent does is to show that he is not aware of the former relations between the two cults. Theosophy was bitterly hostile to Spiritualists for years, and now moans because we do not love her as we otherwise might have done!

A. K. VENNING.

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

[If those who, in past times, have been our foes now manifest a desire to be our friends, the past should be gladly forgotten as well as forgiven. We do not really forgive injuries, real or supposed, except in the degree in which we cease to cherish their remembrance.—ED. 'LIGHT.']

LAST HOURS OF FRIEDRICH ZÖLLNER.

In the current number of the 'Uebersinnliche Welt' is an article by the editor, headed 'Enemies of Occultism.' Herr Max Rahn is always a zealous defender of the cause of truth and justice, and in this paper he is righteously indignant at the aspersions cast upon the memory of an eminent man of science by spiteful and ignorant enemies of Occultism, which aspersions he has been at great pains to refute.

Before describing the course he has taken in this instance, I will just revert to some letters published by him in 'Uebersinnliche Welt' some time ago, regarding the late Baron Hellenbach, whose memory was attacked in exactly the same way as that of Zöllner's has been, namely, by ascribing his death to suicide; thus causing much grief and indignation to surviving members of his family. Baron Hellenbach was the author of 'Birth and Death,' and of many other valuable works on Occultism. I remember reading an account of his death, which took place some ten or twelve years ago, at a hotel in Austria, where he was spending the night. It was equally sudden with that of Zöllner; he was found in the morning not undressed, lying on the sofa in his room, with a book and cigar beside him, having either fallen asleep or died suddenly in that position, failure of the heart's action being the cause. Many years afterwards his enemies, and those of 'Occultism,' asserted that he had died by his own hand. Herr Rahn obtained letters from his sisters, as well as from the doctor, and those who were best acquainted with the circumstances, which, to anyone not blinded by spite and prejudice, proved conclusively that Hellenbach's death was due to natural causes; and now Herr Rahn has taken the same course with regard to the cruel aspersions on Friedrich Zöllner. As the latter has now been dead twenty years, perhaps some readers of 'LIGHT' may not know that he was a noted *savant* and official Professor of Astronomy at Leipzig. He became interested in the phenomena of Spiritism, and held a series of séances with Dr. Henry Slade, the celebrated American slate-writing medium, with whom he obtained some very remarkable manifestations, especially that of knots tied in an endless cord.

These experiences he described in detail in a work illustrated by numerous diagrams, which was afterwards translated into English by Mr. C. C. Massey, and a copy of which is in the library of the London Spiritualist Alliance. During the last years of his life his fellow scientists did not hesitate to

assert that his spiritistic experiments, and the above mentioned work, proved that he was of unsound mind, though they could find no trace of it in any other direction; and now, it seems, they say that his sudden death was the result of suicide. This scandal was promulgated afresh during the recent Röhle trial; but the falsehood of the assertion is sufficiently proved by the following three letters, received by Max Rahn in answer to the inquiries he addressed to the writers; which letters, containing the details of the last moments of so eminent a man, cannot, I think, fail to interest all readers of 'LIGHT.' This is the first:—

'Berlin, July 22nd, 1903.

'DEAR SIR,—In answer to your letter of July 21st, relating to my brother, Professor Friedrich Zöllner, who died in Leipzig, in 1882, I confidently assert that the scandalous calumny circulated by his scientific enemies to the effect that he was of unsound mind and that he took his own life, is a falsehood. My brother was unmarried, and lived in Leipzig with my mother. One morning, while at early breakfast with our mother, he left the table and went into the study to fetch a book. Almost immediately, my mother heard a sound as though someone had fallen. She hastened into the room, where she found my dear brother lying dead on the floor. The doctor who was called in declared that his death had been caused by sudden failure of the heart's action (Herzschlag). This is a faithful and true account of the last hours of my dear brother, Fritz. I authorise you to make the most public use of this, my testimony.

'Yours with esteem,

'FRAU ANTONIE VON ZASTROW (*née* Zöllner), Widow.'

The next is from another sister, and is somewhat longer:—

'Elgersburg, July 25th, 1903.

'SIR,—Your esteemed letter of the 22nd inst. was forwarded to me at this health resort in Thüringen, and in answer to it I can assure you that my brother, Fritz Zöllner, after partaking of early breakfast with my mother, with whom he lived in Leipzig, in the best of spirits, went into his study to work, where, after a few minutes, he fell down dead, and was declared by the doctor, who was immediately sent for—Dr. Felix, I think his name was—to have died from heart failure.

'At the time of his death Professor L. Weinek, the present director of the Astronomical Observatory in Prague, was my brother's assistant in Leipzig, and immediately after his death he, in the kindest manner, hastened to my mother, who was overwhelmed with grief. I myself journeyed to my mother the day after the death of my brother and saw his body with the unmistakable signs of death from failure of the heart's action, and could not for a moment doubt that this was the cause of his death, as he was a strong man but in his last days had frequently complained of feeling faint, as my mother told me, but had made light of these attacks of faintness in order not to alarm her.

'That after the lapse of twenty-one years I should have to affirm these facts in writing is inexpressibly sad, but on the other side, it shows that his enemies are incapable of proving him to be mentally unsound. His scientific attainments were great and pursued up to his last moment.

'If these lines, honoured sir, serve, as in your letter you say they will, to clear the memory of my beloved brother, I shall be indeed glad, and with esteem and thanks for the trouble you have taken,—I am

'Yours faithfully,

'E. MILDBRAED (*née* Zöllner).

'Herrn Max Rahn, Berlin.'

On receipt of this letter Herr Rahn wrote to Professor Weinek, from whom he received the following interesting letter:—

'Lofer, Land Salzburg,
'July 30th, 1903.

'HIGHLY ESTEEMED EDITOR,—In answer to your letter of the 27th inst., which was forwarded to me at the above summer resort, I have pleasure in giving you the following particulars, which you have my full permission to make public.

'When my honoured teacher and friend, the astronomer, Professor Friedrich Zöllner, died in Leipzig, I was the first professor of the University Observatory, and not Zöllner's assistant, as Frau Mildbraed thought I was. I was much in company with Zöllner and his aged mother to the last day of his life, and it always delighted me to observe the touching affection which existed between them.

'On the morning of Zöllner's death I was immediately informed of his sudden decease by a friend, who resided in the same house—the Spamer House—and hastened thither from the

Observatory without delay in order to support the deeply afflicted mother. She herself told me that her son after breakfast went into his study, and that soon afterwards she heard a heavy fall, and hastening to the room she found her son fallen down dead at the foot of his desk. I myself saw the body, laid upon a bed, still dressed in his ordinary clothes, and observed nothing the least uncommon about it. Zöllner appeared as though lying in a deep and peaceful sleep.

'That Zöllner's mind was unhinged during his last years I look upon as one of the most shameful falsehoods ever invented by his enemies. No one is better able to refute this calumny than myself, for till the day of his death I almost daily saw and conversed with him, and could but admire his ever fertile genius and overflowing humour; besides which I was acquainted with his intention of erecting an astronomical observatory on the roof of the Spamer House for the purpose of astronomical research in company with myself.

Yours respectfully,

PROFESSOR DR. L. WEINEK.

Director of the Observatory,

Prague.

'These letters,' adds Herr Rahn, 'ought to show even those who are indifferent to our cause, what sort of weapons are used by the enemies of Occultism to throw discredit upon it.'

M. T.

TESTIMONIAL TO MR. BOURSNELL.

We are indebted to an esteemed correspondent for the following:—

'On Wednesday evening, October 28th, some sixty people assembled in the rooms of the Psychological Society, George-street, Portman-square, to do honour to Mr. R. Bournsell and to view a display of three hundred spirit photographs taken by him.

'After an organ solo by Mr. J. Lowe, and songs by Miss Oppenheimer and Mrs. Ernest Meads, and a recitation from Mr. Ernest Meads, the real business of the evening was introduced by Mr. H. Blackwell, acting as chairman, who, together with Mr. A. P. Sinnett, insisted on the sincerity and integrity of Mr. Bournsell, and both gentlemen cited instances of spirit photographs obtained by them under strict test conditions through his mediumship.

'Mr. A. Glendinning, after speaking in glowing terms of this latter-day psychic development, as witnessed by the photographs upon the walls, and charging the old medium to continue his service of God by continuing to serve his fellow-men, presented an illuminated address, bearing about one hundred names upon it, and a purse containing some gold to Mr. Bournsell, amidst enthusiastic applause, which was heartily renewed when he added the gift of a fur stole to Mrs. Bournsell, whose sympathy and help had so often sustained her husband when suffering from the misunderstanding of others.

'After a few sentences from Mr. Ernest Meads, who had acted as hon. secretary to the testimonial committee, Mr. Bournsell replied, and in a few heartfelt words thanked his friends and well-wishers for the token of esteem and goodwill.

'Mr. Gambier Bolton, who has practised the art of photography in many parts of the world during a period of thirty years, emphatically stated that if called upon he would declare in a court of justice that Mr. Bournsell's spirit photographs were genuine, and he showed a box in which he had obtained, through the same mediumship, direct spirit photographs, the plates never having left the box.

'Mr. Metcalfe told the company that throughout the proceedings he had seen the form of his own life-long guide, an Atlantean high-priest, standing behind Mr. Bournsell with one of the lovely female guides of the old photographer on each side. This statement was confirmed by Miss MacCreadie, who expressed the sincere wish of all present that Mr. and Mrs. Bournsell might long be spared to each other and to their numerous friends.

'Mr. C. Lacey also spoke with enthusiasm of his old friend.

'Among those present were Colonel Gordon Watson, president of the Psychological Society, and several well-known mediums, including Mrs. Manks, Mrs. Dowdall, Mrs. W. Fairclough Smith, "Clairibelle," and Mr. Rita, and amongst the signatures upon the back of the address, in addition to those of all present, were Mr. W. T. Stead (unable at the last moment to attend), Mrs. Kate Taylor-Robinson, Mr. and Mrs. Everitt, Mr. and Mrs. Burchell, Mrs. Mellon, Mr. and Mrs. Craddock, Mr. David Duguid, Mr. Alfred Peters, Mrs. De Wolfe, of Nova Scotia; and Mr. James Robertson, of Glasgow, one of the committee, unable to be present through pressure of business.'

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LONDON, W.C.
SATURDAY, NOVEMBER 7th, 1903.

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MIRACLES AND THE MODERN MIND.

A short time ago all the clever people were trying to escape from miracles. Now they are all trying to appropriate and explain them. The superior people used to be always telling us that miracles were impossible. Now they join the Psychical Research Society and assure us that miracles are only misunderstandings of, or larger and deeper operations of, natural law. It is a significant and somewhat amusing sign of the times.

A small but thoughtful book by Dr. J. M. Whiton, of Yale, published by the Macmillan Company, is a particularly useful straw on the stream in this connection, and is well worth looking at. It begins by chilling off miracles with the following arresting observation:—'Remarkable is the changed front of Christian theologians towards miracles, their distinctly lowered estimate of the significance of miracle, their antipodal reverse of the long-established treatment of miracles.' A significant and witty line, on this topic, is 'The transfer of miracles from the artillery to the baggage of the Church,' elsewhere put as 'the transfer of miracles from the ordnance department to the quartermaster's department of the Church.' 'There are miracles and miracles' is one of Dr. Whiton's musings. 'One may reasonably believe that Jesus healed a case of violent insanity at Gadara, and reasonably disbelieve that the fire of heaven was twice obedient to Elijah's call to consume the military companies sent to arrest him.' What we have to do is to smelt, to sift, to sort. We must 'eliminate the indefensible,' 'set aside the legendary,' and 'transfer the supposedly miraculous to the order of natural powers and processes.' 'Divine agency is revealed rather by the upholding of the established order of Nature than by any alleged interference therewith.'

All this suits us well. We only ask permission to enlarge the boundaries, and to bring in territory and laws and persons with which our mechanical and gallipot scientists are at present unacquainted. We entirely agree with Dr. Whiton, that 'The true supernatural is the spiritual'; but in that case, we might just as well drop the word 'supernatural' altogether, for 'the spiritual' is really as natural as the physical.

On this road we come upon the useful suggestion that many of the 'miracles' do not transcend the supposed range of human knowledge and power. This, says Dr. Whiton, is specially true of works of healing: 'It is therefore not incredible that some of the mighty works of Jesus, which still transcend the existing limits of knowledge and power, and so are still reputed miraculous, and are suspected by

many as unhistorical, may, in some yet remote and riper stage of humanity, be transferred, as some have already been, to the class of the non-miraculous and natural.' It is interesting that, in this connection, Dr. Whiton cites certain 'well-verified facts recorded by the Society for Psychical Research.'

The distinction here drawn between 'miraculous' and 'natural' is erased later on, when the writer says plainly, 'Miracles, legitimately viewed as the natural product of extraordinary psychical power, or, to phrase it otherwise, of an exceptional vital endowment, belong not to the Hebrew race alone, nor did they cease when the last survivor of the Jewish apostles of Christianity passed away at the end of the first century. . . Miracles have the same universality as human life. Nor will their record be closed till the evolution of life is complete.' This is excellent, and it should help in that which so largely interests us—the recognition of the naturalness of all for which Spiritualists stand.

One leading aim of Dr. Whiton's modern-minded book is what we may call the readjustment of the 'supernatural'—a word he is evidently disinclined to part with until he must: but he urges upon us 'a revised and true in place of a mistaken conception of the term *Supernatural*.' By this he means that we have been too apt to identify the supernatural with miracles on the physical plane, whereas the fact is that the supernatural is simply the spiritual, *i.e.*, that which relates to and comes from the spirit-world: and so Dr. Whiton's novel definition of 'supernatural Religion' seems to be, Religion based upon and springing from appeals to the realities of the spirit-self. 'The specific character of supernatural Revelation is, the disclosure of spiritual truth above the natural thought of the natural men to whom it came. The character of any revelation is determined by the character of the truth made known, not by the drapery of circumstances connected with the making known.' 'What belongs to the moral and spiritual order is supernatural to what belongs to the material and physical order.' This is an unusual presentation of a vital point, and deserves attention, especially in connection with the following paragraph just before Dr. Whiton's closing words:—

In the coming but distant age, when man's spiritual nature, now so embryonic, shall have become adult, it will doubtless so pervade and rule the physical and psychical natures which it inhabits that the distinction between natural and supernatural, so important in the period of its development, will become foreign alike to thought and speech. But until the making of man in the image of God is complete, when the spiritual element in our composite being, now struggling for development, shall be manifest in its ultimate maturity and ascendancy as the distinctive and proper nature of humanity, it is of supreme importance for the Christian teacher, who would point and urge to the heights of being, to free men's minds of error as to what the real supernatural is; not the fancied disturber of the world's ordered harmonies, but that highest Nature which is the moulder, the glory, and the crown of all the lower.

A PRESENTATION BY MR. WILLIAM TEBB.—The 'Sussex and Surrey Courier,' of October 31st, reported an interesting ceremony at Burstow when, in the presence of a large number of visitors, a drinking fountain and cattle trough, generously and thoughtfully provided by Mr. William Tebb, were unveiled and formally handed over to the Burstow Parish Council. The structure, which is of granite, bears the following significant inscription: 'In memory of the mute fidelity of the 400,000 horses killed and wounded at the call of their masters during the South African War, 1899-1902, in a cause of which they knew nothing, this fountain is erected by a reverent fellow creature.' Addresses of hearty appreciation were delivered by the Rev. Walbrand Evans, Mr. Lewis Coward, K.C., Sir William Collins, Lieut.-General Phelps and Captain Simpson. Mr. Tebb briefly acknowledged the sentiments of the speakers. After the deed of gift had been read and its acceptance declared, a vote of thanks to Mr. Tebb was passed, and a horse and a dog were brought forward to drink.

PRELIMINARY DIFFICULTIES.

BY H. A. DALLAS.

XIII.

The Responsibilities of Spiritualists.

A few considerations on the above subject will make a suitable close to this series of articles. The realisation and discharge of our responsibilities may fitly be called a 'difficulty,' though the qualification 'preliminary' is not in this instance applicable.

The truths of Spiritism have a threefold relation to mankind:—

(1.) They appeal to the senses. Certain phenomena occur, and impressing us through the channels of sense, claim our observation. (2.) They appeal to the intellect. We recognise that the facts demand a reasonable interpretation, and in so far as we respond intelligently to this demand we grow in understanding, or, where we fail to understand, we find the process of attempting to do so of highly educative value. (3.) They appeal to the moral nature and to the will. It is in this connection that the true significance and highest results of Spiritism will be found. To stop short in our response here is to miss the main value of the study; it is also to miss the best test of the truth of the conclusions to which the study leads us.* 'Social conduct,' says M. Le Conte, 'is the art corresponding to our philosophy of life, and, therefore, is the surest test of truth. . . . Whatever is really true will surely vindicate itself by its beneficence, if we will only wait patiently for final results.' But we must remember that those who believe in the facts of Spiritism have to do something besides waiting patiently for results, they must be themselves the factors in producing those results. The facts must 'vindicate their beneficence' in the lives and conduct of those who accept them; it is only thus that their reality and worth will become assured to mankind.

Herein lies our responsibility. We are students of a science of spirit which stands on its trial before the judgment of men; we are convinced that it is indeed a science, *i.e.*, that we are dealing with facts which can be proved to be an integral part of the scheme of the Universe, and believing this, we maintain that we cannot afford to shut our eyes to them, and that to recognise and try to understand them is an imperative duty which must have profound and far-reaching results for the world. What, then, ought to be our personal attitude towards this subject as intelligent moral beings?

This cannot be better expressed than in the words of Phillips Brooks:—

'We must despair of growing great, unless we can feel that we are given to the Cause to work for it, and not it to work for us.'

If this were actually the aim of everyone calling himself a Spiritualist or Spiritist, who can doubt that the world would soon recognise the importance of this subject? Can it be said of the great majority of Spiritualists that they bear this hallmark of greatness?

Let us consider what exactly is the Cause for which we are called upon to work. It is something more than belief in man's survival, though this faith is included in it. The Cause itself is the furtherance of Truth, and more particularly the revelation of the kingdom of Spirit. I cannot find a better term by which to denote the discovery of the reality and potency of spiritual forces and immaterial beings. This realm of spirit is eternal, and has ever been intuitively apprehended by those who have been led by the Spirit, but to those who have made sense perceptions alone the basis of their reasoning, the truth that 'there is no real efficient force but spirit' has

been obscure and hard to accept. It is this truth which is now in process of being scientifically demonstrated by psychic manifestations. The great value of these manifestations is that they lead to the recognition of the world of Spirit as the world of Causes, and to the material world as only the phenomenal mode by which spirit expresses itself. Everyone who studies these manifestations may contribute his quota of service towards the wider acceptance of this truth, and towards the final abolition of the false homage that has been paid to the illusory world of appearances.

It cannot be said, however, that we universally find that Spiritualists realise the greatness and the privilege of thus working for this Cause. Many do, but there are others who are interested in Spiritism mainly as a means of self-development, or as a curious subject of inquiry, as a gratification of personal ambition, or as a means of increasing wealth, or perhaps from the worthier, but still self-centred motive, that they find in it consolation under bereavement. It may be all this. It *should* afford consolation, it should tend to self-development; there is a sense even in which it may satisfy a legitimate ambition, the ambition to make the very most of our gifts and powers; but if we have no higher aim, and if we see no more in Spiritism than this, we are using 'The Cause to work for us,' and not giving ourselves 'to work for the Cause.' We are not great, we 'must despair' of ever being great, until we can aspire to a higher aim. If we do thus aspire, what will the aspiration involve? It will involve the suppression of egotism, to which I referred in my last article as a special danger accompanying the possession of psychic gifts, and it will involve the suppression of our special idiosyncracies, and also of our personal predilections, distastes, and prejudices whenever these are obstacles to our service of the Cause.

Further, there is the responsibility of imparting to others the knowledge we have gained, and of sharing with them the benefit of our privileges and gifts. Maeterlinck says: 'Every soul in its sphere has charge of a lighthouse for which there is more or less need.' It is so: but we must be very careful *how* we impart our knowledge, and to whom. We must not injure our Cause by inopportune, or by forcing our subject upon unwilling ears; neither must we present it in such a crude way as to do it injustice. We must bear in mind Mr. Stainton Moses' wise warning not to state abnormal facts for public acceptance without offering sufficient evidence to justify our doing so. Many Spiritualists seriously hinder the spread of conviction by neglecting this warning. The passage in his book, 'Spirit Identity,' pp. 142, 143, is so valuable that I will quote it at length:—

'We should consciously remember that no man ought to be asked to assent to such facts and truths as we propound for public acceptance—facts new and strange, and not only that, but transcending, and, in some cases, reversing previous experience—save on the most exact and complete evidence. It is an insult to intelligence to expect belief on any other basis; and the converts, let me say, that could be so obtained are not of the highest order of mind. . . . It is not only inexpedient and wrong to publish inaccurate and loose records, but it is not always wise to print—still less to recount, with all the emphasis of enthusiasm—even exact records of very extraordinary phenomena, unless they can be attested by such a weight of testimony as to make it impossible for a fair mind to reject the record. I believe that it is not wise to force too strong meat on those who are not prepared to digest it. Let me not be mistaken. I mean exactly what I say. I do not think it wise to tax the belief of those who are not familiar with the subject. It is all so strange, so subversive of previous experience, that I counsel discretion. It is within my knowledge that much harm has been done on many occasions by injudiciously forcing on unprepared minds what seem to them monstrous narrations of unexplained and inexplicable occurrences.'

There are probably few of us who do not feel that we must cry, 'peccavi!' in respect of this counsel. It is true that since 'Spirit Identity' was first published the facts of Spiritism have become more widely recognised, and, therefore, we more frequently meet with prepared minds, but it is also true that as Spiritists become more and more familiar with what was once so startling to them, they are apt to forget their former state of incredulity, and, forgetting also that the majority of those

* If anyone is inclined to dispute this statement I would recommend him to read Chapter I., Part III., of Joseph Le Conte's work, 'Evolution in Relation to Religious Thought.' The subject of Spiritism is not mentioned in this work, but the principle laid down in this chapter in connection with the discovery of fresh truths is equally as applicable to Spiritism as to Evolution, and the whole of this latter portion of the book will repay the careful consideration of those who are fearful of the consequences of discovery, and of its possible effect on religious belief.

they meet are quite ignorant of the mass of evidence which testifies to the reality of these abnormal occurrences, they sometimes ride rough-shod over the doubts of inquirers with a heedlessness that is neither discreet nor kind. It is incumbent upon us to respect incredulity when it is not obstinate, wilful, and impertinent. The man who holds back from giving his belief to things which appear to him insufficiently attested, but who is willing to weigh evidence and to accept facts when the evidence seems to warrant his doing so, is one to whom we should give all the sympathetic and reasonable assistance in our power in order to help him to obtain the evidence he desires.

Again, if we sincerely wish to make our service of the Cause our first aim, we must carefully avoid becoming what is known as a 'crank.' A crank is always more or less objectionable to his neighbours; but if he is not particularly associated with any cause, he is fairly harmless. If, however, he is working in a cause, a crank becomes seriously detrimental to the work with which he is associated.

As Spiritists it becomes a duty to conduct ourselves in matters non-essential as normally and as much like others as we can. Spontaneous originality is refreshing, but studied peculiarity is annoying, and it is possible to mistake the one for the other.

A Spiritualist should be noted as markedly sane, rational, and pleasant to live with, otherwise his personal idiosyncracies will be liable to be imputed to the Cause he desires to serve. Further, he must not be so absorbed in the study of occult powers and of the unseen sphere of being that normal powers are neglected, and the seen world undervalued. We believe that *this* world also is a manifestation of spirit; that we are spirits here and now, though temporarily clothed with atomic bodies. To serve and save and commune with incarnate spirits is as important as to hold intercourse with the discarnate; indeed, in a sense, it is *more* important, because it is the duty which lies nearest, and for the fulfilment of which we have been incarnated. If we miss the purpose of our present mode of existence and the duties involved in it; if we fail to recognise the beauty and worth of the manifestations of spirit to which we are visibly related, we may equally fail in the next stage; and failure here and now may seriously hinder our progress hereafter. It is by fulfilling the functions of our present condition, by exercising our already developed faculties, by draining to the dregs the cup of life which contains our allotted portion of opportunity and experience, that we can best become fit to enter upon that future stage which is meant to be the orderly and symmetrical outcome of the present.

It is needless to say that I do not for a moment mean to endorse the common interpretation of the saying: 'One world at a time.' That can have no meaning for a Spiritualist, who knows that the other world is interpenetrating this, and that we are living (if fully alive), and are meant to live, in two worlds at once. The two states blend like the warp and weft in a loom; if we ignore or neglect either the loss will be our own.

There is a very real peril for anyone who ardently pursues a fascinating study that he may become a man of *one* idea only. Professor James says: 'Spiritual excitement takes pathological forms whenever other interests are too few and the intellect too narrow.' ('Varieties of Religious Experience.') Let us take warning, and enrich the temple of the spirit by building into it whatsoever things are worthy of our attention and by keeping our minds awake to as many different interests as we can. Particularly we should be on our guard that it may not be justly said of us that we are indifferent to social evils and uninterested in social reforms, which are as really spirit operations as are any direct manifestations from the discarnate.

There is one of these progressive movements which has a special claim upon the consideration of Spiritualists. I allude to the strenuous effort which the Human Race is now making to free itself from dependence on the artificial stimulation of alcohol. I purposely use these words to denote what is commonly called the temperance movement because I think they indicate the real significance of the movement, and also show why it so emphatically claims the co-operation of those who call themselves Spiritualists. There are some who will question

the fact that this strenuous effort is actually discernible; because, as is always the case in evolution, the van is led by a minority; it is the minority who are breaking away from this bondage and leading up the Man-Soul into higher conditions. When Nature trained the creature to abandon the use of its fore-limbs as supports, and to stand erect on two, setting free the other pair for higher achievements, she did not enter upon this new stage of development with a majority, but with a minority, probably a very small minority indeed. As in physical evolution so it is in mental and ethical evolution. He who would catch a glimpse of the teleological significance of the evolutionary process must watch the trend of persistent minorities:—

'For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creek and inlet making,
Comes silent—flooding in—the main.'

The drinking bouts which in former generations men, claiming to be honourable gentlemen, indulged in without scruple and without loss of prestige, are things of the past. Excessive drinking is not a thing of the past, as we all know; but drinking to intoxication for mere pleasure is now generally regarded as a thing to be ashamed of. This fact proves that the ethical standard in this respect is advancing. Why then does the national drink bill increase? I venture to maintain that the increase is not due to increased sensualism in the nation, that it is not *mainly* in its appeal to carnal appetites that the danger of alcohol lies, but that the explanation for the most part lies in quite another direction. It is the high pressure at which men and women live, the strain of life and the strain of work, the large demands now made on nervous energy and on brain power, which drive so many to resort to the use of stimulants. The temptation is not on that account less perilous, but more so, because it is more subtle, and because in this way it reaches natures that would be quite impervious to it in its grosser form.

The man or woman who becomes enslaved by this bad habit may have been a real hero in the work of life, and we dare not for one moment class a man like this with the man who has made bodily pleasure his main interest in life. Between the two there is a world of difference; and yet to both alike Nature may assign the same penalty. At first sight this seems cruelly unjust. In the sight of the Righteous Judge there must be an eternal distinction between the two characters, and if, nevertheless, Nature treats both alike, we may be very sure that there is some profoundly important significance in the fact that she does so. Nature does not judge motives, Nature judges actions only. In the realm of physical law she judges with inexorable justice according to the standard of 'fitness' which is the law under which evolution is being worked out. To evolve a Race of beings fitted to accomplish the highest ends of existence is the ideal Nature has in view; any individual who opposes by his actions the achievement of this ideal in the Race suffers the severest penalty. The penalty works out automatically; Nature makes no excuses or exceptions; it would be bad for the Race, it would be fatal to the perfecting of her scheme, if she did so. There is a larger order of existence than that of physical nature, an order in which motive is of chief account, and where fine distinctions are made with unfailing accuracy and precision. The brave soul who, in the struggle to force his worn-out brain or exhausted energies to do work for which they were no longer equal, has yielded to the temptations of alcohol, will find that his Judge, who is the Searcher of Hearts, can safely be trusted to do justice to his noble aims and to recognise

'How far high failure overleaps the bounds
Of low success.'

But he will none the less incur the full penalty of his mistaken action, for it is an action in direct opposition to the upward trend of the Race, and for opposition to the evolutionary trend Nature's retribution is inexorable.

The consequences which we see constantly resulting from an excessive use of stimulants offer a clear indication as to the direction in which the upward pressure of the Race must make itself felt. Man *must* learn to live and work without depend-

ence on alcoholic stimulants. Since we see that dependence on the use of stimulants produces serious deterioration, moral, mental, and physical, the Human Spirit must free itself from this bondage, for it can never fulfil its higher destiny or realise its capacities until it does so.

Psychic work, particularly certain phases of it—the work of a healer or a materialising medium—is exhausting work ; it is therefore in work like this that abstinence from alcohol is more particularly desirable ; it is here that the temptation to resort to stimulants will be specially experienced. It is expedient for the Race, it is more especially expedient for all whose work involves a large expenditure of nervous energy, to discourage in themselves and others the use of alcohol. The best way to discourage it in others is first to abstain from it oneself.

If we agree with M. Maxwell, who, in his recent work on 'Phénomènes Psychiques,' maintains that psychics are advanced types of humanity, 'des êtres précieux, comme les avants coureurs du type futur de notre race,' we shall estimate them and their work at a very high figure. Being jealous for the honour of our mediums, we shall scrupulously protect these specimens of our evolving humanity from any condition which may tend to deteriorate them. We shall recognise gratefully that by consenting to develop their powers they are choosing a life of difficulty, and open to its own special temptations, and we shall do our best to prevent the strain upon them from becoming more severe than they can bear, remembering that in mediumship, as in many other human faculties, it is *quality* rather than *quantity* that is of importance. And if the strain proves too strong and they succumb to the temptations of their life, it should be our part to pity and to restore them again by sympathy and fair and merciful judgments. And most particularly must we avoid making their temptations more severe by offering them stimulants when we invite them to our houses for our benefit.

We have responsibilities towards mediums which can only be fulfilled by those who recognise as a life principle that noble utterance of the prophet Micah : 'What doth the Lord thy God require of thee but *to do justly, to love mercy, and to walk humbly* with thy God.' If we will be absolutely just, invariably and wisely kind, and if we will make room in our souls, by self-suppression and humility, for the growth of insight and consideration for others, 'sensitives' will have a better chance of developing their powers without detriment to themselves and for the real advantage of the Race.

NOTE.

The following extracts will be read with interest in connection with the above article

Of the healing medium, Mr. Lees, a private correspondent writes as follows :—

'Mr. Lees was, I think, the greatest healing medium I have ever had to do with, and I have seen him after some of his treatments in a fearful state of collapse, when he needed the utmost care.'

His experience is, therefore, the more valuable, for it refutes altogether the notion that the use of stimulants is a necessity, and that without it the medium cannot carry on his work.

An Address 'On the Difficulties and Dangers of Incipient Mediumship,' by Mr. R. J. Lees, delivered to the Members and Friends of the London Spiritualist Alliance, March 28th, 1893, contains the following paragraph :—

'One more word of caution. You will find in the exercise of your gift that at times it will cause excessive exhaustion and prostration. This comes in other vocations as well as in Spiritualism. At times when I have been faint and weary almost beyond endurance, I have felt that some little stimulant would be invaluable, and restore my vitality sooner than anything else I knew of ; but it is with gratitude to the friends behind that I can say I have never yielded to the temptation. I tell you candidly, if I had been left to myself I should have taken it, but again and again they have restrained me. Now I say to you one and all, never taste an intoxicant in the exercise of your mediumship. It is a rock upon which many a fair and promising career has gone to pieces, as much among

Spiritualists as in the Church. A little rest is all you need, and your powers will only be increased when you look solely to the other side for recuperation.'

The following is the advice given to Professor Hyslop by 'Imperator' and 'Rector' through Mrs. Piper. I omit the repetitions and interruptions :—

'Professor Hyslop : I would ask you to be with me always and help in this work. I should also like you to say how I should care for the body in order that I may carry on this work. [Cross in air.]

'We ask thee to think over, seriously and earnestly, what our teaching really doth mean and think that without His Will nothing can be. Have charity for thy fellow-creatures who hath been less blessed than thyself. (I understand.) And partake only of the liquid called water in thy world. Eat fruit, fish . . . bird, bread, and little meat. Understand ; to us this is a most important thing, as we see and are conscious of what thou dost. (Yes, I understand exactly.)

'We are pleased ; if thou wilt follow our instructions thou wilt have health and strength. It will not fail thee. And we ask thee at the closing of each day to thank Him for His watchfulness over thee. (Yes, I understand.)

'Dr. Hodgson : "Rector," do you mean by water to exclude, for example, tea, or coffee, or chocolate, or mineral waters ? [Hand dissents.]

'No, none of these, so-called, or milk.

'(R. H. : But all alcoholic ?)

'ABSOLUTELY. . . . We desire spiritual growth and perfect health of mind and body. (Yes, I understand the necessity of this.) Thou art well-developed in a vast number of ways, but in order to carry out the laws of the Supreme Being thou shouldst go on and live in the highest light, and by so doing thou wilt be helping not only thine own life, but the lives of all God's children. Keep thy body clothed, fed, and thy mind and thoughts in the highest. . . . In other words, live in the thought that thou art a part of God, and that that part is the Man.'—(See 'Proceedings,' Part XLI., pp. 488, 489.)

See also some wise advice given in Mr. and Mrs. Wallis's 'Guide to Mediumship,' pp. 151-52. And an interesting instance of a habit of total abstinence adopted by urgent advice given from the other side by messages through the table. ('The Medium and Daybreak,' December 19th, 1884.)

(Conclusion.)

OCCULTISM.

Under the above heading 'H. A. C.' gives a 'tall order' in 'LIGHT,' of October 24th. He asks for a short, clear statement explaining : 1. Spiritism ; 2. Spiritualism ; 3. Theosophy ; 4. Theosophy in relation to Buddhism ; 5. Rosicrucian faith ; and 6. Christian Science.

But sciences and theories, over which the learned have devoted lives of unceasing study, cannot be summed up in a few sentences so as to furnish a short cut to the higher wisdom. If your correspondent really wants to know he must obtain an introduction to some centre of Initiation—for the most part these are secret societies—and then strive for illumination. It may come to him in the course of years of patient toil.

Of course Spiritism may be briefly described as a belief that the spirits of human beings return to earth after the death of the body, and may be communicated with. Naturally, therefore, all Spiritists are also Spiritualists. This latter term only implies a belief in the existence of spirit as apart from, and independent of, matter. Everyone who believes in a life beyond the grave is a Spiritualist, but a person may be a Spiritualist without believing in what is commonly called spirit return. In England, however, the two words are used indiscriminately ; and, in ordinary parlance, the term Spiritualist is taken as if it also meant Spiritist. This is not the case in other countries.

The modern Theosophical movement is familiarising many people in this country with the mysticism and occult traditions of the East. It has no necessary connection with the sublime ethics of the Lord Buddha. The Rosicrucians are exponents of the mysticism and occult traditions of the West, with a tinge more or less strong of esoteric Christianity. As for Christian Science, it is like the blue-bottle—so named because it is not blue and it is not a bottle. Christian Science is neither Christian nor Science. Its disciples practise,

empirically, healing by suggestion, and achieve the same sort of success as the votaries of Notre Dame de Lourdes, without the historic renown and artistic capacities of the latter.

I fear your correspondent uses the word Occultism without fully realising what a deep meaning is attached to the term. Has he never read 'Zanoni,' or has he forgotten the difficulties Glyndon encountered when he endeavoured to face the 'dweller on the threshold'? In any case, this is how 'Papus' defined Occultism when speaking at the last International Spiritualist Congress, which met in London:—

'I term Occultism the harmony of that written and oral tradition which, from the sanctuaries of Egypt and Chaldea, has been handed down to our day through Moses, Daniel, and the Jewish Kabalists, the Essenians, and the initiated disciples of Christ, the Neo-Platonists, the Masters of the Gnosis, the Alchemists, the Illuminated Brethren of the Rosy Cross, and other Initiates belonging to all the Transcendental Fraternities of the West, the chain of which has never suffered interruption.*'

Let 'H. A. C.' get hold of that chain and he will find answers to his questions.

Fulham.

A. SMITH.

* 'LIGHT,' of March 2nd, 1901, publishes this definition in the course of a long article on 'The Meaning of Occultism,' to which all interested in the subject may refer.

MESMERIC HEALING.

Mr. W. H. Robinson, of Newcastle-on-Tyne, at a recent meeting of the members of St. Cuthbert's Hall Spiritual Society, Gateshead, introduced the subject of mesmeric healing. Mr. John Rutherford, of Roker-by-the-Sea, occupied the chair. There was a large attendance. In opening the proceedings the Chairman said that Mr. Robinson, who was one of the oldest and most indefatigable Spiritualists of the North, was the representative of the Psycho-Therapeutic Society of London, which had done a considerable amount of free mesmeric healing. It was now desirable that Spiritualists should turn their attention to something practically useful and not waste time, as too often was the case, on superficial matters. The performance of 'good works' was the test of the attainment of regeneration.

Mr. Robinson then proceeded with his address, which, it is needless to say, was of an eloquent character. He dealt with the early history of mesmerism, mentioning the names of the great pioneers, and the sacrifices they made in order to spread a knowledge of the new and beneficent science. The early mesmerists, unlike many modern mediums, exhibited no acquisitive or mercenary spirit, but freely bestowed the fragrance of their souls—the vital ether—on their patients. Through the labours of Dr. Elliottson a mesmeric infirmary was opened in London, and mesmeric institutions were formed in Edinburgh, Dublin, and elsewhere. Dr. J. Milne Bramwell in his new book entitled 'Hypnotism,' said that 'at one of these institutions in Exeter Mr. Parker, surgeon, claimed to have mesmerised one thousand two hundred persons, and to have performed two hundred painless surgical operations. The medical journals almost entirely ignored the surgical and therapeutic claims of mesmerism, and usually only referred to it in order to assail its followers with the most violent abuse.' Mesmerism had now had a revival under another name—a name which pleased those of a materialistic turn of mind. If the Mesmer school of healers made any reference to a soul influence, a vital or spiritual radium, so to speak, the medicos would turn on them like mad bulls. Dr. Lloyd Tuckey, who had a practice as a hypnotist, contemptuously spoke of those 'ignorant mesmerists.' But the hypnotists had no noble record of free work like the early disciples of Dr. Mesmer. Dr. James Esdaile established, about 1845, a mesmeric hospital in India and performed thousands of painless operations. The medical journals refused to publish any accounts of these and completely closed their minds to the reception of a particle of truth. And when Baron von Reichenbach, the eminent chemist and philosopher, discovered an emanation or radiation from crystals, precious stones, and metals, they laughed him to scorn. If any of these old fossils survived, the discovery of radium, and the application of its influence to cancer, &c., should prick their somewhat feeble consciences. While he admitted that Dr. Milne Bramwell had produced a masterly work, it fell short of his ideal. The doctor ably criticised the theories of various authors, but omitted altogether to review the case for the existence of a vital ether—a spiritual, health-giving fragrance often termed magnetism, which had been advocated by men of the most eminent genius in all ages and lands; but his

criticism on the medicos was penetrating. For instance, he said: 'The increased volition and intelligence which are frequently observed in the "alert" stage of hypnosis, can be explained neither by an arrested action of the higher nervous centres nor by a hypothetical automatism. Further, subjects can be taught to hypnotise themselves, and can then induce the state and its phenomena at will. In such cases it is absolutely impossible that the phenomena can be due to the suspension of the subject's volition, or to the operator's supposed power of controlling him.' Mr. Robinson concluded by urging all to take up the study of healing by the fine forces which he believed would ultimately supersede drugs.

Mr. Stevenson, a veteran Gateshead Spiritualist, then addressed the meeting, and pointed out that the possession of health was the first thing for a healer; the sanative power was within, and by wise sympathy and knowledge a rejuvenating influence was imparted to a suffering person.

Mr. J. D. Bowman, of South Shields, then gave a practical lesson on magnetic healing, explaining the chief nerve centres, and the correct mode of applying the hands and making passes. This was the most interesting part of the proceedings, and Mr. Bowman's skilful treatment of an actual patient evoked general admiration. Mr. Bowman also gave a lesson on deep-breathing whereby the mesmeric power may be increased in the operator.

The chairman having given illustrations of massage, which he recommended the novice to begin with, and suggested various manuals for study, the proceedings were brought to a close by a cordial vote of thanks.

THE PSYCHO-THERAPEUTIC SOCIETY.

Another successful meeting of the Psycho-Therapeutic Society was held on Friday, the 30th ult., at 3, Bayley-street, Bedford-square, W.C., where there was a crowded audience to hear Dr. Forbes Winslow, the well-known brain specialist, lecture on 'How to Arrest the Terrible Increase of Insanity.' Mr. George Spriggs (the president) occupied the chair, and in reporting upon the growth and progress of the Society said the past month had proved another record so far as regarded the philanthropic and beneficent work that was being carried on. During the month of October no fewer than one hundred and four free treatments had been given in that room, the number of patients attending being thirty, and much good had been done as a result of the gratuitous efforts of the five operators who regularly worked for the Society.

THE INCREASE OF INSANITY.

Dr. Forbes Winslow contended that drink had for many years been at the head of the tabulated causes of insanity, and that quite one-fourth of the lunacy existing in the world was caused by it. There was no complaint which was more hereditary than insanity, and the children of habitual drunkards were also likely to be not only drunkards but lunatics. He had drawn up a number of general rules which, he believed, if adopted, would result in checking the progress of lunacy. In the first place, those who had been insane once should not be allowed to marry. There should be legislation for the compulsory confinement of habitual drunkards. There should be prohibition of marriage by habitual drunkards. Marriage should be made illegal where hereditary insanity existed on both sides. Paralytics, epileptics, consumptives, and those affected with cancer should not be allowed to marry. Care should be exercised in the administration of alcohol to women, as it had very often the effect of making the offspring a drunkard or a lunatic. There should be a general reformation of the marriage system, with certain health requirements. There should be a restriction of the liquor traffic. Half-way houses, so to speak, should be established where those suffering from acute but curable insanity could be placed previous to being incarcerated in lunatic asylums. This was a point on which he was most emphatic, and it was one in respect to which he had been for years trying to have legislation passed dealing with it. His final suggestion was that all children born of nervous or neurotic parents should be removed from their influence as soon as possible, and from all their home associations. Many cases of insanity might have been prevented if the unfortunate victim had been spared the terrible calamity of hearing one or both of its parents constantly dwelling upon and discussing their own symptoms, which ultimately in the child would develop into second nature, and probably in the end into lunacy.

Dr. Winslow subsequently gave a demonstration of some of the phenomena of hypnotism, illustrating in particular Charcot's transference treatment, which was watched with considerable interest.

The next lecture before the Society will be given by Mrs. J. Stannard, on 'Treatment by Prolonged Sleep,' and this will

be followed by an address from Alderman D. S. Ward, of Harrogate, on 'Nature's Finer Forces.' As the 'Yorkshire Post' of Saturday last aptly remarked, the Psycho-Therapeutic Society is undoubtedly a unique institution in this country, and is deserving of increased support.

LETTERS TO THE EDITOR.

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

Ruskin and Carlyle.

SIR,—A few days after reading 'A. B.'s' review of Dr. Wyld's 'Notes of my Life,' in your issue of August 8th, in which the following sentence occurs: 'Ruskin is set down as being "somewhat feminine in mental calibre, and with an inferior brain to that of Carlyle,"' 'Fors' ordained (as Ruskin would himself have said) that I should be reading Chapter II. of the second volume of 'Deucalion,' entitled 'Revision,' in which Ruskin shortly goes over 'the modes of thought and reasoning which have been followed throughout the general body of my writings.'

Before giving the passage that caught my attention, let me lead up to it by quoting one or two paragraphs which will show that his teaching is the purest Spiritualism. After saying, 'that it is forced upon me, as the only means of making what I have said on these subjects permanently useful, to put into clear terms the natural philosophy and natural theology to which my books refer, as accepted by the intellectual leaders of all past time,' he proceeds:—

'To this end I am republishing the second volume of "Modern Painters," which, though in affected language, yet with sincere and very deep feeling, expresses the first and fundamental law respecting human contemplation of the natural phenomena under whose influence we exist; that they can only be seen with their properly belonging joy, and interpreted up to the measure of proper human intelligence, when they are accepted as the work, and the gift, of a Living Spirit greater than our own.

'Similarly, the moral philosophy which underlies all the appeals, and all the accusations, made in the course of my writings on political science, assumes throughout that the principles of justice and mercy which are fastened in the hearts of men, are also expressed in entirely consistent terms throughout the higher (and even the inferior when undefiled) forms of all lovely literature and art, and enforced by the Providence of a ruling and judging Spiritual Power, manifest to those who desire its manifestation, and concealed from those who desire its concealment. These two faiths, in the creating Spirit, as the source of beauty, in the governing Spirit, as the founder and maintainer of moral law, are, I have said, assumed as the basis of all exposition and of all counsel, which have ever been attempted or offered in my books.'

Then, farther on, after referring to 'the thoughts and feelings of all good, wise, and happy men about the world they live in,' and, 'on the other hand, the thoughts of cruel, envious, and unhappy men,' he adds: 'But lastly, between these two classes, of the happy and the heartless, there is a mediate order of men both unhappy and compassionate, who have become aware of another form of existence in the world, and a domain of zoology extremely difficult of vivisection—the diabolic. These men, of whom Byron, Burns, Goethe, and Carlyle are in modern days the chief, &c. . . and he concludes thus:—

'Without entering . . . upon the question how men of this inferior quality of intellect become possessed either of the idea, or substance, of what they are in the habit of calling the Devil,' &c.

Saying that Ruskin's mentality is somewhat feminine is surely the highest compliment that could be paid to it. The intellect has to step down and bow to the heart. Intuition, inductive reasoning, is to logical, external intellectuation, deductive reasoning, like sunlight to a tall dip.

And I think one of the proudest thoughts for a Briton is that he belongs to a country capable of breeding such a man as Ruskin.

But I have no wish to discuss the relative merits of two great writers; my chief object in writing is to induce people to read Ruskin's works, in the hope that they may receive the same benefit and delight from them that I have done. Many passages of 'Fors Clavigera' and other books will throw a flood of light upon the great question before the Empire to-day. 'You shall do good work, whether you live or die,' is one of his primary

commandments, and if Britons will act up to it they will have nothing to fear from rivals or tariffs.

'Fors' has again come to my help. Since writing the above it has brought to my notice the following from Carlyle's works: 'The healthy understanding is not the logical and argumentative, but the intuitive, for the end of understanding is not to prove and find reasons, but to know and believe.'

A. K. VENNING.

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

P.S.—Can anyone inform me what the St. George's Guild is doing? I trust something is being done to keep green Ruskin's ideas and wishes!

Planchette and Ouija.

SIR,—Reference is frequently made in 'LIGHT' to the Planchette, and the other little instrument the 'Ouija,' as means of communicating with our departed friends.

But in this as in every other matter invention is not standing still, and I shall be glad if I may be allowed to make known to your many readers a new idea which is about to be registered and protected. It is a 'Psychic' table called the 'Telesphere,' invented by Mr. C. J. Smith, an energetic worker of the Stoke Newington Church.

It consists of a collapsible table on legs, the top of which when in use consists of a sunken dial-face with a hand, which as the table (which runs on four little wheels) moves to and fro, so the pointer runs round the dial to the letter required, and thus spells out the message. It can be used by one, two, three, or four people seated at it. Numerous and absolutely convincing messages have been given through this table, and it has been pronounced by all who have seen it in use to be the most up-to-date instrument for receiving messages; and it must be seen to be fully appreciated and valued.

I could give several good tests which I have received through the 'Telesphere.' I understand that in a week or two this table will be put upon the market, and in the meantime I shall be glad to give any information to anyone interested. In visiting some of the provincial towns with my lantern lectures upon 'Spirit Photography,' great and increasing interest has been evinced by those who have seen the picture of the 'Telesphere' thrown upon the screen.

I need hardly say that I have no interest whatever in the selling of this table except that I believe it to be the very best means we have at the present time for receiving messages from our loved ones, who have only this way at their disposal, and also for those who have not developed mediumship in the direction of the trance condition, clairvoyance, &c.

A. CLEGG.

9, Listeria-park,
Stoke Newington, N.

Andrew Jackson Davis.

SIR,—Can any of your readers inform me whether there is any place in London where the principal works of Andrew Jackson Davis can be bought? In my article in 'The Contemporary Review,' I claim that all that is best in Christian Science, and the other movements which have grown out of it, is to be found in works by Davis, published sixteen years before Mrs Eddy made her 'discovery'; and in other ways I endeavour to do justice to our great Seer. This has brought me inquiries from various parts as to where the works can be bought, and I have been compelled to say that I know of no place in England, and have had to give them the names of the American publishers, and tell them that the books could be got through the office of 'LIGHT,' or through any bookseller. This is unfortunate, as when a man's interest in such a subject is aroused, he would buy the book at once if it could be got, but if it means ordering it, and weary weeks of waiting, his interest cools, and there is no knowing what chances of opening up new fields are lost.

The volume in the 'Pro and Con Series,' on Spiritualism, will be out in a week or two. In that I go more fully into the magnificent philosophy outlined by Davis. This will bring more inquiries, and the same chances will be missed for the want of a little enterprise. I have spoken about it to the courteous secretary of the Alliance; but he says he cannot stock them. I have spoken to Mr. Watkins, the bookseller, who has a few odds and ends of Davis' works, but he does not seem inclined to do anything in the matter. The works needed are 'Nature's Divine Revelations,' first and foremost, and the volumes of the 'Great Harmonia.' Of course these works are all in the Alliance library, but strangers cannot be expected to join that until they have had a chance of inquiring into the subject first. Can nothing be done?

20, Fairlawn-park, Chiswick, W.

E. WAKE COOK.

'Remembered Dreams.'

SIR,—I have much pleasure in giving 'Veritas' particulars of a system which I have adopted to aid me in recollecting my dreams.

Firstly, auto-suggestion: The last thing before going to sleep, I say to myself, 'I will that I do remember my dreams.'

Secondly, a note-book and pencil: These I place under my bolster, and the instant that I awake I write down a summary of the dream. It requires some little practice to write legibly in the dark. The letters should be small, and there should be plenty of space between the lines. A perusal afterwards, at any time, revives in my brain the main particulars of the dream, which I write out in full in a special record book.

In this way I have collected a large number of dreams, both interesting and instructive.

BASIL A. COCHRANE.

30, George-street, Manchester-square.

National Union Fund of Benevolence.

SIR,—With your kind permission I desire to acknowledge with hearty thanks, on behalf of my committee, the following subscriptions to the Fund of Benevolence received during October.

Mrs. K. T. Robinson, to whom we are much indebted for her cordial interest and help, wishes me to state that the sovereign contributed in October, and the previous sovereign sent to me in August, are from the Draw for Pictures and work done by the Star Lyceum Workers' Guild for the Fund of Benevolence. We thank all the members of the Guild, and much appreciate their efforts.

All donations and subscriptions should be sent to, and will be thankfully acknowledged by,

Yours faithfully,
(MRS.) M. H. WALLIS,
Hon. Secretary.

'Morveen,'
6, Station-road, Church End,
Finchley, N.

AMOUNTS RECEIVED.—From Mrs. K. T. Robinson (subscription book), £1; Councillor J. Venables, £1 1s.; Councillor S. Butterworth, 10s.; Mr. and Mrs. W. Appleyard, £2; C. E. L., 10s.; 'Wood Green,' 10s.; 'Thankoffering,' £1; 'Swedenborg,' £3; Mr. J. C. Macdonald (subscription book), 10s. Total, £10 1s.

SOCIETY WORK.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. W. M. Green dealt ably with the arguments for and against 'Prayer.' On Sunday next, Mr. R. King.—W. H. S.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard's trance address on 'Inward Love for Spirit Friends' was interesting, and Mr. A. Blackman gave excellent clairvoyance. Meeting each Sunday at 7 p.m.—R.

BRIXTON.—RALEIGH COLLEGE HALL.—On Sunday last our 'guide,' David, spoke on 'Church Life.' At the communion service thirteen were received into membership. Speaker on Sunday next, Mr. Macdonald.—J. P.

LEICESTER.—BISHOP-STREET.—On Sunday last large audiences welcomed Mrs. Greenwood, of Preston, who gave excellent addresses and clairvoyance. On Sunday next, at 11 a.m. and 6.30 p.m., Mrs. M. H. Wallis.—H. W.

LEICESTER.—QUEEN-STREET.—On Sunday last, Mr. H. Clarke ably addressed a good audience on 'The Phenomena of Modern Spiritualism.' A bazaar was held on October 27th and 28th, opened on the first day by Mr. Alfred Smedley, of Belper; Mr. Venables, of Walsall, was also present. A motor cycle, which had been won by a lady in a 'drawing,' was generously handed to the committee to be disposed of for the benefit of the general funds. Music and singing from a number of friends added to the success, about £100 being realised in cash and stock in hand, for which our best thanks are due to all the willing workers.—J. SNOW, Hon. Sec.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Friday last Mr. A. V. Peters gave splendid clairvoyance, seventeen descriptions being readily recognised. On Sunday last the following officers were elected: President, Mr. Fielder; vice-president, Miss Morris; treasurer, Mr. Hough; general secretary, Mr. R. Boddington; members' secretary, Miss Doncaster; Press secretary, Miss D. Greenman; organist, Mr. Briery; wardens, Mrs. Greenman, Mrs. Coleman; newsagent, Mr. Adams; librarian, Mr. Cousins. Mr. W. E. Long gave an intellectual address on 'The Ideal Church,' and Miss D. Greenman sang a solo. Tuesday, at 7.30 p.m., Band of Hope. On Sunday next, at 3 p.m., Lyceum; and Mrs. Despard at 7 p.m. Saturday, at 8.30 p.m., social.—D. G.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speaker on Sunday next, at 6.30 p.m., Mr. J. Kinsman.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. A. Savage related his 'Personal Experiences of the Phenomena of Spiritualism,' followed by successful psychometry.—P.

CHISWICK TOWN HALL.—On Monday last Miss Mac-Creadie gave capital clairvoyant descriptions to a good audience. A Cinderella dance, the first of the season, on Thursday, November 12th. On Monday next, at the Town Hall, an address. (See advertisement.)—J. B.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday last Mrs. Crompton, of Bolton, commenced a week's mission, and addressed large audiences on 'After Death—What?' and 'Modern Spiritualism a Rational Religion.' Clairvoyance very good and mostly recognised.—E. R. O., Cor Sec.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—On October 28th and 30th interesting meetings were held, and on Sunday last Mr. J. Evans gave a thoughtful lecture on 'Man: His Relation to the Universe.' Good clairvoyance by Mrs. Short.—J. E.

MERTHYR TYDFIL.—TEMPERANCE HALL.—On Sunday, last Mr. Docton gave interesting readings and Mrs. Billingsley gave clairvoyance, most of her descriptions being recognised. On Wednesday, October 28th, Mrs. Billingsley was again very successful.—D. L. M.

CARDIFF.—87, SEVERN-ROAD.—On Sunday last, at 6.30 p.m., the opening service was conducted by Mrs. Preece, who was controlled by several former prominent Cardiff Spiritualists. Mrs. Medina rendered a solo very sweetly, and Mrs. Bewick gave some striking evidences of her clairvoyant powers. Clairvoyance or psychometry every Tuesday at 8 p.m.—J. H.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Thursday, October 29th, Mrs. Boddington gave psychometry. On Sunday last, Mr. Gerrans spoke on 'The Christ' to a good and attentive audience. Mrs. H. Boddington presided; solos by Miss Panting and Mr. Dalton, and music by the band. Large after-circle. On Sunday next Mr. H. Boddington will deal with subjects from the audience.—S.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST, WESTERN-ROAD, HOVE.—On Sunday last Mr. Medcalf gave an eloquent trance address, in reply to a question by a member of the audience, on 'What are the Principles of Spiritualism?' We hope the hall will be formally opened on Sunday next by Mrs. Bessie Russell-Davies, and Mrs. Lowe will give a trance address.—S. C.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD, N.—On Sunday last Mr. A. V. Peters gave a good impromptu address on 'Spiritualism v. Spiritism' and 'The Reliability or Otherwise of Spirit Messages'—subjects from the audience. Clairvoyance followed. Our recently-formed young men's club shows signs of practical life. The members meet at 11 for 11.30 a.m., at Kersley-road. On Sunday next, Mr. E. W. Wallis (last visit this year) on 'Spirit Life Here and Hereafter.'

HACKNEY.—MANOR THEATRE, KENMURE-ROAD.—On Sunday last Mr. Robert King addressed a large audience in his usual eloquent style, upon 'Elementals.' A solo, kindly sung by Mr. Kuckey, was much appreciated. Mrs. Weedemeyer gave excellent and convincing clairvoyance. Mrs. Newton, an old and esteemed member of this Society, recently passed to the higher life. Our loss is her gain. Mr. Alfred Peters next Sunday, address and clairvoyance.—H. J. E.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD.—On Thursday, October 29th, the following officers were elected for the ensuing year: Mr. Chaplin, president, Mr. Fennimore, vice-president, Mr. Cox, treasurer, Mr. E. Burton, secretary, Mr. Middleton, assistant secretary, and a strong committee. On Sunday last Mr. Drake gave an interesting address. Circle on Thursday; medium, Mrs. Mason. On Sunday next, Miss Porter.—E. B.

SHEPHERD'S BUSH.—THE ATHENÆUM, GODOLPHIN-ROAD.—On Sunday last, Mrs. Effie Bathe's scholarly address on 'The Truth we are Seeking' was warmly received by a large audience. Madame Leslie Dale, R.A.M., sang two solos with artistic taste, and Mr. Ronald Brailey gave good clairvoyance and psychometry. On Sunday next, at 7 p.m., Mr. Ronald Brailey, psychometry and clairvoyance. Pianiste, Miss Edith Harvey.—LUX.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Wednesday, October 28th, Mr. T. H. Holding's lecture on 'My Friends: The odd things they do and the strange things they say,' caused much merriment and was thoroughly enjoyed. Mr. Holding is a Congregationalist, and we all appreciate his kindness. On Sunday last Mr. Webb gave a series of trance addresses and we feel convinced that his guides have a good public work to do. On Sunday next, at 7 p.m., clairvoyance by Mrs. Dowdall. On Wednesday, the 11th, at 8 p.m., Mr. Geo. W. Moss on 'The Religion of Ancient Egypt Philosophically examined.'—W. T.