

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,082.—VOL. XXI.

[Registered as]

SATURDAY, OCTOBER 5, 1901.

[a Newspaper.]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way.....	469	Death of Major-Gen. Drayson.....	475
A Fulfilled Prediction.....	470	Fate	476
A Psychic Force—or What?.....	471	'Spirit Drapery' Question.....	477
About Hypnotism	472	Ideals and Realities	477
Ministry of Departed Friends	473	Materialisation Séances.....	478
Obsession Cured	473	The Mystery of Creation	478
Do Men Desire Immortality?.....	474	A Death 'Warning'.....	479
'A Condition of Nervous Break- down'	475	Mrs. Mellon's Liverpool Séances.....	479
		Society Work	480

NOTES BY THE WAY.

Mr. W. H. Mallock, in 'The Fortnightly Review,' has commenced a series of Papers on 'Religion and Science at the dawn of the 20th century.' With scholarly knowledge and keen acuteness he drives home Herbert Spencer's attempt to reconcile Science and Religion by making both toe the same line, and convicting both of ignorance concerning the Ultimate Reality.

The real 'Unknowable' is not only the theologian's God: it is quite as much the scientist's external universe. That vital fact has been missed by multitudes who have sworn by Spencer, or damned him. Mr. Mallock says truly, that all the facts and laws which the methods of science reveal to us are merely modes of this Unknowable, and that no serious thinker would fail to admit that, in itself, it is beyond our comprehension and cognisance.

Here then, theologian and scientist occupy the same ground, and stare into the same mist: and really it matters little whether they say 'Monism' or 'Dualism'; for, by way of Monism or Dualism, the advocate of Religion could present his case, so far as the life that now is is concerned. No: 'the controversy between Religion and Science,' as Mr. Mallock insists, 'has at this stage not even begun.' It begins, not with the phenomena of life, but with the doctrine of a life that is immortal; not with the phenomena of consciousness, but with the doctrine that the will is free.

Towards the close of the British Association meetings in Glasgow, a notable service was held in the cathedral of that city. The Lord Provost and magistrates attended in their official capacity, and Principal Story and the professors from the university were also present, as well as Professor Rucker, the president, and numerous members of the British Association. There was a large turnout of the general public, and so great was the crowd that many people failed to gain admission.

The discourse for the day deepened the boundary line between the present and the past. To-day, the Church welcomes Science. In days gone by it fought and damned it. The following passage from this discourse is indeed a sign of the times:—

It is begging the question to talk of 'the conflict of science with religion.' It is scarcely quite correct to speak even of 'the conflict of science with theology.' 'When we look beneath the surface of things,' said the late Dr. John Fiske, 'we see that in reality there has never been any conflict between religion and science. The real, historical conflict which has been thus curiously misnamed has been the conflict between the more crude opinions belonging to the science of an earlier age and the less crude opinions

belonging to the science of a later age.' The conflict, in other words, has been only with certain representatives of religion, with certain schools of theology. Religion as religion, theology as theology, must not be considered hostile. It is not the conflict of science with religion, it is scarcely even the conflict of science with theology that we have to lament. It is the conflict of science with science. People were to blame quite as much for adhering to a science which was outgrown as for adhering to a religion which was discredited and a theology which was exploded. Hence the needlessness as well as the futility of sundry so-called schemes of reconciliation. Attempts to make the simple words of the Bible speak in the technical terms of science, as well as to refute science on account of supposed discrepancy with phrases of the Bible, are doomed to fail. Physical things may be physically discerned, and spiritual things may be spiritually discerned, but the one is not a contradiction of the other; what is true in the one case might be in real collision with what is the truth in the other; though it may be the time for clearly seeing their unity is not yet come, and may even be far distant. Truth is truth in whatever sphere it is found, be it scientific, be it religious. The scientific spirit cannot be opposed to truth of any kind; it would forfeit its right to be called scientific if it condemned without patient inquiry truth of any kind. To the religious spirit the laws of Nature must be the laws of God; to reject them would be to be found fighting against Him.

'The Free Thought Magazine' tells the following racy story:—

Said a traveller in a railway train to our old friend Dr. Peebles, referring to the subject of Spiritualism: 'I am so organised that I can believe only what is rational and what can be cognised by my five senses, and if you have any ghosts or spirits on hand, trot them out, I should like to see them.' 'The laugh was on me,' writes the doctor, 'and more, I was in a decided minority.' 'I am not a bigot,' continued the traveller, 'I am not averse to investigating anything from the gods of India down to the grasses in the field, and I have this thought—'

'Stop, stop right there,' interrupted the doctor, 'you say you have a "thought." I deny it. Prove it. Trot it out here, I should like to see one of your thoughts.' 'Oh, you are quite hypercritical,' said the other, 'I meant to say that concerning Spiritualists and the study of Spiritualism, I hold this idea.'

'Stop again, sir,' answered our doctor, 'I deny on your own grounds that you have an idea. Show it to me. Demonstrate it. I want to cognise it by "my five senses," to use your own language. So "trot out" your thoughts and ideas and let me see them, smell them, taste them, bite them, weigh them in a pair of scales, and further, tell me the colour and shape of your best ideas.' The smile was now on the other side.

A "Freedom" supplement' gives us the strange news that Helen Wilmans and her husband, or Mr. and Mrs. C. C. Post, together with their agent, Mr. C. F. Burgman, have been arrested for attempting 'to defraud divers persons resident within and outside of the United States by means of the post office establishment of the United States, which was to be effected by means of false and fraudulent representations to be made through her letters, writings, circulars, pamphlets, and advertisements to the effect that she possessed the power, by means of what she termed "Mental Science healing or mental cure," to cure and heal "every form of disease and weakness," thus inducing persons to send and pay their moneys respectively to her for the purpose of securing treatment and being cured of diseases,

she thereby intending merely to obtain and get possession of such moneys as should be sent and paid to her, without rendering anything of value therefor, and to defraud thereby.'

It appears that, in 'the land of the free,' it is a crime to use the post office for what may be regarded as an improper purpose; and, for all we know, all Spiritualists who post, say, 'The Banner of Light,' or advertisements of séances, may be the next victims of this legal arrangement for transacting post office business.

Mr. and Mrs. Post were bound over in 15,000dol., and, of course, a little army of friends rushed to endorse the bond. The case, we believe, will be tried in December. It will be decidedly interesting, and we shall be surprised if Helen Wilmans does not make it amusing—and warm. Meanwhile, we are rather glad we live in this 'enslaved' old England, and not in 'the land of the free.'

The tide is running high in relation to the Old Testament and its rational treatment—and not before it was needed. The bankrupt notion of the infallibility and finality of the Bible was ruining conventional religion, and seriously injuring men who only wanted to be honest. The truth is now being told, and the 'heretics' are being justified.

Average readers who want to know the facts of the case could hardly do better than procure a 'Biblical Introduction' by Mr. W. H. Bennett, M.A., and Mr. W. F. Adeney, M.A., both Professors of Biblical Exegesis in New College, London. The book is written for them, and treats of the date, authorship, composition, and contents of each book (Old and New Testaments). As usual, the Book of Ezekiel, one of the most startling spiritualistic books in the world, completely puzzles the commentator, who contents himself with giving dry-as-dust historical particulars and a surface analysis. But the book is decidedly valuable. It is published by Methuen and Co.

'The Christ of the red planet,' by Eleanor Kirk (New York: The Publishers' Printing Company), is offered as a serious book of personal experience, giving an account of a rhapsodical interview with a 'god' in Mars. We regret to say that we do not find in it anything to justify its title, and that the weak and semi-hysterical sentimentalising about previous states of existence makes the notion of reincarnation less acceptable to calm thought and balanced reasoning.

Mr. George Bartram's 'Thirteen evenings' (Methuen and Co.) we close with a little admiration, a good deal of wonder, and some regret,—admiration because he has ability, wonder at his choice of subjects, and regret that he should think it desirable to present to the world such a story as 'With a tasting brief'—twenty pages of good print telling how a few jocular fools got drunk and what followed. But there are pure and sunny oases in the book, and 'Love shall be lord,' though not particularly beautiful or spiritual, is a brilliant bit of work.

'What is truth? or the value of comparison,' by A. I. Lord (London: Watts and Co.), is a useful book in its way, as showing how people point-blank contradict one another about a variety of the greatest and most sacred of all subjects. The book would have been more useful if the compiler's 'authorities' had not largely included such works as 'Beeton's Dictionary of Useful Information.' A page on Spirit-communion, for instance, is practically valueless with its slight snippets from Rev. E. C. Brewer, Dr. Hughes-Games, Dr. A. Hill, and two others. These are in no sense 'authorities.'

It is not in the highest grade, but there is something unusually fresh about the following which we find in 'Universal Religion' (Syracuse, N.Y., U.S.A.):—

LOSS AND GAIN.

I sorrowed that the golden day was dead,
Its light no more the countryside adorning;
But, whilst I grieved, behold! the East grew red
With morning.

I sighed that merry spring was forced to go,
And doff the wreath that did so well become her,
But, whilst I murmured at her absence, lo!
'Twas summer.

I mourned because the daffodils were killed
By burning skies that scorched my early posies,
But, whilst for these I pined, my hands were filled
With roses.

Half broken-hearted, I bewailed the end
Of friendships than which none had once seemed nearer,
But, whilst I wept, I found a newer friend,
And dearer.

And thus I learned old pleasures are estranged
Only that something better may be given,
Until at last we find this earth exchanged
For heaven.

A FULFILLED PREDICTION.

An occasional contributor to 'LIGHT,' in whom we place implicit confidence, writes as follows:—

'I have had many evidences of the power of spirit beings to read the future, but in general, the fulfilled predictions I have observed, striking and convincing as they are, are not of a nature to be easily or suitably recorded. The following case, however, seems to be worthy of record in "LIGHT," albeit I am handicapped by the fact that for family reasons I am compelled to suppress names.

'Some months ago, at a sitting with Mrs. Manks I inquired the fate of a relative who was then serving with the Imperial Yeomanry in South Africa and who had not been heard of for a considerable time. He was with one of the columns to which had fallen some of the hottest of the fighting, and his long silence seemed ominous. The guides of Mrs. Manks, however, betrayed no uncertainty. He would assuredly return, they said, though they were inclined to forecast a wound in the leg. I received the prediction with the reserve which I customarily exercise in matters of this kind, for my mental bias is decidedly sceptical.

'Subsequently, meeting Mrs. William Paulet, whose recent entry into the ranks of mediumship will be known to many readers of "LIGHT," I happened to express some anxiety about the fate of the soldier. (It is to be observed that I did not ask for any information, not being at that time acquainted with her powers.) "Oh," she remarked, "he will return safely, but I seem to feel that he will be wounded in the leg or foot." Now I had not mentioned to her the prediction from Mrs. Manks and the coincidence struck me as curious.

'On a subsequent visit to Mrs. Paulet, I referred to the subject again, and on this occasion she reiterated her conviction that the warrior would return home, but suggested that by chance he might escape the wound, but, if he did, it would be by the slightest margin. I must not omit to mention also that at one of Madame Montague's public circles I obtained an affirmative reply to a mental question as to whether the absent one would ever return home.

'Now it seemed to me that the reputation of the sybils was being staked on an exceedingly hazardous issue, and that the predictions would form a suitable subject for a test case. I accordingly made a note of the matter and forwarded it to the Editor of "LIGHT," with full particulars, for subsequent comparison with the actual issue of events, which has at last transpired.

'The soldier has returned, one of a less than a third of his company, having passed through some twenty-seven engagements, including a bayonet charge, and many hair-breadth escapes. Two horses were shot under him; but his narrowest escape from a wound was in the case of a bullet which passed through one of a pair of spare riding boots (which dangled from the saddle at the back of the rider) just missing his leg.'

A PSYCHIC FORCE—OR WHAT?

A NEW PHENOMENON.

A recent article in 'L'Echo du Merveilleux' describes, with some detail, a new phenomenon which appears to be mediumistic and is produced through a young Roumanian gentleman, Monsieur Broussay, of Paris. The writer of the article and investigator into the matter, is Dr. Rozier, well-known as one of the directors of the Papus School of Occultism. The manifestation just observed would appear to throw some fresh light on the fluidic or psychic emanations of the human organism, if it does not demonstrate direct action from invisible workers. 'The medium,' says Dr. Rozier, 'is a gentleman susceptible to the magnetic influence and can be made to receive suggestions when entranced, but he presents no striking superiority to other subjects in this respect, nor, mediumistically considered, does he reveal anything more than ordinary psychic faculties. One curious power he does possess, however, which places him in a somewhat unique position, so far as we know at present. He is able to produce a disturbing effect on water when this is brought into contact with his hand.'

The experiment, as described by Dr. Rozier, is simple enough, and he appears to demonstrate conclusively that Monsieur Broussay can occasion a gaseous bubbling of water when this is enclosed in a bottle, and over this ebullition he seems to have *more or less mental control*. Dr. Rozier takes a white glass bottle, a quarter filled with water, the neck of which must be capable of being firmly closed up by the palm of the medium's hand. It is then turned upside down and held tightly, so that no moisture can possibly escape. On watching the water thus brought into touch with the hand, minute air bubbles are seen to rapidly form and rise in thread-like lines to the surface. After the lapse of a minute or two the appearance intensifies and the bubbles rise in greater number and power, until the effect obtained resembles soda water in effervescence. When the action is at its height the bubbles seem to fly from every part of the hand which is exposed to the water, and gather round the neck of the bottle, while a crackling sound is audible. On the medium's condition of health or state of vitality depends largely the time this manifestation can be made to continue; some days he appears to have less strength than others, and then the effervescence will only last a short time.

Light has no deterrent effect on results any more than the proximity of spectators, though the medium has found that the power to sustain his action on the water lasts a little longer in a modified light. Dr. Rozier says:—

'An important fact must be borne in mind, viz., that not a single drop of water escaped from under the bottle during the action, and another matter remains still to be solved, giving this apparently small discovery unusual significance, which is that the medium could undoubtedly occasion certain differences in the manifestation at will.'

Dr. Rozier considers the experiment might almost be termed the Divining Bottle (*bouteille divinatoire*), for he found that when questions were put, if the answer was yes, the ebullition inside would continue energetically, and with increased effect in some cases when emphasis was perhaps intended. But on the contrary, if *no* was the answer, the bubbling would almost cease. Whether the matter of replies to queries need be taken into serious account or not, the interesting and important fact remains which points out that mind and will seem demonstrated by these intermittent effects. We are given a scientifically thought-out examination of this phenomenon, which for the present defies any ordinary explanation. Dr. Rozier explains that:—

'The objection that heat from the hand, by setting at liberty the air above the water, would produce these bubbles, must be set aside as impossible for two reasons. 1st. The amount of air contained in the small space in the bottle could not produce so large a number of them, their volume showing that at least one hundred times the amount of air would be necessary for such an effect. 2nd. If animal heat could alone produce this disturbance, why cannot anyone obtain a similar manifestation? and numbers of us have tried. Again, the air would augment the interior pressure in the bottle, and force water out of the orifice, which did not happen.

'Neither was it possible for the medium to allow any air to pass under and enter; the effect would be merely to force an escape of liquid. Supposing also that some chemical preparation had been put on the palm of the hand, such as bi-carbonate of soda or tartaric acid, it would be puerile to suppose such a trick could escape detection; besides all this does not explain the intermittent action which is frequently obtained. The bottle was one in my possession and filled by myself at the kitchen tap, and I fail to find any explanation for what transpires. Are we in front of an *experimentum crucis*? I dare not affirm this yet, but must confess I am inclined to that opinion. There is certainly a phenomenon presented produced by a force or influence the unique emanation of man, immediately or medially.'

In touching upon the more chemical side of the question and regarding temperature, the doctor considers that the only solution to the problem is the one which accepts the theory that an actual formation of steam bubbles takes place, and these are projected to the surface, becoming at once condensed, realising a process of cold distillation which in no wise changes the pressure in the air chamber above the water. 'For the water to boil,' he tells us, 'it is necessary that its steam tension should be slightly superior to the exterior pressure. At a temperature of 100deg., the tension would equal 760 millimetres of mercury (quicksilver). If the pressure of exterior air is slightly inferior to 760 millimetres, the steam would escape and the ebullition take place.' A few more calculations enable Dr. Rozier to prove that nothing like the atmospheric pressure necessary to produce this effect is present. Every endeavour has been made to obtain this phenomenon without contact of the hand, and has failed. The water is motionless in the bottle if this is held by the medium in any other way, or if any attempt is made to avoid direct contact of the flesh.

Monsieur Broussay acknowledges to a feeling of great warmth before and during this manifestation, and when at a later stage his hands cool down he can no longer occasion any ebullition. There is, however, we are told, no real rise of temperature, for his hands have been felt, and they generally register the normal degrees of 37deg. to 38deg. at most. Others present who had hands equally warm failed to produce anything.

Now that this discovery has been made public it is probable that we may hear of more than one other specially endowed organism able to produce a similar effect on water, and thus enable physical science to decide on the nature or chemical properties of what looks very like the discovery of one more of Nature's finer forces.

Monsieur Broussay was a familiar figure at the Paris Congress, having come as delegate on behalf of his country, and having many interesting experiences to relate concerning the spread of Spiritualism in Roumania and Turkey. I had the pleasure of meeting him frequently during my visit to Paris, and in common with others, looked upon him as an intellectual, refined thinker. He does not strike one as having any superabundance of electric force at his command, being rather sensitive and quiet in manner. He followed the school of magnetic science very keenly, and studied to become a healer, showing that he possessed some power that way. In mediumship he impressed me very decidedly that his development was on the intuitive, subjective planes, and on two occasions when we sat together for experimentation in order to study a new theory in psychic force, he showed something of the Oriental side of his nature in the complete passivity and receptivity to external psychic agencies that he was able to command at will.

J. STANNARD.

PRESENTATION.—An interesting little ceremony took place at 3D, Hyde Park-mansions, on Friday week. The members of Madame Montague's July 'developing circle' marked their sense of the benefits they had derived from her teaching, by presenting to her an elegant and artistic little tea and coffee service of the new pewter plate, with a suitable inscription, and a design of the sun rising over water, engraved on the tray. Madame Montague, to whom the presentation was a complete surprise, was greatly touched at this proof of the high esteem and affection in which she is held by her pupils. —A MEMBER OF THE CIRCLE.

ABOUT HYPNOTISM.

(Continued from page 464.)

V.

Although at the date of Mesmer's death (1815) his system was followed in its integrity by a considerable number of practitioners, there were already two other schools of animal magnetism in existence. One of these was the school of the Chevalier de Barbarin, who taught that the cures were effected directly through the providence of God, and were in reality the result of faith alone; the processes of Mesmer serving to disguise that fact, and in no way to assist in the cures, which in every case were produced by 'an act of the soul.' The only method employed by this school was religious exhortation, and their only means was prayer. Having no processes to describe, and no new theory to enunciate, this school has left very little record of its existence; but the writers of the 'Experimental' school, which soon superseded that of Mesmer, say that the phenomena produced by the method of the 'Spiritualists' (as the followers of De Barbarin were called) resembled their own; and that they had a notable proportion of successes, especially among those who were particularly inclined to religious emotion. The 'Spiritualists,' who were to be found chiefly in Sweden and Germany, seem to have corresponded pretty exactly to the 'Faith Healers' of the present day. Like the Faith Healers, the 'Spiritualists' were mostly of Protestant extraction; for, according to the Church of Rome, healing by faith is of the nature of a miracle, whereas the 'Spiritualists,' like the Faith Healers, believed the cures to be due to a *general law* of God, rather than to a *particular act* of God—that law being, 'According to your faith be it unto you.'

The development of animal magnetism in the 'Experimental' school of the 'great magnetisers,' who were undoubtedly the legitimate heirs and successors of Mesmer, soon caused the disappearance of the schools both of Mesmer proper and of De Barbarin. But who were 'the great magnetisers'? The name includes a great many operators, in almost every country in Europe, many of whom were physicians, who, during the last quarter of the eighteenth century and the first quarter of the nineteenth, devoted themselves to the cure of disease by Animal Magnetism, and many of whom established private institutions where patients were received, while others operated in the hospitals. The best known of that generation of magnetisers are the Marquis de Puységur, Baron Dupôtet, and Messieurs Deleuse and Lafontaine, all of whom have left treatises on the subject. Lafontaine has been called 'the last of the great magnetisers,' and it was he who, in 1841, was unwittingly instrumental in diverting psycho-physics into a new channel, by arousing the curiosity of Dr. Braid. There is no doubt, however, that since Lafontaine's day there have been magnetisers worthy of the name of 'great'; but those who were before Braid's time belong to an apparently different order, for they were more confident, more hopeful, and more daring than those who came after, to whom Braidism was an attack on the flank, in the dark, and a source of doubt and discouragement—almost an enemy in their own camp.

If we call 'Mesmerism' the processes of Mesmer, and the violent crises they produced, then the real discoverer of Animal Magnetism, as a phenomenon rather than a theory, is the Marquis de Puységur, the acknowledged founder of the Experimental school; for it is to him that are due the processes now generally known as 'mesmeric,' which are productive of results differing considerably from those produced by Mesmer. De Puységur and his two brothers, all officers in the army, took up Mesmerism with enthusiasm; and they seem to have been endowed with an extraordinary power of producing the crises and curative effects. De Puységur (the Marquis) was a fervent admirer of Mesmer, but he, like a good many others, perceived that Mesmer's theory had no very necessary connection with the phenomena; and that the processes which he used were in a great measure deduced from his theory.¹ He was, therefore, not impeded by theoretical considerations from experimenting without prejudice, or from accepting the inferences

which his experiences suggested to him. De Puységur, according to Mesmer's instructions, magnetised a tree on his estate at Busancy, which served as a *baquet* for hundreds of patients who flocked to him from far and near; and he founded a 'Société d' Harmonie' at Strasburg, which consisted of two hundred members, 'all persons of fortune, talents, and excellent character,' and who published several volumes of Memoirs. He formed a class among his members, and began a series of lectures; and in the first of these he read over the 'Propositions' of Mesmer, and commented upon them. When the lecture was finished his hearers crowded round him, and said: 'All that is very interesting; but we should like to know if you yourself think of all those fine theories when you magnetise; at all events, if you do, your servant, Ribeault, who operates as well as you do, knows nothing at all about them. We can dispense with theory, if you will only make us practical operators like him.' In his next lecture De Puységur told his class that all that is wanted is Will. 'Is it possible,' they asked, 'that all that is necessary is to put one's hand upon a patient, and wish him to be well, to obtain results as wonderful as those you have shown us?' 'That is truly the whole secret,' replied De Puységur, 'the whole science is contained in two words: Believe and Will.'

In 1784, just about the time the Royal Commissioners were examining Mesmer's *baquet* and its effects, De Puységur made the first of his two discoveries that revolutionised 'Mesmerism.' One of the most usual phenomena produced by the *baquet* was a deep sleep, following the convulsive crisis. This sleep was regarded by Mesmer as a principal part of the curative action of Nature, and he never disturbed it, the patient being left to awaken spontaneously as soon as the sleep had done its work. One day it occurred to De Puységur, who followed all Mesmer's methods, to ask a question of a patient whom he had put to sleep in the usual way, by pressures of the hand, pointings of the finger, and touches here and there. The patient was his gardener Victor, a young rustic of very limited intelligence; and he not only answered De Puységur, but replied in a strain far above his usual or normal capacity. Victor, in fact, was in the lucid somnambule state, in which a subject's faculties acquire an extraordinary increase of acuteness and power. De Puységur questioned his somnambule about his health, and about animal magnetism, and nothing could exceed his astonishment and delight at the discovery he had made, for not only did the replies he received from the sleeping Victor show the most marvellous intelligence, but they gave evidence of the extraordinary phenomenon of 'thought reading.' In a long letter to his brother, telling him about this new development, De Puységur says:—

'It is from this tall stout rustic that I derive instruction and knowledge. When in the magnetic state, he is no longer a peasant, who can hardly utter a single sentence; he is a being to describe whom I cannot find a name. I need not speak, I have only to think before him, when he instantly hears and answers me. . . . I know of no subject more profound, more lucid, than this peasant in his crisis.'

De Puységur foresaw that this new marvel would only indispose the majority of people from examining into the subject (as afterwards proved to be the case), so he cautioned his brother not to make the matter public; and it was not until some years afterwards that the lucid somnambule state was generally known, or described in print. It is even a matter of doubt whether Mesmer himself knew of the lucid state before De Puységur stumbled upon it. Mesmer always maintained that there were things which he had not divulged to anyone, and possibly the lucid state may have been among them. He certainly gave no sign of having been acquainted with it previously to De Puységur's accidental discovery of it; but of course he acknowledged its reality during his later years, although he does not seem to have cared to investigate it experimentally.

His second revolutionary discovery in animal magnetism was not made by De Puységur until 1811; it consisted in finding out how to produce the somnambule state far more quickly and certainly than before, namely, by the use of 'passes.' His own account of this very important discovery is extremely interesting, because it contains evidence of the phenomenon which Colonel de Rochas calls 'The Exteriorisation of Sensation.' I may remark that, at that time, only

those who were in some way ill or unhealthy were deemed susceptible to Animal Magnetism—the phenomena, especially somnambulism, being regarded as of the nature of disease when not an effort of Nature to produce a curative crisis. Of this second discovery, De Puységur says :—

‘According to my usual practice, I was magnetising a young man by laying one of my hands on his head, and the other on his stomach. After a quarter of an hour’s attention and concentration on my part, and perfect tranquillity on his, he told me that he felt nothing. As he had no complaint, this appeared to me quite natural. I, however, again pressed him between both my hands, merely to try whether I would be more successful; but he felt no more this second time than he did the first. I was at length about to leave him, when, on slowly removing my hands from his stomach, he fetched a sigh, and complained that I was hurting him. As I did not then touch him, I could not at first believe it, but he hastily took my hand and lowered it, saying that it stopped his breath. I quickly brought myself again into contact with him, expecting that he would now feel a more decided sensation, but it proved quite the contrary; the pressure of my hand had no effect whatever. On removing it to a distance of about one foot from him, he again complained; at two feet distance, he felt a weight on his breast, and desired me to withdraw. I then drew myself back by degrees, and stopped only when he told me that his pain was gone, and he felt nothing. I was then five paces from him; I magnetised him at that distance by a slow and circular oscillation of my hand; and immediately his head reclined on his shoulder, and somnambulism supervened.’

For some time before this the convulsive crises had been disappearing from magnetic practice; for instead of being encouraged, they had been of late regarded as useless, or even as deleterious; and the discovery of how to induce somnambulism without having to resort to methods that were liable to cause convulsions, brought about the disappearance of violent crises, although the name ‘crisis’ was continued for any magnetic state. The passes also made local magnetisation easy, and thus lent themselves to experiment; moreover, the somnambules developed by the passes were more frequently clairvoyant, both as regards a perception of their own and other people’s internal organs, and also as regards the apparently intuitive knowledge of remedies, which was known as ‘medical instinct.’ At first the most implicit confidence was placed upon the prescriptions of somnambules; but it was soon remarked that they prescribed chiefly remedies with which they were acquainted, such as bleeding, blistering, and purging—an unholy trinity that constituted a large part of the medical practice of the day. Even their far-fetched prescriptions were not always original; for instance, when we read of a somnambule ordering a patient to drink the milk of a goat into whose skin mercury had been rubbed for some days previously, we are apt to think that such a fanciful prescription must surely be an inspiration; but, after all, that was merely a delicate means employed by the doctors of the time for procuring a mild salivation in fashionable patients.

EXPERTO CREDE.

(To be continued.)

MINISTRY OF DEPARTED FRIENDS.

The following interesting anecdote in reference to John Wesley’s views regarding the relations of departed friends with their loved ones on earth appeared in ‘The Sermon,’ for August, published in Toronto, Canada :—

‘Sitting in “The Sermon” office by the editor’s desk is an aged Methodist preacher—a friend and a believer in spirit return and ministrations. He gives me the following interesting bit of Methodist history :—

‘In one of the early Methodist Conferences a minister arose and charged Mr. Wesley first with teaching the doctrine that our departed friends came back in ministry of love to their friends on earth, and then with contradicting this teaching in one of his hymns, quoting in proof these lines :

“The saints are impassive above,
And nothing of mortals they know.”

‘As he sat down Mr. Wesley arose and said that as the brother had not been honest enough to quote the entire stanza, he would give the completion of it, which he did in these words :

“Unless on an errand of love
They visit the mortals below.”’

OBSESSION CURED.

By the kindness of the Editor, a paragraph was inserted in ‘LIGHT’ of July 20th last, asking for help on my behalf. I was then suffering unspeakable agonies caused by an obsessing influence that had robbed me for years of the sunlight of life, destroyed my prospects, injured my body, and nearly sent me to an untimely grave. My condition, both mental and physical, had become extremely painful and altogether intolerable. I had become hopeless and had given myself up as lost, for I had tried all kinds of treatment, medical and otherwise, and spent no end of money but all to no avail. Repeated failures to obtain any relief only served to intensify my sufferings and to complicate the disease, for I grew worse day by day. I am now delighted to be able to report that I have been perfectly healed and greatly blessed by God through the mediumship of Mr. Clement Harding, 20, Harbledown-road, Munster Park, Fulham, London, S.W.

My cure I consider an absolute miracle, and Mr. Harding’s gifts and methods very wonderful. I have never had the pleasure of knowing him personally, as he has treated me throughout by correspondence only. When first I began to sit for his treatment, I must confess I had not much faith, as it seemed an utter impossibility that anything could be accomplished in that manner with a hundred and thirty miles between us. But I soon received the most startling revelations. Few of us know what marvels can be done for us by our angel friends until we are brought face to face with solid facts and truths. I sat quietly in company with two friends, who, being aware of my awful condition, kindly resolved to help me. Mr. Harding sat at the same hour in London and directed our meetings from there. We had sat only a few times when I began to experience remarkable and beneficial results. I sensibly felt some glorious powers in the room; they literally poured in upon me and through my system. My whole frame seemed to become the theatre of an actual warfare between the two contending powers of good and evil. Fierce battles ensued, but the good triumphed at last, and the evil influence was ejected. There is now not the slightest trace of it. But oh! the torments I have gone through no human soul can ever know or understand. At this moment I am conscious of the presence with me of strong, beautiful, protecting and healing powers. I have had ample evidence of what the higher spirits can do for people if only they are approached with a pure heart and intention and in a Christ-like way.

Concerning spiritual phenomena, we have had some striking evidence of what may be seen and heard in order to encourage us on this plane of existence. Amongst the phenomena witnessed at our sittings I may mention the following: Rays of light darted through the ceiling and flooded the room, harps of wonderful beauty and brilliancy were shown us, faces of an Eastern type of beauty smiled upon and encouraged me, white-robed angels stood in our midst, and we heard the chant of their holy messages encouraging me upwards and heavenwards. At our last formal sitting, between three and four o’clock in the afternoon, a huge canopy of heavenly light was placed over our heads to show us, as a spirit expressed it, that ‘God was with us’; and all these blessings have come to us through the publicity given to my case in the columns of ‘LIGHT.’

If unfortunately there should be other poor souls anywhere, held in bondage by an evil influence, and who weep, as I have wept, in utter darkness, I would sincerely recommend them to Mr. Clement Harding, who gives wise counsel as to the sacred art of communing with the higher spirits. He alone, under God, has been my salvation, and my heart is so full of joy at my happy deliverance that I would gladly proclaim it to all the world. I feel that I have been called by God, even through tears and sorrow, as a special witness to bear testimony to the fact that though there are malign spirit influences at work amongst people to-day, there are also, thank God, hosts of angel friends, the spirits of men made perfect through sacrifice and devotion to what is good.

In their keeping rests the genius of perfect liberty. To them is committed by God the glorious work of comforting by voice and vision those who are sorely afflicted and cast down. They have come to me, as I believe, directly from the Christ spheres with healing on their wings, and sweetest greetings on their lips, assuring me of God’s protecting love.

ONE WHO HAS GOT OUT OF DARKNESS INTO LIGHT.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, OCTOBER 5th, 1901.

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.

DO MEN DESIRE IMMORTALITY?

Notwithstanding the execrable printing of it, we have managed to read—and to read with amused interest—Mr. Schiller's satirical 'Fortnightly Review' answer to the question, 'Do men desire immortality?' The answer is strongly in the negative, and is clever, very clever; that is its leading excellence, but it is mostly clever in the modern newspaper sense of smart exaggeration and pert satire: and yet there is a vein of tantalising truth in it which half provokes resentment, though the humour of the writer's paradoxes and extravagances usually coaxes into a smile; but, at times, beneath the half-grim, half-scoffing humour, there are glimpses of deep, pathetic and almost tragic truth:—a strange mixture of Mephistopheles in Piccadilly and John the Baptist in the desert.

We do not make out whether Mr. Schiller intends any emphasis on the word 'men,' and whether he ignores women or gives them the benefit of the doubt. Possibly he would admit that whether men do or do not desire immortality, women do. But the word 'desire' is not happily chosen, or else a great deal of the Essay is inconsequential. The question actually discussed by Mr. Schiller is, Do we, on the whole, adequately grasp the idea of Immortality, as a fact? Towards the close of the Essay, and elsewhere, the author discusses, not the desire for Immortality, but 'active and intense preoccupation with the question of a future life.' But desire and active and intense preoccupation may be entirely different things. Many things might be rightly and deeply desired that it would be quite foolish and unwholesome to be actively and intensely preoccupied with: and, indeed, as regards this very subject, there are many circumstances that induce the habit of, as far as possible, ignoring death and what may be beyond it. Some of these, Mr. Schiller himself points out. He rightly says that our attitude towards all the aspects of life must be such as will enable us to act vigorously and efficiently. That is a law of life and of common-sense, and the daily pressure of life's necessities keeps us to it. We are gripped every hour by daily duties, daily cares and daily enjoyments, and these both occupy our attention and drift us on. 'The thought of death cannot be allowed to paralyse action,' and 'means must be discovered for carrying on the business of life in death's despite.' 'Of such means, two are most prominent, the suppression of the thought of death by a resolute and systematic determination not to entertain it, and a religious reinterpretation which so transfigures it that it no longer forms an impediment to action.' Both these defences against the pressure of the thought of death have been

erected by the hard-pressed toilers of earth, and both are proved to be ineffectual; for the wonder, the awe and the longing are there,—suppressed but ineradicable.

As we have intimated, Mr. Schiller exaggerates. He says that 'among the melancholy prerogatives which distinguish man from the other animals and bestow a deeper significance on human life, is the fact that man alone is aware of the doom that terminates his earthly existence,' (1) and yet that a visitor from Mars 'might find it hard to detect more foreknowledge of death in men than in animals.' If so, the visitor from Mars would be uncommonly dull. And yet there is truth in much that Mr. Schiller says at this stage of his reply. It is indeed strange that those who profess to believe so much inquire so little. The newspapers gladly welcome any uncleanness or tomfoolery, but, for the most part, ignore the subject of Immortality, or notice it only to giggle at attempts to prove it. Tens of thousands join colleges and societies for cutting up beetles and digging in the dirt for traces of dead epochs, while only laggard hundreds can be got together for experiments that aim to establish the truth of what is said to be the greatest hope or longing of the race. 'At no University are there any researches conducted with a view to a scientific solution of the problem: at most of the seats of learning, indeed, the attempt to do so would, in spite of our boasted freedom of research, be extremely hazardous.'

It is here that Mr. Schiller's satire becomes at once witty and scornful. He tells us of a friend of his who, having lost his wife, 'derived much consolation from the belief that he was, by "automatic writing," receiving communications from her spirit.' After a time, however, his affections were transferred to a visible object, and 'his spiritist enthusiasm was seriously checked.' Then he married again, and it is fully expected that he will soon 'chime in with the current doctrine that there is something intrinsically "degrading" in the notion that our departed dear ones can still communicate with us, continue to be interested in us, and are watching us all the time.' 'It is the notion of this *espionage* which is intolerable,' he says, 'and constitutes the unpardonable offence of Spiritism. It almost justifies its denunciation as diabolical.' There are traces here of Mephistopheles and exaggeration, but there is a truth behind; and it is precisely this truth which ought to have kept this writer from confounding 'desiring' a future life with making it an 'absorbing object of meditation.' One may deeply desire it, and yet be quite inclined to leave it alone until one shall come up with it.

We go a long way, however, with Mr. Schiller in his scorn for a faith which shirks and hedges. To be frank, we may as well say that we quite enjoy the following:—

The present situation is indeed not far short of farcical, or rather would be entirely so but for the pathos of the self-delusion which it implies and the torture which it inflicts on its victims. We profess to believe that a knowledge of the fate which awaits each one of us in the comparatively near future would be, of all knowledge, the most desirable. We lament, with many marks of sincerity, that the inscrutable wisdom of higher powers has inexorably precluded us from the attainment of this knowledge. We confess to have experienced, perhaps more than once, unspeakable agonies when we were forced to face death in our own persons or in those of our dear ones. And yet what do we do to extricate ourselves from this tragic situation? We tell ghost stories! This we have done for at least ten thousand years, and the supply is as copious as ever. It is also, scientifically, as unsatisfactory as ever, for the social atmosphere still renders a serious testing of this material practically impossible. Is it not absurd therefore that we can neither stop retailing them nor make a real effort to discover of what facts they are the adumbration?

We also go with him in his buoyant challenge. He calls upon us to treat the social taboo with disrespect, and to push on unhindered and undeterred by the many who do not desire to know, and have hitherto held it to be their duty to prevent anyone finding out. It is not true, he

says, that we are confronted here with something inscrutable whose nature we 'were never intended to discover.' 'It is true, here as elsewhere, that society entertains a fierce fear of knowledge, a savage suspicion that to eat of the fruits of the tree of knowledge is a sin deserving of death'; but we must come to grips with society, even though, as Mr. Schiller suggests, society stamps us as mad or shows us the way to the workhouse. Here, at all events, we clasp hands with this trenchant writer who, as he says, wants us to be 'more honest with ourselves.'

'A CONDITION OF NERVOUS BREAKDOWN.'

Some weeks ago you were good enough, under the above headline, to solicit in my behalf the assistance of any of your readers who might be able and willing to help me. Your appeal met with a generous response, and in according my most grateful acknowledgment of your own kindness, and that of those who thereby were put into communication with me, it may perhaps be of interest if I add a summary of the outcome of the correspondence.

Of the writers, some suggested a purely physical treatment; some psychical; some offered to treat me themselves; others recommended names known to them. The spirit of pure disinterested kindness shown in many of the letters towards a perfect stranger, whose only claim was that of his pain and need, was in itself a refreshment, while the obvious commercialism of other letters was not more than one was bound to expect in view of the extent to which the disguise of 'science,' is still, as in all ages, assumed by the unscrupulous.

I followed every clue that carried any suggestion of promise, but confess to a disappointing result in almost all instances. The exceptions are of inquiries that terminated unfinished through some objection on the part of my correspondent; of some that it has been necessary to postpone; and of one, at least, that is still going on.

Whether through the help of friendly agency brought to bear by this means, or through what in ordinary terminology would be called the re-assertion of natural recuperation, with so long a period of idleness and care, I am able to report a very great improvement in my condition; and, though I still remain unfit for the occupations of a normal life, so great an advance at least warrants the hope of still further progress, if not of actual total restoration, towards which I do not cease to aspire and strive.

For the goodwill and kind interest of yourself and such of your readers as have sought to help me, accept my cordial and sincere thanks; and be so good as to place the enclosed cheque to any object that may commend itself to you. It would be larger were long illness a less expensive luxury, but for one who is himself an object of charity it is easier to be generous than just.

H. J.

[Our correspondent kindly enclosed a cheque for £3, which we have had the pleasure of handing to the treasurer of the 'Spiritualists' Fund of Benevolence.'—ED. 'LIGHT.']

LONDON SPIRITUALIST ALLIANCE, LTD.

In accordance with Rule 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 1902.

MR. EDWARD SILVA.—We are requested to state that Mr. E. Silva has removed to 27, Lillie-road, West Brompton, S.W. (opposite Earl's Court Exhibition).

TRANSITION.—Mrs. Jane Atkinson, widow of the late John Atkinson, both of them ardent Spiritualists, passed away at Wardley Colliery, Newcastle-on-Tyne, on September 27th, in her eighty-third year. Her mortal remains were interred at Great Ousworth on the 29th ult., when Mr. W. Westgarth conducted the funeral service and gave an address at the grave side in the presence of a large number of sympathetic friends.

DECEASE OF MAJOR-GENERAL A. W. DRAYSON.

Major-General Drayson passed to the higher life on the Friday of last week, September 27th, in his seventy-fifth year. His health had been slowly declining for the last year, but he was only confined to his bed for a fortnight.

Possessed of great intellectual gifts, he made a name in various fields of mental activity which will not soon be forgotten. Born on April 17th, 1827, he studied at a private school, entered the Royal Military Academy Woolwich, and obtained a commission in the Royal Artillery in 1846. A few months later he was ordered to South Africa. The native races, especially the Zulus, interested him greatly. He learned the Kaffir language, and hunted with the Zulus, recording his experiences in the following books: 'Sporting Scenes among the Kaffirs'; 'Among the Zulus, or the Adventures of Hans Sterk'; 'Tales at the Outspan'; 'The White Chief'; 'From Keeper to Captain,' and 'The Diamond Hunters of South Africa.' These works show great powers of observation and reasoning, and convey in a pleasant form a good deal of information on Cape Colony and Natal.

Returning home as Captain, he was Adjutant of the 3rd Battalion R. A., at Woolwich, for two years, when he was appointed Instructor, and later Professor, at the Royal Military Academy, Woolwich, in Military Surveying, Reconnaissance, and Practical Astronomy, for a period of nearly fifteen years. This part of his life he dealt with in his book 'Experiences of a Woolwich Professor.'

On relinquishing this appointment he went to India in 1876 as Lieut.-Colonel of the 21st Brigade of Artillery. While there as President of Committees he visited various interesting places, and did good work for the Government.

From India he was ordered to Halifax, Nova Scotia, where he completed his military career with four and a half years' service, retiring in 1882 with the rank of Major-General.

Honours which the world values highly had no particular attraction for him. After completing special work in India as president of two committees on the improvement and re-armament of forts at Allahabad, Calcutta, Agra, Delhi, Gwalior, and other places, he received the thanks of the Indian Government in Council through the Commander-in-Chief, and was offered the K.C.B. He declined it, saying he would sooner have his plain army rank. Neither did he value wealth.

From the time of his Woolwich professorship he was devoted to astronomy. He read papers before the Royal Astronomical Society (of which he was a Fellow) and brought forward discoveries or solutions of problems in that field of science, which were not, however, favourably received by the Society, though some of his views are now generally accepted, such as the movement of the satellites of Uranus. In 1873 he published 'The Cause, Date, and Duration of the Last Glacial Epoch'; in 1874, 'The Proper Motion of the Fixed Stars'; in 1888, 'Thirty Thousand Years of the Earth's Past History'; and in 1890, 'Untrodden Ground in Astronomy and Geology.' In all these works his theory of the second rotation of the earth holds the main place. It is so technical that an exposition of it would be out of place save in a scientific memoir, but it may be summarily stated as follows: That the earth has a second slow rotation round an axis inclined at an angle of 29° 25' 47" to the axis of daily rotation; that this second rotation causes the action of daily rotation to trace a conical movement in the heavens, and thus explains the precession of the equinoxes, the changes in polar distance of the stars, the reason why the obliquity has decreased during the past two thousand years, the reason of the climate of the glacial epoch, and why the solar system has been supposed to be rushing in the direction of the constellation Hercules.

He devoted ten years to the investigation and solution of this problem and ten more years in endeavouring to find a flaw in it. It was very dear to his heart and its rejection by many astronomers was a great disappointment to him. In November, 1900, he republished his views in the Royal Engineers' 'Journal' and was pleased at receiving letters

from various scientific men approving them. He used to complain that no arguments which he had not satisfactorily answered had been brought forward against his theory, and yet the theory remained unaccepted in official quarters.

He was a great authority on whist. His works, 'The Art of Practical Whist' (1879) and 'Whist Decisions' are standards. In the former he proposed the lead of the fourth best card of a suit, which was adopted first in America, and afterwards by 'Cavendish' in 1884. In America, where whist is so greatly studied as a science, Drayson's name, as a whist player of the first rank, was as well known as it was in India or in England, and he not infrequently received cases of difficulty from the States for his decision. He was an honorary member of the American Whist League. He won large sums of money by his play, some account of which he gives in his last book, 'Intellectual Whist' (1899).

His mind was so eminently logical that he made a splendid critic. Though he did not play himself during the last years of his life, he loved to watch a good game; and there was no greater pleasure than to turn to him when the game was over and ask his opinion on any point of play. Unlike so many who make absurd criticisms, he would point out any defects in play with logical decision. His emphatic 'Well played!' was a treat. Beginners were sometimes hurt by his sarcastic remarks, especially if they happened to be wanting in a sense of humour. To such he would say, 'What game is this you are playing? It is much more interesting to watch than whist.' Or, 'How difficult many men find it to count up to thirteen.' On a poor player turning to him after the play of a hand and asking, 'Did I play that hand well, General?' he would gravely reply, 'I think you are improving; you only lost three tricks.' His sarcasm made men shy of him; but the few who knew him well found he had a kind heart concealed beneath the surface.

Turning now to what more immediately concerns this journal, General Drayson was a Spiritualist of forty-five years' standing. He examined the subject in 1856, and was convinced, after diligent investigation, of its truth. He knew personally many famous people in the movement, such as Stainton Moses, D. D. Home, Mr. and Mrs. S. C. Hall, William and Mary Howitt, Foster, Mrs. Marshall, Myers, &c. He was a vice-president of the London Spiritualist Alliance, and read papers before that body on October 23rd, 1884, and February 11th, 1890. He was ever eager to discuss Spiritualism with those like-minded; to those who knew nothing about it he said nothing. He had tried at one time to influence such but gave it up. He had a very poor opinion of those who ridiculed the matter without investigating it, and who professed a knowledge of all the laws of nature by asserting that spiritualistic phenomena contravened some of them.

An account of some of his remarkable experiences would make a long article. At one time a series of séances were held in his house, at which fresh eggs, baskets, and many other curious articles were brought by spiritual agency. He used jokingly to say that his drawing-room was furnished by spirits. At the same séances articles placed for the purpose were carried away from his house by the same means, and he saw them no more.

Two years ago a successful séance for materialisation was held at his house, at which the spirit of an East Indian materialised perfectly and walked round the circle in a fairly good light, conversing with the General in Hindustani. Other spirits also materialised, and many spoke who did not materialise; one in the Kaffir language. This was regarded as a good test, as the medium did not know either Hindustani or Kaffir, and the General had learned both, and understood much of what was said. An Indian spirit announced that he would go to India and bring something back; in ten minutes he dropped a small stone ornament into Drayson's hand, which he said he had procured from an ayah in Rawal Pindi.

One consequence of Drayson's scientific mind was that he was more interested in the phenomena than in any other branch of Spiritualism.

He was a constant reader of 'LIGHT' and loved to discuss its contents from week to week. He also contributed to it a number of valuable articles under the *nom de plume*—'An Old Investigator.'

Theosophy he held to be mistaken in many respects. Reincarnation was a subject he often pondered over, but he thought it unlikely. An eminent Theosophist and friend, after one of their many conversations on the subject, wound up by saying, 'You Spiritualists do not see so far as we do. We are in a balloon compared with you; we have a bird's-eye view of things.' 'You may be in a balloon,' was the reply, 'but it is a balloon without ballast.'

He once belonged to the Society for Psychical Research, but they went so slowly that he dropped out of it. He had a regard for F. W. H. Myers as an earnest searcher after truth, but he thought he was slow to find it. Of a very sceptical member of the society he would say, 'P. is an ass; no evidence would ever convince him.'

During his last illness his mind was as clear as ever. It need hardly be noted that he had no fear of death. 'It is passing from one room into the next,' he said a few days before the end: 'Many friends are waiting for me. I have finished my work.' He only wished not to linger and to be conscious to the last, and both requests were granted.

He will be greatly missed, but we know it is well with him.

FATE.

Reproduction being the primary factor in our consciousness, everyone, therefore, inherits original character plus the degree of degeneracy manifested along ancestral lines.

The assumption of degeneracy is the justification for the existence of evil influences, and it is said that the battle of resistance to sinister influences forms, or even strengthens, the character.

But the 'battle' would make a scar upon the original character and prove retardative. A condition of constantly recurring necessity for resisting retardative influences, instead of being 'a discipline necessary to development,' prevents character going from strength to strength. Can the dual occupation of fighting evil and cultivating good be carried on simultaneously, and with advantage; not to speak of being 'necessary to development'?

If fluctuation or variableness could be an attribute of a positive, or unchanging principle—that is, supposing it to have free will, or the ability to act contrary to its principle, *i.e.*, neither thoroughly good nor thoroughly bad, yet claiming the will to be either in turns,—that position might be called one of compromise, yet how it could be said to be 'necessary to its development' is difficult to realise! I cannot see, therefore, if applied to human beings, how they can possibly be the better, or have more character, at the end of a life battling with evil, nor how they escape being the worse for it. If not 'worsted,' they can only be the worse for it and not the better, and it is a 'mort'-gage upon the original character (the while being credited with ancestral degeneracy) wherein responsibility cannot possibly enter. It cannot be said that the repressive conditions imposed upon us, resulting in insanity, drunkenness, murder, suicide, and the rest of the factors in this 'Dance of Death,' in any way strengthen the character of the race. But what is not consistent with perpetuity, is consistent with extinction.

J. GLOVER.

'A GUIDE TO MEDIUMSHIP.'—We are requested to announce that Part III. of 'A Guide to Mediumship,' by Mr. E. W. and Mrs. M. H. Wallis, entitled 'Psychical Self-Culture,' will be ready on October 19th, price 1s., post free 1s. 1½d.

BOURNEMOUTH, BOSCOMBE, AND CHRISTCHURCH.—Will Spiritualists in these districts unite to guarantee the hire of the Assembly Rooms, Grand Theatre, Boscombe—licensed for music and dancing—as a Spiritual Hall? There is seating room for four hundred, a large platform and piano, and the place is well lighted with electric lights—in all respects an ideal hall. It can be obtained, I am assured, on a lease at about £70. Many Spiritualists who are visiting these centres have been to me, asking where a Spiritual Hall can be found. I am certain the place would quickly pay for itself, and I am willing to give lectures to inaugurate and sustain the venture. Those willing to assist me communicate with me.—W. H. EDWARDS, Sea Cliff View, Boscombe.

THE 'SPIRIT DRAPERY' QUESTION.

In Mr. James Smith's interesting account of materialisations obtained through the mediumship of Mr. George Spriggs, which appeared in 'LIGHT,' of August 31st last, the lecturer states that 'a friend in the other world' gave as explanation of such manifestations that: 'Everything you behold is only thought materialised. . . You are only materialised spirits—the difference between your own forms and those which are materialised through a medium, consisting merely in the time occupied by the process.'

It is not stated if the 'friend' referred to meant the thought of the materialised entity as embodied in his recollection of his own former material appearance, or the thought *in toto* of the man, which, as character, produced certain results upon and in the material body.

Temperament and character having to a large extent moulded the physical man, one can suppose it possible that that surviving quality of character would be all-powerful to re-assert itself at a séance immediately upon the material at command, and reproduce the one-time appearance, and this without any actual volition on the part of the entity.

The former result (the moulding of the physical expression by the spirit) having been effected without any conscious intention, so possibly in the case of the temporary reconstruction of a visible body.

A very large proportion of descriptions of materialised 'forms' are given as wearing 'drapery' over the head—veils, &c. Professor Crookes* speaks of 'Katie King' as 'wearing her usual turban-like head dress.' If Mr. James Smith's friend wishes to teach us that such entities 'think' of their own appearance, for purposes of manifestation (from recollections of it in a mirror, for instance), it is difficult to reconcile this with the extraordinary connection of 'turban' head-gear. I put aside the inevitable 'Indian' who figures so largely at séances, and refer solely to European entities.

At certain séances I have attended, a friend showed himself to me—through two different mediums—each time with 'drapery' on his head. On the first two occasions it could certainly be described as 'turban-like,' the 'drapery' being wound round the top and sides of the head in an Oriental fashion, passing from the back of the head across the throat and chin. Through the second medium it appeared more indefinite in arrangement; loose, hood-like in character.

If the appearance of the materialisations is built on their 'thought' of themselves, how came it about that a man I knew in the earth-life should 'think' himself into visibility, with the desire of recognition, with so unnatural an adornment? It certainly does not help the perplexed sitter, but puts him off his capacity for prompt decision. Although I am quite clear as to the identity of this individual *now*, my ignorance of this necessity for 'turbans' when meeting friends on the 'other side' obliged me to suspend my judgment, not only on the first, but on the second occasion.

If any well-known friend in the body were to swathe his head in such fashion, and show himself in an indifferent light (his intentions being unknown previously), I think a large majority would find those 'conditions' for recognition extremely baffling. Possibly the laws for the construction of these representation 'moulds'—as termed by 'Tien'—are not quite so consciously in the power of the entities as we suppose.

I cannot conclude that my friend, a young Englishman, would have 'thought' of himself with a 'turban.' I am equally sure that no thought of my own assisted; then on the 'thought theory,' how came it there? I can only surmise that he could not help himself; that 'drapery' was a short way out of a difficulty.

It is fairly safe to assume that, when your 'expectancy' looks for that which is natural and familiar, and matters present themselves to your consideration which are unnatural and unfamiliar, you are not 'imagining' these things. At one of the séances referred to, after recognising the face of my friend, my attention was attracted by something strange in the appearance of the eyebrows; they appeared wet, and as if stuck together in uneven masses.

The moustache was, on first showing, normal. After a space of perhaps thirty seconds, on again showing, I was again attracted to 'something wrong'; this time the moustache had not grown to its natural size. Upon this same occasion, the eyelashes of the lower lids were too pronounced to look 'natural.' If this were indeed the result of building-in those eyelashes by thought (that they must not be forgotten), it was 'overdone.' Nature, as a rule, does this bit of decoration quite unobtrusively. Yet I have noticed this very characteristic in spirit drawings of faces. An artist on this plane knows better.

There has been much debate recently on the question of the 'reality' of materialised hair persisting. Instances of it having remained, and not dematerialised after some years, have caused the fact of its being genuine 'spirit hair' to be questioned.

It is a known fact that hair has an independent growth after the psychic life is disconnected from the body. Scientists have clearly settled the cellular differentiation of hair-matter as contrasted with the tissues of the body; but can any 'friend on the other side' give us explanation as to *why* hair is difficult to produce in 'a certain number of minutes'?

It is rational to suppose that if hair is, to a certain extent, independent of the psychic life persisting or not in the body, it is therefore that much removed from connection with that life; and that if hair is not completely dependent on the psychic life for manifesting a life of its own (demonstrated by growth), it has never been *completely* associated with that life. If less intimately associated with the material existence, possibly it is the less amenable to the actual working laws of temporary reproduction!

One cannot suppose that entities have any more difficulty in 'thinking' of their hair than of any other feature. The parasitic growth of hair exhibits a 'life' only indirectly, and not directly, supported by the nervous system. It is possible that when materialised 'forms' have produced 'hair' that has the capacity for remaining intact for some considerable time, it has so remained upon these very grounds, that it is as much independent of support from the psychic life of the 'form,' as it was independent when incorporated with the physical life of the body.

We want some competent 'friend' to tell us plainly, if the construction of hair is *not* a difficulty for the novice at materialisation, then why the prevalent custom of covering the head!

MINIMUM.

IDEALS AND REALITIES.

Generally, men scoff at the mere mention of the word 'ideal'; but to some, ideals are as necessary and as real as every-day so-called realities. The man who has no ideal never rises above the condition of life in which he finds himself; but the man whose aspirations are lifted up towards the 'ideal' will probably realise at least a part, if not the whole, of his desire. It is the men who have been idealistic who have led the world in things moral and spiritual. The poets sing of times and thoughts undreamed of. Their 'ideals' are thrown broadcast, to bear fruit in the beliefs generally accepted at some future time. The idealists have ever been the pioneers of freedom and the prophets of the coming age. Such is the power of thought that when a man throws out the ideal thought, in course of time it becomes a recognised reality. Though we fall short always of our ideals, let them be as high as the sun in the heavens. The realities of everyday life will only too soon make themselves evident to us; but let us 'rise on stepping stones of our dead selves to higher things,' ever aspiring, hungering, and thirsting for the attainment of our ideals; ever mindful of the picture we have in view to paint on the canvas of our lives. Let us not be contented to dwell always with the realities of everyday life, but try to lift ourselves above, in response to the instinctive craving for the realisation of some inner desire. If thoughts are things, and it is true that by our thoughts and desires we can to some extent make our lives what we wish them to be, then does the necessity for ideals make itself apparent. By meditation, reflection, and desire we are told we can attain divine attributes. Let us, then, always reach out towards the source of those attributes, and may the influx of those mighty spiritual forces so charge our very souls that we may be able to know that the seeming realities are but transitory, and that it is the ideal which abides.

G. W. L.

* 'Researches in Spiritualism,' page 105.

MATERIALISATION SÉANCES.

In view of the many wonderful reports concerning materialisation séances, I would like to offer a few remarks. I have attended several of them with various mediums, and the shortest verdict to cover the whole series is *Not proven*. I have often been amused to see the eagerness and simple gullibility of many of the sitters, who at the slightest suggestion are only too anxious to claim acquaintance with the disguised and shadowy forms presented in very dim light or absolute darkness; yet some of these manifestations have been known to be rank and unmistakable impostures, and others of such a dubious and legerdmain character as to be thoroughly unreliable. Special precautions are always taken to prevent any opportunity of testing, although sometimes some detail has been forgotten and omitted, or the inaptness of the operator has revealed the flaw in the exhibition.

I was recently present at one of these dark séances, when the alleged *male* spirit form, duly clothed with flowing ghostly gauze, ventured boldly about two yards from the cabinet (that inner sanctum for mysterious workings), and without apparent effort lifted and removed a piece of furniture about twenty pounds weight, and then returned with noiseless tread. This performance was promptly declared to be one of the finest proofs of strong materialisation, but I did not fail to notice that the man-spirit had the graceful form and bulky skirts of the female medium, whose very gait and bearing it would be so difficult for a man to imitate. I have also been permitted to see at one and the same time, the medium standing outside the cabinet, and the spirit form inside, which of course was eagerly declared to be *proof positive*; yet I observed that the alleged spirit was quite motionless and appeared to be a shapeless mass of white drapery, fastened on the back curtain of the cabinet; and notwithstanding all our requests, it failed to make the slightest movement in any direction. Manifestations of the character of the two I have referred to are usually considered to be 'the great things to see,' but I could mention many other details which do not escape notice, and which create the gravest suspicion as to the whole of the phenomena.

I do not presume to say that materialisations are impossible, for we have the testimony of many eminent persons and friends as to their occurrence under severe and elaborate test conditions; yet I find that without *any* tests or proofs whatever there is abundance of equally *emphatic*, though less reliable, testimony which would not be accepted even by the same persons in respect of any other kind of phenomena. It seems to be considered highly creditable to avow one's belief in the thorough genuineness of the alleged materialisations, however indistinct and disguised, but equally discreditable and stupid to insist upon their unsatisfactory nature, and to require more tangible and indisputable proofs, entirely independent of any ventriloquism, clairvoyance, faith, or trust, or even courteous confidence in the medium.

I have attended the séances with thoroughly sympathetic mind, willing to accept any feasible evidence, and to comply with all the recognised conditions, and have been considered a useful and welcome sitter; but in a matter of such serious importance I cannot accept the flimsy evidence which many others so cheerfully approve; indeed, some of the séances and meetings I have attended have been so glowingly reported that I have been simply amazed at the silly and shameful exaggerations.

I must admit that I have seen some marvellous occurrences, but the stern veto against tests leaves us still in wonderland, and while sitters are required to pledge their honour to obey the desired conditions, surely equal honour is expected from the medium. No doubt some sitters have ruthlessly disregarded their promises and caused unpleasant scenes, but this is usually owing to the suspicious nature of the phenomena, and I believe that in *all* cases of prompt seizure of the supposed spirit form, it has proved to be the officiating medium. What is the natural inference?

So long as these dark séances are considered necessary and encouraged, there is every facility and inducement for deception, and we may expect to be bamboozled, but if the deceptions were promptly exposed it would be an advantage to the cause of Spiritualism, and would have a tendency to

banish that sardonic smile which is ever ready on the faces of outsiders on the very mention of the subject, some of whom do not hesitate to express their pity for the childish simplicity of the narrators, whom they charitably consider as slightly 'touched.'

INQUIRER.

THE MYSTERY OF CREATION.

Having been favoured with several private replies to my essay on 'Spiritualism and Evolution,' in 'LIGHT,' of September 21st, with useful suggestions, I am bound to add a supplementary explanation.

I do not, as a rule, deny evolution as a factor in adapting species to altered surroundings. Whether it is a sufficiently powerful agent to solve the 'mystery of creation'—'the mystery of mysteries,' as Darwin himself called it when on board the 'Beagle'—is a question which cannot be discussed in the columns of a spiritualistic publication.

I am averse to bold and fanciful speculation, and prefer forming my opinion on those facts with which Spiritualism supplies me. I spoke of fruits and flowers and a lump of beautiful ice being produced by the spirits at séances. A correspondent sagaciously suggests that such articles may have been fetched by the spirits from a long distance. Of course they *may*. But what about palpable hands, faces, and complete human forms? The spectre form that figures in Sir William Crookes' experiments, called 'Katie King,' was a fully-developed lady, with a pulse of seventy-five, and an audible beating of the heart. She sometimes spent two hours in a séance, whilst her medium, Miss Cook, was in deep trance, and behaved like an intelligent, sensitive being. She allowed Sir William to convince himself of her ponderosity. (See 'Researches in the Phenomena of Spiritualism,' page 110.) Here, then, was the species 'homo' fully developed, not by the wearisome process of evolution from an ape, but at short notice, at a spirit's bidding.

I am supported in my belief by the opinion of eminent Spiritualists, such as Colonel Olcott, who, on page 174 of 'People from the Other World,' says: 'Spiritualism professes to *create* matter and force out of *nothing*, and to annihilate them when created.' 'By a supreme *creative* effort' the spirit 'Dix' explains (see page 245) 'they instantly collect the scattered particles into such shapes they choose.'

Not only human forms but also animals are created in this manner. I must not mention birds, which were produced in séances and kept as souvenirs in cages by one or another of the sitters—I must not, and I dare not—for I am afraid my correspondent, who already taxes the spirits with stealing fruit and flowers, would not find any difficulty in calling them bird-catchers! There are, however, other instances of producing animals, that cannot have been *stolen*. At any rate, Colonel Olcott tells us that the spirit 'Honto' brought with her out of the 'cabinet' a live squirrel. It was one of the flying species of America and quite tame.

I have heard that a Spiritualist may be an atheist. I have never met with such a paradoxical creature, and can quote numerous examples of atheists having been converted to Theism through Spiritualism. Robert Chambers, the author of 'Vestiges of Creation,' a work that supplied the backbone to Darwin's theory, was one of them; but he disowned the principles announced in that work, after his conversion. Dr. George Sexton, originally a secularist, and a companion to Charles Bradlaugh, was another who, after his conversion, refuted Darwin's theories in special lectures delivered in Cavendish Rooms.

E. SCHINZEL.

117, Allison-road,
Harringay, N.

THE THOUGHTS WE THINK.—'It is the thoughts we think about what we see or hear that make our happiness or unhappiness, not what we actually see or hear. It is the construction we put upon the bitter and sweet experiences that gives our life its tone, not the sensations of bitter and sweet themselves.'—'MIND.'

A DEATH 'WARNING.'

An esteemed correspondent, a member of the London Spiritualist Alliance, has kindly supplied for publication in 'LIGHT' the following interesting narrative, which he has received from a friend, 'a gentleman of intelligence and reliability,' whom he has known for many years:—

'At your request I send you an account of a remarkable occurrence which happened to my late father and myself some forty years since.

'A sister named Emma, who was about sixteen years of age, was under the care of a clever and well-known doctor, who seemed to have had no idea that she was seriously ill. She slept in her mother's room, in a bed by herself. My father and I slept in an upper room (double bedded).

'On this particular night I was awakened by my father saying there was a knock at the door. I immediately jumped out of bed to see who was there, but there was no one to be seen. The window blind was up on the staircase, and the strong light of the moon and the heavy shadows within produced a solemn effect which I well remember. Hastening to my mother's room I listened, but as I heard nothing I thought it would be wrong to disturb the sleepers, so I told my father he was mistaken, and I urged him to think no more about it. I then turned in again but listened intently, and suddenly there came two distinct knocks at the door. I sprang out of bed with the activity of youth, but there was no one to be seen. My father said in a tone of grief that his dear Emma was dying, and I went again, just as I was, to my mother's door, but as I could only distinguish the sound of breathing, I again felt reluctant to disturb my sister, though I was mystified by the knocks I had just heard, and knowing my mother was but a few yards distant from my sister, I could not grasp the fact that anything serious had occurred, and I returned to my room and endeavoured to pacify my father.

'I had only been in bed about the same time as before when three knocks came as loud and distinct as the former two I had heard; still there was nothing to be seen. This time my father got up and I ran down and called my mother, who discovered that Emma had indeed passed away.

'F. B.'

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.

Clairvoyance.

SIR,—The following extract from a private letter may interest your readers:—

'W. in his blockhouse gets clairvoyant or other impressions of an impending attack by the Boers exactly six hours before they come, and has been able to warn his men fourteen consecutive times; now they declare he is in league with the Evil One.'

(A very useful league!)

H. W. THATCHER.

Frau Rothe.

SIR,—It is refreshing to read Madame d'Espérance's simple and straightforward account of her sitting with Frau Rothe, and I am glad to take this opportunity of expressing my sympathy with the efforts which have been made on behalf of that medium, by herself, Princess Karadja, and Professor Sellin. I would also like to assure Frau Rothe that the adverse criticism of her mediumship by Mrs. F. has been as water on a duck's back to all experienced Spiritualists. It would be worse than useless to criticise phenomena not witnessed by one's self, but the records of the phenomena furnished successively by Mrs. F., Professor Sellin, and Princess Karadja, have made it abundantly plain that friction, jealousy, and suspicion were rife among the sitters. What an atmosphere for psychic phenomena! A sensitive, fallen among thieves! And yet, in spite of such disastrous conditions, Mrs. F. affirms ('LIGHT,' June 22nd), 'I saw the flower on Monsieur R.'s head before the medium received it,' and again, 'She held her hands up in the air, above the table, in full view of everyone, and all saw what looked like a shower of water fall as though from the ceiling into her outstretched hands.'

The misrepresentations suffered by Frau Rothe, and exposed by the Princess Karadja ('LIGHT,' August 31st), are too self-condemnatory to require further comment, and once again one has to deplore the ignorantly blundering, and oft-times spiteful, proceedings of the average investigator.

BIDSTON.

Mrs. Mellon's Liverpool Séances.

SIR,—Liverpool in the past has earned an unenviable notoriety for its bad treatment of mediums for all phases of manifestation, and the letters in reference to Mrs. Mellon's séances, which have recently appeared in 'LIGHT,' are not calculated to improve its character, as, in the opinion of a number of sitters who were equally well qualified to judge of the genuineness of the phenomena, they do not fairly represent what actually occurred.

In justice to Mrs. Mellon, your readers should be informed of the conditions under which the séance was held, that your correspondent, Mr. R. Bolton, described in 'LIGHT' of September 21st, and the only adjective with which I can adequately describe them is, *execrable*.

Mrs. Mellon was engaged by the committee of the Liverpool Society of Spiritualists, to give a series of three séances to its members. The admission to each of the séances was to be by ticket, and the numbers were to be strictly confined to not more than twenty persons. The one on Sunday, August 4th, was to be held in the committee room of Daulby Hall, and to commence immediately after the close of the public service in the Hall, but before it had terminated quite a number of people from the audience retired to the séance room and took up their position, many of them without first securing the necessary ticket for that night, and nothing short of physical force would have induced them to retire. The consequence was that the small room was packed with thirteen people over and above the twenty legitimate ticket-holders, and in addition there was all the commotion consequent upon carrying in through the crowded room, and packing away, the contents of the bookstall, which lasted a considerable time; and, coupled with the fact that Mrs. Mellon was a perfect stranger to everyone in the room except her hostess and a few of her friends, it will be manifest to your readers that really successful results could not be expected under such inharmonious conditions. Not only so, but instead of throwing around the medium a mantle of love and sympathy, as has been done in other places where better results have followed, she was looked upon as some *rara avis* that was to be exhibited for the first time, and three of the sitters who were not members of our society mounted their chairs and remained standing thus during the progress of the séance. When we consider that the sitters themselves furnish no inconsiderable amount of the necessary force or matter for building up the forms, and take into account the probable effect of the presence of sitters whose minds are full of suspicion and who entertain strong preconceptions about the phenomena and the medium through whom they are presented, we shall not wonder that the results were not conclusive.

I do not claim to be an authority, by any means, on the phenomena of materialisation, or any other spiritualistic manifestations, but I have had the privilege during the time I have been in the ranks of Spiritualism (and that dates back to the time Mr. J. J. Morse delivered his first lecture in Liverpool, in Camden Hall), of attending séances with Tom Eves, Fagan, Egerton, Banks, the Everitts, and the Hardy's, and have learnt somewhat of the conditions to be observed, and the attitude of mind towards the medium best calculated to facilitate the desired results, and in my opinion these were all set at defiance on the night of the séance of which your correspondent, Mr. R. Bolton, has thought fit to furnish an account to the readers of 'LIGHT.' During Mrs. Mellon's visit to Liverpool and district, I attended seven of her séances; and seeing that it resolves itself into a question of opinion with your correspondent, I claim to be in a better position than he to form an opinion regarding the phenomena, and I believe that they were genuine and what they were claimed to be.

The nine paragraphs into which Mr. R. Bolton's letter is divided look formidable, but when it is observed that the ninth swallows up the other eight, inasmuch as he there states, 'I was struck with the similarity of the manifestations at all the séances,' and yet he admits that he was present at one only, when he says that Mrs. Mellon showed no signs of fatigue at the séance I attended, they lose their force, especially when, as regards fatigue, Mrs. Mellon's hostess testifies to the contrary, for she surely had the best opportunity to know.

EDWARD NOCK.

124, Upper Essex-street, Liverpool.

Suicide and Fatalism.

SIR,—May I be allowed strongly to express my dissent from the remarks of your correspondent, H. B. Doveton, in 'LIGHT,' of September 21st? Your correspondent makes a strange claim when he says: 'Our life is our own; it was given us against our will.' Putting aside for a moment the fallacy contained in the first part of this sentence, I turn to the absurdity involved in the second, *i.e.*, life was given us against our will. Had H. B. Doveton said that life was given us without our first being consulted he would have

been nearer the mark, but even this would have involved a logical absurdity. In other words, how is the self-conscious being (*in posse*) to be consulted on the question whether it shall or shall not be made self-conscious until self-consciousness is actually attained?

But, even so, your correspondent's attitude becomes more untenable than ever on a larger view of the question. Has he never heard of the solidarity of humanity, of its underlying oneness and interdependence? Does he not know that each part of the fabric of human life is so subtly interwoven that every deed and every thought of even its humblest unit re-acts upon the rest? When one begins to realise even faintly the unitary nature of human life throughout the universe, such difficulties as those which your correspondent raises receive their final quietus. One's life is not one's own, but is a mere fraction, although a continually expanding one, of the universal life.

D. G.

'The Ethics of Suicide.'

SIR,—Every man is his own master, and is at liberty to choose and to change his sphere of action.

A voluntary and premeditated change of sphere, even though it involves the loss of the physical body, cannot truthfully be called suicide. As a matter of fact, there is no such thing as suicide, for it is impossible to destroy self—the individuality.

If a man is tired of one set of conditions, let him change them for something different. He makes his own conditions, consciously or unconsciously; then why should he not make them altogether *consciously*? and if in the process he finds it desirable to change physical for psychical or spiritual conditions, who or what is there to stop him from doing so?

As for 'punishment,' that also is non-existent. At least, that is the spiritualist teaching as I understand it. There is nothing, essentially, that comes to man from without. He is the absolute creator of his surroundings. According to the 'New Thought,' it is simply a matter of thought control whether you are happy or miserable. Well, then, if the man who has transferred himself to 'the other side' finds his surroundings unsatisfactory, the remedy is in his own hands. He has merely to switch on a happy, cheerful current of thought and his conditions will soon become brighter!

Hence, where is the need to discuss the 'ethics' of so-called 'suicide'? I expect, however, that it arises from the fear of an angry God and a terrible devil.

G. W. READING.

Ramsgate.

National Federation Fund of Benevolence.

SIR,—My committee desire me to announce through your columns the amount of the donations which the above fund has received from its friends during the month of September. It is gratifying to state that our friends have generously remembered our needs, and well it is so, for the demand upon our resources is still considerable. It is a pleasure to announce that Mr. J. J. Vango, the well-known London test medium, has arranged to hold a séance once in each month, the entire proceeds of which are to be handed to our treasurer. The meeting will be held on the last Sunday morning of October, and regularly on the corresponding Sunday morning in each month until further notice. We anticipate being able to announce similar offers of assistance from other London mediums before long. The committee cordially thank Mr. Vango for his kindness. Trusting our friends will not overlook the claims of the fund during the present month, and again thanking you, Sir, for your ever ready hospitality to these letters, I am, on behalf of my committee,

Faithfully yours,

J. J. MORSE,

Hon. Financial Secretary.

Florence House,
26, Osnaburgh-street,
London, N.W.,
September 30th, 1901.

CONTRIBUTIONS RECEIVED IN SEPTEMBER, 1901.—Miss E. M. Hodges, 2s.; 'R. J. C.', 1s. 6d.; Mr. Rustumjee Byramjee, 5s.; Mrs. Kate Taylor-Robinson (overplus from séances at Tweed Green House with Mrs. Annie Mellon), £3 1s.; Mr. W. Webber, 2s. 6d.; Mr. Francis Trueman, 5s.; Miss E. M. Hodges (2nd donation), 2s.; 'Onward', 2s. 6d.; 'J. H.', per Editor of 'LIGHT', £3.—Total: £7 1s. 6d.

Mental Science as a Cure for the Liquor Habit.

SIR,—Having heard of several cases of intemperance being cured by Mental Science, I was desirous of testing the efficacy in a personally known case, and applied to Mrs. Bell-Lewis, 99, Gower-street, with a view to her taking up a case as a test.

Some important business in which I was interested necessitated the co-operation of a friend to bring about a success-

ful issue. My friend had been 'on the spree' for some weeks, consequently our transaction was retarded and the business appeared on the verge of being lost when I saw Mrs. Bell-Lewis.

I am pleased to say that from the date she took the case in hand there was a change for the better, and my friend has eschewed drink and strictly attended to business since then.

Knowing that there are numerous persons interested in treating inebriates, I should advise them to place their cases in the hands of a first-class Mental Scientist showing success in such cases.

FAIRPLAY.

SOCIETY WORK.

SOUTHALL.—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sunday evening last Mr. Millard gave an address on 'The Father of All,' the subject being proposed by a young lady present. Earnest truth-seekers are welcome.—W. M.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—On Sunday last Mr. E. W. Wallis gave two able addresses on 'Man: Fettered or Free?' and 'Jesus: Man, Medium, and Teacher,' teaching the better way to live the life progressive.—T. T. W., Hon. Secretary.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Mr. J. H. Smith, of Waltham Abbey, addressed a very attentive audience. A large after-circle was held. On Sunday next, Mr. George Cole will speak at 6.30 p.m.; discussion class at 11 a.m.—C.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB, LECTURE HALL.—On Sunday last Mr. T. Timson gave an intellectual address on 'Life,' followed by successful clairvoyance and psychometry at the after meeting. On Sunday next, at 6.30 p.m., Mrs. Place-Veary will give clairvoyance.—A. O. W.

EAST DULWICH.—5, CLAUDE-VILLAS, GROVE VALE.—On Sunday evening last, Mr. Fielder delivered a powerful address on 'Harvest' to a large and appreciative audience. During the service 'Light of Life' was sweetly sung by Mrs. G. Huxley. The after-circle was full of interest. Next Sunday, service at 7 p.m. as usual.—Cor.

CHELTEMHAM.—On Sunday, the 22nd inst., Mrs. Dowdall (of Cardiff) paid us her first visit, and in the evening we had the exceptional treat of listening to a fine address from the 'Pilgrim of Love,' after which 'Snowflake' and 'Sunflower' gave psychometry and clairvoyance. Hope was earnestly expressed that Mrs. Dowdall's visit will be repeated in the near future.—WALTER C. TORR.

CLAPHAM COMMON OPEN AIR WORK.—The 'Clapham and Balham Beacon' says that we had fully a thousand people at last week's meeting. Certain it is that great interest is being taken in the subject. Misrepresentation, however, is rampant. On Sunday we sold over one hundred 'Replies' to the most notorious misstatements of our opponents. Suggestions are being made regarding permanent indoor work. On Sunday next, Mr. and Mrs. H. Boddington will speak at 3.30 p.m. sharp, if weather permits.—H.B.

SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON, N.—On Sunday last, Mr. J. J. Morse was warmly welcomed by a good audience. A reading, 'Face the Sunshine,' preceded the invocation, and then answers to written questions occupied the evening. Some of the replies were especially productive of good thought and tended largely to a helpful re-construction of the hearer's ideas. Miss Florence Morse kindly contributed a solo. On Sunday next, Mrs. M. H. Wallis will deliver an inspirational address on 'The Realm of the Real—in the Light of Spiritualism.'—A. J. CASH, Cor. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—There was a crowded audience at these rooms on Sunday last, when Mrs. M. H. Wallis delivered an excellent inspirational address upon 'Spirit Communion,' followed by convincing clairvoyance. Miss Edith Brinkley gave great pleasure by the effective rendering of a solo entitled, 'Shadows.' Mr. J. Sutton, vice-president, ably fulfilled the duties of chairman. Next Sunday, at 7 p.m., Mr. J. J. Morse will give a trance address on 'The Use and Abuse of Mediumship.' Doors open at 6.30 p.m.—S. J. WATTS, Hon. Secretary, 2c, Hyde Park-mansions.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, BATTERSEA PARK-ROAD, S.W.—On Sunday evening last, Mr. Gwinn, after a short reading from Thomas à Kempis, gave an address upon 'Toleration.' Referring to our attitude to other schools of thought, he said that no one religion has a monopoly of truth, and pleaded for greater toleration. Mr. Imison presided. On Sunday next, at 3 p.m., Lyceum; at 3.30 p.m., meetings in Battersea Park and on Clapham Common; at 7 p.m., the usual workers. On Tuesday, at 6.30 p.m., Band of Hope; on Thursday, at 8.30 p.m., a public séance will be held.—YULE.