

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,242.—VOL. XXIV. [Registered as] SATURDAY, OCTOBER 29, 1904. [a Newspaper.] PRICE TWOPENCE.

## CONTENTS.

Notes by the Way .....	517	The Unbroken Friendship.....	522
L. S. A. Notices .....	518	The Alliance Conversazione.....	523
'What's in a Name?' .....	519	'XXe Seklet' .....	524
'Horlick's Magazine' .....	519	Prosecution of Palmists.....	525
Investigating a Case of Spirit		Marriage and Mediumship .....	526
Obsession .....	520	Interesting Mediumistic Family..	527
The Training of Children .....	521	Mr. Desmond G. FitzGerald.....	527
The Invisible World .....	521	Society Work.....	528

## NOTES BY THE WAY.

From all the churches comes the cry that the tide is ebbing—that the people must be held to the Church by some kind of excitement or entertainment, or by personal ties. We do not wonder at it: but the Church is not entirely to blame. The people of this country have, of late years, developed a restlessness which sorely needs religion but with which religion has very little to do. Love of adventure, love of pleasure, love of gain,—these are the passions of the hour.

It will be a happy day for us when we return to saner and more sober ways. Religion, say what we will, is our mainstay. Civilisation grew up with it or because of it, and Society would go to pieces without it. That modern-minded preacher, John White Chadwick, knew what he was talking about when he said:—

'What Religion may do for a Man' was the subject of the last sermon preached in Boston by Theodore Parker; and, though it was treated with that great man's habitual breadth and fulness, he did not exhaust his theme. What it may do, it has done for a great company of souls. Telling what religion has done for them has been a favourite occupation of those persons who gravitate to the experience meeting and the revival tent; but there are also men and woman who, shrinking from such publicity, could, if they would, tell what religion has done for them, and it would be a spirit-stirring and heart-moving tale,—how it has made life beautiful and poetic for them when it would else have been the dullest prose; how it has shamed them from ignoble ways, from evil habits, and from vain desires; how in times of dreadful sorrow it has been to them a strong support; in times of bitter loss, unconquerable hope and cheer; in times of boastful error and triumphant wrong, a fountain of immortal trust and goodness, human and divine.

What religion has done for mankind is the grandest subject to which the historian can apply his mind.

A very welcome little book is 'The Book of the Simple Way of Laotze,' a new translation from the 'Tao-teh-king,' with Introduction and Commentary by W. G. Old, M.R.A.S. (London: Philip Wellby). In the Introduction, a helpful account of the teachings of the Sage is given, and an attempt is made to distinguish them from the teachings of Confucius, between whose followers and the followers of Laotze there was great and bitter rivalry,—a strange thing considering that both Sages taught gentleness, charity and humility.

The teachings of Confucius, says Mr. Old, were essentially utilitarian, while those of Laotze were more metaphysical, and that is partly true, but Laotze's main object was also utilitarian, with a difference, for, while Confucius urged to action, Laotze seemed to counsel

absolute *laissez faire*. But, in so far as he is metaphysical, his speculations bear a curious resemblance to the philosophy of the Vedas. Indeed, there appears to be a close connection between China and India all through these venerable writings, as, later, there was an apparent connection between Indian traditions and the Gospel stories concerning Christ.

The text of the 'Tao-teh-king' is given in very short chapters, and each one is followed by acute comments which merit close attention.

There is something mysterious in the leaning of the East towards the West just now, in relation to matters of Religion. Is it the need that is attracting the supply? Dr. Heber Newton, of New York, thinks so. In a late Paper, he says:—

The East will help us in many ways to better our conditions for the religious life. Our occupation amid external activities keeps us aloof from the deep inner life of the spirit. The multiplicity of outward affairs distracts our minds and exhausts our energies. We are too hurried to 'wait upon the Lord.' God may be in the wayside bush speaking to us, but what can we hear as we thunder past in the 'lightning express'? How shall we catch the low whispers of the still, small voice, amid the babel tongues of the exchange? How, in our chronic weariness, shall we climb the heights of contemplation, where our trust is appointed with the Eternal? We need somewhat of the peace and quiet of those calm Easterns, who have time to pray and leisure to think, and who know the way within the innermost recesses of the soul, where is the holy place of God.

Messrs. Simpkin, Marshall and Co. have just published a beautiful and useful little work by Mr. Arthur Lovell, on 'Beauty of Tone in Speech and Song.' One might almost call it an exposition of the spiritual quality of tone. He says: 'From a mere anatomical standpoint, the larynx of one man may differ very slightly from the larynx of another, and yet the difference between the voices is enormous. *The tone of voice is the expression of the individual as a whole.*'

Mr. Lovell finds in 'the solar plexus' or 'the sympathetic nervous system' the true secret of that mystery in sound we call 'expression' which might be called the personal equation of speech or song; and to the control and proper use of this emotional centre he assigns the possession of fine quality of voice.

The book is practical as well as theoretical, and is charmingly written, particularly the chapter on the nightingale and his song.

'Face and Physique,' by R. Dimsdale Stocker (London: C. W. Daniel), is an acute and chatty little work on Self-expression, Anatomy and Character, Brain and Nerve, and kindred topics. 'Its aim,' says the writer, 'is to indicate and simplify the relationship of "mind and body," and to attempt to establish a reasonable basis upon which the elements of a physiognomical

system may be founded.' The illustrations form quite a new departure, being as humorous and life-like as illustrations in such works are usually stolid and wooden.

SPIRITUAL PRAYERS.

(From many shrines.)

A WIFE'S PRAYER.

Thou, O God, hast called me to serve Thee in entering upon my new relationship with my dearest friend. Give me knowledge and grace to demean myself aright, and to speak of him and to him with such words as shall mark the high esteem and fervent love of my heart towards him; that so his love for me may be confirmed, and our mutual happiness increased. If at any time occasions of offence arise, teach me with silence, or with soft obliging words, to quench the flames, and to keep the unity of the spirit in the bonds of peace. O give me that ornament of a meek and quiet spirit, which in Thy sight is of great price. Make me humble and modest, discreet and considerate, careful and diligent, faithful and constant, mild and patient; remembering not only the duties and comforts, but also the temptations and crosses of the married state; showing myself herein a follower of wise and godly matrons. Bless my dear partner, O Lord, with the best of Thy blessings; and love him, and keep him in Thy continual care, till Thou bring him to Thy heavenly kingdom. Bind us both in faithfulness unto Thee, as well as to one another: and, as we are one flesh, so make us of one heart, and of one soul; that nothing but death may ever make a separation between us. And let our union be cemented, not merely by the considerations of honour and interest, but chiefly by an ardent longing for each other's spiritual and eternal welfare: that so we may admire, and love, and serve Thee together in this world, and glorify Thee together in the world to come. Amen.

A HUSBAND'S PRAYER.

Accept my humble thanks, O Lord my God, who hast provided a help-meet for me, to be my partner in the nearest of all relations. O teach and enable me, in all things to demean myself towards her as it becomes me in this station. May I be enabled to cherish her as my own flesh. Let me never on any account despise her, or be bitter against her: but may I bear with her infirmities, and forbear her in love, and all gentleness. Nor let me insult over her, as an inferior; but treat her as my dear yoke-fellow and companion. Let me not be rigid in opposing her; but ready to comply with her in all her reasonable desires and expectations. O make me meek and patient, faithful and kind, respectful and tender in all my conduct towards her; and may I show myself on all occasions well pleased and satisfied with her, that she may find comfort in fellowship with me, and never have reason to regret that she has forsaken all others for my sake. O blessed Lord, espouse my dear friend to Thyself, in loving-kindness and faithfulness and tender mercies. Bless her and love her, and make her lovely in Thy sight, and in the eyes of all. And grant, O Lord, our God, that we may be lovers of one another's souls, and promoters of each other's salvation: so that after a season of fellowship here, we may meet again with rejoicing there, where we shall never part. Amen.

THE CIRCLES which have been held by kind permission at Mr. Lobb's residence, Carlton House, Victoria Park-road, will now be held by Madame Weedemeyer at her new address, as shown in her advertisement in the present issue,

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING NEXT, NOVEMBER 3RD,  
WHEN A TRANCE ADDRESS WILL BE GIVEN

BY

MR. J. J. MORSE,

ON

'THE LIFE HEREAFTER.'

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.

Nov. 17.—REV. J. PAGE HOPPS, on 'Shakespeare's Spiritual Play, "The Tempest"—A Study of Spiritual Powers.' At 7 p.m. for 7.30.

Dec. 1.—MR. ABRAHAM WALLACE, M.D., on 'The Ultra-normal Phenomena in the Life of Jesus of Nazareth, interpreted by Modern Spiritualism.' At 7 p.m. for 7.30.

Dec. 15.—MRS. B. RUSSELL-DAVIES, on 'Spiritualism Pure and Simple,' with illustrations from her own personal experiences. Followed by Answers to Questions. At 7 p.m. for 7.30.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1905.

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

SPECIAL NOTICES.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. W. Ronald Brailey on Tuesday next, November 1st, at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Thursday next, November 3rd, 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 Spiritualism and life here and hereafter.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for Members and Associates at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The next meeting will be held on the afternoon of Thursday, November 3rd. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoons during November, between the hours of 1 and 3. 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'S IN A NAME?'

When Shakespeare affirmed that 'a rose by any other name would smell as sweet,' he was enunciating 'a counsel of perfection,' rather than a fact of common experience. Since Shakespeare's time we have discovered that the power of suggestion is more potent than was formerly supposed; and it is allowable, therefore, to doubt whether the statement of the poet is invariably correct, whether in fact a name may not carry with it a purely subjective influence, and whether this subjective influence attaching to a word or a name may not produce important, sensible results. This is a consideration of some importance, and should not be ignored.

No doubt, however, as 'a counsel of perfection,' the words of the poet are true. The Seer who has advanced beyond signs to things signified, who beholds Truth, rather than truths, is unfettered by the subjective influence of words. His aim is always to penetrate to the ideas which lie beneath them, and in doing this he suffers no external differences of expression to hinder his sympathetic approach to the man with whom he communes.

Those who are still on a lower rung of the ladder of spiritual development are prone to attach great importance to words and phrases; they even glory in labelling themselves by epithets which show that they belong to this or that party, or school of thought. They are prepared to fight a stiff battle in defence of a word, a definition, a phrase. We must not blame them too hastily for this. It is better to be zealous for words than to be indifferent to truth altogether; provided always that this zeal is not accompanied by ill-will and harsh judgment of others. At a certain stage of the evolution of the soul this zeal for phrases and definitions may be necessary, and of real use; it is nevertheless important that everyone should ultimately advance beyond this stage; to stop there would indicate arrested development.

We may all train ourselves for further advances by endeavouring to enter sympathetically into the minds of others and to discern the thoughts which lie behind the words they use. To understand what a man thinks and means is vastly more important, and demands greater ability, than to analyse the precise significance of the phrases he uses. If we honestly and patiently try to understand our fellows we shall find not only that we shall thereby learn to penetrate into the truths which lie behind the words they use, but that we shall better discern the realities which lie behind the words we ourselves use.

Many a term has become endeared to us by association, and has become as closely interwoven with these associations as the name 'rose' is with the perfume of the flower, so that we can hardly recognise that the association is not essential. To another the same terms are linked with associations which are altogether distasteful and anti-pathetic; hence the word which one man holds sacred another man abhors. This is eminently true in matters of religion; even the word 'Religion' itself carries with it these opposite associations. It requires insight and self-suppression, and, above all, an intense love of reality and unity, to enable a man to overcome his prejudices sufficiently to prevent these differences of association from being a real obstacle to fellowship. The word that is dear to one is repugnant to another; but it does not follow that the idea behind the word is repugnant. If a man is great enough and clear-sighted enough to distinguish between the idea and the word which is its symbol, and if he cares more for the idea than for the symbol: if, moreover, he agrees with Ruskin in thinking that 'at every moment of our lives we should be trying to find out, not in what we differ from other people, but in what we agree with them,'

then—to quote Marcus Aurelius—he will, in spite of differences of phraseology, as far as he can, 'enter into the soul of him that speaks.'

If a man denounces religion it may be that for him the term religion does not stand for his relation to the Supreme Spirit, but for something else. The penetrative man will find out what it does stand for. And if he finds that the man who thus speaks thinks that progress and spiritual communion with the Divine Nature are hindered by what he calls 'religion,' he will hold out the hand of fellowship and say, 'We differ in what we consider to be hindrances or helps to spiritual progress, but our aim is the same; essentially we love and desire the same object, if we both desire truth, holiness, and communion with the Highest.'

If men would but train themselves in this 'counsel of perfection,' how much heated controversy and antagonism would be got rid of. Differences of opinion, subjects for discussion, would still exist, and ought to exist: but we should recognise that the bonds which unite all sincere souls who seek truth are deeper and stronger than any differences.

As life advances many objects which formerly seemed worthy of pursuit pale in interest, and can no longer awaken enthusiasm, or seem worthy of our best efforts; but there is one object which gains in importance and seems more and more worthy of engaging the whole faculties and efforts of human nature, and that is, the promotion of harmony among men, the furtherance of the realisation in consciousness, of that which is already true in substance, true in the ideal world, and in the Mind of God, the realisation of *unity*, a unity all the more glorious and beautiful by reason of diversity; the unity for which the Great Ideal of our Race prayed, and which all lofty and progressive spirits in the Unseen are seeking to promote. In order to co-operate with them in the furtherance of this great object it is worth while to discipline our souls, to mortify our prejudices, and to strive to become less *borné* in our sympathies.

This Christ-like attitude towards our fellows will bring its own reward, for it will give us fresh insight into the immensity of truth, and will lead us to a profounder recognition of the solidarity of Humanity. The increased happiness and richness of social intercourse will abundantly compensate us for the effort, and possibly the pain, which the suppression of our personal partialities may have cost us.

## 'HORLICK'S MAGAZINE.'

'Horlick's Magazine' for October contains various articles touching upon mystical subjects. Mr. David Gow ably describes, and quotes from, the late Dr. Garth Wilkinson's volume of quaint and suggestive poems, published some forty years ago, under the title of 'Improvisations from the Spirit.' These poems were written under direct impression. The author tells us that 'for the most part the full import of what was written was not obvious until one or more days had elapsed; the process of production seemed to put that of appreciation into abeyance.' Mr. John Cremer contributes a short but pithy article on 'A Question of Priority,' namely, between religion and ethics as a sufficient and effectual basis of morality. It is suggested that religion has failed because it has worked too much on a merely moral basis. 'The object of religion is the development and perfection of humanity by a series of spiritual processes, and its union with what is highest in the universe, while morality proposes the amelioration of the race with the assistance only of natural law. Religion has so far failed because it has only imperfectly realised its own pre-eminence; and morality, for want of an adequate recognition of spiritual law. We must know God in order to be good, but no moral goodness can bring us to divine knowledge.' Another article in a series by 'An Old Student,' on 'The Keeping of the Brotherhood,' discusses Freemasonry in relation to various other past and present organisations for the preservation of occult knowledge.

## INVESTIGATING A CASE OF SPIRIT OBSESSION.

BY EFFIE BATHE.

(Concluded from page 508.)

There are undoubtedly many insane persons who allege that they both see and hear many things which exist purely in their fantastic imagination; but in cases of spirit obsession many so-called *delusions* may be awful *realities*, although to the materialistically-minded physician *clairaudience* necessarily appears as auricular hallucination, and *clairvoyance* as phantasms due to a disordered brain. Hence the unfortunate mediumistic individual who evinces any tendency to clairaudiently hear voices, or clairvoyantly see spirit entities, is forthwith branded as a lunatic of the first water; and consequently condemned to drag out a hopeless existence of exquisite horror, in an environment calculated to drive a sane man mad.

'Le désespoir comble non seulement notre misère, mais notre faiblesse,' says Vauvenargues; and if psychic methods of treatment were employed in Demonomania, doubtless the weakness (to which despair deals the finishing blow) would be strengthened, and by the exertion of will-power the sufferer would be rendered capable of resisting that which hitherto had proved irresistible.

When interviewing the deaf man's wife, Dr. Winslow had expressed a desire to see him once more in one of these paroxysms; so on the following Thursday evening, September 22nd, Mr. Robert King, Mr. Knowles, my son, self, the obsessed man, and the same gentleman met Dr. Winslow at his hospital for mental disorders and brain diseases, which is situated in Euston-road.

This Memorial Institute was founded in 1890 by the present Dr. Forbes Winslow in memory of his father (bearing the same name), who devoted so many years of research to the study of psychology. It is supported by voluntary contributions; and thither patients, at appointed hours, flock for gratuitous advice and treatment. On the night in question I found, beside our little party, several of Dr. Winslow's visitors; and a representative from the 'Weekly Dispatch'; whilst in an adjoining room sat numbers of men, women, and children, awaiting their turn to see the doctor in our presence. When the last case had been dealt with, all doors were closed, and we gathered in a large circle around Dr. Winslow at his table in the centre, with the obsessed man seated exactly opposite him.

I was for the moment chatting to a lady present who evidently knew something of Spiritualism; and amongst other things I mentioned that the various clairvoyants following this case could plainly see that these attacks were due to spirit control of a very undesirable type—being, in fact, what Spiritualists recognise as *obsession*. Another lady, who had been attentively listening to what I was saying, here shrank back in horror; and announced to the assembled company: 'that if what we were about to witness had anything to do with Spiritualism, she could not think of remaining!' She then held a hurried consultation in agitated whispers with Dr. Winslow, who, I presume, told her that this was a case of Demonomania; for she returned to her seat with an expression of intense relief, saying: 'It has nothing to do with Spiritualism, but is possession by devils, like what we read about in the Bible.' Having thus adroitly reconciled her conscience to her curiosity, the light was slightly lowered, and it was not long before the look of interested inquiry upon the deaf man's face suddenly changed to one of fierce anger. Then, raising his clenched fist, he struck out wildly as far as he could reach, as well as frequently banging the table with extreme violence; whilst at the same time cursing at the very top of his voice.

After this had been going on for a few minutes considerable diversion occurred in my proximity by the conscientious lady impetuously arising from her chair; and, standing at a discreet distance from the evil control, with upraised hand pointing fixedly at him, she exclaimed, in stentorian tones: 'In the name of Jesus Christ come out of the man!' Instead, however (as she obviously anticipated) of the devil obeying her

command, the stream of bad language flowed on unabated; at which the lady retired considerably discomfited, to take no further active part in the proceedings. I am sure, however, that her kindly intentions left nothing to be desired; but had her experience in such matters been wider, she would have known that to exorcise evil spirits is not quite so simple a process as she had hitherto believed.

Subsequently, under the attack, the deaf man's features assumed an expression of extreme distress, and the obsessing spirit then gave vent to a vehement outburst of weeping. After becoming calmer he commenced discussing with his usual incoherency certain spiritual problems that were obviously exercising his dissatisfied mind; whilst his continuous use of the word 'we' presumably indicated that he was the mouth-piece for other earth-bound entities with him. But at last the deaf man resumed his normal appearance, and ere long he was again addressing us.

As the visitors were dispersing I had some conversation with the representative of the 'Weekly Dispatch,' and was greatly impressed by the liberality of thought that he displayed respecting our case, and psychic research in general. At the same time he affirmed his entire ignorance of the subject, although expressing his readiness to modify his present views provided adequate evidence were forthcoming; and his courteous report of what took place at this meeting appeared in the 'Weekly Dispatch' of September 25th.

It is exceedingly fortunate that the afflicted man's daily occupation keeps him continually in the open air, as the likelihood of violent paroxysms occurring under these circumstances is considerably minimised.

I received his wife at my house on October 11th, and was sincerely glad to learn from her that my various suggestions to afford temporary relief had undoubtedly proved helpful—such as always sleeping with a light in the room, and the window as open as the weather permitted. I also urged the deaf man not only to entirely give up all sésances for the present, but also to avoid discussing psychic subjects, as this frequently appears to induce an attack; and should one appear imminent, to go immediately, if possible, for a brisk walk.

In finally diagnosing this case Dr. Winslow is fully satisfied that the deaf man is suffering from 'Demonomania'; and respecting the nature of this disease I will quote his words:—

'My own opinion, from long experience in the investigation of such cases, is that "Demonomania" is a form of insanity often found among religious monomaniacs. I have known many cases of this description get perfectly well under care and treatment, removed from any exciting surroundings or associations. The extraordinary symptoms and convulsive attacks observed in such cases, and the rapidity with which frequently the attack passes off, have given rise to the general opinion that it is not a disease, but that it is possession of the devil which tortures them.

'The Bible describes many people who were tormented and plagued by impure spirits. Such were especially those who were brought to Christ, and many of whom He healed by His mere words without the application of any physical remedy whatever. Many have expressed an opinion that what happened in those days may also occur at the present moment; their inference being that there is every reason to believe that evil spirits are still allowed to visit the earth, and that many so obsessed are not suffering from mental derangement but from actual demoniacal possession. The most curious feature of demoniacs is that they are perfectly rational, and that when freed from this there are no abnormal symptoms to be detected. They conduct themselves like ordinary human beings, and transact their business, until suddenly seized with the so-called "obsession," when they become dangerous lunatics for the time being, and frequently unsafe to be at large.

'It is a well-recognised monomania, the victims of which are to be found in every lunatic asylum. From a careful consideration of the whole matter I am not prepared to express a hasty or positive opinion on demoniacal possession as an abstract. I consider that each individual case must be dealt with from its own standpoint. The whole subject, however, is one of great interest for the reflective mind.'

Dr. Winslow further assures me that he could not conscientiously certify the deaf man to be insane in the ordinary acceptation of the term; hence the difficulty of placing him temporarily for treatment in any charitable Home. Also in

one of the many practical discussions that he and I have had upon the subject he stated that numberless cases of lunacy exist where no *physical* cause can account for it; because, after frequently making *post-mortem* examinations of the brain belonging to individuals who, during life, exhibited acute mania, he has totally failed to discover even the minutest trace of organic disease in either its tissue, membrane, or formation. From such an authority as Dr. Winslow upon all pathological mental states, this fact opens up immense scope for thought respecting *the cause of lunacy under such circumstances*; and this is why he has been led to accept psychological trouble, or possession by evil spirits, in certain types of mental derangement.

It is undoubtedly to all Spiritualists a matter of regret that the medical faculty do not more generally study psychic science, for the very nature of their scientific training indubitably possesses a tendency to accentuate materialistic bias; whilst their mental attitude is too cautious and conservative to permit them to postulate—much less investigate—anything incapable of experimental demonstration. Although entitled to all due respect, such a position must inevitably have its limitations as contrasted with that of a 'sensitive' responsive to superphysical impacts and impressions.

This 'possession by devils' (which the orthodox accept without a protest because it is in the Bible) persists in modern times as 'Demonomania.' But Spiritualists (enlightened by varied empirical research dealing with all kinds of exanimate entities) reject the hypothesis of fallen angels degenerated into devils; for being conversant with the proximity and potency of earth-bound spirits pertaining to disembodied humanity, they realise, alas! that it is unnecessary to seek further for the cause of what they call 'obsession,' which essentially corresponds to Demonomania.

I have now reviewed our investigation as fully as available space permits, first endeavouring to faithfully portray the afflicted man's mental condition, then subsequently considering the precise nature and cause of the paroxysms; for in all types of mental disorganisation there are obviously three principal classifications: (1) mania arising from physical organic disease; (2) mania induced by self-hypnotism; and (3) mania due solely to spirit obsession in mediumistic individuals improperly developed.

The painful details associated with our experiences may have wounded the susceptibilities of those unversed in such psychic work, but a truthful record of that which we have witnessed renders their recital unavoidable. And to prevent misconception, I wish to state that no idle curiosity nor morbid craving for sensational developments determined me to investigate this sad case in response to the first letter that I received from the obsessed man. But I—and those kindly-hearted friends co-operating with me—have throughout been actuated by but one consideration, namely, to establish beyond all doubt the accuracy of the poor man's primary allegation.

In such a case personal like or dislike should not be permitted to sway one in the slightest, and *the purpose of our sittings is now accomplished*; whilst, although so far the obsession is unabated, the afflicted man has gratuitously, at least through my efforts, received from Dr. Winslow an expert opinion as to his mental condition quite otherwise beyond his means; in addition to most valuable accumulative testimony from the clairvoyants already mentioned.

I make no pretensions to being a healer; but in the psychic world there are numbers of men claiming to possess such curative powers, and in the past to have successfully treated among other things similar cases of obsession. We all know that healers of *bodies* do not turn away from even the most loathsome physical disease where their services are urgently needed; and can it be that healers of *souls* are less courageous, or kindly, in ministering to the exigencies of the psychically afflicted?

Hence I venture to ask if there is any healer of repute and experience in London who (out of pitying love for his sorely-trying brother) would undertake to give him regular *free* treatment. And if my presence at such times would be of the slightest assistance, I should gladly co-operate in so estimable a cause.

Finally, I desire to take this opportunity of gratefully thanking Dr. Forbes Winslow for his valuable diagnosis, and the sympathetic interest he has throughout displayed in response to my appeal on behalf of the afflicted man; whilst at the same time expressing my deep indebtedness to all those who have so generously placed their psychic gifts at my disposal. And may the healer yet be forthcoming who will as unselfishly utilise his psycho-therapeutic powers to effectually deal with this undoubted case of spirit obsession!

---

#### THE TRAINING OF CHILDREN.

At one of the recent 'Talks with a Spirit Control,' given by Mrs. M. H. Wallis, at the rooms of the London Spiritualist Alliance, some remarks were made by 'Morambo' which, although in line with what has already been published, appear sufficiently interesting for a summary of them to be given here.

Speaking of children who had left the earth after a brief life here, the control said that there were many kinds of opportunities for progress in the spirit spheres, but it frequently happened that, in order to give these spirits a further experience of earth-conditions, they were permitted to associate closely with members of their own family; their parents, brothers, or sisters. Sometimes the younger children would be conscious of the presence of those in the spirit world, for children's psychic senses were frequently awake in the early days until overpowered by the training that was given them, by which they were taught to look to what were termed outward realities, and to forget the 'idle fancies' of childhood. Spiritualists would do well to pursue a policy the reverse of the ordinary one, and encourage their children to respond as naturally to the impressions of the inward, as to those of the outward, reality. In this way they might not only conserve their original impressibility, but develop very strong psychic or mediumistic faculties, and thus assist their spiritual unfoldment.

Parents frequently, instead of endeavouring to understand their children, sought to dominate them and make their characters merely a reflex of their own, so that the children grew up stunted in will-power and deficient in individuality. Every child has its own individuality, which should be fostered and trained, not suppressed. A child should be encouraged to observe its own intuitive impressions, and taught how to control its impulses, to choose wisely, and realise its own responsibility; but its natural tendencies should neither be forced nor thwarted unduly.

(ONE WHO WAS PRESENT.)

---

#### THE INVISIBLE WORLD.

The 'Revue du Monde Invisible,' edited by Mgr. E. Méric, is an exponent of so much of occultism as can be brought within the domain of the natural, reserving the preternatural for the judgment of the Church. But as it appears that nearly all spiritistic phenomena can be explained by natural laws, even when apparently set in motion by preternatural agencies, the reservation allows a great deal of latitude to the discussion of hypnotism, levitation, and many other phenomena. Where the spirits show the cloven hoof is seen, from the point of view of this journal, in the supposition that they cherish the avowed wish to found a new religion. That is the mark of the demon. An article by the Editor, on 'Imagination in Hypnotism,' and a communication from a doctor on the cure of unpleasant sensations when travelling, both refer to the benefits of the hypnotic state as an artificially produced restorative sleep, and consider it apart from 'suggestions' given under hypnotism, drawing a clear distinction also between these and suggestions made during the waking state. The writers regard the latter as being more valuable, because they constitute an appeal to the rational self rather than to an order imposed upon the reflex or automatic faculties. Exception is taken to the view that only nervously-affected or weak-willed persons are subject to hypnotism; in a subject whose strong will and imagination are voluntarily exerted to aid the effect, the result is all the more certain and beneficial.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, OCTOBER 29th, 1904.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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.

### THE UNBROKEN FRIENDSHIP.

From Mr. Myers' notable work on the survival of Human Personality a great deal of evidence, or many valuable suggestions, could be gathered justifying the belief that the incident we call 'death' does not necessarily interfere with the continuity of friendships:—that, in fact, it may, in many cases, have the effect of purifying and strengthening friendships, adding to them not only pathos and sanctity but the possibility of usefulness beyond all earthly computation.

In talking of spirits, we too often fail to grasp the really elementary fact that a spirit is only an emancipated and, as a rule, promoted, man or woman or child. Speaking of our researches in relation to spirit-life, and with the question 'who are these spirits?' in his mind, Mr. Myers said: 'Some of them were on earth our own familiar friends; we have spoken with them in old days of this great enterprise; they have promised that they would call to us, if it were possible, with the message of their undying love.' Why should we be dubious or surprised if they keep their promise? Why should they not? The only rational answer is, They are not able; and it is that inability which is the strange thing.

It is useful here to note that according to Mr. Myers the possibility of communicating appears to be aided by the promise to do so. He says (Vol. II., p. 42), 'At an early stage of our collection, Edmund Gurney was struck by the unexpectedly large proportion of cases where the percipient informed us that there had been a compact between himself and the deceased person that whichever passed away first should try to appear to the other.' "Considering," he adds, "what an extremely small number of persons make such a compact, compared with those who do not, it is difficult to resist the conclusion that its existence has a certain efficacy."

A noticeable point is that the existence of this compact seems to stimulate premature fulfilment of it. Twelve 'compact cases' are given (Vol. II., pp. 43-5), and then, in the summary, we have the following pregnant statement: 'In three of these twelve cases of fulfilment of compact, the agent whose phantasm appeared was certainly still alive. In most of the other cases the exact time-relation is obscure; in a few of them there is strong probability that the agent was already dead. The inference will be that the existence of a promise or compact may act effectively both on the subliminal self before death and also probably on the spirit after death.'

Elsewhere (Vol. I., p. 291) Mr. Myers says: 'The exchange of a solemn promise between two friends, to appear to one another, if possible, after death is far from being a useless piece of sentiment. Such posthumous appearances, it is true, may be in most cases impossible, but nevertheless there is real ground to believe that the previous tension of the will in that direction makes it more likely that the longed-for meeting shall be accomplished.'

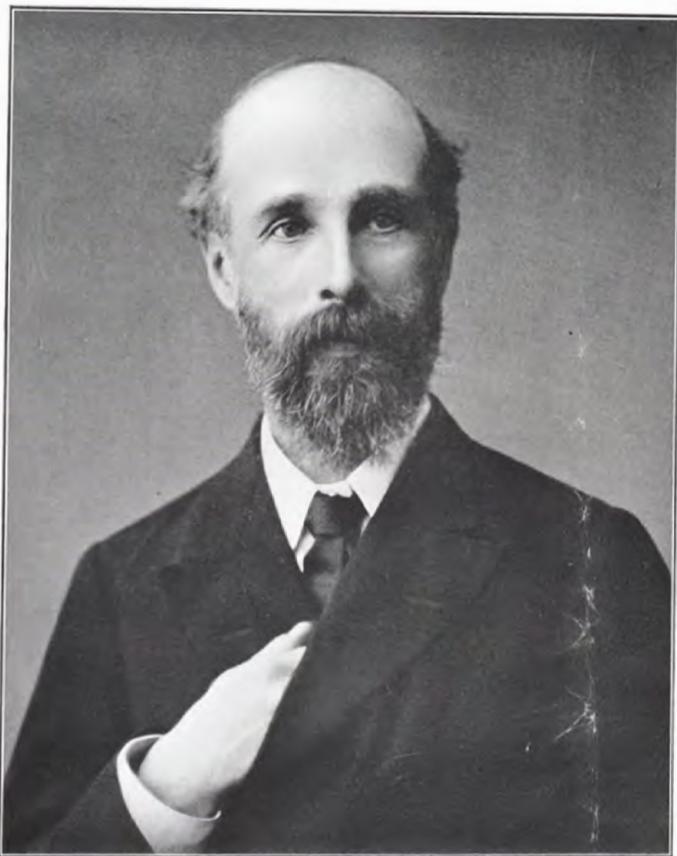
Very closely connected with this is another suggestion concerning the continuity of the bond of friendship;—that we are waited for on the other side;—a very natural thought, one would imagine, but how feebly grasped! how doubtfully believed, by the vast majority! Mr. Myers gives two groups of cases (Vol. II., p. 31, &c.) where the spirit anticipates a friend's departure, or welcomes the friend already departed from earth, of which he says: 'That such recognition and welcome does in fact take place, later evidence, drawn especially from trance-utterances, will give good ground to believe.'

At this point, the question inevitably suggests itself: If this friendship is really unbroken, and is still personal and active, is it not the most natural thing in the world to ask the unseen friend's help? Of course, as Mr. Myers says, that opens up at once the wide and deep problem of Prayer,—'of our whole appeal to the Unseen'; and his conclusion seems to be that an appeal to the spirit-people for help is valid, and valid even in relation to an accession of physical as well as of mental and spiritual vitality, and in relation to evidence as to their existence and presence. Mr. Myers hopefully asks the question (Vol. II., p. 312), 'Can they transmit to us,—more directly, perhaps, than the embodied hypnotist,—some special stream of the informing energy of the universe?' And he answers his question thus: 'I believe that there is evidence that they can sometimes produce this vivifying effect in various ways': but he takes care to add, in a passage which we must quote in full, that all answers to prayer are in harmony with natural law:—

I wish to show that so far from our needing to suppose that an answer to prayer is an *interruption* of the natural order of things, many answers to prayer are, on the contrary, manifest extensions,—natural developments,—of perfectly familiar phenomena. We already have life, and by disposing our spirits rightly, we can get more life; we already have friends who help us on earth; those friends survive bodily death, and are to some extent able to help us still. It is for us to throw ourselves into the needed mental state:—to make the heartfelt and trustful appeal. To the benefit which we may thus derive no theoretical limit can be assigned. It must needs grow with man's evolution; for the central fact of that condition is the ever-increasing closeness of the soul's communion with other souls.

'Not, then, with tears and lamentations should we think of the blessed dead,' said Mr. Myers. 'Rather we should rejoice with them in their enfranchisement, and know that they are still minded to keep us as sharers of their joy.' That is a far-reaching thought: for 'sharers of their joy' may also mean—helpers of their joy. We must not sorrow overmuch, then, because they have vanished out of our sight, and we must be mindful of their companionship and their wishes. Paul spoke of grieving the Holy Spirit. On a humbler plane, let us beware of grieving those we loved—and love.

SPIRITUALISM IN ROUMANIA.—A spiritualist review has now been started at Bucharest, under the direction of M. Julien Dragomirescu. We are pleased to learn that there is a flourishing spiritualist society in Bucharest, with about two hundred members, many of whom belong to the highest intellectual circles—lawyers, doctors, and even ministers.



*From a photograph by]*

*[Chancellor, Dublin.*

**PROFESSOR W. F. BARRETT, F.R.S.,**

**PRESIDENT OF THE SOCIETY FOR PSYCHICAL RESEARCH.**

Senior Professor and sometime Dean of the Faculty of the Royal College of Science for Ireland; Fellow of the Royal Societies of London, Edinburgh, and Dublin, and of the Physical Society; Member of the Institute of Electrical Engineers and of the Royal Irish Academy, &c.; a Magistrate for the County of Dublin.

## THE ALLIANCE CONVERSAZIONE.

ADDRESS BY PROFESSOR BARRETT, F.R.S.

The winter session of the London Spiritualist Alliance was opened on Thursday evening, the 20th inst., by a *Conversazione*, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall. There was a large gathering, and short addresses were delivered by the President (Mr. E. Dawson Rogers), Professor W. F. Barrett, Mr. J. J. Morse, and the Rev. John Page Hopps.

THE PRESIDENT, in opening the more formal portion of the proceedings, cordially welcomed the many friends present, and expressed the hope that this would be the beginning of another series of very pleasant and useful meetings. Referring to the presence among them of Mr. J. J. Morse, he said those present knew Mr. Morse was about to leave England and take up his permanent abode in the United States as Editor of the 'Banner of Light.' The President made some highly appreciative allusions to Mr. Morse's career and to the great value of his work in the movement during the long period of five-and-thirty years. He then read the following resolution:—

'On behalf of this gathering of Members and Associates of the London Spiritualist Alliance, I beg to tender you the expression of our sincere personal regards, our cordial recognition of your long and faithful service to the Cause of Spiritualism, and our earnest hope that many useful and happy years are still in store for you. We now commend you, and those who are especially dear to you, to the tender mercies of our brothers and sisters in the United States, regretting, however, the approaching severance from your first friends, and assuring you that should you at any time deem it prudent to return to the sphere of your earliest labours, you will be greeted with a glad and hearty welcome.'

The President then put the resolution to the meeting, and it was carried with acclamation.

MR. J. J. MORSE expressed his gratification at receiving such generous recognition. Alluding to the idea that men have usually to wait until they are dead to gain appreciation of their good qualities, Mr. Morse said that it was his happy fortune to meet with a variation of this common experience. He was very glad indeed to be back in England, although it would be for a very short time. He looked back to a very long association with the Cause and with the Alliance, and it was a source of unalloyed satisfaction and pleasure to realise that the endeavour on his part to perform his work faithfully and truly had made the impression he desired on the hearts and minds of his friends. I hope (he continued) in the course of time to return to Great Britain again. Some of you may have passed to the 'Great Beyond' before that; all of us will have grown older and wiser; but whether we are here or there, I am sure our regard for Spiritualism and our service to humanity will deepen as the days go by. Mr. Morse then paid a high tribute to the President and his many years of work in connection with the movement. In conclusion, Mr. Morse said: 'I thank you, friends, for your kindness to-night. I shall take the remembrance of it away with me and treasure it always, and when I am sitting in my chair at Boston, looking after the interests of that valuable paper, "The Banner of Light"—(applause)—I shall never forget that I have the knowledge of Spiritualism woven into my very fibres, and I shall lose no opportunity of saying a good word for British Spiritualism and the London Spiritualist Alliance.' He concluded by wishing the Alliance an increase of success in the future even greater than that which they had attained in the past.

THE REV. JOHN PAGE HOPPS briefly introduced Professor Barrett, who had just arrived, and in the course of his remarks said: I have to express my very great gratitude to Professor Barrett for having consented to come to us at the end of a long and tedious journey from Ireland to-day. I should be disposed to add another remark, but hesitate to do so. That remark would be something like this—that we are all exceedingly grateful to him, in his position as a man of high standing in science and President of the Society for Psychical Research, that he has come to us Spiritualists to show his sympathy and his goodwill. That is the remark I might have made, but I

am not going to make it—(laughter)—for the reason that Professor Barrett is, and always has been—and I have known him for a great many years—essentially a simple-hearted, brave truth-seeker. We need not, therefore, thank him for seeking the truth, although we may congratulate him on finding it. (Hear, hear.) I am delighted to see this brilliant and happy company to-night. I do not think we ought to say we have been under the cloud that has arisen in the palmistry world, and yet it must be confessed that it does touch us a little. I am very pleased to see that although we may be slightly under the shadow of that cloud, our people have rallied in this brilliant way, and am very much disposed to think a little persecution would do us good. I do not think we shall get the persecution—I am afraid we shall not. (Laughter.) We have been somewhat disturbed lately by the word 'obsession.' I am not going into the matter. My own opinion is that the less we think about these things and the less we worry ourselves about them the better. You can think yourself and frighten yourself into anything. There is no better way to avoid a dangerous dog than by walking in another direction. If you are obliged to go the same way as the dog, the next best thing is to have no fear of him. With regard to our great and divine subject, I think it is a shame that any of us who know anything at all about it in the mind, and heart, and experience, should for a moment doubt the great God and the glorious beings on the other side. Let us trust them—I had almost said with our eyes shut, and have no fear.

ADDRESS BY PROFESSOR BARRETT.

PROFESSOR BARRETT said: Ladies and Gentlemen,—Let me, in the first place, thank my friend, Mr. Page Hopps, for the very kind words he has spoken about me. No thanks are due to me for being present this evening. Rather, my thanks are due to you for asking me to come. When my old friend, Mr. Dawson Rogers, asked me to be present I felt it would be ungrateful on my part not to make some effort to accept his invitation, for he is not only, I believe, one of the founders of this association, but the Psychical Society also owes very much to Mr. Rogers, whose perennial youth and vigour and equanimity of mind are my constant envy and admiration. It was due to Mr. Rogers' kind co-operation and suggestion that the conference which led to the foundation of the Psychical Research Society was first held, and I doubt whether if Mr. Rogers had not given me that co-operation and joined with me in desiring that conference to be held—I doubt if the society would have been founded. He took the trouble to make all the arrangements, send out invitations, and more than that, he enabled those who had long been convinced of the reality of psychical phenomena to meet those who were anxious to apply rigid methods of scientific investigation to these phenomena, and therefore I feel that the Society for Psychical Research ought to acknowledge its great debt of gratitude to Mr. Rogers. The name of our dear friend, Mr. C. C. Massey, is also closely associated with the foundation of the Society for Psychical Research. His wise counsel and generous help through all its early years ought ever to be held in grateful remembrance by the Society. This is not the time nor the place to enter upon a consideration of the work of the Society for Psychical Research during the last twenty-three years. It has helped to alter public opinion on these matters, and it has helped to confirm the reality of the phenomena which have hitherto excited only ridicule. There is certainly no room for, and there certainly ought not to be, any antagonism between this Alliance and the Society for Psychical Research.

As I ventured to say in my presidential address last January, we owe very much to those brave pioneers who, like yourselves, had the courage to investigate and avow their belief in certain phenomena which the world at large had despised and rejected. These phenomena, which had hitherto been neglected, were of all phenomena the most important for the human mind to investigate, for they involved no less than the assumption of some means of communication between seen and unseen intelligences. It was, indeed, the spirit of true scientific inquiry that animated those early pioneers. You, and those before you, faced the ridicule and social persecution of the

world in order to make this investigation and to hold fast and avow that which you believed to be true. And yet, forsooth, you are called superstitious! No, sir, the superstitious are not yourselves, but those who decline any investigation and bury their faces in the sand. (Hear, hear.) For what is superstition? The fear of the unknown, as Charles Kingsley said, is the basis and essence of superstition—fear that some religious convictions might be imperilled; fear that some preconceived views and dogmas might be overthrown; fear that you, or someone else, might be laughed at. Fear is, I maintain, the essence of superstition, and therefore I hold that the superstitious people of to-day are not only the credulous fools who exist more or less in every community, but the incredulous fools who will not investigate and who invent all sorts of absurd hypotheses to avoid impugning the dogma of our modern Sadducees, that personality cannot exist without a visible body. (Hear, hear.)

It is, and probably will be, impossible to attain logical and mathematical certainty with regard to the existence of an order of invisible beings. But formal and logical sequence, as Newman showed in his 'Grammar of Assent,' is not, in fact, the method by which we are enabled to become certain of what is concrete. 'The real and necessary method,' Dr. Newman says, 'is the accumulation of probabilities independent of each other, arising out of the nature and circumstances of the particular case which is under review.' And so, I hold, the truth of spirit communion and of all those phenomena in which you believe is to be judged in this way, that is, by the whole of the evidence taken together. When this is done the evidential cases fall into two groups with no definite line of demarcation between them. In one group the cause appears to be the operation of certain powers which lie wrapped up in our present human personality, and which the peculiar organisation of the so-called 'medium' renders manifest. In the other and smaller group the cause appears to be the operation of probably the same powers, exerted, however, by unseen personalities, some of whom have once lived on earth, that is to say, the unconscious self of the medium is the instrument *from* which, in the first case, and *through* which, in the latter case, the messages come. We must not, of course, conclude that these latter are in every case extra-terrene in their origin, as we all know now that telepathic influences from distant persons may be their cause; I merely mention this in parenthesis to show how necessary it is to submit all spiritualistic manifestations to rigid scrutiny before deciding on their origin. Therefore I hold strongly that the 'Dark Continent' within us is more than the record of past and forgotten impressions.

I hold, as you hold, that there is a *supraliminal* as well as a *subliminal* something that has higher powers than our normal consciousness, something in us that is able to respond to directed thought whether the thinker be in the body or out of the body, something that links our individual life to the source of that life and to the ocean of universal life. This, indeed, was firmly believed and expressed by that profound philosopher, Kant, who, anticipating our present knowledge, slight as it is, said long ago: 'It is, therefore, as good as proved that the human soul even in this life stands in indissoluble community with all immaterial natures of the spirit world, that it immediately acts upon them and receives from them impressions of which, however, as man, it is unconscious so long as all goes well.' And again he says: 'It is, therefore, truly one and the same subject which belongs at the same time to the visible and invisible worlds, but (since sense representations of the one world are not associated with the ideas of the other) what I think as a spirit is not remembered by me as man.'

These are very remarkable utterances of that great thinker, and similar thoughts were uttered also by other great thinkers before and subsequent to Kant. There is certainly a world outside our normal consciousness, from which neither space nor time divides us, but only the barrier of our sense perceptions. This barrier constitutes what has been well termed the threshold of sensibility, and limits the area of our consciousness. The organism of an oyster, for example, has a very low threshold, from which it can hardly perceive any part of our sensible

world. In like manner, the physical organism of man is a barrier which separates him from the larger and transcendental world of which he forms a part; but this threshold—and this is the point which our investigation establishes—is not immovable. Occasionally in rapture, in dreams, and hypnotic trances it is shifted, and the human spirit temporarily moves 'in worlds unrealised' by sense. In clairvoyance and the deep hypnotic sleep and in somnambulism the threshold is still further shifted, and a higher and deeper consciousness emerges, transcending the experiences of our ordinary life. This intelligence, which may well be called the supra-liminal self, has powers and perceptions wider and deeper than those of our normal waking self-consciousness. Accordingly we may infer that in death the threshold is still more and permanently displaced, the normal sense consciousness ceases, and that perceptive and reasoning power, which in the clairvoyant is found to be independent of the body, is not, therefore, likely to be destroyed with the body. As one by one the avenues of sense close, the threshold of sensibility is not violently displaced, and so, as our loved ones pass from us, it is probable that the 'dawn beyond all dawns' creeps gently upwards, slowly awakening them to the wider and profounder consciousness that, for good or ill, awaits us all.

'Death is the veil that those who live call life—  
They sleep and it is lifted.'

At the conclusion of Professor Barrett's address, which was loudly applauded, the President moved a vote of thanks, which was cordially adopted.

An attractive programme of music was performed during the evening. Miss Margaret Dobson and Mr. Felix Hotchkiss, two accomplished vocalists, delighted the audience with songs, which included 'Quand tu chantes' (Gounod), 'Good-bye' (Tosti), and 'Lament' (Behnke), by Miss Dobson, and 'The Devout Lover' (M. V. White), 'Cradle Song' (Wallace), and 'The Yeoman's Wedding,' by Mr. Hotchkiss. The pianoforte and violin solos of Miss E. M. Heighton and Miss Lucy Cressall respectively were greatly appreciated; and amongst the instrumental pieces may be mentioned piano solos 'Valse' (Durand), and 'Home, Sweet Home' (Thalberg) by Miss Heighton, and violin solos, 'Bohemian Air' (Leonard), and 'Canzonetta d'Ambrosio,' by Miss Lucy Cressall. The grand piano used on the occasion was kindly lent by Messrs. Brinsmead.

---

#### 'XXe SEKLET.'

In the Autumn number of her magazine, which we could wish published in some more 'international' language than Swedish, Princess Karadja gives an account of her newly-founded Spiritualist colony at Château de Bovigny, in Belgium, with several illustrations of the house and its surroundings. In her article she alludes to the disadvantages under which mediums work, owing to the mixed and constantly changing influences to which they are subjected, and she comes to the conclusion that 'Spiritualism is in need of reformation.' What the Princess desires to supply as her contribution towards this is a headquarters, a centre where persons with mediumistic gifts can be developed free of charge, and can then serve as subjects for scientists who desire to study phenomena. The first essential for the carrying on of this work is to have advantageous conditions, and especially harmonious séances. Bovigny lies high, in pure air, and has already a psychic reputation, for several of the owner's automatic writings have been executed in the private chapel belonging to the castle.

Some of the phenomena obtained during July and August—those in the latter month being especially successful—are given in the article. The Dutch medium, Munsterman, was unable to produce materialisations, but obtained impressions of spirit hands in softened paraffin wax, and some striking levitations of a heavy table, which hovered in the air during half a minute, and replied 'Yes' and 'No' to questions by rising three times or once accordingly.

The August colony was largely composed of English people, thus obviating the language difficulty. Excellent results were obtained by three English mediums in various forms of trance and inspirational mediumship, clairvoyance, psychometry, &c.

Princess Karadja is anxious that scientific men should convince themselves of the reality of physical phenomena, after which 'there will be no inducement to waste time on these lower manifestations, from which an advanced Spiritualist derives no inward benefit.'

## THE PROSECUTION OF PALMISTS.

## ITS RELATION TO SPIRITUALISM.

Whatever opinion one may hold with regard to the merits of the recent prosecution of the West End palmists, there must be a general feeling of regret that at this time of day, and so soon after the publication of such a work as Myers' 'Human Personality,' there should have been a recrudescence of the narrow public spirit and illiberal disposition towards the practice of the occult arts which we have been accustomed to associate with the Dark Ages, and which we had fain hoped might have been relegated to that unhappy period of human history. It is a matter of special regret that such a movement should have been initiated and fostered by an ill-informed but powerful section of the daily Press, and that it should have culminated in criminal proceedings at the instance of a gentleman occupying a prominent position in journalism—a profession, by the way, which is not too nice or discriminating as to the line of demarcation between fact and fiction, and which owes so much to the liberty of action which it enjoys, and for which many a hard battle was fought in the past against the very powers it now invokes in order to destroy another profession.

Had the object of the proceedings been to rid the public practice of palmistry, fortune-telling, or any other profession, of accompanying fraud and wilful imposition, they would have been acclaimed and welcomed on all hands. But whatever may have been the original intention, the prosecution, in the course of the trial, developed into an undisguised attack, not only upon palmistry and fortune-telling, but upon psychometry, clairvoyance, Spiritualism, and every form of occult science and art. These were ridiculed as impossible and absurd, and therefore to be regarded as vulgar frauds for which punishment must be meted out, just as if nothing had happened during the last fifty years to dispel the clouds of popular prejudice and legal ignorance.

To make assurance doubly sure, the Witchcraft Act, that barbaric relic of a barbarous ecclesiasticism, 160 years old, was brought forth out of its grave-clothes, and embodied in an indictment, so that all concerned might be duly terrorised and warned of what may happen in this twentieth century, in the name of the administration of justice in an English court of law. Originally the penalty of conviction under this statute included the antiquated punishment of the pillory. This was discontinued, leaving as the penalty what is little less of an anachronism, 'imprisonment by the space of one whole year, without bail or mainprize.' Had the prosecution relied on that statute alone, the presiding justice admitted that he would have been 'somewhat limited' in his discretion as to sentence. The fact is that in that case the defendants could not have been discharged on recognizances. Then we should have had the frightful scandal of three persons of repute, admitted by bench and bar alike to be respectable people, branded as criminals and haled to prison for 'the space of one whole year'—for what? For providing a popular and fashionable pastime, which all the parties in the case admitted they had encouraged or patronised in one form or another—for making it a profession to provide this pastime for wealthy people, who were not there to complain of fraud or injury of any kind whatever—quite the reverse—who willingly paid the fees, considering they got good value for their money, and were quite able to take care of themselves.

This attempt to revive a dead anachronism constitutes a real danger to occultism of every kind, and of it Spiritualists have good reason to complain. They have pursued the even tenour of their way, fighting down social and clerical prejudices, proving their case in a quiet, unobtrusive, but none the less effective manner. Suddenly they have this *last of a series of Witchcraft Acts*, itself nearly two centuries old, flashed in their faces; and they are told in a threatening tone to be very careful, and mind what they are about. At the same time a practical demonstration is given of what, otherwise, may be their fate, according to the counsel for the prosecution.

At the time the Witchcraft Act\* was passed, public opinion

with regard to witchcraft had undergone a change, as the result of harsh judgments and cruel penalties inflicted upon people who were sometimes quite innocent of the crimes laid to their charge, often ignorant of the nature of their own powers, sometimes spiteful and malignant, but oftener the victims of the malice of others, for it is on record that 'sorcery was a convenient crime to fix upon those who had no other.' The powers of the witch and the sorcerer were no longer believed in, and the statute of 1735, while it enacted that all prosecution for witchcraft should cease, was intended to protect 'ignorant persons' who were 'frequently deluded and defrauded' by those who pretended 'to exercise or use any kind of witchcraft, sorcery, incantment, or conjuration, or undertake to tell fortunes,' or pretended, from their occult skill or knowledge, or 'crafty science,' to tell where or how lost or stolen goods might be found. There can be no doubt that in the state of public belief at that time the pretence to do any of these things was considered a false pretence, and therefore the undertaking to tell fortunes was intended to be regarded as fraud *per se*. But even without the pillory the statute was unpopular; and as it was never put in force provisions were inserted in the Vagrancy Act of 1824\* to meet the case of wandering gipsies and others who professed to tell fortunes as a leading element in a career of general vagabondage. In these circumstances, to revive the Witchcraft Act as a living and practical legal instrument to convict people who study and practise modern palmistry, astrology, clairvoyance, or other modern forms of occultism as a profession, and to argue therefrom that these people, because they profess these things, are *ipso facto* fraudulent charlatans, like the vulgar impostors of two centuries ago, is not only absurd but unfair, and manifestly unjust to the unfortunate persons who are indicted to answer to the charge. Yet this is what the prosecution did in the case against the Keiros, and vigorously persisted in, notwithstanding strong protests from the other side.

It may be recollected that Mr. Plowden, the magistrate at the Marlborough-street Police-court, in committing the palmists for trial, said he must leave it to a jury to decide the point of law and fact as to whether the defendants were attempting to obtain money by false pretences; but he thought the Witchcraft Act of 1735 was intended to go far above anything alleged to have been done by the defendants. In this sensible view of the case the learned gentleman was following high precedent, because in 1877 Baron Pollock,† in the Exchequer Division of the High Court, took similar ground in a case where it was represented that Monck, convicted under the Vagrancy Act of posing as a spiritualist medium, and producing physical phenomena by means of fraudulent contrivances, ought to have been tried under the Witchcraft Act. His lordship said that the offences dealt with by the series of statutes of which the Witchcraft Act was the last,

'include what, in modern days, is generally called witchcraft, and it is to be observed that by these the dealing with the supernatural is itself made an offence, apart from any deceiving or imposing on others. It may be that the appellant, by doing what he did, brought himself within these Acts, but it is unnecessary to decide this, and one would pause before seeking to put in force *criminal statutes pointing to an offence practically obsolete.*'

This is the statute which the prosecution relied upon to ensure a conviction against the Keiros for the practice of psychometry and clairvoyance, which Counsel represented to the jury as a pretence to supernatural power enabling them to foretell the future. What the law says, he continued, is that you must not do this as a means of making money. The very fact that you make such a pretension proves fraud. Counsel cited a case under the Vagrancy Act of an astrologer,‡ in which the fact that he advertised himself able and willing to cast horoscopes was held as proof of fraud. He held that the same was true in this case. The offence was the pretending or professing to tell the future, and that, he represented, was an offence, both under the Witchcraft Act and the Vagrancy Act.

\* 5 Geo. IV., c. 83, s. 4.

† 'Monck v. Hilton' (1877), 2, Ex D. 268.

‡ 'Penny v. Hanson' (1887), 18 Q.B. D., 478.

\* 1735-6, 9 Geo. II., c. 5.

It was noticeable that while the prosecution had dropped the procedure in the case under the Vagrancy Act and adopted the Larceny Act, together with the Witchcraft Act, they relied for their reading of the law upon reports of cases under the Vagrancy Act, and Counsel argued that a witness in the present case who, amongst other things, had dealt with Spiritualism, would have to be very careful about holding séances and about the representations he made with regard to them. The witness had told them of having been at a séance where a lady was in the position of communicating with the spirit of her deceased husband. That gentleman, said Counsel, if he held out to any persons who attended these séances that he had the power to do this would very soon find himself under lock and key.

The learned advocate was kind enough to add that the gentleman (the witness referred to) was not on his trial and he was willing to assume that he was a mere spectator at these séances. Continuing, Counsel said:—

‘It comes on one as rather matter of surprise that there are people who attend these séances, and one is rather astonished to find from the advertisements in this paper, “LIGHT,” the extent to which this kind of thing prevails. But if there could be any additional reason for its being desirable to have this question settled, it would be a glance at this paper. The gentleman referred to was called to prove—what? That this sort of thing: clairvoyance, or crystal gazing, or palmistry, or whatever the trick may be within the legitimate province of the particular charlatan, is genuine.’

After scanning the list of advertisers in ‘LIGHT,’ with many sarcastic comments and allusions to their accomplishments, the learned gentleman continued:—

‘These people are living—how? By gross, impudent frauds, by getting a guinea or two guineas from credulous, foolish, stupid persons, who have a most extraordinary capacity for believing any sort of rubbish that is offered to them.’

That is a good illustration of the attitude of the prosecution towards everything occult and spiritualistic. It may be a crumb of comfort to turn from such loud and hollow, if learned, thunder, to what was said by one of the judges in one of the cases already cited, namely, that of ‘Monck v. Hilton.’ Baron Cleasby, in delivering judgment, said:—

‘We are not called upon to express any opinion upon the subject of Spiritualism—whether there does exist any real power in a medium (as he is called) of the nature set up, or whether its existence is a mere delusion. *Such a subject would be a very improper one for argument and decision in a court of law.* But it does not arise in the present case, because we have found it as a fact that the appellant was an impostor . . . exercising a power by a *pretended* intercourse with the invisible world.’

That occurs in one of the cases cited by the prosecuting counsel in support of his denunciations of Spiritualism. In the same case, Baron Pollock, in his judgment, said:—

‘The first matter material to consider is what the magistrate found in fact. The only fair conclusion is that the appellant did attempt to deceive and impose upon the persons named. . . We have, therefore, a craft, means, and device, which is beyond that of physical dexterity, and a *professed dealing* with some spiritual agency which is enacted, not for the mere purpose of individual experiment or so-called scientific pursuit, but to deceive and impose upon others.’

Here we have a clear line of distinction drawn between legitimate Spiritualism, practised for the purpose of experiment or scientific pursuit, and mere trickery, designed to impose upon and deceive, and it is in the interest of truth and justice alike that it should be carefully noted and sacredly preserved. With regard to mere fortune-telling, innocent though it may be, there is no such allowance made in the present state of the English law. In the case just cited, Baron Cleasby, referring to the fourth section of the Vagrancy Act,\* said: ‘The clause includes “all persons who pretend to tell fortunes”—which imports that deception is practised by doing so.’ This was in 1877. In 1896 a more liberal view was adopted by the Scottish High Court of Justiciary, that deception was not implied by these words, but must be alleged in the indictment and proved in evidence. The case† was

one in which a conviction against a sixpenny palmit was quashed, deception not having been alleged. On that occasion a remarkable statement was made by Lord Young, whose liberality of spirit one regrets to find has not travelled farther south. His lordship said this was the first prosecution of the kind which had occurred during the twenty-five years that the Vagrancy Act had been applicable to Scotland, and he hoped it would be the last. It was, of course, true that a professed fortune-teller may commit roguery or knavery through the exercise of that profession, just as anyone else may commit roguery or knavery—that is, really deceiving and imposing upon weak people who require the protection of the law. But the case of the prosecutor, that anyone telling fortunes by reading the lines of the hand, or even the position of the stars at birth, was guilty of roguery and liable under the section to its penalties, was in his opinion extravagant.

Unfortunately this liberal view has not been adopted by the English judges. Three years later, in a case before the Queen’s Bench Division,\* Judge Darling took occasion to traverse the decision of the Scottish judges, and endorsed the dictum of Baron Cleasby in 1877 (‘Monck v. Hilton’), that the words of the Act ‘*intending or pretending to tell fortunes,*’ import that deception is practised by doing so. Relying upon this case Mr. Loveland-Loveland, the presiding magistrate at the Palmists’ case at the Middlesex Sessions, in his charge to the jury, laid down as law that the mere *professing* or *pretending* to tell fortunes amounted to fraud, because the words ‘*professing or pretending*’ implied false pretence. The curious situation was then arrived at, that with three counts under the Larceny Act alleging the obtaining of money by false pretences, the jury were told that before giving a verdict against the defendants they must use their common-sense, and must be satisfied from all the circumstances that the pretences were false, and that they were known to the defendants to be false; while at the same time they were told that the law required them to consider any profession or pretence of telling fortunes a false pretence within the meaning of the Act. That the verdict of the jury was in accordance with this peculiar state of the law is probable; that their verdict was in accordance with ‘common-sense,’ or the facts of the case, is not quite so clear.

While such vagaries are liable to occur in connection with the administration of justice no professional medium is safe. But true Spiritualists seek the truth and invite inquiry. How far the field of operations should be circumscribed it is for each individual to say; but there is a wide field for the exercise of the gifts of professional mediums, apart from what can be legitimately described as fortune-telling. To peer into the future is not necessarily a criminal act, nor is it impossible: but let there be no pretence of doing so where the gift does not exist. To foretell an event, warn against a threatening illness, danger, or calamity, may not necessarily be fortune-telling, as rightly construed. Still there is always a risk to be undertaken in dealing with such things. The true moral of the case is for mediums to maintain a high tone in their readings, avoid mere fortune-telling, and devote themselves wholeheartedly to their proper work as Spiritualists, under the best ‘guidance’ they can obtain. So shall they be in a position to hope for the best and meet the worst should it come.

L. G.

#### ‘MARRIAGE AND MEDIUMSHIP.’

In an article under the heading, ‘Marriage and Mediumship,’ ‘The Sunflower’ says:—

‘That marriage produces happiness is because love is a spiritual manifestation until perverted by deceit, lust, or selfishness, when it leads to misery. But when rightly used it leads to spirituality—the progeny partaking of it and producing what is termed genius or mediumship. Some such mediums are known as poets, or authors, sensing the language of Nature; some as musicians, sensing her harmony. . . But it is pretty certain that the most perfect mediumship may be traced to spirituality, or love in the parentage; and on perfect marriage conditions, therefore, depends the world’s spiritual progress.’

\* 5 Geo. IV., c. 81.

† ‘Lee or Smith v. Neilson,’ 1896, 23 Rettie (Just. cases), 77.

\* ‘Reg. v. Entwistle and Another’ (1899), 1, Q.B.D., 846.

## AN INTERESTING MEDIUMISTIC FAMILY.

In the September number of 'Psychische Studien,' Dr. Hinkovic gives an account of a family of friends of his, the younger members of which have recently developed remarkable medial gifts. This family he thus describes: 'The family of Count B. in Agram, Croatia, consists of the parents and three daughters, aged respectively twelve, fourteen, and seventeen; and a sister of the Count, twenty years of age, who has recently been staying on a visit of some months. Till quite lately the family had no acquaintance with, or little real knowledge of, Spiritism.'

A short time ago the girls were present when one of their young friends obtained some writing through planchette, and soon afterwards they began experimenting among themselves, with the result that all four, after a short time, began to obtain automatic writing and drawing, and through one of them this was written: 'Throw away the planchette, and take the pencil in your hand.' Since then they write with the pencil without planchette. They assert that they know nothing whatever of what is about to be written, which is sometimes about matters of which they are quite ignorant, and the Count's sister, who was brought up in Italy and only speaks Croatian imperfectly, is surprised to find her pencil writing in the Croatian dialect with fluency, and even using words she does not understand.

The intelligences give themselves out to be the two grandmothers of the family, and two spirits, who will not divulge their names when on earth, but call themselves by the pseudonyms of 'Roko' and 'Adolfo.' 'Roko' manifests generally through the youngest girl and 'Adolfo' through the second.

The girls developed so rapidly that they—or rather the controls—frequently dispensed with the pencil altogether, and wrote with the finger any message they wished to give at the time on anything convenient, such as a table or their dress. The Countess told Dr. Hinkovic that the proofs of identity given by her mother and mother-in-law were so striking that she could not doubt in the least that the messages came from them; she once said:—

'How good these spirits are! Just imagine what recently happened! In the village where the castle is, at which we usually pass the summer with the children, there lives an old woman named Simeona, whom my mother used to support, and whom we willingly assist when we are in the country. Through one of my daughters was written on one occasion: "Send poor old Simeona some money, she is in want and she prays for you and for me."'

Dr. Hinkovic writes: 'This incident is interesting because it shows the good influence of prayer. By praying for the dead we show our affection, and establish a connection with them.'

I translate this little episode, not as being particularly remarkable or even a proof of identity, but as a sample of what often takes place in private circles, and what persons who only have the opportunity of experimenting with professional mediums have no experience of. I know of two such cases, in one of which the medium's deceased father professed to communicate, and begged his daughter to find out and help a half-sister of his, whom she had—from various circumstances—lost sight of for years, and imagined to be dead. As the spirit was very persistent about this, she took great trouble to discover if this aged relative were still on earth, and at last succeeded in finding her living in very poor circumstances. The medium is an intimate friend of mine, and has told me that nothing in her life has given her more satisfaction than being the secret almoner of her dear father, and in keeping his good old sister in comfort till the day of her death. Such an incident has always seemed to me to afford at least *one* answer to the question so often put as to the 'Cui bono?' of Spiritualism.

I hope I may be pardoned this little digression, and will now proceed with Dr. Hinkovic's account, and, passing over some interesting episodes, come to the description of the performances of the artist controls.

'Roko,' it seems, is of a humorous character, and his drawings through the youngest girl are for the most part lively sketches and caricatures; while 'Adolfo,' who uses the hand

of the second sister, is of a serious disposition, and produces veritable works of art in oil paintings. Both the young ladies have received drawing lessons, the second showing considerable talent. By the kind invitation of the Countess both the Doctor and his wife were present at several sésances when the paintings were executed, and the writer gives minute details in particular of one of these, at which 'Adolfo' painted in oils a girl's head, three-quarter size, which he afterwards gave to Madame Hinkovic as a souvenir. A photograph of this picture accompanies the account, but Dr. Maier (the Editor) writes in a footnote that it gives no idea of the exquisite colouring in the original.

For this and other paintings the board or canvas was placed flat on the table, 'Adolfo' declining to have an easel; the colours, &c., were all arranged in order, and a glass with petroleum to clean the brushes was demanded instead of the turpentine usually made use of. He did not draw the outline in chalk as is customary, but commenced at once with the paints; on the space where the thick masses of hair were finally painted, he joined in the conversation by scribbling remarks with a pencil. The whole was completed in an hour, in broad daylight.

'Adolfo' says that in his earth life he was a noted Venetian artist. He has produced through this medium a whole gallery of pictures, mostly of a Spanish or Venetian type, among which the writer noted, as particularly beautiful, a *torero* and a Spanish maiden, a Madonna, and a lovely landscape.

With regard to the origin of the pictures, Dr. Hinkovic asks: 'If the paintings are without doubt beyond the medium's powers to produce, to whom shall we ascribe them?' He then examines the theories of 'telepathy' and the 'subliminal self,' both of which he rejects. Of the latter he says:—

'No, this subliminal theory explains nothing; it is itself a greater riddle than that it attempts to solve, and only brings greater confusion into the matter. . . . There, therefore, remains, as an explanation of these phenomena, only the spiritistic hypothesis. Since the pictures really transcend the powers of the medium, and since we find no justification for the telepathic and subliminal-mind theories, nothing is left but to ascribe them to an artist in the spirit world—the more so, as the acting intelligence asserts himself to be the spirit of a man who formerly lived on earth. . . . The question of identity is quite beside the matter. It does not in the least affect the fact whether the intelligence was incarnated in this person or in that. The fact itself is sufficient for us that he really once lived on earth. This fact alone proves that death is but an empty word; that we, too, shall continue after it to live, feel, think, love and work, and that the event we call death is, in truth, but birth into the spirit world. It demonstrates the great truth that there is a close union between this world and the next, and gives us the comforting assurance that around us spirit beings—our brothers and sisters in God—live and are able to influence us and manifest through our powers; that our beloved ones gone before watch over us with unchanging love. From this fact comes to us the quickening and strengthening breath of eternity—the spirit of God.'

M. T.

---

 MR. DESMOND G. FITZGERALD.
 

---

In 'LIGHT' of the 15th inst. we made a brief announcement of the transition of Mr. Desmond G. FitzGerald, but were unable to do more than mention the fact that he was an ardent Spiritualist, a staunch supporter of the old British National Association of Spiritualists nearly thirty years ago, and worked for Spiritualism with voice and pen at a time when the movement was much less popular than it now is. Within the last few days we have been favoured with the 'Electrical Engineer' of the 14th inst., which contains a highly eulogistic and sympathetic sketch (with portrait) of the life and work of Mr. FitzGerald, who passed away at his residence at Clare, Suffolk, on Sunday, the 9th inst., in his seventy-first year.

We learn from the 'Electrical Engineer' that Mr. Desmond G. FitzGerald was the son of the editor of the 'Morning Post' in its palmiest days, and was partly educated in France. He entered the War Office but found the monotony and routine of official life uncongenial, as he delighted in scientific investigation, especially in the domains of chemistry,

electro-chemistry, and electricity, for their commercial application, rather than the mere accumulation of facts. Early in the sixties he resigned his position at the War Office and devoted his energies to the production of a weekly journal entitled the 'Electrician,' which he conducted with great ability and energy. Later on he assisted, and for a time edited, the 'Electrical Telegraph and Railway Review,' and also contributed largely to the 'Engineer,' the 'English Mechanic,' and to other technical papers.

'An original thinker and a capable teacher' (says the 'Electrical Engineer'), 'he was a man of more than average ability and attainments. His ideals were high, his hatred of anything mean intense, and his instincts were higher, nobler, truer, and finer than those of most men. He lived in a world of his own, which few understood and fewer still cared to examine; but those who knew him well, loved him for his merits.'

The late Mr. FitzGerald was at one time a frequent contributor to the 'spiritualistic Press,' and one of his latest articles, which appeared in 'LIGHT' of April 9th last, was entitled 'What is Electricity?' On Thursday, the 13th inst., the mortal form of Mr. FitzGerald was cremated at the Golden's Green Crematorium, Hendon, when the service in the chapel was conducted by Mr. E. W. Wallis. Our heartfelt sympathy goes out to his widow and daughter, who mourn his outward loss, but who, we feel assured, will realise his spiritual presence.

### 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.*

#### Madame Bianca Unorna.

SIR,—I had the pleasure of meeting Madame Bianca Unorna on the evening of the 18th inst., at a pleasant conversazione, gracefully piloted by Mr. and Mrs. Boddington, who are so much appreciated for all their kind efforts in promoting social intercourse amongst the devotees of Spiritualism. It will, I am sure, interest your numerous readers to know that Madame Unorna, who is a perfect stranger to me, gave me some marvellous tests with regard to my dear father, who passed away a few months ago. He left behind some very lovely songs, unpublished. One in particular, which he loved very much to hear me sing, is called 'Marguerite.' Madame Unorna astounded me by saying, 'Your father is here, and I hear a sweet song called "Marguerite"; he is singing it'; and she then gave me some other tests and names of friends and relations who had passed on, which left no doubt whatever that my dear father was present. All I can add is that I came away much happier, and cannot feel too grateful to Madame Unorna for the comforting words I received; and I hope she will be equally successful with others.

EVA SAVARY D'OMIARDI.

#### 'An Appeal to the Benevolent.'

SIR,—It is with much gratitude that I acknowledge the receipt of the below-mentioned sums, to be spent in providing light-baths and professional massage for the purpose of enabling Elsie Neuman to stand and get about, which she is at present only, but mercifully, able to do by the aid of crutches. There is great improvement in her condition and anyone interested in her case can call and see her in London by arranging a visit to her through her good friend and helper, Mrs. Preece, 407, Brighton-road, S. Croydon:—

Anonymous (October 9th), £5; 'B. C.,' 5s.; Mrs. M. E. White, 10s.; 'E. F. W.,' 10s.; Mrs. S. E. Coates, £5.

It will be remembered that it was through the kindly sympathy of Miss Mary Mack Wall that this fund was started in these columns, and in them, as hon. treasurer, I shall be grateful, with the kind permission of the Editor, to acknowledge any further donations.

(MRS.) CHANDOS LEIGH HUNT WALLACE.

38, Russell-square, W.C.

#### Devonshire and District Spiritualist Union.

SIR,—There may be isolated Spiritualists, living in outlying districts, willing to do something to help forward our work in Devonshire. If friends who are thus circumstanced will kindly supply me with information respecting public halls in their

neighbourhood available for lectures, our Union will be pleased to co-operate with them and bear part of the expense, in an endeavour to make Spiritualism more widely known, and our speakers will be glad to help in this direction. I shall be happy to supply further information, if desired, to any readers of 'LIGHT.'

W. H. EVANS, Secretary.

92, Embankment-road, Plymouth.

### 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.

BALHAM.—4, STATION-PARADE, HIGH-ROAD.—On Sunday last, morning and evening, the Faithist guides gave addresses and answered questions in their usual able manner. Investigators of the higher spiritual truths are invited to apply for tickets for the forthcoming inquiry meeting.—W. E.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last, as Mr. T. Everitt was on a visit here, Mrs. Russell-Davies kindly postponed her promised address, to enable him to speak, which he did in a very acceptable manner. On Sunday next, inspirational addresses by Mrs. Checketts, of London, at 11 a.m. and 7 p.m. Silver collections. All Souls' Day, at 3 p.m., special dedication to dear ones who have passed on.—A. G.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mr. W. Burton gave useful replies to questions asked by investigators. In the evening Mr. Royce presided, and Mr. W. Huxley delivered an instructive address. Mrs. Dupé's solo, 'After the Harvest,' and a violin solo by Mr. W. H. Webb were much appreciated. On Sunday next, at 11 a.m., public circle for inquirers; at 7 p.m., Mr. W. Ray. On Wednesday, November 2nd, at 8 p.m., social and dance.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—Our conversazione on Tuesday, the 18th inst., was very successful. Our thanks are tendered to all who contributed. On Sunday last Dr. F. O. Mathews delivered a forceful address, and again astonished strangers with his pointed and clear delineations. The missionary services continue next week (see front page advertisement). We regret that we had to turn so many away last Sunday.

HACKNEY.—YOUENS' ROOMS, LYME-GROVE, MARE-STREET.—An earnest address was delivered on Sunday last by Mr. R. Boddington, on 'The Church of the Future,' in the course of which he pointed out how Spiritualists hold the key to a broader, more sympathetic, more religious, and more scientific Church than any yet established. Relevant questions were ably answered. On Sunday next, at 7 p.m., Mr. and Mrs. Roberts, address and clairvoyance.—H. G.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. S. G. Mayo, of Cardiff, gave a normal address on 'The Triumph of an Angel Ministry.' It was an interesting and instructive review of the religious teachings of the past, and a clear statement of the position of Modern Spiritualism in the religious thought of to-day, and was much appreciated by a large audience. Mr. W. T. Cooper, vice-president, ably fulfilled the duties of chairman. On Sunday next, at 7 p.m., Mr. J. W. Boulding, address.—S. J. W.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last the usual morning circle was held, and Mr. H. Fielder's practical and instructive address in the evening upon 'The Wheels of Life,' was thoroughly enjoyed. On Monday last Mr. Ham conducted a very satisfactory meeting, at which Mrs. Clowes gave eminently correct clairvoyant descriptions to an appreciative audience. On Sunday next, at 11 a.m., open circle; at 7 p.m., speaker, Mr. D. J. Davis. On Monday next, 8 p.m., special meeting at the Town Hall (see advertisement on front page).—P. S.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last Mrs. Roberts, of Manor Park, gave an impressive address, and Mr. Roberts conducted a well-attended circle. Special mission services will be held on Sunday next, at 11 a.m. and 7 p.m., speaker Mr. E. S. G. Mayo, and following days: Monday, October 31st, at 8 p.m., Rev. F. O. Mathews; Tuesday, November 1st, at 8 p.m., Mr. and Mrs. Roberts; Wednesday, November 2nd, at 8 p.m., Mr. E. S. G. Mayo; Thursday, November 3rd, at 8 p.m., Mr. H. Fielder; and on Wednesday, November 9th, Mr. J. J. Morse.—W. T.