

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'Ideals of Science and Faith' (London: George Allen) is a book of Essays by various writers, edited by the Rev. J. E. Hand, who, in his Preface, refers to the old feud between Religion and Science, and to 'the growing recognition that the ideals common to both Religion and Science are not only numerous but are indeed the very ideals for which the nobler spirits on both sides care most.' 'Hence it is that men of science and theologians alike evince an increasing desire for mutual toleration, sometimes even for some measure of co-operation, if not positive alliance.'

The various Essays are grouped under the somewhat quaint heading, 'Approaches' through Science and Education, and through Faith. The writers are Sir Oliver Lodge, Professor J. A. Thomson, M.A., Professor J. H. Muirhead, M.A., Hon. Bertrand Russell, Professor Patrick Geddes, the Rev. John Kelman, M.A., the Rev. Ronald Bayne, M.A., the Rev. P. N. Waggett, M.A., and Mr. Wilfrid Ward, B.A. Their respective points of view, or 'Approaches,' are A Physicist's, A Biological, A Psychological, A Sociological, An Ethical, An Educational, A Presbyterian, A Church of England, An Outside, and A Church of Rome. Sir Oliver Lodge's contribution is simply a reprint of his Essays in the 'Hibbert Journal.'

The Essays, of course of varying value, are all useful,—even Mr. Wilfrid Ward's is useful,—as confirming the Editor in the cheering suggestion that Religion is becoming more scientific, and that Science is becoming more religious: but much has been dropped as well as taken up on both sides.

'The King's Secret' is the title of a subtile paper, in 'Horlick's Magazine,' by 'An Old Student,' who remarks, of Animal Magnetism, Hypnotism, Spiritualism and Thought Transference, that they have reproduced to a certain extent what has been termed the secret knowledge of the occult sanctuaries, and this without any indebtedness to a secret knowledge. The writer says:—

It may be only a small part, it may be only the fringe of that knowledge, but telepathy, for example, or the power of impressing at a distance, offers results which are similar to the alleged exteriorisation of the psychic body by means of processes which have been preserved for centuries—as their claim states—in secret associations from all ken of the outward world. There is evidence, if it were necessary to dwell upon such a point, not merely that modern occultists who possess initiation are keenly alive to the fact that the secret know-

ledge has in part transpired, but that the natural divulgence of more in the course of rigorous research into psychic matters has become inevitable. The divulgence in question has been thought to have begun with Jacob Böhme, who, in virtue of a particular faculty in an extraordinary degree of development, would appear to have entered without personal initiation those realms of higher consciousness with which true initiation is concerned. In any case, it is from this possibility chiefly that psychical research, so-called, borrows an aspect of importance. It has not added to the existing stock of knowledge, but it has gained what it possesses independently, and it is on the eve of further acquisitions. Physical science, moreover, imbued with far other ambitions, is still on the same track.

The truth is, as 'An Old Student' reminds us, that the material of the mysteries is about (and within) us. Initiation actually creates nothing: it only calls us, by the assistance of certain high conventions, 'to a sense of our true place in the universe, so that we may ultimately recognise that for us at least the whole universe is within, even as a landscape is in a looking glass.'

The contradiction between traditional Christianity and modern culture, or modern ideals, forms the subject of a rather rousing book by Professor Bousset, a German scholar, on 'Das Wesen der Religion' (The nature of Religion). He says:—

Modern culture is worldly. It is marked by a decided self-consciousness and a feeling of strength and a joy of life. It is positive and aggressive, and keenly feels its own importance and value. Its typical representatives are such characters as Goethe and Bismarck. The former has made it clear that modern culture, while it involves depth of feeling and calls into activity the higher powers of life, is rooted in the interests and concerns of this world. Bismarck, too, though a model of modern manhood, was entirely concerned in the affairs of this earth. The dominant ideals of our age are reflected in such phrases as 'the duty of self-preservation,' 'self-assertion,' 'the struggle for the control of the world.'

Christianity, in its traditional forms, certainly contrasts strangely with these ideals:—hence the painful inconsistencies between the professions and practices of even great State Christian officials. But Professor Bousset thinks a reconciliation is possible, though only through a modification of the traditional view of Christianity. We must abandon the dogmatic lines, he says, and rally upon Jesus Christ, whose dominant thought was that of struggle towards an ideal life.

That is quite right, but if the reconciliation between modern ideals and Christianity is to be accomplished by finding that strenuousness is the common note, both of Jesus Christ and of those ideals, there still remains the need of a profounder and more vital reconciliation in the object of the strenuousness.

The real chasm between modern ideals and Christ's Christianity relates to what is sought. Christ is the symbol of sacrifice and compassion: but, as Professor Bousset says, 'the dominant ideals of our age are reflected in such phrases as "the duty of self-preservation" and "the struggle for the control of the world." ' It is here where the reconciliation is needed.

'The Nautilus,' an American paper, favours us with the following paragraph:—

'LIGHT' is one of the greatest of Spiritualist newspapers, ably and sanely edited by William T. Stead, and published weekly at 110, St. Martin's-lane, London, W.C.; price, 10 shillings, 10 pence (about \$2.50) per annum. If you are interested in Spiritualism you should see 'LIGHT.'

But why 'William T. Stead'?

In this number of 'Nautilus' there is a breezy article against habitual resorting to mediums and the like for daily guidance. The following is, in the main, wholesome:—

In your own mind and heart lives the One whose guidance transcends that of all the best astrologers, &c., who ever lived. In each man's mind and heart lives the One spirit of all wisdom, and to each he speaks the things needed by that one individual. Blessed is he that puts his trust in his own soul. Blessed is he that worships God in his own heaven. Unhappy and unsuccessful is he who runs to another to find out God's will, or how to avoid God's will.

Every human being has his own soul's specifications to guide him, and nobody but himself can read them. His only safety lies within him. Hence the biblical injunction against sooth-sayers. All shipwrecks of life result from failure to study and follow the specifications within; from resigning one's own inspirations and judgments to the guidance of another.

Quite true, but it is also true that no one can do without illumination and suggestion. Besides, there are circumstances and circumstances, and, at times, one seems hopelessly 'at sea.' Why should an appeal to the unseen people be barred? We agree, however, that the habitual surrender of mind and will to them is extremely undesirable. Here also the one thing needful is discrimination.

'Will the Golden Rule work?' is the subject of a beautiful and pathetic paper in 'Collier's' (U.S.):—beautiful for its own sake, and pathetic as the contribution of a good public servant, now passed on. The following is keenly to the point:—

'Will the Golden Rule work?' And this question is being asked nearly twenty centuries after Jesus brought it into striking prominence by making it the corner-stone of his philosophy, and during all these centuries we have been teaching and preaching this same philosophy, and we are yet asking, Will it work? Amazing! Why do we ask it? Simply because preaching and teaching have been the sum total of our work. We have left out the important part, the doing. We have not worked at it. We have not practised it. We have 'belonged' to organisations and institutions established for the purpose of teaching it, and in our lives we have practised the opposite rule. We are just beginning to learn to apply it. We are beginning to learn that a fight between nations or individuals, whether it be on a field of battle or in a so-called court of justice, no more determines the right or wrong of a question than a fight between wild beasts, and as this truth is dawning upon us we are becoming human, and the number of men and women who refuse to fight, who refuse to hate, and are determined that love and love alone, that the Golden Rule, shall be the guiding philosophy of their lives, is increasing as at no other time in history.

Mr. William Canton's dainty little poems always have in them breathings of spirit-meanings,—whispers and suggestions of presences not visible,—echoes of voices in the dim realm of mystery that throbs so near us. Do we not feel this in these two verses, entitled 'Comrades'?—

In solitary rooms, when dusk is falling,
I hear from fields beyond the haunted mountains,
Beyond the unpenetrable forests,—
I hear the voices of my comrades calling,
Home! home! home!

Strange ghostly voices, when the dusk is falling,
Come from the ancient years; and I remember
The schoolboy shout, from plain and wood and river
The signal-cry of scattered comrades, calling,
Home! home! home!

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held

IN THE SALON OF THE

ROYAL SOCIETY OF BRITISH ARTISTS,
SUFFOLK STREET, PALL MALL, S.W.
(Near the National Gallery),

ON THURSDAY NEXT, OCTOBER 20TH, AT 7 P.M.

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

(President of the Society for Psychical Research),

Has kindly accepted an invitation to attend.

Short Addresses at 8 o'clock.

Music, Social Intercourse, and Refreshments

DURING THE EVENING.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 2s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Nov. 3.—MR. J. J. MORSE, Trance Address on 'The Life Hereafter.' At 7 p.m. for 7.30.

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

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

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

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

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. J. J. Vango on Tuesday next, October 18th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

SPIRIT CONTROL.—MRS. M. H. WALLIS attends at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, every Thursday at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. *Visitors should come prepared with written questions*, on subjects of general interest relating to Spiritualism and life here and hereafter.

PSYCHIC CULTURE.—MR. Frederic Thurstan, M.A., kindly conducts classes for *Members and Associates* at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The first meeting of the coming session will be held on the afternoon of Thursday next, October 20th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—MR. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoons during October, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

INVESTIGATING A CASE OF SPIRIT OBSESSION.

BY EFFIE BATHE.

In the autumn of 1902 I received from a stranger, residing in one of the northern suburbs of London, a letter detailing the terrible sufferings that he had for some time endured, owing to being continually persecuted (he alleged) by evil spirits.

He further stated that he was totally deaf, having become quite *suddenly* thus affected; but although unconscious of all external sounds he could incessantly hear numberless voices shouting and arguing together. He also went on to describe the most hideous physical sensations produced by these degraded entities when utilising his body for control.

This letter was characterised by a plethora of technical psychic terms employed in a rambling, garbled fashion, obviously indicating that the writer was (at least to some extent) familiar with spiritualistic procedure; whilst a careful perusal of its pages painfully testified to the existence of bodily and mental torture that rendered life well-nigh unendurable.

Full of sympathy, I decided to discuss the matter with Mr. Vango, who had previously on several occasions been kind enough to co-operate with me unprofessionally in certain experimental research.

Our interview resulted in a séance being speedily arranged for at my house, the sitters invited being Mr. and Mrs. Vango, Mr. Knowles, and Mr. and Mrs. Mitchell, in addition to the obsessed man and myself.

On the evening in question he arrived punctually, to all appearance a most respectable workman. His age I judged to be about forty, whilst he was of medium height and sturdily built; in fact distinctly of healthy physique. His hair was brown, and although somewhat uncouth of speech his frank blue eyes, gentle demeanour, and kindly smile could not fail to prepossess anyone in his favour; whilst there was nothing about him in the least to suggest the psychic condition he described.

As we together awaited the arrival of the other sitters I conversed with him by means of written questions, to which he verbally replied quite coherently.

When the circle was complete we passed into another room, where, after having lowered the centre light, we took our seats around the table according to spirit direction; but we had not remained thus very long before, without the slightest warning, the poor man became frightfully contorted—being twisted about as if his very bones would snap asunder. Then suddenly he burst forth into a most awful torrent of obscene blasphemy, during which his whole personality became transformed, as, with features distorted with brutal passion, and his eyes wildly glaring, he stared vacantly at us; raving hideous curses at the top of his voice, whilst threatening to kill anyone who interfered with him.

The two mediums (Mr. Vango and Mr. Knowles), who had been intently following what was taking place, here compared notes as to what they *clairvoyantly* saw around the unhappy man; and it is interesting to note that they were entirely agreed upon two vital points: (1) that the deaf man was shadowed by a male spirit of the most debased type; and also a female spirit who appeared to incite the male one to further virulence; (2) that the process of complete control was plainly visible to clairvoyant vision; for the male spirit was seen by both to enter the deaf man's body previous to this attack, and subsequently leave it; after which he became perfectly normal and calm.

Whilst under the total influence of this fiendish entity, an Indian doctor guide of Mr. Vango's controlled his medium and talked to, and prayed for, the obsessing spirits with the view of lessening their violence. They, however, paid but little heed to his kindly exhortation, although, soon afterwards, the power of the control gradually lessened; but whether this was due to his endeavours or the temporary exhaustion of psychic force it is difficult to determine.

During the lucid interval which ensued, the deaf man (who appeared totally unconscious of what had transpired) informed us, in reply to written questions, that he was by trade an outdoor carpenter, but that in early life he had been a sailor;

also that he was married; together with other little confidences connected with his daily work and life.

He additionally described the confusion of voices that he could often clairaudiently hear engaged in bitter vituperation; as well as his horrible sensations when taken possession of by these evil spirits, especially a man and woman; for when they seized him he felt most sickening churning vibrations within his stomach, which gradually increased their area until his entire body appeared to be tumultuously whirling round. When, finally, his head became affected it felt, he told us, as if it would crack into pieces; and whilst in the midst of his narration, he suddenly became once more controlled with all the saddening features that I have previously described.

After the séance was concluded we agreed to sit again with the poor man, hoping thereby to ultimately dislodge these obsessing entities; but the subsequent death of an intimate friend of Mr. Vango's, the physical condition experienced next day by the mediums, the impending departure of Mr. and Mrs. Mitchell to Australia, combined with the obvious undesirability of holding similar sittings unless completely isolated, tended to decide us to abandon further investigations, at least for the present.

Since then I had heard nothing from the afflicted man until August last, when a letter reached me saying that the torment from these evil spirits still continued unabated; and he again begged me to see if any relief could be obtained.

He goes on in his letter to state that he could both behold and feel undeveloped spirits of all ages coming into his physical body, his entire faculties at such times seeming to be obsessed. To quote his own words; 'It's a hell I live in, and hell's work is always being carried on.' Again, 'I cry on God every minute of the day for guidance, but none comes, for God I don't believe has any power over anything He has made; He gives us life to be ruined or otherwise.' Later he compares the aura of these obsessing spirits to be like—and as strong as—india-rubber.

In a subsequent letter he most gratefully thanks me for sundry efforts on his behalf: going on to say that owing to his deafness he is debarred from music, and that he feels the need of more vibrations through his brain because he has a sense of its being all congested. But this is followed up by the startling statement that he hears hundreds of obsessing spirits: 'cursing and swearing in his solar plexus, like lost souls in hell!' He then proceeds to describe their glassy eyes, as they talk and shout in meaningless fashion; whilst they appear to suffer as much as himself, for he writes: 'There is not one who knows what to do, or could alter their condition if they did.'

Feeling strongly that this was a case for *psychic* healing I at once thought of the Psycho-Therapeutic Society; and in response to a letter on the subject Mr. George Spriggs came to my house on August 16th, when we thoroughly discussed the situation.

After listening to my experiences he concluded that it would be impossible to treat such a patient at the rooms of the society in the presence of other sick people; whilst the terrible nature of the attacks rendered seclusion imperative—which was there unavailable.

Determined notwithstanding to continue my efforts, I resolved to see if it were possible to enlist the practical sympathy of the celebrated brain specialist, Dr. Forbes Winslow, who at once most kindly arranged to see me on September 12th in order that I should lay the details before him.

To my surprise I found Dr. Winslow keenly interested in our theory of spirit obsession; and further conversation revealed that he fully postulated this as a possible cause of mental derangement: whilst (as I pointed out that to see the unfortunate man as a patient in the ordinary way for diagnosis would not meet the difficulty) Dr. Winslow most generously expressed his willingness to gratuitously give me his opinion on the case if I would arrange for a sitting to be held at his house.

That evening I wrote to inform the deaf man of what had transpired, and the long letter which I received in reply was so

distressing that I feel overwhelmed with horror every time I peruse it. In it he first alludes to two spirits named 'Agnes' and 'Kalfa,' who obsess him; whilst he further affirms that he has a sphere of thought in his stomach, spirit-like and liquid: and that when upon one occasion he turned it out of his body it burnt like acid, but ran back again with a feeling of hot cream!

He goes on to state that he himself does not exist, being completely obsessed and dried up—obsessed in every thought, and without consciousness in his spiritual self; whilst it is only too obvious from the whole tone of this letter that his mental desperation is terribly acute.

He then speaks of being especially tormented by a girl; and relates that two years ago he was so obsessed by lunatics that his great endeavour was to ascertain if God existed; but that now he is quite satisfied that there is a God, as well as spirits and angels. The two latter he believes to be helpless, impotent, and blind, for they will neither notice him, nor answer simple questions: whilst finally he *seriously* asks: 'Do you think that Dr. Forbes Winslow would do me such a favour (in a place where I could not be heard) as to seize me securely, and then torture me to death so as to drive them out, kill them, or tame them somehow?' This frenzied outburst concludes with a touching appeal: 'Is the God I know different from the God you know? Will you try and help me for your own sake, for my sake, or for God's sake?'

With this object in view I again arranged, for September 15th, a circle of seven composed of Dr. Winslow, Mr. Robert King, Mr. Knowles, another gentleman, my son, self, and the obsessed man.

(To be continued.)

SPIRITUALISM NOT FORTUNE-TELLING.

A curious side-light is thrown upon the condition of public Spiritualism in America by a small 'news item' which appeared in the 'Pittsburg Leader' (Pa.) on September 5th last. It ran as follows:—

'Hereafter lovesick swains and lassies, intent on seeking information regarding the object of their affections, will not be able to get the desired knowledge through the spirit world, that is, in the First Spiritualist Church, of Pittsburg, while Mrs. Margaret Gaule Riedinger is the medium in charge.

'This ultimatum was handed down last evening by Mrs. Riedinger, who in the course of her remarks said: "Our Thursday evening meetings will be devoted to psychometry work. I wish, however, to say that we do not want any silly questions regarding love, or any queries relative to the stock market, placed on the table to be answered."

Commenting on the above the 'Banner of Light' says:—

'Mrs. Riedinger is to be commended for taking a step in the right direction, and one which shows a distinct appreciation of the importance she attaches to her work as a medium through whom the spirits return to demonstrate the continuity of life after the great change.

'If all other "message" mediums would follow the same line of action we should find the platform being purified by the mediums themselves, who, as the case in point clearly shows, are really able to do more than many of the managers of meetings appear willing to attempt. The worker mentioned does not parade any title of "reverend," or "pastor," but stands simply as plain Mrs., and is content to let her work bring her what honour it may. Yet her example may well bear good fruit if acted upon all over the land.

'Messages proving the return of departed friends, giving names and full verifiable particulars, such messages honestly given are invaluable aid to our Cause, but when, instead, we have a nondescript hodge-podge of psychometry, imperfect impressions and clairvoyance, and half-and-half control, all of which we are expected to accept as the work of spirits, the judicious can but grieve while the ungodly scoff. Add to the mixture promiscuous advice about stocks and bonds, love, marriage and divorce, the finding of lost property, and the delineation of internal ailments and prescriptions for their cure, all done in the name of the religion of Spiritualism, and our services are turned into a psychological vaudeville as unseemly as unspiritual, and harmful to the real interests of the Cause at large.'

LEGAL PUNISHMENT.

I learned from the 'Daily Express' of the 29th ult. that the release from Portland Prison of John Lee, who in February, 1885, was convicted of murdering his employer, Miss Keyse, of Babbacombe, will shortly happen.

Lee was to be hanged at Exeter. But, although he was placed three times on the scaffold, the drop refused to act; and Sir William Harcourt, then Home Secretary, commuted the death sentence to penal servitude for life.

I was living near Kingsbridge, in Devonshire, at the time, and, as the affair moved me very much, I can state that the 'Daily Express' account of what happened is substantially true. The 'Daily Express' said:—

'On a grey Monday morning, Lee was brought out for execution in Exeter Gaol. It was five minutes to eight when the procession started, the chaplain reading the burial service. The responses were repeated in a loud, firm voice by Lee.

'For the next twenty-five minutes a series of remarkable scenes took place, three futile attempts being made to carry out the sentence.

'Berry, the executioner, quickly placed the condemned man on the scaffold, and after adjusting the rope, stepped back and pulled the lever. The drop refused to act.

'For eight minutes Berry and the warders stamped on the platform and did everything they could to make it move. They could not do it. Meanwhile Lee prayed in a loud voice, but showed no signs of fear.

'It was then determined to take the wretched man off the scaffold. Lee was placed in a corner of the shed, with the white cap still over his face, and hammers and saws were produced in the hope of getting the drop to work.

'Lee could hear all that was going on, yet in spite of this he remained calm.

'"I think it ought to go down now," said one of the warders, whereupon Lee was once more placed on the platform and the rope adjusted round his neck.

'Again the drop refused to work!

'By this time every one was excited, with the exception of Lee, who continued to protest his innocence. Once more was the wretched man taken off the scaffold and placed some few yards away while the hammering and sawing went on.

'"This time it is sure to go down," was the general comment, as Lee again took his stand on the platform.

'"Oh, God help me!" cried Lee—and a third time the gallows refused to act!

'The governor of the gaol would have no more. He ordered Lee to be taken to his cell, simply remarking to the prisoner that the execution would not take place that day.

'The most extraordinary fact in connection with the horrible scene is that an eye-witness afterwards stated that after each attempt to hang Lee, and when he had been removed from the scaffold, the drop worked satisfactorily.

'When Lee got to his cell he fell on his knees, thanking God for what he termed the miracle He had wrought.

'Three days later he wrote the following remarkable letter to his sister:—

'H.M. Prison, Exeter.

'DEAR SISTER,—The last letter I wrote to you I thought would be the last. It was the Lord's will that I should not die yesterday at that time appointed by man. I did not fear to walk into death with a firm foot, because I knew the Lord was with me.

'I have been dead to this world three times. I believe what has happened was a miracle. I had a dream on Sunday night that the scaffold was not ready, and that they had to make another one.

'I told the warders my dream, but did not think it was coming true.—Your loving brother,

JOHN LEE.'

Lee's conviction rested wholly on circumstantial evidence. That I quite well recollect, and I will add that if his case had come before me while I was a judge in India, I would not have convicted him on the evidence. Right through the trial, and subsequent torture, Lee protested that he was innocent, and the judge, while trying him, remarked on his calmness: but said that it did not show that he was innocent. Lee said: 'Please, my lord, the reason I am so calm is because I trusted to my Lord, and my Lord knows I am innocent.' Then, quietly, with a smile on his face, he stepped down from the dock.

Your space does not admit of comment on this remarkable instance of an intervention, caused who shall say how?

GILBERT ELLIOT.

THE DOUBLE MODE OF CONSCIOUSNESS.

Miss H. A. Dallas has done good service in exposing the weakness of the argument of Thomson J. Hudson. There is no doubt he is right in finding the two modes under which consciousness presents itself to be so dissimilar as to be called two distinct minds—using the term mind in a limited sense. In this he is by no means an original discoverer. No one who has taken up psychic study can be long without noticing the two distinct forms of consciousness; more than distinct, for they are antithetical, complementary, directly opposite like two hemispheres, or the inside and outside of a bag.

I can remember, as far back as 1883, on my first meeting with Mr. Frederic Myers, an interesting conversation I had with him on this very subject. I was explaining to him my theory of psychic gifts and spirit life by assuming that there was another kind of consciousness distinct from the objective, normal, formal consciousness, which I called the subjective, abnormal, or informal consciousness; that these two, being the opposite sides of a single entity, could not be manifest to the Ego at the same moment, but, like the man and the woman in the old Swiss weather cottages, in proportion as the one receded the other came forward, or *vice versa*. Consequently, if we could make our normal consciousness recede or be passive, in an equal degree the psychic consciousness, with its senses, would come forward; and that the difference between earth life and spirit life was this—in earth life the formal consciousness is normal and natural, and the informal consciousness abnormal and attained with effort; whereas in spirit life the informal consciousness was natural and the formal attained with effort. Mr. Myers replied that this theory was very similar to the tentative one being formulated by himself and Mr. Gurney, and he explained to me the theory which, a few years afterwards, he publicly avowed under the terms of normal and subliminal consciousness.

His theory differed from mine in his not admitting the exact ratio between the disappearance of the one mind and the appearance of the other—that is, the exact antithesis of the one and the other, such as exists between light and darkness, actual and potential energy, east and west, and so forth.

The greatest error that Mr. Hudson made was his assumption that the objective consciousness depends upon our material body, and therefore it is a minor temporary form disappearing at death. All the latest psychological researches seem to point to the fact that the sensations which make objective consciousness do not lie in the material body itself, but in a sort of gaseous, fluidic aura which interfuses itself normally with the blood and nerve cells of our body. Colonel de Rochas has shown that, if this fluidic aura be withdrawn, it not only causes lethargy and anaesthesia in the material body, but it actually condenses under a new polarity into another material body of an etherial nature. It is far more rational to assume that if the two minds are a necessity in this life they will also be a necessity in the life beyond the grave—unless the assumption be proved to be untenable that a continuity of law holds in all domains of existence.

We must agree with Prentice Mulford when he says that the life of the physical senses and that of the spiritual senses are necessary to each other, and the perfection of happiness depends, not on the separation, but on the blending of the two. It follows that humanity on both sides is at present partially deficient in one ingredient of this blend—we in the flesh of the subjective mind, they of the objective mind; and that we each at present supplement the other's deficiencies; consequently they derive as much happiness by blending with someone in the material body as we do by blending with, or being entranced by, someone in the etherial body.

Thus, when Mr. Hudson asserts that spirits are entirely devoid of objective mind, I reply that they are at present only partially deficient in objective mind—a deficiency which in higher grades of evolution is doubtless outgrown. In affirming that they are deficient in objective mind I do not mean to imply that they have no objective world. Objective environment of form and space is made by a double current called sensations and reactions or ideas. With us the sense-world

is making an ideal world; with them the ideal world is making a sense-world. Sensations mean the current from outside; ideas mean the current from within. But probably there are two outsides to consciousness which is of the nature of a disc with two rims, or like a two-faced Janus. We are deficient as to the impressions coming upon the one rim, and they of those upon the other rim.

FREDERIC THURSTAN.

THE SPIRIT'S PURPOSE.

Mrs. Maud Lord-Drake, an American medium of repute, writing in the 'Light of Truth' recently in reply to a question as to the 'purpose' of spirit people in the persistency of their communications, made some interesting and thoughtful observations as the result of her experiences and association with thinkers 'on the other side.' She said:—

'First, it is necessary for them to demonstrate the continuity of life, in order to command the attention of the thinkers on our side of life, as the basic foundation on which to predicate and accomplish a purpose.

'Thought must precede acts and consummated thought forms character. The aggregate character of communities and nations determines religions, social order and forms of governments.

'What is the inference to be drawn from the demonstration of the fact of a continuous individual, personal, human life after the change called death?

'What are the results of such a demonstration if not altruistic? What has been the trend of advice and what are the precepts coming from the higher—yes—from all angelic sources? Iconoclastic? Such have not been my experiences.

'Attack a man's religion or his politics and he is your enemy. Show him the beauty, the grandeur, the simplicity and the naturalness of your ethics—show the net results to him and his family of your principles and he begins to think. I have been told to add to all religions the new light cast upon me from the golden bastions above and in time false and deceiving creeds and dogmas would drop away, as thought loosens the bands that hold them.

'I have been told to take no part in building temples, as these edifices were already reared and dedicated; and, as thought creeps into the cushioned pews, it will soon reach the pulpit.

'I have been told to take no hand in forming a new social order, but to educate all young mothers in pre-natal laws and in the dynamic results of clean, pure thoughts, and a new social order will dawn in the Brotherhood of man.

'I have been told to urge young men to cleaner, purer lives—free from tobacco, drink, profanity, vulgarity, and sensuality, and Commonwealths would take care of themselves. Co-operative? Possibly, but not as at present outlined by the Socialists of to-day. They are reaching too far into their brother's rights before he is ready to grant their demands.

'To the old workers and to those new in the work I give words of hope and cheer. Our planet is already swinging into a new spiritual Cycle and before it ends the purpose of those who come to us from the bright other side of life and those who guide the destiny of the human race will be made clear and plain.'

A DREAM REALISED.—A singular story of a dream has been related in connection with a recent disaster off South Devonshire, in which five men, forming the crew of the Brixham smack 'Lyra,' perished as the result of their boat being run down by the steamer 'Heathbank.' One of the unfortunate men was Walter Furneaux, and his widow has told her strange narrative to the pastor of the Brixham Baptist Church. On the Sunday night previous to the disaster the family retired to rest as usual. In the early hours of the morning there came suddenly from Furneaux a shriek of terror which awoke the sleeping household. Furneaux explained to his wife that he had been disturbed by a terrible dream. He had dreamt, he said, that he was on board the 'Lyra,' and while at sea a steamer ran into them, and he thought they were all drowning. Haunted by his dream, Furneaux was sadly depressed all the morning at the prospect of going to sea as usual in the 'Lyra,' and Mrs. Furneaux, equally fearful, advised him to remain at home. 'I wouldn't go,' said Furneaux, 'if I thought I could get someone else to take my place, but I should have some trouble to do that.' Later in the day the 'Lyra' sailed, with Furneaux on board. And his dream had its tragic realisation.

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THE SPIRITUALIST SMILES.

The experienced—shall we say the philosophical?—Spiritualist, looking from his observatory upon the ecclesiastical claimants, and listening to their assurances that they—and perhaps they alone—can help us to find God, smiles: simply smiles: and, if he ever knew it, calls to mind the mirthful but profound story told of Dr. Everett. Someone had offered to be his guide; and he told his pupils of it in this dry way: 'A neighbour tells me that if I will join his church I shall find God. I might indeed find God in that way. Yet my neighbour's attitude must somehow remind us of the boy who sold tickets of admission to his mother's yard to those who wished to see the eclipse.'

Nor is that over whimsical and far-fetched. The eclipse is common property; and the open road is the best place for seeing it—next to a well-appointed observatory. And, truly, they who pay to see it from mother church's yard stand a chance of having a limited view after all.

This story set us thinking. For centuries, by 'Holy Mother Church,' and by innumerable sisters, cousins and aunts, we have been invited in, to see—the eclipse: and millions have seen it, through smoked glasses of every density. But let us drop our halting metaphor and go back to the main proposition,—that the experienced or philosophical Spiritualist listens to the ecclesiastical claimants and smiles.

Now we have no quarrel with the churches. As John Morley once said, we are only proposing to explain them. They profess to find God for us; and their assertions concerning Him are many and wonderful,—ay! 'fearfully and wonderfully made.' And how contradictory! and sometimes how crudely uncivilised! We need not go over the strange unlovely list. All we will say is that time out of mind God has been so presented as to make tender spirits fly for refuge to homely human love and common human justice, for comfort. The truth is that as ecclesiastical documents and organisations are the last of all things to be revised, it is always happening that outgrown barbarisms linger there long after the home, the market-place and the judgment-seat have got rid of them. Hence, in every age, one of the anachronisms of Christendom has been the offer of the Church to make God known to the world.

That seems a hard saying, but we invite any free spirit to boldly think it out. The Church has never been

a welcomer of Science, a champion of the free inquirer, an advocate of reform. The Church has been a wrestler with Science, a hater of heresy, and the excommunicator of the free spirit: and it has been all this, with a God to match, long after the world has outgrown it:—so the Spiritualist looks on and smiles.

And why does he smile? Well, in the first place, because he understands what has been happening. He may not be learned, as learning goes amongst bookmen and the worldlings, but he has a vantage ground of which they know nothing. He has the key of all the creeds, the secret of all scriptures, the explanation of all priest-hoods. He knows the history of all portraits of the Deity, the secret winding stairs for all frightened souls seeking salvation. He sees that men have been frightened at their own shadows,—at the shadows of their own rough passions or cowardly fears, and he knows that God, serene and beautiful, like the glorious sun, has been waiting, behind the earth-born clouds, until they drifted past, and left a way for Him. All this he sees, and smiles.

He smiles because he sees what is happening now. All past 'infallibilities' he sees are passing. The 'final revelations' are fading like frost-patterns on the church windows when the sun has power. The 'only mediators' between God and man are being lost in the crowd. The 'only way of salvation' has millions of competitors. 'In every nation he who reveres God and loves righteousness is accepted of Him.' The only 'Word of God' is taking its place in the History of Evolution and in the vast library of the Religions of the world. He sees behind the scenes. He knows the secrets of the painter's art, the real value of the tinsel, and the tricks of the coloured lights. He knows whence came the 'revelations,' the rites, the holy sacraments, the consecrations, for he knows the fantastic and mystic interblendings of the spirit world with the external life of man. And he smiles.

But, above all, he smiles because he knows that finding God is not specially an affair of back yards at all, but that He is best to be seen in the open. The churches do indeed help, but so do market places and infirmaries, happy homes and running brooks, mountain ranges and costers' barrows: for God is the secret of all things that have secrets of usefulness and pity, affection and beauty, grandeur and patience. We said, 'costers' barrows,' and perhaps startled and a little shocked the 'gentle reader.' But we meant it. It is to our great loss that we have imagined God is more truly in the cathedral with its painted glass, its lovely shapes and its sensuous music than in the line of stalls and barrows in the Old Kent-road. Ah, yes! behind all the sordid vulgarity of those stalls and barrows, of what patience do they tell!—of what hard and strenuous work in the service of God and man! ay! 'the service of God and man,' for is it not the service of God and man,—to provide that first of necessities, the children's food? Yes; that vulgar coster with his barrow load of fish, or cabbages, or fruit, is a veritable serving priest, and that cheap stall with its flaring lamp is as truly an altar as a minster's with its costly embroidery, and maybe crucifix and lights. All this the Spiritualist sees:—and smiles.

DECEASE OF MR. DESMOND G. FITZGERALD.

We regret to have to record the decease of Mr. Desmond G. Fitzgerald, M.S.T.E. No particulars of the event have yet reached us, beyond the fact that it took place on Sunday last at his residence at Clare, Suffolk. Our departed friend was a warm-hearted Spiritualist, and one of the most energetic and valued members of the old British National Association, the precursor of the London Spiritualist Alliance.

THE REAL SIGNIFICANCE OF SPIRITUALISM.

We are frequently asked in relation to Spiritualism, 'What is the use of it?' This question is not only applied to its physical phenomena, but it betokens often an uneasy feeling in the mind of the inquirer with regard to the whole subject. It should always be met with sympathy and understanding, for at the root of it there lies a true instinct, even if it seems to indicate too limited an outlook. The instinctive conviction that the Universe is purposeful, and, therefore, that nothing which is a fact can be futile, is very true, and should be respected. The mistake lies, not in believing that this is so, but in the notion that we can or ought to be able always to discern what are the uses of all facts, more particularly when these facts lie in a region which has been only for a comparatively short time under investigation.

In relation to psychic studies, and, indeed, in relation to any study, the first question should not be concerning its utility. We should ask first, not 'What is the use of this subject?' but 'Is it a road to the discovery of truth? Are these things so? Do the alleged occurrences actually happen?' Our recognition of the importance of facts simply as facts, will be profound in proportion to the strength of our faith in the purposefulness of the Universe. If all things are the result of chance then a few facts more or less may be of little or no account; they may be by-products without significance. But if an infinitely wise Mind is the Author and Ruler of the Cosmos then we should 'count it crime to let a truth slip,' to treat as unworthy of recognition anything that has a place in the universe, which is the product of Divine Thought; at the same time we should not presume to suppose that we can always discern what that place is, and we should not dare to measure the value of the facts by our ability to discern their purpose.

This assertion may seem to be a truism which it is superfluous to insist upon; nevertheless practically it is not so. The standard of utility is the one by which Western peoples usually measure the worth of any subject which is brought before them. It is a rule ready to their hands, and to estimate subjects otherwise necessitates considerable mental discipline, and taxes, sometimes severely, both patience and faith. Men are prone to grow impatient of facts whose meaning in relation to the history of mankind is obscure, and they are in danger, by their impatience, of losing their belief in the order and harmony of the Universe.

We do not of course admit with regard to psychic phenomena that they cannot be vindicated on the score of their usefulness. We are thoroughly convinced that the usefulness of this subject has been proved again and again by the effects it has had in counteracting materialistic conceptions. But we regard it nevertheless as wiser to meet the objection, 'What is the use?' at first by another line of argument. By all means let us insist on the uses of spiritistic phenomena, but primarily let us assist inquirers to view the matter from a broader standpoint. We are sent into God's world to be educated; we must not, like impatient scholars, demand an explanation as to the utility of the task set us before we consent to apply ourselves to it. It is neither reverent, nor humble, nor wise thus to treat the great lesson book of the Author of the Universe.

Another objection to the pursuit of spiritistic studies which is often expressed, is couched somewhat in this way: 'Supposing these occurrences which you allege are true, they are none the less distasteful to me.' This attitude is sometimes met with contemptuous impatience, whereas it should be met sympathetically, and

with a full recognition that it deserves consideration. Instinctive shrinking from a subject means something; for the individual who thus feels it is not infrequently a wise and safe guide. It indicates at least that the time has not come for that person when certain kinds of knowledge can be assimilated. Laurence Oliphant wisely said: 'If the facts reached by research offend his [the searcher's] own intuitions they are, whether true or false, unfit, for the time being, for his contemplation; they create profitless wear and tear in his fine internal organism, and draw his unready energies into channels where they waste.'

Of course this must not be pressed unduly; our partialities should not be used as an excuse for fastidiousness and narrow-mindedness; but as a general rule it should be remembered that to force upon oneself or anyone else, the study of subjects for which the mind is unready, is a course which is distinctly injurious. And this should be recognised without any pharisaical feeling of superiority. The man who is not ready to investigate Spiritualism, for instance, may be more advanced in other directions than the man who is ready and eager for this pursuit; his sense of communion with the unseen may be quite as vivid.

Spiritualists sometimes speak as if they had a monopoly of belief in spirit communion, and ignore the fact that long before Modern Spiritualism came into vogue the spirit world was pouring its light into the souls of men, who lived in realised fellowship with spirits without the aid of any of the phenomena which, as we believe, are one testimony to the reality of this unseen sphere of activities. Of course the phenomena have always gone on more or less, but many thousands of spiritual souls have lived and died without recognising them, and have lived and died in close and realised communion with unseen beings. Whilst, therefore, we protest against the notion that individual likes and dislikes afford a standard by which the worth of spiritualistic studies may be estimated, we recognise that for the individual who experiences them they may be a real indication of the course which should be pursued in relation to this subject; and we recognise also that it is mischievous to assume that 'Spiritualists' have any monopoly of spiritual communion.

Those who take up a subject ardently are apt not only to monopolise it, but to let it monopolise them. This is particularly the case with this profoundly interesting subject of spiritistic research. Just because it bears on matters of such enormous importance to mankind, and because it touches so nearly the deepest affections and hopes of our nature, it is apt to absorb attention, and to eclipse all besides. This has a bad effect, however, not only on others, but on the mind that allows itself to be thus monopolised.

None of us can afford to develop round one idea only. All truths are true by virtue of their relations, they cease to be true when seen out of relation. If we would form a correct estimate of Spiritualism, and would know what is its real significance for the world, we must know, and know with sincere interest, those other departments of truth to which it is related. We must know life's full rich harvest of experiences, know it in its social aspect, its historical aspect, in its artistic aspect, and last, but not least, in its religious aspect. To lose interest in any one of these directions is to narrow our conception of Spiritualism as a factor in the world's progress.

A writer in the October number of the 'Contemporary' says, referring to the tendency of the minds of an age to be hypnotised by a new idea, 'It is like a child face to face with a treasure house of many locked chambers, into whose hands a key is given. He opens one door, and perhaps two or three with it, revels in their riches for a

while, and then, leaping to the conclusion that the same key will open them all, runs about trying all the locks with it. In some cases perhaps he succeeds, but in others he only breaks the wards and delays the ultimate discovery.'

It is thus that Spiritualists often delay the discovery of the value of their message to mankind by treating it as the one key to open all the locks of life—from which error may Heaven preserve us!

PALMISTS FOUND GUILTY.

On Thursday evening, October 6th, after a four days' trial, promoted by Sir Alfred Harmsworth, proprietor of the 'Daily Mail,' 'Professor' Keiro and his wife, otherwise Mr. and Mrs. Stevenson, professional palmists, were found guilty at the Clerkenwell Sessions, under the Larceny Act and the Witchcraft Act, of attempting to obtain money by false pretences, and of falsely pretending to tell fortunes. A third palmist—'Yoga,' otherwise Charles Fricker—then surrendered to his bail, and pleaded guilty to similar charges, adding that he did not know he was infringing the law.

'I am glad,' said the Judge (Mr. Loveland-Loveland) 'to be able to deal with all of you under Section 8 of the Larceny Act, because if I had to deal with you under the Witchcraft Act my hands would have been materially tied. It has been stated fully and freely by the prosecutor, who was perfectly within his rights in testing the law on the subject, that he wanted to see what was the opinion of your fellow countrymen as to the mode in which you were carrying on your business, and to see if anyone practising palmistry in a room in Bond-street was in a different position from the persons who had been convicted all over the country, and accepted smaller fees in some village. You will have to enter into your own recognisances in £50 each, and one surety each in £50, or two in £25, to come up for judgment if called upon. If you do not again indulge in your practices you will hear no more of this.'

On the following day the subjoined fair and calm comments on the case appeared in the columns of the 'Standard':—

'The Palmistry case, which for four days has occupied the London County Sessions Court and amused the public, ended yesterday in the conviction of the three persons who have been more often spoken of throughout the proceedings by the romantic names of the "Keiros" and "Yoga" than by their own more commonplace appellations. Those who have followed the case, whether with the sympathy of the believer in the occult art of palmistry, or with the scepticism that so often found occasion for laughter in court, will not be surprised that the jury felt it their duty to return a verdict of guilty. On the evidence it was clear that the Larceny Act, as well as the old statutes against the telling of fortunes and the arts of divination and prophecy, by palmistry or otherwise, had been infringed by the defendants. One of them, the Witchcraft Act, is one hundred and twenty years old, another dates from eighty years ago. In the interval, it would seem that a change has come over the opinions of different classes of the public as to the character of the art and its professors. But when these stringent laws were passed it is clear that the Legislature was quite convinced that the pretensions of palmistry and kindred modes of forecasting the future were only put forward by more or less dangerous rogues and vagabonds, and that all persons who consulted them must, in the nature of things, be dupes. At the present time the vast majority of sensible people regard such arts with contemptuous toleration as being too absurd to trouble about; but it cannot be denied that there are a certain number of men and women, not otherwise foolish, who believe that there is more, in what would at one time have been termed White Magic, than the laws of the eighteenth and the early part of the nineteenth century were prepared to allow. But it is a principle of English legislation that a statute does not become obsolete by mere effluxion of time and change of opinion. The law must be obeyed until it is repealed, even though it may be invoked under circumstances which inspire no special respect for those who set it in motion. If the question were asked, would there be any chance of proposing such legislation now as the Witchcraft Act of 1736 and the Vagrancy Act of 1824, which decided that all the arts of occultism were not only fraudulent, but mischievous, the answer would probably be in the negative. The general opinion is that the clients of fortune-tellers deserve no protection and suffer no damage. The nominal sentence passed

by the Chairman yesterday will be generally held to meet the justice of the case. The defendants were dismissed from the dock on condition that they practise their art no longer. That was the least he could do when he was administering laws which must be enforced so long as they continue on the Statute Book. All the other circumstances of the case justified and, in fact, called for this leniency. The whole affair was looked upon as rather a joke. Nothing of a grave character, either against the laws of property or social morality, appeared in evidence. The witnesses who proved the offences were not in the least deceived. The people who were not witnesses but who had consulted the professors in solemn earnestness do not appear to have suffered any harm in mind, body, or estate. Nothing was known before the prosecution of any dark practices, and nothing much worse than credulity on one side and harmless imposture on the other was disclosed in the progress of the case.

'As the law stands, it necessarily follows that if a palmist goes beyond the merest delineation of character, as the phrenologist does who feels bumps, and takes money, he is technically guilty of obtaining, or trying to obtain, money by false pretences. But who except a lawyer would call the actual practices of the "Keiros," as they were proved, a substantial case of cheating and deceiving? The people who consulted them paid fees which they did not consider unreasonable for the pleasant information they obtained. The "Keiros," in fact, seem to have been rather pathetically engaged in a fruitless struggle to restrain their clients within the bounds of what they professed to consider a strict science. People will ask foolish questions, and expect impossible results, whether they are consulting their doctor, their lawyer, or their palmist. Within certain limits prosecutions ought to be guided by the well-established principle that being cheated is as great a pleasure as to cheat, and a grave public danger should be manifest before serious steps are taken. There appears to be some confusion of thought in the argument that vagrom people, such as gipsies, are to be prosecuted if they practise the arts which have led the "Keiros" into trouble. But the justification of the existing laws is that they are part of the means by which a more serious evil than mere palmistry is kept within bounds. If it were shown that there is a tendency in palmistry, as it is carried on in such séances as that which the "Keiros" held, to produce any social mischief, then there would be very substantial reason for taking early and severe measures of repression. Undoubtedly, in the past there have been times when grave practical evils attended on the resorting to professors of the arts of divining the future, whatever their professed mode of raising the veil might be. It has often been found that occult practitioners have been both instigators and agents in crime and profligacy. There may, therefore, be good reason for retaining the checks on fortune-telling in order to meet this danger, if it should arise. But whether or not the law should be put in motion is a matter of discretion in the particular circumstances. It would be absurd, however, to suggest that any peril need be apprehended from an art which is pursued for the benefit of charity bazaars and the amusement of drawing-rooms. Prosecutions which result in disclosing nothing more perilous than this West End palmistry has been shown to be, serve no useful purpose. Certainly it is not the proper business of newspapers to institute such movements. In earlier days, when secret arts were cultivated for sinister ends, it was necessary to make an example of offenders. But the "witch smelling" which sprang up as a subsidiary art became equally mischievous.'

The 'Daily News,' referring to the case in its issue of October 7th, said:—

'By the conviction of the Regent-street palmists, many people with more money than intelligence are deprived of a rather expensive, extremely foolish, but comparatively harmless amusement. After an hour's deliberation, the jury have decided that the "Keiros" and "Yoga" have broken the law and merit punishment. But the trial does not make it at all clear that Sir Alfred Harmsworth has remedied any real public grievance by his action in the matter. He stated on Tuesday that he was actuated by the desire to see rich fortune-tellers treated in the same way as poor ones. But the clients of such people as the "Keiros" and "Yogas" are usually quite capable of taking care of themselves. If they are deceived at all they are self-deceived. Besides this, it seems to be an open question with certain minds that must be classed as scientific whether destiny cannot be foretold. . . .

'Of our own knowledge, we only remember one instance of palmistry, but it was sufficiently startling. In a drawing-room full of people, a lady examined the hand of a total stranger, whose character she began to read. She could only speak broken English, but she declared him to be "a bad man," and

—ere she was silenced—proceeded to attribute to him a number of scandalous and utterly unsuspected crimes. A few weeks later the gentleman fled from justice to the United States—the only point in the tale being that we know it to be true.’

The reports of the trial which appeared from day to day in the various metropolitan newspapers were too fragmentary to enable us to decide with any degree of confidence how far the decision affects the public profession of mediumship; but a friend who attended the Court for professional purposes, as a shorthand writer, has kindly promised to give, in another issue of ‘LIGHT,’ his impressions on this point, as gathered from the remarks of the Judge and the prosecuting counsel.

SPIRIT IDENTITY.

By ‘AN OLD CORRESPONDENT.’

During the fifteen years in which I have been an active student of psychic phenomena I was only tempted once (and that was at the beginning of my experiences) to communicate to a gentleman, suddenly bereft of one near and dear to him, a touching message automatically written by my clairvoyant daughter, and purporting to emanate from the departed wife to her living husband, and which seemed to me clearly denoted identity, and a strong desire for communion between the bereaved one and the wife so tragically summoned away. I will not give the details of this episode, but simply note the fact that the result was profoundly humiliating, although the written message has never yet been returned. Since then I have held my peace, though many a time I have longed to give consolation to bereaved friends by showing them, over the signatures of dear ones who have joined the majority, many loving and consoling messages automatically written and bearing the clearest possible evidence of identity. My late wife, in the year 1889, also allowed her humanity to overcome her discretion, and went to a bereaved mother who, she had been informed, had some knowledge of our cult, with a touching message purporting to emanate from her son, who had lately passed over at the age of twelve. The mother was deeply moved, corroborated the caligraphy, and at her request one of the boy’s surviving brothers examined the writing and declared it to be that of the deceased. At the mother’s request the message was left for the father’s inspection; but as it turned out this was a mistake, for he, being, it appeared, an ultra-Evangelical, and believing all this sort of thing to be ‘uncanny,’ called on my spouse in my absence at business and returned the written message. He gave her also a high moral lecture on the iniquity of the whole business, and strongly animadverted on the great impropriety of our allowing any member of our family to become the recipient of messages purporting to come from the other world; adding that he was content to wait till he passed over to meet with his loved ones. Had I been present he might have had some very plain truths given to him, but as our acquaintance was of the slightest, there the matter dropped, and with it further attempts on the part of either my wife or myself to try to console the bereaved. During the time that has since elapsed I have frequently met this gentleman in trams, trains, and in the street, and exchanged remarks with him on general topics, but no more; and in particular the subject of spirit return was never alluded to.

In August last, while in the country, I learned that the gentleman in question, whom I shall call Mr. D., had passed on very suddenly, and, remembering that he had scouted the evidence of spirit return given to him fifteen years previously, I then wondered if he would come back. At the date of his demise my daughter was residing with relatives about eight miles from London, but she saw his obituary intimation in the newspaper. So far as known to me at the time of his demise, she had never seen Mr. D. in earth life, although she knew his wife by sight. Well, this morning (October 2nd), my daughter informed me that last night Mr. D. had come to her with his son—at least she supposed it was the boy who wrote the message in 1889, as he appeared to be of the same age. Mr. D. was profoundly affected, and spoke a few words as to the awful-

ness of the change which had now befallen him. I asked her how she knew it was Mr. D., and she replied that the aura or light surrounding the two figures was very bright, and, besides that, his name appeared in letters over his head (a very common experience in the case of our clairvoyante). At my request, however, she described his appearance, and particularly his head and face, which had certain marked distinctions, such as good colour, large head, bald cranium, black hair, mutton chop whiskers, and very heavy black moustache. He also had a piece of paper in his hand, which, from her description, appeared to be like the short letter his boy had written to us in 1889. I asked the clairvoyante if she had ever seen Mr. D. before, and her reply was in the negative, so that her description of his personal appearance showed that she had only seen him as he now appears after transition.

The why or the wherefore of this re-appearance is, of course, extremely problematical; but I hazard the theory that after transition, Mr. D., finding spirit return to be possible after all, came to our house and showed himself to the medium whom he had so greatly despised and contemned in 1889 in the manner above indicated; and it is just possible I may hear from him again in a more complete fashion. Meantime, to me at least it appears that the effort of fifteen years ago to open up communication between an incarnate son and his incarnate parents was not absolutely futile, as I then deemed it to have been; in short, that ‘the seed sown by the wayside,’ as it were, ‘brought forth fruit after many days.’

THE DISCORD-BLENDER.

Margaret T. Ohnstead is an American minister, and a good minister, too. In a late sermon she discoursed winsomely upon being true to our ideals, not only for conscience and for honour’s sake, but because they help to bring the world’s thinking to a higher standing. And then she told the following beautiful story of a German musician who visited the States:—

‘Passing along a city street one day, he heard strains of beautiful music issuing from a church building. As the door stood open he entered and sat down to enjoy the music. Scarcely had he done so when his sensitive ear was jarred with the many discords he had failed to detect when outside. He had unwittingly stumbled upon the chorus choir at rehearsal. They were learning a new anthem. So painful were the discords to the musician that he would have gone out, but that his politeness and considerateness made him shrink from doing what might hurt the feelings of the singers. Soon he distinguished among them one voice of rare sweetness singing in perfect time and tune. He noticed as the practice went on that this voice never wavered; that it did not try to drown out the others, but simply kept itself true to the key, and true to the sweet pure tone. And after a little he noticed fewer discords in the other voices. One by one and little by little they blended with the voice of the sweet singer until at last all were singing in perfect time and tune, all was harmony.

‘So if you and I will persist in keeping our thought life clear and true, our heart life pure and noble; if we will keep faith with our highest ideals, defending them when assailed; if we will hold our souls open for the new and larger vision; above all, if we will try more earnestly to make our actions harmonise with those ideals, we shall be helping more than we can ever know to bring the world’s thought, the world’s feeling, the world’s acting into harmony with the highest and best. For “no life can be pure in its purpose and strong in its strife, and all life not be purer and stronger thereby.”’

AN INTERVIEW WITH MR. R. J. LEES.—Mr. R. J. Lees, the author of ‘Through the Mists,’ &c., will be in London next week, and has kindly offered to meet friends of the Alliance on Friday, the 21st inst., and afford them an opportunity of conversing with some of his ‘controls’ on questions connected with the facts and philosophy of Spiritualism. Many of those who enjoyed the privilege of listening to these spirit friends in years gone by will, we feel assured, be pleased to avail themselves of this opportunity of renewing their acquaintance. The meeting will be held at 110, St. Martin’s-lane, at 3 p.m., on Friday next. There will be a charge to Members and Associates of 1s. for tickets for their own use, and of 2s. for tickets for friends introduced by them. The proceeds will be devoted to the funds of the Alliance.

DRUGS versus PSYCHO-THERAPEUTICS.

A DOCTOR'S BELIEF IN 'PASSES.'

'Two years ago I was anything but a successful unit, or fraction of the great Unity. I was nervous, explosive, though at times diffident and retiring, and had for years hidden myself without enough self-assertion or self-confidence to face the world as it should be faced; whilst on two occasions I had to give up work on account of nerve breakdown. Moreover, I was irritable, despondent, dyspeptic, and melancholic—wanting due poise, and conscious of it all. Now, however, all this is changed. I am no dyspeptic. By auto-suggesting to myself that I represented health, happiness, peace, joy, and all the rest of it, I am changed as from dusk to daylight; like a passing from death to life, and everything around and about wears to me a new complexion.'

So said Mr. A. D. Deane, M.R.C.S., L.R.C.P., on Thursday, the 29th ult., at the Bedford Head Hotel, Bayley-street, London, W.C., in opening the fourth winter session of the Psycho-Therapeutic Society, and he attributed this wonderful transformation in himself, not to orthodox medical treatment, but entirely to psycho-therapeutics as practised by the society in giving free treatment to the poor.

Continuing, the doctor said he became a convert to psycho-therapeutics through reading an unorthodox American publication and a young woman asking him if he believed in that sort of thing. Possibly it might seem strange that a qualified orthodox medical practitioner should not only believe in, and use in everyday practice, hypnotism and suggestion, but also actually confess to using 'passes,' with and without contact, over his patients. But having tried these things with marked effect, he had been encouraged to extend his inquiries and endeavours, and the results had so exceeded his expectations that he had no hesitation in becoming a member of, and lecturing before, the Psycho-Therapeutic Society.

After two years' practice he had arrived at certain conclusions. People could be hypnotised in various ways, and by auto-suggestion and breathing exercises, dyspepsia and its accompanying 'blue devils' could be exorcised. The victim to alcoholism, provided he was desirous of breaking his chain, could be helped back to himself; whilst by simply passing the hand or hands over the seat of the disturbance, in the majority of cases—including neuralgia, even where a carious tooth was the cause—the pain could be relieved, at any rate for some time. Sciatica and lumbago, under the same treatment, took to themselves wings and flew away; whilst influenza was especially amenable to this kind of treatment. Cases of pain in the side, the forehead, or the back of the neck, high temperature and vomiting were speedily relieved, a sound sleep following the loss of the pain, and the patient feeling practically well the next day. Severe epigastric pain could at times be at once assuaged by passes, and various cases of muscular rheumatism relieved.

Some patients felt a shock or tingling up their arms when you took their hands in yours, whilst some, when the hands were passed over them, straightway went to sleep, even though it was not intended that they should do so. Newly-born asphyxiated infants sometimes responded to 'passes' when other means of restoration failed; in fact, passes frequently left an invigorating effect upon both children and adults. Those most easily influenced themselves most easily influenced others.

Psycho-therapeutic treatment was no new thing. It was now, however, beginning to be used more consciously and systematically. The more experience they gained the more influence they perceived the mind had over the often misdirected body. And what was mind? Was it something manifesting itself in two, three, or more ways, or were there two, three, or more minds or forms of mind? And what power, force, or otherwise was exerted when passes were made under the circumstances he had described? Was it due to effluvia from the nerve endings, as the finger-tips, or was it body influencing body, or mind influencing mind?

If it was true that atoms were electrical vortices, and that cells were made up of atoms, was it not, to say the least,

possible that mass of cells might influence mass of cells, currents being thereby induced, altered, or modified? Some people explained everything by suggestion. But if all the results were due to suggestion, how did it pass from the operator to the patient? Did it need air, or was it dependent on, or independent of, the ether?

All these questions would, no doubt, be solved, sooner or later, and as nothing definite was taught about these things in orthodox medical schools he had perforce joined the Psycho-Therapeutic Society, which had already shown what a lot of good healing could be done without the aid of drugs.

'PUZZLED PSYCHIC.'

'Puzzled Psychic,' who writes in 'LIGHT,' of the 1st inst., is not the only one in the position described, and many others will express bewilderment before the extraordinary teachings propounded by the numerous persons professing profound knowledge on all matters psychic.

But after all the whole thing lies in a nutshell. 'Puzzled Psychic' has for some years *proved* the fact of genuine spirit communion. Through 'spirit' control proof of *identity* has been given him. Comfort, counsel and wise help have been received; and the medium through whom all this has been done has suffered no injury in mind, body, character, or self-control. This surely is sufficient answer to the foolish theories of the cautious ones who have no real proof or evidence upon which to support their ignorant assertions. I am surprised that many other *genuine* mediums who have had years of practical experience have refrained from coming forward and denouncing the twaddle of the clever (?) theorists, whose knowledge is culled from baseless statements, arguments, and vague ideas of others as ignorant as themselves of spirits, mediumship, or the very commonest phases of psychic manifestation. I have listened with amazement to the utterances of some of the self-styled teachers, and heard all the arguments mentioned by 'Puzzled Psychic.' After half-a-dozen sentences from the 'teacher's' lips I have said to myself, 'Theories only. This person, talking in this strain, may call himself a psychic, a teacher, or even a student, but he is neither the one nor the other so far as *Spiritualism* is concerned, and is either an impudent fraud or is studying the wrong thing.' 'Puzzled Psychic' should bring his years of *good spirit* guidance to bear as evidence against his would-be advisers.

'Spirits' are about all people—whether the latter be sane or insane, sensitive or otherwise. The record of lunatic asylums proves that there are *fewer* Spiritualist *inmates* than of any other class! Because occasionally an insane person is influenced by a spirit, that is no argument to prove injury or obsession by the spirit. My own experience and observation have convinced me that *mortals injure* themselves more by *too vivid imagination* than spirits can or are ever permitted to do. Much is put down to, and declared to be, 'spirit' influence that is nothing more nor less than ordinary mortal experience, and sometimes nerves, or an anæmic condition.

We have recently had an influx of unneeded and useless advice, all 'free, gratis, and for nothing,' from various new cults calling themselves by many strange names, but none of which would ever have been heard of if genuine *Spiritualism* had not been within their grasp, or if they had been possessed of even a modicum of the psychic powers they profess to know so much about.

'Puzzled Psychic' need not worry. The advisers will in time find their silly level, and the *truth, beneficence, and beautiful comfort* of genuine spirit control, and the *progressive* teaching of *Spiritualism*, will rise above the mass of theories and twaddle which have sprung up in our midst during the last few years, and will once again be with us. Never mind being thought old-fashioned or called unprogressive. 'Puzzled Psychic' is in possession of *facts*; he may let the theories take care of themselves and so solve the puzzle.

I wish other *experienced* Spiritualists (*not* recently developed mediums and psychic students) would take up this question and thresh it out.

BESSIE RUSSELL-DAVIES.

27, Buckingham-place, Brighton.

LETTERS TO THE EDITOR.

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

• The Tablet of the Mind.'

SIR,—A friend and relative of mine tells me she and her husband attended a spiritual service recently, and while sitting among the audience listening intently to the address, she realised that the speaker had her eyes fixed upon her, and she recognised a very exact description of her deceased mother as she was during her earth life—her features, costume, the white cap on her head, gold brooch, and other particulars.

Now I have no reason to doubt my friend's veracity; still, knowing nothing of the subject, you will understand me when I say I am in a bit of a fog, and that I write, not as a believer but as an inquirer, hoping you will find room for these few remarks.

1. It is not to be supposed, I take it, that spirits as they exist now wear the same articles of dress they did during their earth life.

2. Whence, then, the object described by the medium?

3. That our past experiences are somehow impressed on the tablets of the mind appears to be evident from the fact that they can be reproduced by memory.

4. When my friend was listening to the discourse of the medium, she would probably have her mother's image vividly in her mind at the time, and naturally she would wish to know what would be said about her.

5. Is it not possible that what the medium perceives and describes is the photo-picture on the tablet of the visitor's mind? I admit even that that would indicate the presence of a strange power, and one that would appear to open up important avenues of fresh probable knowledge; but I do not see how it can be claimed that the objective comes from spirit-land. To my mind it looks as if it all lies within the region of such phenomena as the Spectre of the Brocken. However, I should like to know what the readers of 'LIGHT' have to say on the subject.

CAMBRO-BRIT.

Christian Spiritualism.

SIR,—Referring to the remarks of 'Outis,' in 'LIGHT' of October 1st, please allow me to explain that my wife and daughter sit at the 'telesphere' with their hands lightly placed thereon, this contact being sufficient to enable our spirit friends to make the necessary movement of the top of the table to spell out their communications, which I, sitting at an adjoining table, take down in writing. I can quite sympathise with 'Outis' in his present state of mind towards the phenomena of spirit messages, because I have been in the same position myself, but am glad to say that I am far ahead of it now. Speaking figuratively, I am no longer a prospector; the quartz has been found and crushed, the gold extracted, minted, and passed the trial of the pyx, and its purchasing power proved by its sure command of an abundant and steady supply of spiritual sustenance under God, from Whom all blessings flow.

Until I wrote my letter to 'LIGHT' which appeared on the 17th ult., our experiences had been confined to our home circle, but I received quite a number of letters from many quarters asking for further particulars about our operations with the 'telesphere,' and I therefore invited those within a convenient range to attend one of our sittings, with the result that on Wednesday, the 21st ult., fourteen (including ourselves) were present and we received from our spirit friend, 'Ilioth,' a most uplifting message of upwards of nine hundred words, of deep interest, and in full harmony with the highest Christian teachings. I feel that I should like to give it in full, or extracts from it, for the benefit of others, but, of course, I know that it is not reasonable to suppose that you could spare space for the purpose. I should, however, like to say that it is undoubtedly open to anyone to, at least, enjoy the same experience as ourselves, and I strongly recommend those interested in this phase of Spiritualism to sit for it, and to be satisfied with nothing less. We regard its influence as being of priceless value in helping us, under God, to live more Christ-like lives. I entirely agree with 'Outis' in his eulogy of 'LIGHT' as a source of great enjoyment and help to seekers after psychical truths, and as showing its wide circulation I may say that I received letters from inquirers for further information from far and near, including Scotland and Ireland; but I must part company with 'Outis' when he claims for the adoption of the teachings of secular Spiritualism the regeneration of the world. I am convinced that the mistake that is being made, and the absolute hindrance to the progress

of the spiritualistic movement amongst the more spiritually-minded of the people, is the endeavour of many of its leaders to rob Christ of His attributes. 'For other foundation can no man lay than that is laid, which is Jesus Christ.' 'This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.' If all men would mould their lives in accordance with His teachings, then the regeneration of the world would be effected. Of Him alone can this be truly said.

HENRY GRAHAM.

62, Perry-vale, Forest Hill, S.E.

An Appeal to the Benevolent.

SIR,—In aid of Elsie Newman's case—the young girl who is crippled with rheumatoid arthritis—I beg gratefully to acknowledge the receipt to-day of five pounds from one who wishes her donation to be anonymous, also 10s. from Mrs. M. E. White. This sum will provide for another month's further treatment by Dr. Hooker's light baths and Mr. Matthews' massage.

As it would be satisfactory to those who are so kindly helping in this work, I should be glad, if space permits, if you could oblige by inserting a quotation from a letter received on the 17th ult. by me from Mrs. Preece, who has been for years past Elsie's great and loving friend:—

'Then Elsie Newman, through the great kindness of a friend, and through your help, is again in town, taking a course of light baths and massage. Mr. Matthews is delighted with her improvement, and the crutches she uses have been lengthened two inches, and they now need two more inches added, *thus showing how much less drawn up and contracted her legs are becoming.*

'Last spring a doctor attending a visitor at Mrs. Newman's house, and who had attended Elsie previous to her adoption of Wallace-ism, was introduced to her by her mother in her own house, yet he failed to recognise her, and when told she was his patient of past years could hardly believe it. It seemed almost incredible to him that she could rise from her chair and use crutches unaided.

'She and her mother are very grateful to all who have so kindly helped to bring this about.'

Again thanking you for your kindness in inserting this appeal,—Very gratefully yours,

(MRS.) CHANDOS LEIGH HUNT WALLACE.

38, Russell-square, W.C.

Healing Powers.

SIR,—I trust I may be allowed to call attention to a phase of mediumship, the reality of which is being impressed on many of us at the present time, viz., the art of healing. The majority of us, however, know but little of this art, and many even deny its existence. Twelve months ago I was myself quite sceptical as to its possibilities, though, as a believer in the healing of the early days of Christianity, I felt that in order to be logical and consistent, I had to grant the possibility of the manifestation of the healing power in our own days, given the necessary conditions.

Five months ago, however, I was led in quite an accidental way to a London medium who, without much delay, brought me to realise that this beneficent power is in our midst to-day. It seems strange to me how seldom we hear of it, and how rarely we see in the Press genuine indications of its existence. I am now a firm believer in this supernatural method of healing, and am anxious that others should experience its reality. Patients who have been benefited or have had cures wrought on them should give the fact publicity, that others, now in the dark, may be benefited too.

I realise that it is a matter of some difficulty to get people to believe at all in supernatural phenomena of any kind, and I must confess that the various methods of healing may appear to patients at the outset as meaningless and somewhat childish. In spite of this, however, patients soon realise that something is being done, and when this stage is reached the rest comes in due course, and the process bears for them the stamp of reality. I was myself cured of a functional disorder which had become chronic and was the cause of much misery to me for years, but which has now vanished. My gratitude may therefore be imagined, and my wish to make the fact known pardoned.

I have not the slightest doubt now that much misery can be stamped out in this way, and I would that people knew of the existence of so beneficent a power in our midst.

•BETA DELTA.

The Princess Karadja.

SIR,—Many of your readers will remember having seen some weeks ago, in 'LIGHT,' a letter from the Princess Karadja, inviting correspondence from earnest Spiritualists and offering her lovely Belgian home to the interests of our great Cause. Having been a guest of the Princess for six weeks, I feel I should like to publicly express an opinion as to the merits of the scheme which she has inaugurated with enthusiasm and effect. The first steps of any undertaking are of necessity experimental, and it is 'le premier pas qui coute.' The month of July was particularly trying for the Princess, as two of the mediums she had engaged failed to come; and there was not the complete harmony that one could have desired, so that the results were not altogether satisfactory. All this was afterwards changed, and I can name many persons whose nerves have been rested, whose hearts have been cheered, and whose knowledge of things spiritual has been materially increased by their stay in this lovely spot.

The idea is yet in its infancy. Next year will see many improvements; the pretty house on the estate will be ready to receive mediums; and I, for one, trust that health and strength will be given to the Princess to carry on the scheme she has so nobly begun.

Such workers merit our profoundest sympathy and respect. I do not know a phase of mediumship with which Princess Karadja is not familiar, and in most of them she is herself proficient. I merely mention this to show that, even were there not one professional medium in the colony, there would still be phenomena and experiences to enjoy, and one would find a ready and intelligent sympathy with every phase of psychic development.

EDITH M. CHUBB.

Automatic Sketching.

SIR,—As a constant reader of 'LIGHT,' perhaps a short letter may find a place in your columns. I may say that I am only an investigator at present, and perhaps some of your readers may be able to tell me how I stand. I commenced some three or four years ago to sit for sketching. I began by doing several small landscapes in crayon on opals; the result was that I produced several pretty little views, the perspective of which, I believe, is correct; but the places depicted I have no knowledge of. After this I commenced a water-colour sketch, to which I devoted an hour or so once a week. The progress was infinitely slow, for it was in hand somewhere about eighteen months, but when finished I think it would be admitted to be a fairly creditable work of art. I must tell you it was done absolutely automatically, without any volition whatever, and without being entranced, the colours being automatically selected.

I may also say that I have had no tuition at all, as I am of middle age and drawing was not taught where I went to school. It would be quite impossible for me to sit down and make an accurate sketch of my own free will either from Nature or from a copy, much less an ideal landscape.

Should any reader care to inspect my works, I shall be pleased to show them, as also a landscape which I have now in hand.

Shepherdswell, Kent.

WALTER COPPEN.

SOCIETY WORK.

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

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mrs. Atkins gave psychometric and clairvoyant descriptions to a good audience, all of which were recognised. A large after-circle was held. On Sunday next, Miss Porter will give an address and clairvoyant descriptions.

HACKNEY.—YOUENS' ROOMS, LYME-GROVE, MARE-STREET.—On Sunday last Mr. Ronald Brailey delivered a trance address on 'The Revelation of God in Man,' a subject chosen by the audience. Clairvoyant descriptions followed in Mr. Brailey's usual convincing style. On Sunday next, at 7 p.m., Mr. D. J. Davis, address; Mrs. Weedemeyer, clairvoyance.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last a good public circle was held, and in the evening an instructive trance address by Mr. W. Underwood was much appreciated; Mr. J. A. Butcher, chairman. On Sunday next, at 11 a.m., Mr. Underwood; at 7 p.m., Mr. McDonald.—VERAX.

WALTHAMSTOW.—22, FRASER-ROAD.—The Friday evening meeting, on the 7th inst., was well attended, and Miss Chapin gave an eloquent address. On Friday next, at 7.30 p.m. for 8 p.m., trance address, followed by phenomena.—E. W.

BALHAM.—4, STATION-PARADE, HIGH-ROAD.—On the 4th inst. another member was initiated. On Sunday last a stirring address was given through Mr. Morley, and questions were answered. Clairvoyance followed. On Sunday next, at 11 a.m. and 6.45 p.m., Faithist teachings. Questions invited.—W. E.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last, morning and evening, Miss Porter's excellent inspirational addresses were much appreciated. Her clairvoyant and psychometric descriptions were in most cases recognised. On Sunday next Miss Russell-Davies has volunteered to again occupy our platform, and will speak on 'Myths and Superstitions.'—A. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last a crowded audience listened to a good trance address by Dr. Mathews, who also gave a large number of clairvoyant descriptions in a clear and humorous manner, which were all recognised, and which were remarkable for the number and accuracy of the details given. Speaker on Sunday next, Mr. D. J. Davis—always a welcome visitor.—N. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Many interested inquirers on Sunday last. The morning circle brought us power and guidance, and the evening address on 'Preaching the Gospel,' the first of a series through Mr. W. E. Long, was very uplifting. On Sunday next, morning circle at 11; at 6.30 p.m., 'Healing the Sick.' On the 23rd, 'Casting out Devils.' Christian Spiritualists heartily welcomed.

LEAMINGTON.—GUY-PLACE, E. (OFF OXFORD-STREET).—On Sunday last Mr. McBrine, of Burton, gave edifying and helpful addresses. On Monday last Mrs. Comerford, of Northampton, gave good illustrations of psychometry and clairvoyance. We shall be pleased to receive dates from voluntary helpers for expenses for the propaganda work here. Address, S. Bartlett, secretary, The 'Eureka,' Leamington.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—The morning circle on Sunday last was much appreciated. In the evening Mr. J. Huxley gave an excellent trance address on 'The Idea of God in the Light of Evolution.' A high standard was claimed for Spiritualists in their conception of the Infinite. A special musical recital was given by Mr. Southcombe. On Monday evening Mr. Ronald Brailey gave satisfactory experiments in psychometry. On Sunday next, at 11 a.m., open circle; at 7 p.m., Mr. Robert King. On Monday, at 8 p.m., Mr. Will Edwards, of Accrington.—H. B. K.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday evening last Mr. John Lobb, L.C.C., was introduced to a large gathering of members and friends by Mr. T. Everitt, our veteran and esteemed president, who excelled himself. Mr. Lobb received an enthusiastic welcome, and when he had thanked the audience he stated that, instead of the advertised subject, he would, 'by special request,' give a brief account of the experiences which had resulted in his joining our movement. The large audience was keenly appreciative, and, together with the executive, all hope it will not be long before Mr. Lobb is with us again. Sunday next, Miss MacCreddie, clairvoyance; doors open at 6.30 p.m.—S. J. WATTS, Hon. Sec.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday, October 2nd, our second anniversary service was conducted by Mr. John Lobb, whose striking testimony regarding the evidences that brought him into the ranks of Spiritualism was listened to with close attention by a good audience. A special musical programme was well rendered, thanks to Mrs. Wareham and Messrs. Douglas, Frost, and Picton. A social tea on Monday, the 3rd inst., was attended by about fifty friends. At an after-meeting able addresses were delivered by Miss Porter, Mrs. Roberts, of Manor Park, and Messrs. Adams, Fielder, and Roberts. The singing of Misses E. and M. Service and Major Williard was much enjoyed. On the 5th inst., Mr. Geo. H. Bibbings gave a masterly address on 'The Origin of the Belief in a Future Life,' which well repaid those who braved the storm to hear it. From all points of view our anniversary celebrations were successful. On Sunday last Mr. Gwinn gave an earnest address on 'Whither are we going?' On Sunday next a trance address by Mr. Webb, who will afterwards conduct a circle.—W. T.

TOTTENHAM.—193, HIGH-ROAD.—Mr. and Mrs. Roberts paid us their welcome monthly visit on Sunday last, when an address on 'Spiritual Presence' was given by Mrs. Roberts, and a well-attended after-circle was conducted by Mr. Roberts.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard delivered an eloquent trance address on 'The Spirit of Love.' At the after-circle some excellent tests were given by Miss Ashdown and Mr. Love.—R.