

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

We are sorry in one way, and not sorry in another that Sir Oliver Lodge repudiates the much-talked-of Article in this month's 'Pall Mall Magazine':—sorry because several piquant statements from which we hoped much have been very largely discounted or wiped out altogether; and not sorry because we are now relieved from the necessity of debiting him with the unnecessary and unpleasant assertion that 'we' (the Psychical Research Society) 'have discredited much Spiritualism'; that the 'borderland of physics and psychology . . . appears to be in the occupation of savages abandoned to the grossest superstition,' and that it is the business of the Psychical Research Society to deal with a subject 'which has so long been left in the hands of quacks and impostors.' We have had too much of that, and it is time to stop it.

The Parish Magazine issued by 'All Saints,' Child's Hill, contains a reported sermon by the Bishop of London, described by the editor as containing arguments of 'the highest value on the immortality of the soul, and the continuance of its powers and personality after death.' So far as we can see, the good Bishop has no use for a resurrection of the body, is pretty oblivious of hell, and might quite reasonably be invited to lecture for the Spiritualist Alliance in his diocese.

In answer to the question whether we know anything of what 'the dead' are doing, he says:—

The first passage of Scripture I would give you is where Jesus stands after the Resurrection and says, 'Behold, and see . . . it is I Myself.' He revealed Himself after the Resurrection to give us a glimpse of life after death, and I believe that if any of our dear ones could speak to us now they would say, 'Behold, and see; it is I myself.'

But, dear Bishop, that is your favourite passage to prove that the seen Jesus was not only a spirit but a spirit with a risen body. How then can you apply that to bodiless spirits? If the 'I myself' is true for discarnate spirits, the 'I myself' of Christ might refer to a discarnate spirit. Might it not?

As to the nearness of the spirit-people, he says:—

The Bible practically ignores death; it is always pointing on to some day when this life shall end, and Jesus will come again, but it ignores death. It takes for granted that the person it is addressing lives beyond death and is unchanged by it. You do not suppose, for instance, that the Rector, who lost his life on the Wetterhorn, just recently, in one lightning flash, on his summer holiday, you do not suppose that he has

forgotten his parish and his people who loved him so much? Believe me, it is a great addition to a parish to have one of the staff praying in paradise.'

And yet, dear Bishop, if that Rector were to signal to any of his old parishioners you would probably be perturbed or shocked. Why?

The Bishop's closing words were highly suggestive:—these for instance:—

You must live truly now; death will not change you, not a hair's breadth: five minutes after death you will be exactly the same as five minutes before it.

That is indeed worth pondering, and pushing home.

If we may accept 'S. R. L.' of 'The Daily Dispatch' as a present-day type of the anti-Spiritualist giggler—and we think we may—it is open to us to believe that the scoffer is now a prodigal son, and is halfway home. We find, in his long column of old chaff and new grain, an almost touching mixture of the usual fooling and an unusual gravity. After the stale jokes and the pert insolences, we suddenly come upon the following queer remarks:—

I believe in spirits. That being so, I cannot help looking at the matter from the standpoint of the spirits themselves, a fact which brings me to this possibility. Suppose we believe all these stories—and it is only fair to believe things that have not yet been proved to be false—is it not a feasible theory that we may actually have got into communication with some real spirits, but with some thoroughly foolish ones, to correspond with the thoroughly foolish way we take of talking to them?

As with Mr. Cook's concertina, so with Sir Oliver Lodge's Dr. Phinuit, I see no reason why one should not believe in him. But at the same time I see no possible reason why one should be interested in him. He seems to me merely a thorough-paced old 'bore.' Sir Oliver is welcome to his friendship. I don't want it, and I don't know a sadder aspect of this so-called 'science' of Spiritualism than the prospect it holds forth of my having to spend my future life in the society of people like Dr. Phinuit.

None the less, there is suggestion in all this. We know there are places prepared for the good and the bad amongst us. May it not be that this earth is reserved for the dull, the stupid, the people with no sense of humour, the people who talk about their dinner, and tell old stories and make stale puns? One cannot but believe that there is some distant paradise, some elysium where the beautiful souls who had thoughts above the week's wages and the spotting of a winner and the satisfaction of 'Little Mary' live in eternal bliss and sweet communion. Why should not the contentedly earthly people have appropriate abodes, after death, around our second-rate planet? This would at least explain.

There is a vein of sense in all this, and we are specially glad to find that when these pathetic jesters see light they will try to be 'superior people,' and want the best society. Good young men! we wish them a happy and enlightening New Year.

In a late number of Colonel Olcott's 'Theosophist,' the following significant extract is given from his 'Old Diary Leaves':—

It is proper for me as a student of practical psychology of very long experience, to draw attention to the important fact

that, even if the charges of forged writing and false messages brought against Mr. Judge were made good before a jury, under the exoteric rules of evidence, still this might not be proof of guilty knowledge and intent. This must not be overlooked, for it bears distinctly upon the question of moral responsibility. Every student of Modern Spiritualism and Eastern Occultism knows that a medium, or psychic, if you prefer the word, is often irresistibly impelled by an extraneous force to do acts of turpitude of which he is incapable in his normal state of consciousness. Only a few days ago I read in the learned Dr. Gibier's 'Analyse des Choses,' a solemn statement of this fact accompanied with striking examples in his own practice. And the eminent Professor Bernheim also proved to me this dreadful fact by hypnotic experiments on patients in the Hôpital Civil, at Nancy. Equally well-known is it that persons, otherwise accounted sane, are liable to hallucinations which make them sometimes mistake their own fancies for spiritual revelations and a vulgar earth-bound spirit for an exalted historical personage. At this moment I have knowledge of at least seven different psychics in our society who believe themselves to be in communication with the same Mahatmas and doing their work, who have each a knot of disciples or adherents about them, and whose supposed teachers give orders which conflict with each other! I cannot impugn the good faith of either of these sensitives, while, on the other hand, I cannot see my way to accepting any of their mandates in the absence of satisfactory proof of their genuineness. So I go on my way, doing my public duty as well as I can see it, and leaving to time the solving of all these mysteries.

To this might be added the undoubted fact that a person, used to receiving messages and instructions by direct external manifestations, might very easily glide into the habit of dispensing with the manifestations, and take a thought for a message, or an impression for a command. Such a person needs to be specially careful, and to stand guard over self-control.

'The Spiritual Reformer and Humanitarian' (Galveston, Texas) is a new monthly of praiseworthy seriousness and thoughtfulness; but its printers want looking after in the matter of spelling.

In a late number we noticed a rather inspiring collection of 'Messages,' entitled 'Voices from Spirit-Land.' The following, though neither very original nor particularly profound, are pleasant:—

Had mortal man the power to look back eons of ages and behold the wonderful order manifest in the unfoldment of the secrets of Nature, under the wise supervision of exalted spirit intelligences, wonder and reverence and a holy trust would fill human souls.

Not an effort lost—not a particle of matter has perished, but all has been fashioned and refashioned into grander forms of use and beauty. Men speak of creation, but unfoldment is the proper word to express the continued progress from coarse to finer throughout all nature. With the light of the past shining down on the present and his enlarged capacities to investigate, soon man will be able to unlock the door of the occult and learn of its bearing upon material life. Yea! through his unfolded intuitions, even before the ending of his mortal career, he will be able to unbar the heavenly gates and get a view of his divine inheritance.

Don't bury us with the cast-off body, but love us still. Love will bridge the deepest, darkest chasm. Don't think of us as some vague, indefinable shadow in some unapproachable hereafter, but as something—somebody, and occupying a place in a natural world, which is as real to the finer senses as your material things are to you. After the cold wintering of the earth-life and the touch of death unseals the eye, a glad surprise awaits every soul.

'Elements of Hand-reading,' by 'Phanos,' is published by Grant Richards. The author is already creditably known as the writer of 'Guide to Hand-reading.' This smaller and cheaper work, but rich in illustrations, is, we should think, an excellent introduction to the art.

LONDON SPIRITUALIST ALLIANCE, LTD.

DRAWING ROOM MEETING.

In the interest of Members and Associates of the Alliance who find it impracticable or inconvenient to attend evening meetings, a DRAWING ROOM MEETING will be held in the Central Saloon, St. James's Hall (*entrance from Piccadilly*), on the afternoon of Friday, January 22nd, from 3.30 to 5.30 p.m., for conversation and the interchange of thoughts upon subjects of mutual interest. Afternoon tea at 4.15 p.m. Admission will be by *ticket only*. Tickets will be sent to all Members and Associates.

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, JANUARY 29TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. E. WAKE COOK

ON

'JOAN OF ARC and her SPIRIT GUIDES.'

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.

SPECIAL NOTICES.

ILLUSTRATIONS OF PSYCHOMETRY AND CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. J. J. Vango, on January 19th and 26th. These séances commence punctually at 3 p.m., and no one is 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 further 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 on *Fridays*, the 15th and 29th inst., 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. The next meeting will be held on the afternoon of Friday, January 29th. 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 will attend at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., on Thursday afternoons, between the hours of 1 and 4. Members, Associates, and friends 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 day, 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.

WHAT IS IT?

(AN OLD STORY RETOLD.)

By SAMUEL EADON, M.D., LL.D.

Chicago, as is well known, is one of the most go-ahead cities in the world. Like Jonah's gourd, it appeared to spring up in a night. Its population rapidly increased and water soon became a *sine quâ non*, both as regards use and luxury. Science was at fault, for geologists had pronounced that there could be no water beneath such strata. Top water was all that could be looked for, and presently a water company was formed to supply this impure kind of liquid.

There happened to live about this time in Chicago a Mr. Abraham James, a simple-minded man of Quaker descent, and a person of plain education. James, being a natural clairvoyant and medium, had frequently been heard to declare when in trance that both water and petroleum in large quantities would be found in a certain tract of land in the vicinity of the city. For a long time no attention was paid to these statements, but at length two gentlemen from Maine, Messrs. Whitehead and Scott, coming to Chicago on business, and hearing of what James had said, had him taken to the land he indicated.

Being entranced, James at once pointed out the spot where he not only saw the water, but told them he could trace its source from the Rocky Mountains—2,000 miles—to the spot on which they stood. Negotiations were at once entered into for the purchase of the land, and the work of boring was commenced. This was in February, 1864, and the process went on till November, when, having reached a depth of 711ft., water was struck, and flowed up at once at the rate of 600,000 gallons every twenty-four hours.

At a depth of 639ft. there appeared a constant commotion arising from the escape of gas, the water suddenly falling from 30ft. to 60ft., and then as suddenly rising to the surface, carrying with it chippings from the drill and other matters. The work still went on; when at the depth of 711ft. the arch of the rock was penetrated, and the water suddenly burst forth clear as crystal, pure as diamond, and perfectly free from every kind of animal and vegetable matter.

Abraham James, by whom and through whose mediumship this discovery was brought about, was of Quaker origin, without schooling, ignorant of any language but his own, simple-minded, upright, and truthful. As for drawing or science, he could not tell a triangle from a parallelogram. Yet this man, when in the trance state, could lecture on geology, chemistry, medicine, astronomy, the philosophy of life, and on any branch of physical and natural science, and that, too, with such knowledge and eloquence as few *savants* can equal.

Although English is the only tongue he knew, yet in the trance state he spoke French, Italian, Spanish, German, and an Indian language, of each of which he knew nothing in his normal condition.

Abraham James never received a lesson on drawing in his life, yet in his trance condition his drawings of the formation and stratification of the earth's crust were marvellous productions. He drew a series of diagrams, which formed the artesian well at Chicago, from its source to its fountain head. The picture, when put together, was composed of six sheets of drawing paper 26in. by 40in. each, and was done in sixty hours.

It mattered not to Abraham James, when at work, whether it was light or dark. He used from one to six different kinds of pencils, sometimes using one hand and sometimes both hands at the same time, the fingers moving with a rapidity which troubled the eyes of the beholder to follow. Whether in light or dark, with eyes bandaged or not, with a piece of paper held between his face and the picture, it mattered not, the work went on. What he saw with his spiritual eyes in the interior of the earth he delineated on paper with perfect accuracy. Speaking of the drawings of Abraham James, a writer who has seen them says: 'The floors of some of these caverns are composed of great masses of the most beautiful shells, which

in their shadings and perfection are evidently the work of a master hand. The elaborate character of the shell-work which runs through all these geological pictures, the thousands of accurate pencil strokes necessary to complete them, and the very short time in which they were executed, are matters of astonishment and wonder to all who have seen them.'

[We take the above from the current number of 'The Coming Day,' the editor of which appends a footnote to the narrative, saying, 'We have investigated this matter, and have every reason to believe that the story is substantially true.']

A NOTABLE WORK ON PSYCHIC PHENOMENA.*

A book which we have little hesitation in describing as one of the most important for Spiritualism which has appeared since Sir W. Crookes gave his splendid researches in this field to the public, comes to us from Paris, written by Dr. J. Maxwell, of Bordeaux. An admirable preface, by Professor Richet, gives distinction and moral backing to the book, dealing solely as it does with mediumistic phenomena of the physical order. The author, who is a well-known investigator and contributor to the Psychical Research Press of his country, is conversant with the English language, and has apparently followed closely the work done by prominent investigators both in Europe and America. This gives his conclusions a wide and cosmopolitan interest, and his ideas and facts cannot fail to impress greatly all unprejudiced and serious students in this direction.

Some very frank expressions of opinion are given by this latest investigator concerning many sweeping statements, which have usually emanated from medical psychological strongholds on the Continent, regarding mental and psychical phenomena; and their regrettable attitude in refusing to regard seriously any phenomena out of the range of their particular mental vision as Alienists or brain specialists, is plainly commented upon. Rebukes launched forth by men of repute (for Richet must also be included in this) are likely to have a wholesome, if an irritating, effect on materialistic schools of medicine and philosophy. Embodied in a book like this one of Dr. Maxwell's, they are something in the nature of a challenge thrown down to science, which, if only 'pour encourager les autres,' should not be without valuable results. There are still many professional men in Europe who would willingly investigate Spiritism openly, but prefer not to risk reputations unless some sort of authoritative lead is given. It is true that for years sceptics and scientists have had the names of Crookes and Wallace hurled at them with steady insistence by Spiritualists generally, but these have been politely, and almost as steadily, ignored or hedged in many ways. One is drawn into thinking it probable that the long, persistent studies, the cautiously worded records and opinions of the late Mr. F. W. H. Myers in psychical research have, in reality, done the most to force thought forward in this respect, and make opinion ripe for such a work as Dr. Maxwell presents to us. In England the book should be particularly welcome, where physical phenomena have fallen so greatly into disrepute and mediumship generally seems evolving more on the subtler complex ranges of subjective sensitiveness.

Although Dr. Maxwell's work is in no way similar to the great compendium of facts and scientific theories incorporated in 'Human Personality,' yet it is, we think, quite as important in its way to the world of thought. The French investigator deals certainly with one phase of psychical phenomena, but with this his clear and logical mind has dealt convincingly, practically, and, therefore, above all, instructively. So cordially sincere is his attitude throughout that one likes his criticisms, and one is grateful for many valuable hints and suggestions which he is able to supply.

To those who know the deeps and shallows, the shoals and rocks, to be met with by the convinced and expert investigator in Spiritualism, Dr. Maxwell's straightforward refusal to accept, or see the need for, the spiritistic hypothesis as explanation for certain supernormal effects will be taken

* 'Phénomènes Psychiques.' DR. J. MAXWELL. Felix Alcan, Paris. 5fr.

sympathetically. Perhaps the future will bring him opportunity for fuller experience and still deeper insight; meanwhile we can only express the sincere hope that he will continue to pursue his studies in our direction, and that his book will find speedy translation into our language, in which case it will be sure to receive a hearty welcome from cultured students.

The author contributes an excellent introductory chapter, in which he expresses many personal and matter-of-fact opinions which give us a fair idea of the man as observer and critic, and enable us to gauge more accurately his power and capacity for this line of research. We are told that he purposely refrained from giving the book a purely scientific aspect, which, from a medical point of view, he might have done had he chosen, but that he considers the psychic nature of the facts makes the usual scientific dressing unsuitable. His observations are, therefore, related and described as simply and clearly as possible. He regrets that:—

‘The people one would most wish to convince are the very ones least prepared to judge of conditions in which psychical experiences are obtained. These are the physicists or chemists, and as living matter does not react like inorganic matter or chemical substance, I do not seek to convince these people. . . Unfortunately one cannot demonstrate psychic phenomena as easily and readily as the X-ray or wireless telegraphy.’

The work is, he admits, undoubtedly difficult, and for many reasons, but chiefly owing to the fact that it is the fashion to consider these phenomena as unworthy of scientific notice. He declares with much truth that it requires the broadmindedness of a Duclaux or Richet, of a Crookes or a Lodge, of a De Rochas or Lombroso, to dare to take a stand and openly show interest in this domain of research. Dr. Maxwell is frankly contemptuous of the amount of ‘scientific cant’ which has invaded many modern schools of thought, particularly those of medical psychology, sweeping them into the vicious circles adopted by alienists when arguing on mental or psychic phenomena. The author, we are glad to find, hits out straight against this tendency, more noticeable on the Continent than here, to block out psychical research by drawing the herring trail of psychology across the road of investigation. He remarks that ‘The history of the Institute Psychologique International is particularly instructive in many respects. . . The need for a *Psychical* Institute existed; not a psychological one, of which there are enough already.’

Explaining his personal views regarding the phenomena, which he considers he has conclusively proved, he declares that he sees no need to attribute them to supernatural intervention but that he is disposed:—

‘to think they are produced by a force existing in us. I believe also that these facts can be subjected to scientific observation. I say observation, not experimentation, because I do not think it is yet possible to proceed on veritable experimental lines. In order to experiment one must understand the conditions of facts whose existence and union gives rise to another fact, and we comprehend only very imperfectly the conditions of facts necessarily antecedent to the sought phenomena. We are in the position of the astronomer, who can put his eye to the telescope and observe the sky, but who cannot provoke the production of a single celestial phenomenon.’

Until 1892 Dr. Maxwell was in the legal profession, and it was by being brought into touch with some psychical manifestations through Colonel de Rochas that he became roused with the desire to investigate more and more. Finding his experiences lead to greater and more interesting results, he finally determined to study medicine, and particularly that branch of it which deals with psychology, in order to better understand mental states and their values. Eusapia Paladino was one of the mediums he was able to observe, at long intervals and under good conditions, Colonel de Rochas being generally one of the sitters. In his book many and favourable comments are made on this remarkable psychic, whose peculiar powers were apparently greatly misunderstood by the Cambridge group of some years ago, when she came over here to be investigated. We are glad that Maxwell, with many other scientific men of Italy and Germany, may be said to have proved her genuineness within the last few years under the

strictest surveillance, the exteriorisation of her fluidic body under certain conditions accounting for many cases of apparent fraud. For the clearer understanding of this particular phase of psychic sensibility, the latter-day world has Colonel de Rochas’ discoveries to thank. In recounting something of the different types of mediums he met, Dr. Maxwell says:—

‘In conclusion, I also proved fraud very frequently; this contestation was also instructive, and I observed the fraudulent themselves with patience and interest. The tricks of voluntary fraud should be known and studied, as one is then better able to checkmate them. Involuntary frauds, more numerous than voluntary, are no less instructive, as they throw a vivid light on the curious phenomena of automatic activity.’

The facts of physical phenomena Dr. Maxwell chose to prove in his own way, desiring only to get at the truth beyond suspicion. This truth he preferred to arrive at on a basis which should satisfy his intelligence and reason, rather than by ‘imposing *a priori* conditions which the experiment must satisfy in order to convince.’ He considers it imprudent to ‘establish in advance conditions under which the experiments are to be made—it might just happen that one of your imposed conditions rendered the experiment impracticable.’ His method of proceeding obtained him, he tells us, many happy results, for he found it hopeless ever to try and force the phenomena; and he considers that their spontaneity, when waited for patiently or when unexpected, is one of the most surprising things in this line of observation.

Having proved as genuine most of the important manifestations known as physical phenomena in séance rooms, Dr. Maxwell feels it may be necessary to express the fact that his attitude was always a scientific one, and never that of the Occult student or Spiritualist. He is concerned merely with the work of proving the existence of an unknown force, demonstrable through the human organism and the discovery of which he rightly considers should prove very important. Of all the modern movements which have influenced thought psychologically or philosophically, none, he thinks, can compare in significance and importance with the one known as Spiritualism; and he adds:—

‘The followers of Spiritism are increasing rapidly, and the extent to which this doctrine is spreading is one of the most curious things of our epoch. We are, it seems to me, watching the birth of a veritable religion which has neither ceremonial nor ritual; without organised clergy, and yet having assemblies and practices which make it a veritable cult. For my part I find a great interest attached to these meetings, and they give me the impression that I assist at the birth of a religious movement called to a great destiny. This opinion I have formed on impartial and disinterested observation.’

In a subsequent article endeavour will be made to deal as succinctly as possible with some of Dr. Maxwell’s observations and conclusions.

J. STANNARD.

(To be continued.)

OCCULTISM.

I beg to thank Mr. Adolphe Smith (‘LIGHT,’ December 26th, p. 619) most heartily for his very frank and interesting reply to my question concerning initiation into the occult Orders. It had for some time been a question in my mind whether the gathering of the mistletoe by the Druids (and compare Virgil, *Æneid* VI.) was symbolic merely, or whether the plant was used in the preparation of some such draught as I alluded to.

With regard to Mr. Smith’s closing remarks, I will say, first, that my reference to ‘automatic secrecy’ did not refer so much to the manufacture of occult dynamite as to enlightenment of a higher and more mystic order. Secondly, that Mr. Smith’s pronouncement is perhaps capable of being misread, as suggesting that the investigation of super-material dynamics was the principal or only object of these societies. For, as has frequently been shown, the great work of the alchemists had a high spiritual meaning, as well as a correspondence which might come to be realised on the material plane. And it is this higher meaning that I spoke of as inconceivable and unrealisable by those whose minds were not prepared for it by a course of spiritual enlightenment, whether obtained within or independently of these societies. But I do not wish for a moment to suggest that either Mr. Smith or the societies in question have lost sight of these higher principles.

J. B. SHIPLEY.

SOME RECENT SEANCES.

BY 'AN OLD CORRESPONDENT.'

II.

Shortly after our séance with the trance medium before referred to, 'Dr. S.' wrote to me a second letter, in which he informed me that it would be exceedingly difficult for him either to find my relative or get any communication with him, (1) because of the sphere which he ('Dr. S.')

had now entered, and (2) because in earth-life this relation of mine was in absolute ignorance of spirit return or communication between the two worlds; but he promised to do what he could for us, adding that he had had no difficulty in opening up communication with my wife on her transition because for many years she had been a devoted Spiritualist and very sensitive. 'Dr. S.' also advised me, pending his efforts on our behalf, to avail myself of the services of any other medium with whom I could have a sitting or otherwise. At this time I was unable to obtain a personal sitting with Mrs. Treadwell, of St. John's Wood, but wrote to her (knowing that during the past fourteen months she frequently has seen and had communications for me from my wife), to ask at the earliest opportunity what information could be had as to the will. The same week the clairvoyante was controlled to write a message purporting to emanate from her mother (my wife), who stated that she had only been able to see her brother once since his transition, and then only for a few minutes. About a week after despatching my letter to Mrs. Treadwell, this lady psychic replied to my letter, saying that all the information her Indian control, 'Sophy,' could obtain from every source available to her, and particularly from my wife and son F., whom she had seen, was to the effect that the will existed, was in favour of the clairvoyante, and had been, or was, in a bag the deceased had kept in his bedroom. This bag, I need hardly say, had been duly examined long before, and was found to contain no papers of any kind. About the same time another daughter, who is a good sensitive and occasionally visits a lady palmist and clairvoyante, arranged a sitting with the latter, and took with her an article belonging to the deceased to aid in a trial to obtain some information from that source. The result of this sitting practically was that the palmist accurately described my relative, and stated that his will had been in a bag in his bedroom, at the same time accurately describing the appearance and furniture in the room; but there all trace of the document—which was said by the palmist to be on a sheet of Silurian notepaper, and very short in its contents—ended, so far as this palmist could discern. After this comparative failure, I again wrote to Mrs. Treadwell, asking her to inquire again through her Indian control ('Sophy') for further information. About a week thereafter Mrs. Treadwell wrote me that my wife had come to her, along with her brother, who was hanging on to her arm, and that this male visitor had come suddenly close to her and, speaking very loudly and rather sternly, had said, 'I have told already that I have left all my belongings to M——' (the clairvoyante). But he said no more—nothing to indicate where the will could be found; so I was just as wise as before.

My next communication from 'Dr. S.' was to the effect that he had failed to get any coherent information in the short interview he had been able to get with my recently departed relative, who was very muddled and dazed, but was still confident that it might be got, and with that view, as he could not stay in that sphere, he had asked two medical men, also on the other side, whom he named, and who in earth-life were well known to me, to try and go to the aid of my departed relative in enabling him to give some information. Nothing followed on this communication, but about two weeks thereafter, shortly before my séance with Mrs. Mellon, of Newcastle, to be afterwards detailed, I received another automatically written letter from 'Dr. S.' to the effect that for the present he had got no further information for me but would still persevere, and asking me to write him a reply, which I did, and handed to the medium. 'Dr. S.' in his letter advised me that in the circumstances I should proceed 'according to

law,' if he did not communicate with me in a week after the date of his letter. No further communication came from 'Dr. S.' during the period named, so I instructed a solicitor to take out letters of administration of the deceased's estate as an intestate one, just because (as I have before remarked) the family circumstances and wishes regarding the deceased's estate were such that his testamentary intentions could be cordially carried out without the evidence of their terms being necessary.

I next deal with my sitting with Mrs. Mellon at Newcastle, and some later episodes and séances.

(To be continued).

CHRISTMAS LETTER FROM MR. W. J. COLVILLE.

In consequence of your insertion of the notice I sent you several weeks ago, I have received many kind letters from friends in England, some of them quite unknown to me by name, though they have been present at some of my lectures. As I have no time to answer separately all these welcome missives, I beg you to permit me to use your hospitable columns to give general thanks for these many marks of kindly interest in my work, which I am glad to say is going forward very successfully in California. We are enjoying delightful Christmas weather on the Pacific Coast, though the total absence of snow makes the time-honoured Yule log less necessary than in New York, where I spent the previous Christmas 'all amid the winter snow' in good earnest. I am living just at present in Alameda, forty minutes' journey from the heart of San Francisco; and all around Knaresborough House, where I am sojourning, lilies, geraniums, and many other summer flowers are in full blossom, and the stately palms for which this country is so greatly celebrated are standing erect in fullest dignity. I am wanted in Florida during February and March to attend a great convention, and also lecture in several large places near the Gulf of Mexico. In April I am expected to be again in New York and Boston, and if possible I shall turn up in London during May, and remain through the lovely month of June. The World's Fair at St. Louis has engaged my services for August, September, and October, 1904. I have received urgent invitations to revisit New Zealand and hope to do so as soon as the World's Fair of 1904 has passed completely into history. A very excellent book, 'Psychic Life and Laws,' by Dr. Chas. Oliver Sahler, of Kingston-on-Hudson, published by Fowler and Wells simultaneously in New York and London, is attracting considerable attention. Some months ago you published an extended account from my pen of Dr. Sahler's Sanatorium, which excited much interest. The practice of psycho-therapeutics in America is making steady and substantial headway. Dr. McIvor Tyndall, a brilliant Englishman, is attracting great attention in California; he and his talented wife are true Spiritualists, and are doing a great deal to correct popular misapprehension concerning psychic phenomena in general. That very curious anonymous book, 'The Great Psychological Crime,' which is being discussed incessantly by the spiritualistic fraternity all over the United States, while containing a large amount of extravagant diatribe has, nevertheless, done some excellent work in getting people to draw closer lines than formerly between spirit communion and hypnotic subjugation. Dr. Sahler's book is particularly timely now that this controversy is waging, because it is the work of a thoroughly practical, fair-minded physician of wide experience, who has both investigated Spiritualism impartially and been for many years successfully engaged in the beneficent practice of mental and spiritual healing. With every good Christmas and New Year's wish for all readers of 'LIGHT,' coupled with the sincere hope of soon seeing my dear English friends face to face again,—Yours sincerely,

Room 1p, Flood-buildings,

W. J. COLVILLE.

Market-street, San Francisco.

'THE LYCEUM BANNER,' for January, is a special number, consisting of twenty-four pages of unusually interesting letter-press, and a fine plate paper portrait supplement of Andrew Jackson Davis, M. D., the founder of the Children's Progressive Lyceum, and Mrs. Della E. Davis, his wife. Copies can be obtained from Mr. Alfred Kitson, Bromley-road, Hanging Heaton, Dewsbury, post free for 3d. each.

MARRIAGE AT NEWCASTLE-ON-TYNE.—On Christmas Day, at the New Methodist Church, in Heaton-road, Mr. Frederick V. Pinkney was married to Miss A. E. Findlay. After the ceremony a large number of friends assembled at the hall of the Heaton and Byker Spiritualist Society (of which society Mr. and Mrs. Pinkney, the parents of the bridegroom, are much-respected and enthusiastic members), and a very enjoyable evening was spent. Mr. and Mrs. F. V. Pinkney received about fifty handsome presents.

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

CONCERNING SUPERSTITION.

Are Spiritualists superstitious? Not necessarily. What is superstition? Reduced to its simplest definition, we might say that superstition is excess. In that sense, everyone can be superstitious, and with regard to anything. It is superstitious to nail a horseshoe over a door and expect good luck from it. Why? Because a horseshoe as such is good only for shoeing a horse or as a makeshift for a hammer or a nutcracker, or for old iron scrap. It has, in itself, no uses in relation to luck. That is mere excess. It is superstitious to make a fuss about thirteen to dinner. All that could happen to the ill-luck of thirteen might happen to any number over twelve, simply because most things go in dozens, and, in a narrowly appointed house, thirteen might expose the shortness of knives or glasses or spoons. Anything of expected bad luck beyond that is excess. It is unlucky, it is said, to pass under a ladder. Undoubtedly; because under a ladder one may get the decorator's dirty water, or paint or whitewash. Ill-luck expected beyond that is superstition. It is excess. It is superstitious to attribute to what is usually known as 'Matter' the qualities of a universal cause, and to see in it the possibilities and potencies of every form of life. That is a palpable instance of excess. In like manner, belief in the conversion of bread and wine, as bread and wine, into the body and blood of Christ is superstition. The properties of bread and wine can always be known by experience and analysis, and they are exact, with distinct limits. To attribute to them the characteristics of body and blood in any real sense is excess, and therefore superstition. But instances innumerable could be cited.

It is just here, however, that we come to the borderlands of sense and soul. The priest, if he fulfils his vocation, is a medium between these, and it is not rationally possible to deny that bread and wine, through suggestion, through personal magnetism, and, for all we know, through suggestion and magnetism from spheres beyond sense, may be, not changed, but made the vehicles of spiritual influences: and the same may be said of 'holy places,' 'graven images,' and 'charms.'

All that may rightly be regarded as superstitious so far as bread and wine are concerned, because it is excess in relation to bread and wine; and the same

is true as to bricks and stone and wood and metal. But what if these material forms become, as we say, vehicles? We have then to start afresh with different substances or powers, and the excess may become normal on another plane. In that case the 'superstition' may be as rational as the conclusions of the senses. When we say 'superfine' we only suggest something beyond and above fine. When we say 'superstructure' we indicate something beyond or above a lower structure: and, in like manner, why should we not say 'superstition' to describe something beyond that which visibly stands? for the very word itself, as everybody knows, has for its derivation two words which simply mean to stand over or beyond.

Before the art of printing was generally known, the invention was honestly attributed to the devil; and, before the wonders of telegraphy were known, the suggestion of them would have been treated as uncanny, even by some 'men of science.' Can anyone doubt, then, that now, as ever, there are beliefs which, though now called superstitions, will turn out to be not excesses but superstructures? Science, in every age, has its limits, and yet the professors of it in every age are too fond of the monstrously unscientific word 'impossible.' Especially is this so when anyone ventures to go beyond the bounds of the visible and the tangible, the knife and the gallipot, and talk of experiences with intelligent beings whom, for want of a better word, we call 'spirits.'

This brings us to our question: 'Are Spiritualists superstitious?' The answer is both *Yes* and *No*. We maintain that belief in the existence and activity of spirit-people is not at all necessarily superstitious. It is purely a matter of experience, a subject for experiment. Perhaps the very silliest thing that anyone could say would be: 'Here the natural ends; all else is supernatural': or, 'Here rational knowledge ends; all the rest is superstition.' The limits of the so-called natural are perpetually changing: and the bounds of the rational are enlarged almost from day to day. 'Thou knowest not what a day may bring forth' is as true of the chances of discovery as of the brevity of life; and the Science that does not recognise this only mumbles over its ash-heap, or talks in its sleep.

The Spiritualist, pushing too far beyond the bounds of experience, may easily become superstitious by reason of excess. He may give way too much to imagination; he may surrender too much to the spirit-people who get at him: he may draw unwarranted inferences from 'things seen and heard,' all of which would mean excess and therefore superstition. But on the definite ground of experience there is no more superstition in believing in the reality of the spirit-people than in accepting the facts of telegraphy through wireless space, or the action of the Röntgen rays.

But we may go to humbler teachers than these. If, before Darwin, anyone, noting the action of earthworms upon the soil, had suggested that we were mainly indebted to worms for the fruitful soil of this planet, he would have been told that he was talking 'superstitious nonsense': and it certainly would have been a clear case of excess. Nothing has happened except that experiment has converted that 'superstitious nonsense' into a stupendous fact. And really there is *a priori* no more superstition in believing in inspiring spirits than in mellow earth-creating worms. It is simply a matter of observation and experiment. It is true that we can all see worms and that we cannot all see the spirit-people; but the list of unseen realities gets larger every day.

LIFE IN THE INORGANIC WORLD.

An Address delivered by MR. GODFREY DYNE to the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, on December 18th, 1903.

MR. H. WITHALL, vice-president, who occupied the chair, said: Ladies and Gentlemen,—Some five-and-thirty years ago Spiritualism was very much to the front in London, and at that time there were two or three excellent mediums, among others Mr. D. D. Home and Mrs. Guppy, whose manifestations excited so much discussion as to produce a strong desire amongst members of literary and scientific circles that the subject of Spiritualism should be really and carefully investigated. At that time the Dialectical Society, which was composed of literary, artistic, and scientific people, having been called upon to inquire into the subject, appointed half-a-dozen committees to find out if it were true and to pronounce a final opinion. These committees set to work, and I think one was unfortunate and got no results, but the other five observed phenomena which were so startling that when they sent in their reports to the council, the Society was so biassed that it refused to print them. The reports were printed, however, by private subscription, and by members of the committees. From that time Spiritualists generally felt that they could not expect much from the scientific world, because it wanted, for one thing, certain regulations which utterly prevented the investigators arriving at proper conclusions; but now we have come to think that scientific men, instead of being our enemies, are gradually becoming, and will ultimately be, our greatest friends, because, while investigating on physical lines, they have arrived at very much the same conclusions as ourselves. The tendency of present-day science is to conclude that everything in the world is of one substance and that is exactly what the Spiritualists have held all these years. Our friend Mr. Herbert Burrows told us there was nothing in the world but life, and another friend, Edward Maitland, said there was nothing in the world but God—everything was God but not necessarily in a state of God. The idea of the Spiritualists is that spirit is all and in all. The very title of to-night's lecture would have been ridiculed twenty years ago, but the old limitations and prejudices have had to give way. I have much pleasure in calling upon Mr. Godfrey Dyne to address you on 'Life in the Inorganic World.'

MR. GODFREY DYNE, who was received with applause, said: Mr. Chairman, Ladies, and Gentlemen,—In any endeavour to deal with the problem of life in any of its aspects, one is always confronted with the precise difficulty which meets one in any inquiry into the nature of that fundamental energy which gives rise to what we call electrical phenomena. These phenomena may be examined; we can reproduce them at will and can transmute electric energy into heat, light, movement, and so forth, but when all is done, we find ourselves unable to say anything as to the essential nature of the energy which gave rise to the phenomena. That also is very much the case with regard to life. We ourselves, we human beings, represent among the physically organised the highest expression of life; and we realise that our perceiving, our feeling, our thinking, and the very highest self-conscious realisation that we are capable of achieving, are but phases, modes of expression, of that life which we ourselves centrally are. Although we are able introspectively to overlook our emotional states and to criticise even our own intellectual processes, we find that finally, as Emerson puts it, we cannot overlook ourselves. We cannot finally review that which is reviewing within us, and so, in that introspective direction, life evades us. We can give no ultimate answer as to its essential nature.

When we turn our attention outwards we perceive in other living beings manifestations of life which are very similar to our own. For instance, in the animal world, the courage and affection of animals show us very clearly that, while their life differs from ours in the matter of degree, it does not essentially differ from ours in kind. Science tells us that in following that direction of the life-scale there are no wide chasms or gaps between the manifestations of life in the animal world

and the manifestations belonging to the vegetable world. The lower forms of animal life merge into a likeness with vegetable life in such wise that one kingdom of nature may be said to merge into the other. And this movement and continuity are traceable still further. We find, for instance, that at the lower end of the vegetable scale we have something very analogous to what we see in crystal formation and growth in the mineral world. There is a beautiful example of that in the exquisite photographs before you of crystalline forms, which might easily be mistaken for vegetable forms, and among these you will find even the form of a rose.*

Following the idea further still, we find that recent scientific investigation has forced us to form a concept of mineral matter, and of chemical elements, very different from the concept formed a few years ago. We find within a solid block of metal a kind of circulation going on, and this metal is giving off emanations and radiations known as Becquerel rays. You have activities and processes there which are analogous to the processes which we thought peculiarly distinguished the organic world. And this investigation has been carried to such an extent that now we are dealing with ideas of an atomic life in the atoms of our chemical elements, and we find that they themselves are in a state of movement, and betray activities which are of a nature which compels us to review all previous declarations dealing with the deadness of matter. Matter lives in a smaller measure than we live, but it seems to be instinct with a life all its own.

These views, looked at from a somewhat overhead point of view, force one to form a more unitary concept of life. They force one to think that although the manifestations of life in the inorganic world differ widely from the manifestation of life in human consciousness, the essential likeness to be traced through these kingdoms represents some fundamental unity which overreaches the external differences to which we have been giving our habitual attention, and that these differences are harmonised in some deeper, profounder law which embraces them in a fundamental life-unity.

In examining our subject this evening, 'Life in the Inorganic World,' we shall have to help ourselves, naturally, with parallels between the life-manifestations in wires and plates of metals and those in the vegetable world and in such tissues as muscles, nerves, and so on. It will help us very much if we take into consideration two very wide and inclusive views of the great life problem itself. The one view, which must be dealt with very briefly, is what I would call, by way of a term of distinction, the occult view. It results from the examination of life phenomena, not entirely from outer observation, but inner observation. It represents that evolution is concerned with three great states or planes of matter. The lowest may be spoken of as the physical plane of matter, the next as the psychic plane, and the highest as the mental plane. The view that is taken of the relation of these various kingdoms of nature is that in a physical body, such as a block of metal, you have not only the dense, gross, physical matter of the metal itself, but that this is interpenetrated and permeated by a finer form of matter, called etheric matter, and it is generally stated that it is this etheric matter that is the vehicle of the energy that accompanies life everywhere.

Then it is represented that in the vegetable world we have not only the physical flower or vegetable interpenetrated by its etheric double, but the beginnings of a higher sensibility, represented by a germinal psychic body which makes possible the sensitiveness of the 'sensitive plant.' The leaves of a sensitive plant, when undisturbed, will open like a hand; but touch them, and they will close up like fingers and the stalk will withdraw them from the area of disturbance. It is obvious, then, that in plants you have the beginning of a very distinct degree of sensibility.

In the animal world you have not only the animal with its

* The photograph referred to by Mr. Dyne, kindly lent for the occasion by Mr. Martin, of Martin and Salnow, photographers, Strand, was a reproduction of a group of naturally formed ice crystals. Regarding this photograph, which had been shown to him, the late Professor Tyndall said: 'These exquisite branching forms are so many suggestions of life itself, and give the mind material for the deepest thought and contemplation.'

etheric double, but the animal has carried its development, which the flower was just beginning, to this point—that the creature has a fairly well developed psychic body. It is known that many animals are somewhat clairvoyant, and it is this developed psychic body which makes them capable of acute sensation. The animal, too, is beginning to develop something in the nature of a mental organism, and this dawning betrays a likeness to our own mental development in many common feelings which, although not carried to the extent of the intellect and reason shown in human beings, is a development of the same order. In man it is carried to a higher pitch, and we have a highly organised mental being. Man is associated also with a spiritual body which pre-eminently individualises him.

With regard to this lower level, the physical conditions of life are the same in all these kingdoms of nature. Of course, in the higher kingdoms you have psychic life and mental life expressing themselves *through* these physical organisms, which is hardly the case with the metal or plant. Leaving out of consideration the psychic, mental, and spiritual factors which differentiate these grades of being, all are similarly constituted as regards their denser physical forms, which are permeated, always, with the etheric double.

There is another thing that should be noticed; that is, if you take these kingdoms of nature in that order you will find that they are perfectly orderly successive states in the evolutionary movement of life development. And so we have established, through these kingdoms, what one might call an evolutionary gradient. There is no doubt that the purpose of nature is, through long, long æons of time, to carry this originally humbly-expressed life forward till it finally reaches a human consummation. And then will follow a yet further and purely spiritual life beyond our present ken. We have an evolutionary gradient which might be conceived to express nature's intention with regard to the general scheme of things, and we can realise from that, that according to nature's view, there is such a thing as a normal, upward movement of life. Anything which is a violation of this tendency would be an abnormal movement, and one learns to look on a great many little things which we have to suffer in this physical life as indications that, knowingly or unknowingly, we have done something which is not in accordance with nature's plan. And we have to think that in that case Dame Nature takes hold of us, gives us something of a shaking, which we call suffering, and which is meant to bring us to our senses, and teach us to act normally and properly. That is then the occult view of the relation of these kingdoms of nature. They are steps in the great life-scale. We find the scientific parallel in the view which is now being put before the world by Sir Norman Lockyer in his recent work, 'Inorganic Evolution.'

It would take considerable time to picture to you the varied nature of the evidence which is massed together in order to buttress, support, and confirm this view of evolution, but it amounts finally to this: Spectroscopic research, carried on during the last thirty years or more, has acquainted us with quite a new order of chemistry and of physics relating to the sun and to the stars. It has taught us really a new solar and stellar chemistry and physics. We are able to classify the stars according to their temperature-order. We notice that some are very much hotter than the sun, and as we classify them according to their temperature we are able to trace spectroscopically the signs of an evolutionary movement which takes place in the course of ages among the stars. This evidence shows us that creation, so far as physical worlds and physical matter are concerned, is not a thing that took place in the remote past only, but is constantly and perennially in progress. For we watch the production of physical matter, as known terrestrially, from earlier forms of matter; and in watching the stages of this inorganic evolution we find that first of all there are 'created' forms of matter in the stars which are the proto-types of what we know terrestrially—proto-states of matter, but at temperatures which we cannot produce in our laboratories. We can see that these are earlier forms of matter than those we know, and that gradually, as the stars cool, this simpler matter aggregates and builds up iron, copper, zinc, and all the chemical elements which we know on earth.

Following this up, Sir Norman Lockyer puts before us this concept, that as the stars still further cool, and as these hot celestial bodies reach temperatures approximating to that of our earth, it gives the possibility of further development beyond the inorganic state—the possibility of an organic evolution. And out of the inorganic evolution there arise the germs of a vegetable world. These increase, multiply, and perfect themselves, and give rise to the inception of animal life and go on at last to the order of human life. And looking at the matter in that way, Sir Norman Lockyer's evolutionary scheme begins with something which he calls 'proto-hydrogen,' which goes on to the development of chemical elements, from that to the development of a mineral world, from that to the creation or production or evolution of a vegetable world, then to the animal world, and from that to the human state. They are the steps of a scale. So that this scientific view and the occult view are in these essentials one and the same.

With regard to this question of the similarity of physical life in all these kingdoms, it is interesting to turn to one of the volumes of 'Proceedings of the Royal Institution,' which contains an expression of opinion by Professor J. J. Thomson on 'the existence of bodies smaller than atoms,'* the ionic state of matter. He is explaining the part which they play in electrical phenomena, and so forth. He represents that a given block or piece of metal is permeated by an equivalent mass of finer units of matter, 'ions,' and he thinks it is these ions which convey electric currents within the block of metal, and which are responsible also for its conducting heat.

This equivalent mass of ions is, ordinarily speaking, in a constant state of movement and interchange, but if one end of the bar be heated you know the heat will be communicated along the bar. He says this communication along the bar is a slow drift of the ions within the metal. Similarly he represents that the electrical movement is not a slow drift but a quick rush of these tiny ions through the metal bar. Now, if that be so, it would logically result that those bodies which are bad conductors of heat would be bad conductors of electricity, and that good conductors of heat would be good conductors of electricity. And so we find it, taking glass and silver as examples. Therefore it is this finer matter which is answerable for the magnetic and heat manifestations, and this agrees with the occult view of the case.

Now I have to deal with the investigations into the nature of life in the inorganic world, and I am taking my facts principally from a book published by Professor Bose, a professor at Presidency College, Calcutta, and who, a little time ago, carried through a long series of experiments at the laboratory of the Royal Institution. The extent of his labours can only be assessed by those who have read his many works; but in his 'Responses in the Living and Non-Living' he deals with the extraordinary analogy between the manifestations of life in the organic and inorganic worlds, and describes the tests applied in order to relate the phenomena in the one region to those in the other. Of course it is very difficult to decide what tests would be accepted by all. This arises from the fact that we have no generally satisfactory definition of life itself. A biologist would expect some reference to the power of adaptation to environment; a physiologist would expect the consideration of the stability of tissues; and the chemist something to define the difference between the organic and the inorganic; and no one definition would satisfy all. The test which Professor Bose brought to the question was the test which is usually accepted by physiologists as a sign of life. If a muscle is fixed firmly at one end and the other end is attached to a wand, pivoted in such a way that when the muscle contracts the wand will be pulled, and when it relaxes the wand will spring back, a record of these movements is obtained by making the point of the rod or wand mark a line upon a roll of paper which is given a constant forward movement. The result is that as the muscle contracts and relaxes, the backward and forward movements are described in zig-zags. There are two points with regard to this. The one important point is the amplitude of the zig-zag. It is an indication of the measure of energy expressed.

* An address delivered at the Royal Institution, April 19th, 1901.

The other point we have to follow is the time relation. If the paper is moving at a certain rate and if the muscle is stimulated at intervals of three seconds, the zig-zags will be a certain distance apart, and if the stimulation is more frequent the zig-zags will be closer. The essence of the whole thing lies in perceiving the amplitude of the zig-zags and their time relations.

Now, it is found that whenever muscle contracts, whenever a thrill of sensation runs through a nerve, whenever any single organ of our body, such as the eye, is thrown into activity, this activity is always associated with an electrical current. If the nerve is excited there is a concomitant electrical disturbance within it.

Mr. Dyne here described the delicate apparatus devised for taking a record of these electrical currents, and showed how the currents caused corresponding deflections of the galvanometer. A little mirror placed on the galvanometer needle had a beam of light impinging on it, and this light was reflected on to a screen; the point of light waved backwards and forwards on the screen, which might consist of photographic sensitized paper given a forward movement, and in this way the electrical records were made self-registering.

The question of the suitability of this method of measuring life-energy by the measure of the electrical current that accompanies it, can be tested in this way. A certain muscle is fixed in such manner that you can take a mechanical record of its contractions. Simultaneously with the mechanical record one may also register the concomitant electrical currents, so that you make the muscle register a mechanical record and an electrical record, simultaneously, of its movements. Mr. Dyne showed a diagram of two such records in parallel. They were parallel, stroke for stroke; as the one grew feebler so did the other.

As another illustration of the stability of this electrical test as a measure of life, Professor Bose took ten leaves of a plane tree on which aphides were feeding. He kept them twenty-four hours in fresh water, and the aphides were all alive. He took the stalks of those leaves and measured the amount of electrical response got by twisting them to a certain degree. It was 23.6. Some other leaves were placed for an exactly similar period in chloroform water, by which time they were withered, and the insects upon them dead. The electrical response obtained from the stalks of these chloroformed leaves dropped from 23 in the normal state to only 1. Then again he tried with other leaves in water containing corrosive sublimate. The leaves were poisoned, the insects dead, and there was no response at all obtainable from the leaves. They were dead electrically as well as organically. When you establish conditions under which the leaves and insects are killed, you also establish conditions in which there is no electrical response in the leaves. An ivy leaf was subjected to twenty-four hours freezing, but in spite of the frost it was as much alive electrically after as before, and it would still grow. Holly behaved similarly after twenty-four hours freezing, but a lily subjected to the same test gave no response at all.

The experiments showed that if a plant or piece of wire had been disused for some time, it got into a torpid state and required to be stimulated before it gave its normal response. There is an equivalent to that in human life. It is represented by the pathological condition termed 'feeling Monday-ish.' At the beginning of the week people do not feel their nervous response so active as usual, and it is Tuesday or Wednesday before they get into their usual stride. There is such a thing as being 'Monday-ish' even in the vegetable and mineral worlds. Metals are very much more sensitive than we originally thought they were. Take the response of a hank of wire, and you will find it is somewhat sluggish if it has been lying aside for some time. Its response does not at all represent the normal activity of the wire. But get it into its normal by giving it a tepid bath, and carefully wiping it, and after being treated in that careful manner it will act in its normal way.

Now, again, we know that it is a matter of experience with all of us that activity begets fatigue, and if our responses were

taken electrically they would make a kind of gradually declining staircase record. A piece of tin wire or platinum also shows the same evidence of fatigue after being constantly stimulated.

It is also found that if insufficient time is allowed between the stimuli for the tin or platinum to recover the normal state, the responses tend to diminish. The parallel in human life is simply this. If you want to get the best out of yourself, do not overdo yourself. Recover your normal condition before a new effort is made; because, if too much is attempted, less is effected. Muscles, radish, or tin wire give identical diminishing responses when fatigued.

If a piece of bad news has to be communicated to a person it is best to break it gently. The more suddenly you administer it the greater the nervous disturbance. And so it is with plants. If you apply a strong stimulus suddenly the electrical record shows the shock to have been greater than when the same stimulus was applied more gradually.

Sometimes a nerve gives an abnormal response to stimulus; instead of giving an upward movement it moves downwards, a negative instead of a positive response. If you shake it up by a little sharp twisting it will suddenly mend its ways, behave properly, and give a right response. You can do the same thing with a piece of tin wire. When a piece of tin wire has taken it into its head to give an abnormal response, you have only to give it a good shaking and it will conduct itself properly!

Most people may experience, on self-examination, that they have got into some not quite desirable habit, which they propose to remedy. Habits of that kind are not corrected all at once. Such a habit may be corrected for a time, but it is liable to break out again. They have to weaken the force of the habit, and adopt a better one. This transitional movement is seen in platinum which gave an abnormal response. By stimulating the wire the abnormal response is diminished, and the tendency of the normal response is seen, until the normal tendency has got stronger, and the abnormal tendency has been diminished in such a degree that the wrong way and the right way are in equipoise, till finally you have the platinum recovered from its wrong ideas and wrong behaviour, and no trace of the bad habit is left. It has often been remarked, and has been recounted in the records of the lives of people who had lived religiously and tried hard to live a pious, pure, and lofty life, that they had great struggles with themselves when they were trying to spiritualise their lives. For a long, long while nothing seemed to come of their efforts. And often these people gave up and went to the other extreme of conduct. That was regrettable, because it is known perfectly well that spiritual perfection is not achieved all at once. Successive efforts, little by little, through patient months and patient years, add up, till some day that is achieved of which there was little sign the day before. These attempts act cumulatively, so that the person may have given up his effort just when it was about to become a success. One does not usually expect to find any parallel of a spiritual law in the behaviour of a turnip stalk. But it is found that in stimulating such a stalk a small degree of stimulation can be applied which is not powerful enough to provoke an electrical response. That is a sub-minimal (!) stimulus. It is below the minimum necessary to give a response that can be recorded. Professor Bose stimulated a leaf in this way and obtained no answer; he repeated the stimulus five, ten, fifteen, twenty, twenty-five times, and still no response, till suddenly about the thirtieth time, up leapt the record, and it was found that a little effect had been quietly amassing which at a given moment produced a marked result.

Mr. Dyne then showed a record of the effect produced in a nerve by the application of chloroform, which rapidly reduced its normal response almost to the point of extinction. The same experiment was tried with a carrot, which showed the same result, as also did a drugged cauliflower. Formaline upon a radish similarly diminished its normal electrical response.

Speaking of the effect of drugs on metals, Mr. Dyne said that just as the human constitution is stimulated by a homeopathic dose of say, strychnine, so the responses of tin were

stimulated by a small dose of carbonate of soda; and platinum similarly stimulated acted as if it had received a tonic. The same result was shown by tin treated with a solution of caustic potash, three parts to one thousand, then with three parts to one hundred. In the former case the responses were considerably augmented, in the latter they were entirely extinguished. The tin was poisoned. It was a very strange thing, he said, and of course the question arose, What had been done to the tin? Were the chemical properties altered? Professor Bose wondered if the effect produced was merely superficial, but discovered after scrubbing with sand paper a wire which had been poisoned with oxalic acid, that it had been poisoned through and through.

Professor Bose had dealt with other interesting points. Taking a record of the responses made by the living eye of a rabbit, when light was allowed to impinge on it, it is known that an electric current ran from the rearward portion of the eye to the forward part. The record started, not with an immediate upward movement, as in the other cases, but with a short downward twitch. Why that took place nobody knew, but Professor Bose had shown that the same thing was noticeable in the electric records of a piece of metal under the same light conditions.

Professor Bose had also offered an explanation of the after-images seen when the eyes are closed after having been fixed for some time upon a bright object. After a sensitive metal was exposed for a time to light, it recovered in obscurity past its normal point of rest, much as a pendulum swings. And he wondered if that might explain the nature of after-images. Using a stereoscope, he looked at a piece of cardboard with a rectangular slit slanting from left to right, with the left eye, and simultaneously at a similar slit slanting from right to left, with the right eye. And through the stereoscope they appeared to cross each other. But after fatiguing the eyes by prolonged looking he found that he got first an after-image of the slit in one direction, and then that of the slit in the other. So he found the eyes did not work together but alternately. He judged that we were not conscious of this oscillation because the opposite states of the eyes so balanced one another that their alternating vision was not noticeable. He then wrote a different set of words upon each of two cards and placed these in a stereoscope, so that the right eye saw one set and the left eye the other. The words were thus seen superposed, and were consequently illegible. But after fatiguing the eyes by looking at them, he put the stereoscope away and closed his eyes, and presently he saw the one set of words arise as an after-image, and then the other set of words followed when the first faded. In this way he could read very much better with his eyes shut than with his eyes open. And so the after-images of this illegible writing amount to this: 'As man thinks, that he becomes,' which surely is a very good motto in life. (Applause.)

The Chairman having invited remarks from the audience,

Mr. E. W. WALLIS expressed his gratification with the luminous and fascinating address of Mr. Dyne, with its striking and suggestive illustrations of the fact that life is immanent everywhere. The president, Mr. E. Dawson Rogers, who was unavoidably absent, had commissioned him to read a remarkable communication from the 'other side,' which Mr. Rogers himself would have presented to the meeting had he been present. The message, which was given many years ago, practically affirmed the same fact that Mr. Dyne had been so ably demonstrating. The communication was given to the late Alderman Barkas, of Newcastle-on-Tyne, who had said of the medium:—

'She was twenty-six years of age. She attended as a child a Wesleyan day school. Her tuition was much interfered with by ill-health. She had a few months' instruction when she was about fifteen years of age. She had no taste for scientific studies, never attended a scientific lecture, nor read a scientific book; in fact, her knowledge of science was absolutely blank.'

And yet, questioned by 'experts,' she immediately gave, by automatic writing, replies on such varied subjects as music,

musical instruments, musical composers and their works, acoustics, light, heat, optics, biology, botany, anatomy, physiology, the brain, the eye, the ear, circulation of the blood, the nervous system, chemistry, metaphysics, electricity, magnetism, &c. In reply to Mr. T. Bell, M.P., a well-known chemist of that time, her hand wrote:—

'The material part of what you speak of as atoms is but the outer covering, or visible expression, of that life-force (which holds together and collects the material) which is inherent in all matter, whether it be of the mineral, the vegetable, or the animal kingdom. It is the same life-force which has called all matter into existence, and which is the foundation of all created things. Without life no matter could ever have existed. There is no dead natural matter—no stone, no mineral, no metal, without life. Understand me! I am speaking of natural products, and I repeat that no stone, no metal, no mineral, no blade of grass, no thing that grows on the earth, or is found in the earth, or in the sea, or under the sea, but is permeated by the active principle of life—that self-same life which animates you whom I now address.'

Mr. Dyne had shown in the course of his address that a metal might be 'poisoned.' This also did not escape the medium's 'control,' who wrote:—

'Life may be driven out of any matter by violence, or by the introduction of some antagonistic influence; in other words, life may be destroyed in the mineral as in the animal, probably by the same means. I believe that this is demonstrable, because life being the same force, no matter how exhibited, must always be affected by the same antagonistic influences. If this has not been demonstrated it can only be a question of time, and perhaps a little further research on the part of scientists.'

This message was written on December 21st, 1876—just twenty-seven years ago. The medium was the lady whom we now knew as Madame d'Espérance, and the writer was 'Humour Stafford,' one of her spirit friends, whose name was made familiar to Spiritualists in the record of her experiences in 'Shadow Land.' Of course Spiritualists would not claim infallibility for 'Humour Stafford,' or any other spirit friend, but the fact that teachings, so closely in accordance with those which had been ably enunciated by the lecturer this evening, should have been communicated so long ago from the 'other side,' was, to say the least, extremely interesting, and very remarkable. (Applause.)

Mr. Wallis concluded by moving a cordial vote of thanks to the lecturer, which was passed with hearty applause.

FACTS—STUBBORN FACTS.

During the last few weeks I have been reading the correspondence you have published between Mr. L. Gilbertson and 'R.' I do not presume to intervene concerning theories, working hypotheses, and deductions, because I have small inferential and deductive aptitude. But for fifty years and more I have been observing facts, and reading accounts of phenomena. Of causes I know nothing; so generally I confine any remarks I may write to facts within my knowledge. Now, as to 'apparitions of the living.' At p. 545 of your issue of November 14th, at the bottom of the column contiguous to 'R.'s letter, there is an account of an appearance of 'the figure of a man in outdoor dress, wearing a round hat,' and I gather from the context that this was an apparition of a person then alive in the flesh who had owned the house, and been careful in improving it. Well, here we have handy for 'R.' clothes and the man wearing them. And I doubt not that the old lady was clothed when some years ago she haunted a house (in Scotland, I think), whither she, in the course of her travels, came in *propria persona*, and was recognised by the persons residing there as the ghost of the old lady they had so often seen.

This is introductory to what I can hardly call an experience of my own, for you will hear that I was unconscious of what happened to me, or to some of me. Years ago you published in 'LIGHT,' and I sent the case to the Society for Psychical Research, an account which is as follows:—

I was playing at pool *carté* in the dungeon smoking-room of the Athenæum Club. At 10.30 p.m. I looked at the clock which was then there; and after some mental conflict I

determined that if I were a loser at 11.30 p.m., I would, contrary to habit, remain on and sleep in town. And so I did. Next morning, while I was breakfasting at the club, after I had slept at a hotel in Jermyn-street, my wife had me called into the hall, and told me that at 10.30 p.m. of the night just past she heard my footsteps coming up the garden road to the front door of my house, about nine miles away from the club, and that she heard me put my heavy silver-mounted umbrella against the door, and fumble with the key, but as I did not come in she called out and then went to the door, opened it, and found nobody there. She said that she was wide awake when she heard me. If anyone cares, by way of explanation, to say 'hallucination,' or any longer or shorter word he can think of, he may do so. But my wife's narration did not end here, for she went on to tell me that she became anxious in the morning when one of the servants came into our bedroom and looked at the bed where I usually slept, and found it was undisturbed. Then she said, 'Oh Emma! Mr. Elliot did not sleep here last night.' Emma replied, 'Why! he's here now. I've just seen him walk past the dining-room window with his top hat on.' Well, when my wife heard the noise at the front door I was playing cards nine miles away; and when the girl saw me and the top hat I was asleep in Jermyn-street. I don't much care about explanations, but I will say that I took the depositions of my wife and the girl Emma immediately I got home, and I did so cross-examining them, as I have cross-examined hosts of witnesses, and I am sure that both of them were deposing, one to what she heard, the other to what she saw. I have no reason to call either of them a medium.

I am inclined to think much of L. Gilbertson's remarks on Madame d'Espérance's theory as to the formative—creative, if you like—force of thought acting by 'Ethers'; and Eastern teaching would, I think, say that the appearance of clothes and of parts of my 'principles,' were caused by thoughts of mine in conjunction with Akāsa, a Sanscrit word which, though literally translatable into 'sky,' means a great deal more of potentiality than is known of by Western science when it uses the word Ether instead of X, which it might very well do to express its ignorance of the subtlety spoken of by 'Stafford' at p. 548 of 'LIGHT,' of November 14th, when that spirit tried to explain to Madame d'Espérance what is a materialisation.

Psychological 'research' may sneer at these words. The weighty facts of orthodoxy are of that sort which the 'research' of physiologists revere when they are torturing dogs. However, their infamies have not established a favourite dogma that the brain secretes thought. A suggestion that thought is received from without, perceived by the brain, stored there, would be met at the point of the vivisection's knife. But even Chinamen know that there is something which you listen to but cannot hear. Something which you look at but cannot see. Something which you stretch out your hand to but cannot touch.

GILBERT ELLIOT.

Highfield, Mottingham, Kent.

CHEIRO'S SHREWD COMMON-SENSE.

Writing some 'Occult Notes,' in a recent issue of the 'American Register,' Cheiro, the well-known palmist, commented upon the fact that so-called scientific 'investigators' seem to think that they are 'Heaven-sent' exposers of fraud rather than discoverers of truth, and appear to lose sight of the fact that trickery and deception are practised daily in every walk of life apart from that of the medium. He illustrates this attitude of the self-styled 'Scientific Investigator' by relating some interesting personal experiences, as follows:—

'Some years ago, at a meeting I attended in London, the medium was supposed to be able to send her spirit to a house in another city, but, although she described the house accurately, even to the furniture in the rooms, she gave the number of the house as 23, instead of 3, which caused several "Scientific Investigators" present to immediately argue that the whole thing must be a fraud.

'The curious side of the question is that these so-called "Investigators" have never been able to bring forward any better explanation than that of spirit control for the many curious phenomena that are to be seen at a spiritualistic séance.

'During a recent visit to Naples, I myself witnessed a strange phenomenon, at the house of a friend of mine, living in that city. In order to amuse his guests, this gentleman had asked a medium to come round after dinner and entertain them with a séance; as, however, the medium was not able to come in the evening, she called during the afternoon to make her excuses. Our host was sitting in the library with half-a-dozen of his friends, when the young girl, for she was nothing else, entered the room. Seeing her slight girlish figure our host asked in amazement: "Is it possible that during these séances you are able to move heavy tables and chairs about the room?" To which she quickly replied: "It is not my strength that does it. It is some unseen power that carries out these phenomena, when I am present." She had hardly ceased speaking, in fact, when, to the astonishment of everybody, the heavy oak library table rose from the floor fully three inches, and moved towards her. Our host got up from his chair to look for the supposed steel wire, which he was certain must exist, but to his amazement, the table turned and followed him into the corner of the room, from which he could not move without using all his strength to push away the heavy piece of furniture. Although he admitted that the phenomenon was a very curious one, yet he always maintained that it was some trick which he could not understand.

'In the recent trials in Germany which caused such a sensation, many of the leading people of Berlin testified to having seen, by the aid of a medium, the most marvellous things in broad daylight, but in spite of this, the wretched medium was sentenced to pay a fine and go to prison for six months.'

There is a great deal of truth in the following observations:—

'It may be true that mediums resort to tricks at times, especially when the power they rely upon fails to make its appearance, and as the selfish public must have something for its money, it is hardly to be wondered at that there are mediums who yield to the temptation of using a brass wire or a piece of clockwork to assist him or her as the case may be. In fact if we knew the laws that govern these things better, it might be a cause of wonderment that any respectable spirit would materialise, even if it could, under the unfavourable conditions that so often present themselves at these meetings.

'The average public patronises the mediums, if they are men, for the purpose of getting to know the name of the horse which will win the next Derby; if they are women, how much money their future husbands are likely to have, and how they are to identify them when they meet them. Under such conditions it cannot be wondered at that fraud and charlatanism should exist, in some degree; the surprising thing is that there is no more.

'Of those who commence to study for themselves the curious phenomena of Spiritualism, nine out of ten become honestly convinced of the influence of the invisible upon the visible, and recognise that the results obtained are largely dependent on their own attitude, and the manner in which they approach the subject.

'People forget so readily that nothing comes easily in this world. If one desires glory, one must often starve for it, and if one needs gold, the miner must pay for it, not only by the sweat of his brow, but often by the sacrifice of health or life itself. It is the same way in investigation. One must sacrifice a great deal, though in the end one may gain but little.'

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.

'The Sense of Responsibility.'

SIR,—'Mourner' asks in 'LIGHT,' of the 2nd inst., 'How do Spiritualists account for the decay of the sense of responsibility in those who give themselves to this cult?' This is not only a question but an assertion, and one with which, after thirty years' experience as a Spiritualist and a medium, I am unable to agree. I do not know the extent of the opportunities that 'Mourner' has had for observation of mediums and Spiritualists, but I should judge they have not covered many years, and that he, or she, has been unfortunate in those instances upon which the assertion is founded.

With 'Mourner's' protest against indiscriminate circle-holding for development—or otherwise—all experienced Spiritualists will, I think, agree; but it is proverbial that foolish folk 'rush in' where the more enlightened 'fear to tread.' I cannot help thinking that 'Mourner' exaggerates when declaring that those who sit in these circles 'gradually lose all sense of responsibility, even towards those whom they have sworn to "love, honour, and cherish" until death parts

them; they are no longer responsible human beings! Evidently 'Mourner' is writing under strong emotion, and making the common mistake of judging and condemning all for the misdeeds of some, who, in all probability, would have been equally unbalanced and unsatisfactory if they had never heard of Spiritualism. One would imagine from 'Mourner's' letter that there were no 'moral wrecks' outside the ranks of Spiritualism! There must have been 'a screw loose somewhere' in the individuals to whom 'Mourner' refers, or such results could never have ensued. People of strong principle are not led astray as easily as 'Mourner' indicates unless they are already on the inclined plane, and it is not true that mediums or Spiritualists are responsible—everyone is responsible to and for himself; it is only the cowardly poltroon who seeks a scapegoat and blames others! 'Mourner' says that Spiritualists have no remedy to offer, and are powerless to aid. That is hardly accurate. Warnings in abundance have been given, advice in plenty can be found in the literature of the movement, and many mediums are ready and willing to help, but it is impossible to help people who will not help themselves! 'M. A. (Oxon)' advised inquirers to 'Maintain a level head and a clear judgment. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true.'

The remedy is a pure purpose and a resolute will! The powers of hell itself cannot prevail against one who is armed with a strong determination to be right and do right, and who recognises his own responsibility.

SELF-RELIANT.

Identification Wanted.

SIR,—It adds greatly to the evidential value of a communication from the 'other side,' when the communicator, though quite unknown at the time, can subsequently be identified; and the evidential value of the identification increases directly with the difficulty of procuring it. I do not remember any attempt to get a communicator identified by making the matter public, but I would like to try that way, if by your kindness the following is given a place in 'LIGHT':—

Wanted information about a spirit communicator.

1. 'Isabel,' 'Sweet Isabel,' who
2. Passed over between four and six years ago of fever, shortly after her arrival in China to join her father.
3. Her mother is with her on the 'other side' and her father is vice-consul in a small inland Chinese town.
4. Before leaving England she lived with her aunt Maria, probably in one of the towns on the South coast.
5. The ship in which she went to China called at Aden and she remembers that a gentleman, a fellow passenger, of the name of Owen, landed there.

If the above enables any reader of 'LIGHT' to identify 'Isabel,' and if he will communicate the fact to Lieutenant-Colonel Taylor, of 6, College-lawn, Cheltenham, he will greatly oblige.

LE M. TAYLOR.

Ilford Spiritual Church.

SIR,—The Ilford Spiritual Church, which has during the past fought a splendid opening battle for Rational Spiritualism, is, I understand, in considerable and unavoidable pecuniary difficulty. This is partly due to my own inability to further their efforts just now, as I had wished and hoped to do.

They have the noblest right to ask for the generous help of those who can and will afford it, and I am confident that financial assistance given to them at this moment of difficulty will secure a permanent work in Ilford of the best kind.

Mr. Kennet, 937, Romford-road, is the secretary, and I hope he may have cheering—and not empty—letters, cheering to all friends of my own, and of the Ilford work.

JOHN C. KENWORTHY.

'Gospel of the Holy Twelve.'

SIR,—May we crave a small space to inform readers and friends that the 'Gospel of the Holy Twelve' is now quite out of print, and to beg those who are impressed by this valuable Gospel to *prove* the sincerity of their appreciative words by helping to reprint it? We have made nothing by it, but rather lost, and so have not the means ourselves for printing a new and complete edition, which we may be able to supply at much less price so as to have a larger distribution. £60 would not be too great a sum to enable us to supply it at 2s. 6d. Any help will be gratefully acknowledged in your columns.

THE EDITORS OF THE 'GOSPEL OF THE HOLY TWELVE.'

3, Evelyn-terrace, Brighton.

National Union Fund of Benevolence.

SIR,—Kindly allow me to acknowledge, with cordial thanks, on behalf of my committee, the following subscriptions to the Fund of Benevolence received in December.

Grants have been made during the month, in fifteen instances, of sums varying from 5s. to 30s.; and the various recipients desire to tender very grateful thanks to all the friends who have so practically sympathised with this effort to relieve them in their need.

I am pleased to have a larger number of subscriptions to acknowledge, but wish that the list were twice as long, and shall be glad to hear from all your readers who have not as yet taken the opportunity of uniting in this much needed work of benevolence. Subscriptions and donations should be sent to

Yours faithfully,

(Mrs.) M. H. WALLIS,
Hon. Financial Secretary.

'Morveen,'
6, Station-road, Church End,
Finchley, London, N.
January 1st, 1904.

Amounts received: From Miss Mack Wall, 10s.; 'H. M. M.,' 4s.; Mrs. R. Beaman (annual subscription), £2; Mrs. K. T. Robinson (proceeds of séance held at her house), 4s.; and from the sale of artificial flowers (the work of the Star Lyceum Workers' Guild) at Junction-street rooms, by kind permission of Mr. Lamb and the committee, 4s.; 'J. M. C.,' 5s.; W. C. Derby, 10s.; 'J. G.,' 2s. 6d.; Mr. R. George (annual subscription), £1; Wood, Green, 3s.; 'N. H.,' 10s.; Mr. W. Walker, 5s.; 'E. A. M.,' £1; A Sympathetic Friend and Miss MacCreadie, £2 10s.; Mr. W. Lennox, 10s.; Mr. J. Bowring Sloman (per 'Two Worlds'), 5s. 3d.; For Mr. Ware, Mrs. E. Lowe, 16s. 4d., and Mr. W. Sink, 10s.; From subscription books, from Miss A. E. Burton, 10s.; Miss Meachin, 8s.; Mr. G. H. Smith, 2s. 6d.; Mr. Will Edwards, £1; Mrs. S. G. Watts, 11s. 6d.; Preston Friends (per Mr. Will Edwards), 2s. 6d.; Collecting box (per Mrs. S. G. Watts), 4s.—Total, £14 7s. 7d.

SOCIETY WORK.

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

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard's excellent address on 'Hints for the Life that Follows,' was much appreciated.—R.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD, N.—On Sunday last Mr. E. W. Wallis answered a dozen written questions in a remarkably able and interesting manner.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday evening last Mr. George Cole gave a useful and instructive address on clairvoyance.—E. R. O.

TOTTENHAM.—193, HIGH-ROAD.—Miss Bixby gave an interesting address on 'The True Religion,' followed by clairvoyant descriptions, most of which were recognised.—A. F.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On New Year's Eve we had a *conversazione*, and at 11.30 p.m. we commenced a Watch-night service. On Sunday last the platform was occupied by some of our members.—W. T.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last an instructive address on 'What I believe, based upon what I know,' was delivered by Mr. R. Boddington, Mr. J. Adams presiding.—C.

CARDIFF.—87, SEVERN-ROAD, CANTON.—On Sunday last, at 6.30 p.m., a good address was delivered by Mrs. Preece on 'Watchman, tell us of the night,' and Mrs. Bewick gave illustrations of clairvoyance.—J. H.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. J. Evans gave a good discourse on 'The Inbreathing of God,' and excellent clairvoyant descriptions were given by Mrs. Evans.—E.

PLYMOUTH.—13, MORLEY-STREET.—On Sunday last Captain Greenaway gave a good address on the 'Power and Value of Prayer,' and Mrs. Trueman gave clairvoyant descriptions, which were well received.—T. M.

BRIXTON.—8, MAYALL-ROAD.—Our members and friends gave a dinner on New Year's Day to over forty poor children, who much appreciated it. On Sunday last addresses were delivered morning and evening by Brother 'Rex' and Mr. McDonald. We have discontinued the meetings at Raleigh Hall.—W. E.