

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe,

'WHATSOEVER DOTH MAKE MANIFEST IS LIGHT.'—Paul.

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NOTES BY THE WAY.

In our notice of Mr. James Coates' latest work, 'Photographing the Invisible,' we remarked on the controversial nature of the subject. We are not surprised, therefore, to receive from a correspondent, whose name is well known as an authority on psychic photography, a protest against some statements contained in that notice. We are far from resenting his objections—we welcome all criticism, although we are not always able to afford the time and space to deal with it. In the present instance, however, the point our correspondent raises has an interest that is not confined to the question of spirit-photography, and we gladly give it attention here. Briefly put, his argument is that the value of spirit photography, as evidence, is likely to be seriously depreciated by our statement of opinion that psychic photographs should not be regarded as actual presentments of beings in another state of existence, and that there is crudity in the idea of a spirit-being sitting for his (or her) portrait. As against this view, our friend refers to instances of spirits standing before the camera to be photographed and changing their attitudes when desired, the portraits varying accordingly.

Now let us make our position clear. It is this: we cannot express or conceive of spirit except in terms of matter. No incarnate human being has ever seen a disincarnate being exactly as he is in his own realm. What the clairvoyant sees is the spirit temporarily translated into physical form; what the clairaudient hears is spiritual speech reduced to a form cognisable by the physical senses; what the camera reveals of a spirit is the result of that spirit's projection of its energies on more or less subtle grades of matter. That is what we meant by our statement, and, indeed, we had supposed that these things were well understood by all students of the subject. It is difficult to deal adequately with such considerations in a little space; but we have always felt that harm is done by representing the projections upon matter of spiritual forces as spiritual in themselves.

While receiving with respect, therefore, our friend's opinion that the comment to which he refers is calculated to injure the evidential value of spirit photography, we take quite the reverse view. It is an old and favourite argument of the materialist that we can conceive of nothing that is not in some form represented in the material universe. By representing the physical side of spirit action as spiritual in itself we strengthen his argument, and he is able to retort, 'Why, your spiritual world

is only a distorted reflex of the physical world—precisely what I should have supposed.' But if we show him a psychic photograph, and instead of saying, 'This is a photograph of a spirit,' we say (for example): 'This is the result of spirit action endeavouring to express itself, in circumstances of difficulty, through matter, so as to be cognisable to our physical senses,' we put the subject in another aspect. That is our view of the question. It is quite tentative—we do not deal in finals and absolutes. And we hope our correspondent will understand. Probably our difference—like most differences—is mainly one of terms. But we prefer to discriminate between a normal photograph and an appearance produced on the plate by spirit action, whether directly or indirectly.

Printed sermons are often looked at askance by the average reader. In so many instances it is not so much *what* is said as the *way* in which it is spoken that commends a discourse; but it is sometimes true that both matter and manner are acceptable: when true and beautiful thoughts are eloquently expressed the sermons live and will stand the test of appearing in 'cold type.' There are many strong, sympathetic and spiritual thoughts in a volume of sermons by Archdeacon Wilberforce, D.D., entitled 'Power with God' (Elliot Stock, Paternoster-row, E.C., cloth, 3s. net), but that is to be expected, for we all know that he is a large-hearted, broad-minded spiritual thinker who, out of the treasury of his own living faith, delights to pour out rich blessing of truth and love that will help others into the light. The preacher, while he deals with high and eternal principles, always links them on to the practical affairs of everyday life. He does not deal in cold abstractions—his words are warmed with the glow of sympathy. He thinks that 'Humanity is because God is Love.' 'Creation is Love uttering itself, conditioning itself in a body, the Universe, and in separate life-centres called men.' 'The logical and philosophic affirmations of the existence of a Universal Soul can no more truly comfort the wounded spirit than a problem in geometry accurately solved could satisfy the pangs of hunger.' 'God is the responsible Father of humanity, to be loved and trusted by His children.' It is this gospel of Love—the love of God to man, of love by man to God, and, in thought and service, the love of man to man—that is the keynote of all these sermons. In them heart speaks to heart, as well as mind to mind, and wins an appreciative response.

In an article in 'Harper's Magazine' Professor A. W. Bickerton traces the working of forces which he considers are making for eternal activity in the Universe, renewing its youth as it were, and preventing it from falling into that state of blank exhaustion to which certain philosophers have supposed it to be tending:—

We instinctively feel that what has so long been prepared for, what has been so minutely and correctly correlated, and so lately comprehended in much of its glory and beauty, cannot have appeared only to be quenched again in endless night. Agencies exist that can deal with the ceaseless radiation that is

continually being so prodigally poured forth from the sun and his peers, the stars, seemingly to be dissipated and rendered unavailable. Degraded energy can be lifted up, agencies can diffuse matter as well as concentrate it.

That is an inspiring doctrine, and we find it none the less welcome because it is but one of many messages proclaiming that science and philosophy are gaining a new and larger outlook on the Universe.

Another statement in the Professor's article which we find well worth reproducing tells us that

were we able to transcend the limits of the finite, survey the whole celestial vault, and read the greater book of Nature, whose messages come to us in the language of light, then we should peruse the rainbow-tinted sentences that tell of atoms, suns and systems, the whole story being the epic of creation, whose uncut leaves are able to tell us of an infinite cosmos, eternal and perfect. Thus instructed, our faith would perchance become such that we should see the sublime whole to be a scheme of creation, flawless, boundless and immortal.

We find these large, sane outlooks on life immensely refreshing after much weary perusal (in other directions) of dismal verbiage masquerading as spiritual philosophy—the flabby productions of flabby minds.

It is nearly a year ago since we noticed in these columns a thoughtful and valuable book entitled, 'The Direction of Desire,' by Stanley M. Bligh. We have now received another work by the same writer, 'The Desire for Qualities' (Henry Frowde, 2s. *net*). It is closely reasoned, so closely indeed that the thought at times hardly emerges with complete clearness. Its purpose is to point the way to those who would 'by psychological methods effect an improvement in their own characters and those of others.' The book is rather less 'quotable' than its predecessor, but we cull the following with approval:—

In some way or other psychology must be linked up with life. It has remained too long in the recesses of its laboratories.

It is probable that the reality of spiritual punishments is more generally accepted as a doctrine than that of spiritual rewards; although both are really part of one whole.

The foundation of spirituality is a certain variety of belief, an awareness that there is something more in the human personality than the merely material side, and a resolution, even an anxiety, to bring one into touch with what is vaguely called the psychical universe, or the Supernatural.

The book is one well calculated to reward serious study. Its 'mental science' is far in advance of much that passes under that name.

The recent trip of Mrs. Ella Wheeler Wilcox to the Orient has already been fruitful in a poetic way. This, from 'The Nautilus,' we take to be a product of that trip:—

Always at sea I think about the dead.
On barques invisible they seem to sail
The selfsame course; and from the decks cry 'Hail!'—
Then I recall old words that they have said,
And see their faces etched upon the mist—
Dear faces I have kissed.

Always the dead seem very close at sea.
The coarse vibrations of the earth debar
Our spirit friends from coming where we are.
But through God's ether, unimpeded, free
They wing their way, the ocean deeps above—
And find the hearts that love.

Always at sea my dead come very near—
A growing host; some old in spirit lore,
And some who crossed to find the other shore
But yesterday. All, all, I see and hear
With inner senses, while the voice of faith
Proclaims—there is no death.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (*near the National Gallery*), on

THURSDAY EVENING NEXT, NOVEMBER 23RD,

WHEN AN ADDRESS WILL BE GIVEN BY

THE REV. EDGAR DAPLYN

ON

'A MODERN ASPECT OF IMMORTALITY.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Hon. Secretary, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (*near the National Gallery*), on the following Thursday evenings at 7.30:—

Dec. 7.—Mr. Percy R. Street on 'The Inner Self as Revealed by Aura.' Illustrated with auric drawings of well-known people.

1912.

Jan. 11.—Prof. W. F. Barrett, F.R.S.

Jan. 25.—Mr. Herbert Burrows on 'The Soul Problem and the Spiritual Universe.'

Feb. 8.—Rev. J. Tyssul Davis, B.A., late Principal of Buddhist College, Colombo, on 'Occultism in Buddhism.'

Feb. 22.—Mr. Angus McArthur.

Mar. 14.—Mr. Walter Appleyard on 'My Reasons for being a Spiritualist after Many Years' Experience.'

Mar. 28.—Mr. E. E. Fournier d'Albe, B.Sc., on 'The Frontiers of the Soul.'

Apr. 11.—Mr. E. W. Wallis on 'Interesting Incidents During Forty Years of Mediumship.'

Apr. 25.—[Arrangements pending.]

May 9.—Rev. T. Rhondda Williams.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, November 21st, Mr. A. Punter will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Associates; Members *free*; for friends introduced by them, 2s. each.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, November 23rd, at 5 p.m. *prompt*, Madame Hope will give an address on 'Clairvoyance,' to be followed by descriptions.

SPECIAL EVENING MEETINGS.—On *Wednesday next*, the 22nd inst., at 8 p.m., clairvoyant descriptions will be given by Mr. A. Punter. Fee, 1s. each to Associates; Members *free*; Visitors 2s. 29th, Mrs. Hugo Ames, address.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates *free*. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., at 110, St. Martin's-lane, W.C., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura. For full particulars see the advertisement supplement.

COMMUNICATIONS RECEIVED AT A HOME CIRCLE.

[The following interesting notes, which were read by Mr. T. H. Webb at a meeting of the Dublin branch of the Society for Psychical Research, afford a striking instance of the patient work of investigation carried on in a private circle. It will, we trust, encourage others to keep records of their experiences.—ED. 'LIGHT.']

Our private séances, which commenced in June, 1905, were held with but short breaks until the decease, in October, 1907, of the person whose mediumistic powers were most conspicuous, and since that time have been continued at longer intervals by other members of the family. No paid medium or stranger has been present at any time, the *personnel* of the circle being confined to members of the one household (usually two persons only), with, very occasionally, a well-known friend or acquaintance as a visitor.

At first the communications were made through the tilting of a small table, the sitters' hands resting but lightly on the top. As this obviously tedious procedure required much patience, a 'Ouija' board was subsequently used.

A written record of the communications has been kept from the beginning. The sittings have numbered many hundreds; upwards of one hundred and fifty persons have communicated—in nearly every case relatives or friends of the members of the circle—and the messages received and answers given to questions have run into thousands. The coming of a stranger communicant was very exceptional. We made it a strict rule not to correspond with anyone who declined to furnish his full name and particulars as to his identity, our procedure in this respect corresponding to the usages of society in this world, where people do not, as a rule, freely converse in an intimate manner with complete strangers, at least not without some form of introduction.

The attitude of mind which the circle observed was passive. As a rule, attempts were not made to impose tests: communicants were left to say what they had to say; to put questions, as they frequently did; we, in our turn, asking such questions as naturally arose.

The experience of the circle, now minutely recorded, appears fully to justify this method of inquiry, which, after all, is that followed by scientific men in original research. The facts are first obtained and afterwards theories and generalisations are founded thereon. Those who set out on a new inquiry with preconceived views of what should be found true seldom obtain the facts and only involve themselves in a sea of controversy.

A majority of the communications dealt with matters of little importance—the ordinary greetings of friendship and relationship, inquiries after the health and well-being of absent ones, references to subjects of mutual interest on either side of the veil, and, generally, such remarks and observations as might find place in the correspondence between friends separated, say, by residence in different continents of this world, but who, at a previous time, had lived together.

The proceedings throughout were governed on the other side by a 'control,' who both opened and closed the sittings, was referred to in matters of difficulty, and was always ready to assist and advise. The person who acted in this capacity was known in earth life for high moral character, spirituality of mind and absolute reliability, and stood in the relation of sister to one of the sitters. The great advantage of having such a control will be obvious.

All the recorded communications are coherent and intelligible. They follow the natural and known idiosyncrasies of those from whom they purport to come, varying, of course, according to individuality. Being chiefly from relatives and intimate friends the characteristic subjects and modes of expression in each case were recognisable, and, in their cumulative effect, became convincing proofs of personal identity. Second-hand evidence of this kind is, of course, not convincing to others and fails in strict scientific value, but it is well to remember the many things that we all do accept on hearsay evidence, and that, if we required scientific proof in all things, it would end in our believing very little.

A small percentage of the communications received were incoherent. This incoherency, we were told, was due to various causes, such as 'want of power,' interruptions—sometimes on this side, more frequently on the other—and to the absence of 'favourable conditions.' The latter is a general term in regard to which much investigation and inquiry will be desirable.

Another class of communication has been met with, though very rarely, *viz.*, that of a deliberately misleading character. Such experiences are not infrequent in ordinary earth life and it is not to be considered strange if those who resort to such practices in this life should continue them when removed to the other side, where their not being visible to us would seem to facilitate deception. The experience of the circle, however, has been that it was always easy to detect messages of an unreliable character, and the prompt assistance rendered by friends on the other side proved not only a safeguard, but, in some cases, a remarkable help in the tracing of personal identity.

The communications in response to the question, 'Can you tell us something about your passing over?' were numerous, and are marked by five features, four of which appear in nearly all, varied by the phraseology of the speaker—*viz.*: (a) The presence of an angel. (b) The being carried through the air. (c) The appearance of a bright light. (d) The realisation of the divine presence. (e) The being met by the nearest and dearest relatives. The question naturally arises: If such uniform answers are given to the inquiry in the records of the circle in question, what responses have been received by other circles in reply to questions in the same direction?

Our friends promptly responded to the inquiry, 'How are you occupied?' And in many cases a special suitability appears in the replies, having regard to previous, *i.e.*, the earthly, avocation and character.

The following are a few of the answers:—

'I use my talents helping others. I am helping little children to grow good.'

'Looking after horses and agriculture generally: gardens and various things.' He was a gentleman farmer.

'Painting.' He was an accomplished artist.

'I look after all men to see what they are fit for when they come over.' He was a competent man of business and a good judge of character.

'Helping Aunt R—to write songs of praise to our God.' She died when an infant, and has related that she was taught and brought up by her aunt (on the other side), who had a high appreciation of poetry.

'I help sometimes sick people.' 'I give directions to messengers going on our Master's work—and other things.'

'I am always looking after babies.' She had a good many during this life, and was a very good mother. Speaking of one of her sons who is with her, she said: 'He leads a nice life looking after God's wandering children.'

'Looking after many spirits and helping them.' His wife said she was 'helping him in his work.'

'Writing.' He was a magnificent penman.

'I read the words of Life to spirits.' 'I look after those who are depressed.' He was a physician.

'Arranging my Lord's messengers.' He was a successful banker.

'Teaching children to read and sing and write.'

'I mind all young spirits who arrive here perplexed, and who are good but require help. I understand young men.' He was largely engaged in affairs when here.

'I look after young animals. I always get my young animals out into the sunshine. They have to grow big; loving little creatures they are.'

'I see after flowers, and lay out all gardens near me.' He was an eminent botanist.

One, speaking of his wife, says, 'She sees after all young children who come over, and settles who are to mind them.'

'I am doing writing.'

'I see after all mourning spirits when they first come over.'

'I am seeing after all young children—not babies—who come over and giving them to suitable persons to mind them.'

'I tell the little ones about the dear Lord and lead their little souls to His feet.'

'I write and read for worthy people and keep joyous as much as I can.'

'I look after foreigners who are not able to understand the language. They do not know people of their race. Sometimes they learn quickly.' He was an accomplished linguist.

'I look after horses and mind them when they come over.' He lived on a farm.

'I see after slow children and teach them. Mother helps me.' 'I see after women who are without friends. I comfort them and make them feel at home.'

'I prepare all who come over for loving God.'

'I teach music to children.' 'I help sick people in your world.' Question: 'How do you help them?' 'I influence their minds.' 'Am looking after unhappy spirits when they come over.' 'I mind the orphans who have no one here to be with.'

'You are wishing to hear about this world? We are fully occupied here doing what we are fitted for and thus serve the Lord.' 'We are all occupied with various things, with whatsoever we are suited for.'

'You wish to know about this world? Everything is the same as in your world, only we have no bodies here. The spirits look the same as with you, only more radiant and happy-looking. I live in a house with J. [his brother] like your houses. All is lovely and peaceful, and we have congenial occupations.'

'J. is busy. He is occupied about holding meetings for men when they come over, to teach them.' 'Am trying how I can help others like myself.' 'Reading books to people to inform them of God.' 'Read poetry to my children.' 'I help all weak people. I am so strong.' 'I am preparing numbers to learn.' 'Am doing errands round about for the present.'

'I help many sailors, who pass over drowned, to life. Most English and some Scotch—no foreigners.' Question: 'If there were any Irish would you help them?' Answer: 'Yes.' He was a Scotsman—a large shipowner at a port in England.

'I am happy.' Question: 'Were you happy after you passed over?' 'Not for a time.' Question: 'Tell us what happened after you passed over.'

'An angel took me off over to a quiet place and never left me alone. Resting there I thought over all my sins and shortcomings, he leading me gently to love the Lord. Oh! then he brought me and I saw mother and all the family.' (A sitter): 'What a nice reunion!' 'Yes.' Question: 'What are you occupied at now?' 'Am helping all who are in trouble and tempted.' Question: 'People in this world?' 'Yes.'

MAETERLINCK AND SYMBOLISM.

Mr. Henry Rose has supplemented the little volume he published some time ago on 'Maeterlinck's Symbolism: "The Blue Bird,"' with a second, entitled 'On Maeterlinck; or, Notes on the Study of Symbols, with special reference to "The Blue Bird,"' to which is added an exposition of "The Sightless." (Fifield, Clifford's Inn, E.C. Wrappers, 1s. net; cloth, 2s. net.) Mr. Rose's justification for again taking up the subject of the interpretation of 'The Blue Bird' is that the play is a much more important work than has yet been recognised, and that the student who masters its symbolism will find not only that he has 'entered into the right understanding of a charming allegory, but that the task of interpreting other works of like character has become much easier to him.' Beginning by pointing out the difference between natural symbols and those of an arbitrary or accidental character, Mr. Rose asks what are the distinctive features of the bird? 'In its power to go to its destination in a perfectly straight way; still more in its power to ascend, to dwell in the light of the sun, and to breathe at high altitudes, the bird is the possessor of natural qualities and attributes which peculiarly accord with those spiritual qualities which we associate with truth.' Instead, therefore, of adopting the common view that the Blue Bird is simply a symbol of happiness, he holds that primarily it corresponds, in Swedenborg's sense of the term, with celestial truth, and only secondarily stands for the happiness derived from such truth. The children in the play he regards as typical of humanity in that state of innocence and with that desire for knowledge which are favourable to the attainment of spiritual things. 'The grass that sings' he takes to be the symbol of scientific truth—the truth that is related to man's material well-being (its relatively little importance to his higher spiritual needs is suggested by the Fairy's words: 'I can do without the grass that sings, at a pinch, but I absolutely must have the Blue Bird'). The diamond, before whose radiance false pleasures are revealed in their true aspect, and vanish, typifies spiritual light, and the personage called 'Light,' to whose keeping the diamond is entrusted, stands for human reason, intelligence and knowledge. The trees and animals in the story Mr. Rose places in the class of composite symbols—partly natural and correspondential and partly arbitrary or accidental. Such is the method by which he seeks to elucidate the meaning of Maeterlinck's allegory, and we are inclined to think that he is on the right track. We congratulate him on his very thoughtful and suggestive little work.

PROF. JAMES COMMUNICATES WITH DR. HYSLOP.

Dr. Hyslop is reported in the 'New York Herald' as saying that he has frequently been in conversation with Professor William James, and that, at no distant time, he will make public a careful report of these communications, with full proofs and testimony. For more than two years Dr. Hyslop has been engaged in a series of important sésances with Mrs. Minnie M. Soule, of 110, Dartmouth-street, Boston, U.S.A., one of the most remarkable psychics the world has known.

In the 'New York Herald' interview the following passage occurs:—

There is nothing more I can say now except that I have talked with the spirit of Professor James. I have talked with it several times during the last year, but what the spirit said I will not yet divulge.

As to the importance and evidential value of Dr. Hyslop's work, of which it has been my privilege to know something from time to time, there can be no question, and I await with intense interest the day when he shall give the results to the public. It may then be possible for me to allude to certain points with which I am familiar. On reading the 'Herald' 'interview,' one cannot but ask: When the two eminent gentlemen met and talked before the death of Professor James, as doubtless they did, would Dr. Hyslop have said, 'I talked with the spirit of Professor James when we met in Beacon-street this morning; it said, &c.'? And yet this phrasing would be precisely as applicable to Professor James when in the physical body, as after he had withdrawn from it. If communication with those in the unseen is a reality; if immortality is true, if anything indeed is real and true, then surely the man or woman is as much the individual after the change we call death, as before. If communication with the distinguished psychologist is in question, let us say, in direct and simple words, 'I have talked with Professor James, he said so-and-so.' If we hold a rational idea of the man, who, in his ethereal body, is dwelling in the ethereal realm, let us not speak of him in vague and misleading phrases.

Of course it is quite possible that this phraseology is not Dr. Hyslop's at all, but that of the reporter; and in any case I know that this eminent leader of psychical research in my own country will pardon my seizing upon his well-known and honoured name to point the moral of my tale.

LILIAN WHITING.

HAS JESUS REINCARNATED ALREADY?

'The Story of My Reincarnation,' by 'Zivola,' issued by 'The Century Press,' Henrietta-street, Covent Garden, W.C. (cloth, 6s.), is an extremely interesting production from several points of view. The anonymous writer displays remarkable facility and versatility and tells his story in a matter-of-fact manner and with a freedom as regards personal experiences which is unusual. His views on many subjects are ably expressed and are thoroughly modern. He has known what it is to be incarcerated in an asylum for the insane, just when, he says, he was 'passing through a critical stage of psychic growth.' However, he returned to the everyday world, and then, as the result of what he regards as unusual experiences, he acquired the conviction that he is a reincarnation of Jesus of Nazareth! He says quite calmly:—

Convinced, myself, of the essential identity of the individuality operating through my present personality with that which took form some two thousand years ago, but also equally aware of the impossibility or difficulty of enabling others to see it in that light, I deem it best not to labour the point further, but to let the general quality and tone of my spirit and work convey its own message. (Page 49.)

The writer asserts that he does not make this claim without profound meditation on its consequences; he has waited and pondered over the matter for twenty years.

If 'Zivola's' claim be true, what becomes of the expectation of a 'coming world teacher' who will be none other than Jesus? Or of Miss Ballard's claim that spirit Jesus spoke to her—see 'Remarkable Direct Spirit Healing,' page 545?

REMARKABLE DIRECT SPIRIT HEALING.

On Monday last 'The Morning Leader' published particulars of a so-called "miracle" cure in Kent; regarding which it says 'The facts are plain and indisputable.' They are as follows. A labourer, named Ballard, with his wife and family of several grown-up children, resides in a small working-class house in King Edward-street, Gillingham, near Chatham. They are thoroughly respectable people and members of the local Wesleyan church. One daughter, named Edith, now twenty-four years of age, was always weakly, and was introspective, apart, wise beyond her years, very devout, reading only the Bible and religious books.

At seventeen her ill-health became more serious. She suffered from fits, and consumption was suspected. Then at nineteen she was struck down with functional paralysis, and for five years she was unable to leave her bed. Her legs and arms grew stiff and dead; she could not raise herself, and the only relaxation left her, beside her thoughts and her reading, was the working of texts and verses on samplers with her feeble hands. But her brave serenity during those terrible years was wonderful. There was no touch of morbidity about her.

'We have had bitter times together in this room, she and I,' said the mother on Saturday. 'Bitters tears we have shed. Anguished prayers have been offered up, praying God to give us some sign, some unmistakable evidence, that He had not forgotten us. That was what we wanted!'

Last Thursday week, the girl declares, she heard 'a voice' speaking to her. It said: 'To-morrow is Friday, and you will pass through a fire, and when you have lain here five years you will arise from this bed, for your time is not yet.'

Something did happen on the next day, which might not inaptly be described as 'passing through a fire,' for the girl lay in a fit of tremors for twenty hours. The second message of 'the voice,' however, was much more remarkable. It was given early on Sunday, November 5th, and was as follows (the girl is precise about every word):—

'Edie, you have borne your sufferings with great patience; and through the temptations and weariness which you have passed you have kept the faith. Now I want you at the sixth hour to walk round this bed three times, also at the ninth hour in the morning, and the same at night, and I will guide you with my eye. Do this for five days, and one day will count for one year, and when the five days are passed those will be the five years that you have lain here. The day after you will pass through another fire, and you will be healed, for your time is not yet.'

Nobody but the girl, it need hardly be added, heard 'the voice.' The 'Leader' representative on Saturday asked her what kind of a voice it was. She replied that it was very soft and gentle. Was it a man's voice or a woman's? 'Oh, a man's; it was Jesus,' she replied—so simply and instantly there could be no doubting her belief.

The same Sunday morning, at six and nine o'clock, and in the evening at the same hours (exactly as indicated by 'the voice') this paralysed girl, who had not left her bed for five years, and whose limbs were as stiff and almost as fleshless as the dead, got up unaided and walked three times round the bed. She did it four times a day again on Monday, Tuesday, Wednesday, and Thursday—always in the presence of witnesses, for the news rapidly got about, and people came for miles to see the marvel. The girl and her mother have welcomed this curiosity, believing it their duty to proclaim 'the wonderful works of God.'

Intensely interesting was the girl's description of her sensation before entering the trance in which these walks occurred. 'I have to watch that clock on the mantelpiece at the hour mentioned,' she said, 'and when the hand gets right at the top, I have to lift my eyes. Then I see a light over me, like a moon, but much brighter and more beautiful. As I look at it, it breaks and spreads till it is under me and all round me. It raises me up, and I get out of bed. I lift my hand over my head and a hand takes it and holds it all the while I walk round the bed.'

She was emphatic about the hand. She could feel its fingers warmly closed about her own, she said.

On Friday the girl walked again, and was immediately thrown into a violent fit of tremors, which lasted nine hours. She came out of it very weak, but apparently cured of her paralysis, even as 'the voice' had said she would be. 'As I came to something seemed to be let loose in my limbs,' she told the visitor. Anyhow, it was plain that she could now move her limbs and raise herself freely, and the flesh on her limbs had become like that of a child. But 'the voice' (she says) spoke to her again, directing her to remain in bed for a few days and then walk 'fifteen times more.'

These are the undeniable facts of a story of which there would appear to be no credible explanation.

Dr. Badcock, of Gillingham, is taking a keen interest in the case, but is naturally reticent while the mysterious process which the girl is experiencing remains incomplete.

THE POPE PRAISES A CLAIRVOYANTE.

In 'The Daily Chronicle,' of Tuesday last, its Milan correspondent says that a Swiss nun, named Frey, seventy-five years of age, has gained extraordinary repute as a clairvoyante. She is celebrating, at Viterbo, the golden jubilee of a sad injury to her spinal cord, which has kept her in bed in her cell in the Cistercian Abbey in such a state that she is unable to move her head. From his account she seems to foretell the future, and to be doing what, when it is practised by others outside the Church, is called fortune-telling. He says:—

The gift of prophecy and second sight wherewith she is credited has long brought a continuous stream of bishops, cardinals, and noble ladies to visit her in her convent cell, where, by the special dispensation of the Pope, Mass is allowed to be celebrated. Not only does she reveal to her visitors matters affecting their personal interests, but she is said to have predicted to Pius X. many things concerning the events of his Pontificate. Two of her most amazing feats have been a vivid clairvoyant narrative to the assembled sisters of the assassination of President Carnot, and more recently of King Humbert at Monza, whilst those blood-curdling tragedies were actually taking place.

The Pope has chosen Cardinal Cassetta as the bearer of an autograph letter of admiration, in which he praises her for her wonderful Christian resignation, and laments his own inability to make a pilgrimage to her abode. He delegates the Cardinal Legate to celebrate the Mass in her cell in his stead.

'LIGHT': 'TRIAL' SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post, as stated above?

THE class for mediumistic development, for Members of the London Spiritualist Alliance, has now been formed by Mr. Percy R. Street, and no further applications can be entertained.

TO CORRESPONDENTS.—'F. L. B.'—The pamphlet quoted from by Dr. A. Wallace is 'The Sight of Hell,' by the Rev. J. Furniss, C.S.S.R. It is book ten of a series 'for children and young persons,' and bears the imprint 'Permissu Superiorum.' The copy before us is published by James Duffy and Co., Limited, 15, Wellington Quay, Dublin, and sells at one penny. The teaching in it is the most heartlessly cruel and blasphemously horrible that we have ever read. It recalls to us the piteous outburst of the Scotswoman, who, having listened to the vivid description of hell and its horrors, given, if we recollect aright, by the late Rev. Dr. Chalmers, could contain herself no longer and burst out, 'Has God no mercy, Dr. Chalmers?'

Mr. J. BRONTERRE TETLOW, in a thoughtful little brochure on 'Platform Mediumship,' states that, as the result of his experience, he has come to realise that psychometry is more than a condition of nerves or of psychic sensing and receptivity—it is 'the intuitive perceptiveness of the spirit within the man or woman.' He holds that whatever an incarnate spirit can do through a medium, that person can do for himself by determined self-culture; but the process will be slower and more painful, for spirits can wonderfully assist in awakening psychic receptivity. Mr. Tetlow says, and we agree with him, 'The psychometrist, by the facts which come into his consciousness, may not only be a student of a scientific side of life, but by wise and careful methods he may become a moral teacher and a spiritual director. . . . Mediumship is a task, a charge, to be successfully fulfilled by co-operation with spirit people, patient industry, assiduous endeavour, and sacrifice of self, and then it pays as the greatest blessing which can come to the spirit of man.' This useful pamphlet deserves to have a wide circulation. It can be obtained from the author, 7, Ruskin-avenue, Moss Side, Manchester, for 2½d. *post free*.

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'THE MENACE OF SPIRITUALISM.'

A reader of 'LIGHT' has directed our attention to a recent issue of the 'Literary Guide,' containing a review of Admiral Osborne Moore's work, 'Glimpses of the Next State,' already noticed in these columns. It is hardly in accord with the canons of literature to 'review a review,' and we have no intention of doing so. We propose, therefore, to leave Admiral Moore's book entirely out of the question, and to concern ourselves only with those portions of the 'Literary Guide' article in which the writer seizes the opportunity of making an onslaught on Spiritualism in general.

We notice that the review is pleasantly entitled 'The Menace of Spiritualism,' which gives us cause for reflection at the very outset, and for this reason: that from the standpoint of our austere scientific and literary critics, our subject has usually been treated with haughty contempt. Now it is a 'menace.' Times have changed, indeed, when the enemy who was wont to affect a high disdain begins to show symptoms of fear; for there are signs of something very like trepidation in the article. That element distinguishes it from the usual type of attack from such quarters. Fear is shown in the tone and temper of the review as well as in its title.

We are, of course, confronted with certain familiar arguments which show poverty of resource rather than sagacity of purpose. There is, for example, the old objection against mediumship as something which violates the sanctity of the soul. In a world where, in the everyday usage of things, the sanctity of both soul and body is violated in a hundred ways, there is a fine irony in urging this as an indictment against a body of persons whose mission it is to proclaim both the soul's reality and its sacredness. Week after week, from our Press and platform, that message is delivered to all who choose to read or hear it. We are left to infer, therefore, in charity to our critic, that the message has not reached him.

Again, we have that wearisome old complaint that our 'magical writings'—we thank him for teaching us that word!—show traces of the personality of the medium. Of course they do—in many cases—for the very good and sufficient reason that the communications have to pass through the personality of the medium, and are liable to be coloured and refracted by the passage. That is one of the rudimentary facts in this branch of psychical inquiry, and is rather better understood by the experienced Spiritualist than by the literary guide who assumes to instruct him on the point. In this matter, indeed—and in the other

matters as well—we think the literary guide should 'stick to his last.' When he becomes a psychical guide, we shall haply find his comments of more value.

In discoursing of the 'platitudinous and vacuous verbiage' of certain messages he is on his own ground. That is literary criticism. But does he suppose that the instructed Spiritualist is blind to that aspect of the question? Confusion and puzzlement belong to every experiment in connection with new and unexplored realms of mind. But they only affright the shallow and the faint-hearted. The faithful and courageous investigators persevere—and conquer. If they found the work simple and easy—if the 'magical writings' were all plain, evidential, invested with artistic and literary merit—we rather imagine that our investigators would be as suspicious and distrustful as our literary guide, since it would seem that Nature was for once untrue to herself. Only by pain and travail has man wrested others of her secrets. Why must she surrender one of her greatest citadels of knowledge and achievement without imposing her usual conditions of perseverance, self-devotion and self-sacrifice?—

We scarcely need visitors from beyond the tomb to tell us the dimensions of our bedrooms and the colour of our deceased wife's sister's hair.

That is in quite the best manner of smart, 'snappy' journalism. But it is just a little inconsequent to twit the psychic student with his lack of evidence of spirit identity and, almost in the same breath, sneer at him for trying to obtain it!

'Millions of spiritual beings walk the earth,' said one of our greatest poets, and, confronted with some practical testimony to the same effect, our literary critic becomes panic-stricken. What! is there no privacy for us? is the burden of his plaint:—

We are thronged and pressed about by elusive and irresponsible agencies in whose hands our supposed inviolable personalities are as plastic clay, to be moulded at their discretion—or indiscretion.

Is it really so bad as that? No wonder that in the next paragraph the critic hints at the necessity of having all dealings with the so-called dead 'promptly prohibited under heavy penalties.' Certainly, if we felt like that about it, we should want to call in the police ourselves! But then we are not 'plastic clay'—at least, we hope not—and, in the very heart and centre of psychical research, have never been troubled with these elusive and irresponsible agencies. Moreover, we have had no reason to complain of any invasion of our personal privacy.

Our censor next turns his attention to the 'sacredness of the normal.' A wondrous thing this normality which all our social reformers, our moral and scientific revolutionaries are for ever girding against as something revolting to the heart and conscience of the more enlightened of mankind. Ignorance, poverty, war, bad art, bad literature, spiritual blindness, unjust social conditions—these are the 'normal' against which the progressive souls of mankind are for ever struggling, and for the nonce making things less normal, and giving great disquietude of mind to literary guides and others.

Let us conclude with one more quotation from our censor:—

The immortality revealed to the Spiritualist, if true, is a knell of doom upon mankind.

In other words, instead of finding, at the first onset, angels and archangels discoursing miracles of wisdom and supernal beauty, the Spiritualist has lighted upon a realm peopled with men and women with their old affections and weaknesses, including sometimes a deplorable lack of literary culture. 'The pity of it, Iago!' It is all so dis-

appointingly natural, or should we say 'normal'? But let our critic be comforted. There is wisdom, there is culture, there are moral and intellectual grace and beauty in the next world, and they are to be found. If the rugged work of breaking down the barriers between the two worlds is left to the rough pioneers—'the ruder mission for the ruder nerve'—that is only to be expected. When the way is clear, our critics, literary and otherwise, may have another tale to tell.

THE PROBLEM OF PROFESSIONAL MEDIUMSHIP.

Mediumship is the corner-stone of modern Spiritualism. Without mediums there can be no intercourse with the people on the other side, no evidence of actual human survival or of spirit identity. Public mediums are indispensable if inquirers are to obtain the evidence they desire. Many persons are so circumstanced that they cannot form home circles or meet with private mediums who can help them. In protesting against the fraudulent practices of pretenders, and the wrong-doings of sensitives, it is necessary that the greatest care should be exercised lest honest and worthy mediums be unjustly treated. Better that the tares and wheat should grow together than that in the attempt to uproot the tares the wheat should be destroyed also. Fraud and falsity can be found, unfortunately, in all ranks, in private life as well as in the professional classes. There are honest public men and women who love their work, and there are hirelings. The hirelings do not last; the worthy workers stand firm through good and through evil days. Public mediums are, perhaps, more often tempted and led into wrongdoing by ill-advised and selfish sitters than they are wilfully and wickedly deceptive or dishonest. They often need sympathy and help, and they can truly say when beset by those who demand from them service which is unspiritual: 'My poverty, not my will consents.'

These thoughts are suggested by the fact that in dealing with an alleged 'palmist' recently, Mr. Plowden, the magistrate, hinted that there would be other prosecutions. In consequence it is probable that some well-known public mediums may be made to suffer. That it was time that something was done was apparent to all who walked about the West End of London and saw the flaring advertisements of self-styled 'mystics,' 'occultists,' 'palmists,' 'sand-diviners,' 'astrologers,' 'crystal-gazers,' &c. So brazen had these 'professors' become that sandwich-men paraded the principal thoroughfares by the dozen, and reports of cases of blackmail and other disreputable practices were common property. All sincere Spiritualists, to whom the exercise of mediumship is a high and honourable calling, wish to see it dissociated from even the suspicion of fortune-telling, and they naturally expect mediums to endeavour to be above suspicion, but it seems to us that every effort should be made by Spiritualists to sustain reputable mediums and to assist them so as to put them above the temptation to degrade their gifts to ignoble ends. They often have a very hard fight against 'the world, the flesh, and the devil,' and encouragement instead of condemnation is surely the more spiritual way of solving the problem. It should be made easy to do right as well as hard to do wrong.

We notice that the 'Progressive Thinker,' just to hand, reports that the 'persecution of mediums in the city of Chicago has at last had a climax in the arrest of Mrs. Maggie Waite, whose name is familiar to every Spiritualist in the country.' An earnest call is made for concerted action to protest against this outrage; 'to protect those whose mediumship has brought the knowledge of the communication between the two worlds to us, and to demand that the unjust laws which discriminate against them be repealed.' We remember meeting Mrs. Waite at the Lily Dale Camp Meeting in 1898. She then gave some remarkable clairvoyant descriptions of spirit people and striking messages from them to persons in the audiences, who not only acknowledged their truth, but mentioned that they were strangers to the medium. While we hope every effort will be made to defend Mrs. Waite and save her from injustice, we trust that it may not be necessary to have to adopt a similar course in this country on behalf of any one of our mediums.

'MAGNETIC' AND SPIRITUAL HEALING.

A SYMPOSIUM ON 'SOME UNORTHODOX SYSTEMS OF HEALING.'

There was a large and deeply interested audience on Thursday evening, the 9th inst., at the meeting of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, to listen to the expositions of different 'Unorthodox Systems of Healing' that were given by Lady Coomaraswamy, Mr. W. S. Hendry, Mrs. Home, and Mr. Percy R. Street. Mr. H. Withall, vice-president, in the chair.

THE CHAIRMAN, after expressing his regret that Mr. Macbeth Bain, who was to have taken part in the symposium, was unable to be present, pointed out that so long as man's personality was regarded as being confined to his body, orthodox medicine was held to be sufficient; but when it was seen that the mind had an influence on the body, that there was a part of ourselves which worked not only in the creation but in the upkeep of the body, and that that part, sometimes known as the subconscious, could be acted upon through the conscious, the discovery at once brought in new methods. The healers, instead of treating the result, treated the cause. All these new systems were due to the fact that man was considered as a spiritual being having a body, and not as being a body. Now, it was a psychological fact that persons who had a vested interest in anything were seldom able to see the necessity for any change. Having a monopoly, the medical profession, as a whole, were inclined to ignore the newer systems. We had to be content with the fact that anything that was really for the good of the people would live whatever the opposition might be. His hearers might be surprised that Christian Science was not represented on the platform. He had endeavoured to secure a speaker, but the gentleman to whom he had applied wrote that 'under the rules of the Mother Church we are not permitted to make any addresses on the subject except under the auspices of Christian Science Churches.' That struck him as cruel to people who wished to become better acquainted with the subject, and he wondered whether such an attitude represented either the Christianity or the Science. (Laughter.) He would first invite Lady Coomaraswamy, the honorary treasurer of the Psycho-Therapeutic Society, to speak of the work with which she was associated.

THE WORK OF THE PSYCHO-THERAPEUTIC SOCIETY.

LADY COOMARASWAMY said: The subject that I am going to deal with this evening was originally to have been treated by Mr. George Spriggs. It is only because he is unable to be present that I have undertaken to speak, and I am sorry that my very slight experience, compared with his, will necessarily lead to some disappointment.

The Psycho-Therapeutic Society was founded in 1901, and, like most movements that have any intrinsic value, it had a very small beginning. From the first its purpose was single-hearted, and up to the present its objects and aims have remained the same. The cause of its existence was a great need to re-awaken in men's minds the truth that the highest healing comes from the spirit. The means through which this healing can be attained has for thousands of years been known to mankind, but at times it has been clouded over and pushed out of sight by the greater belief in grosser and more physical methods of dealing with disease to which there has always been a tendency to revert. Some of these methods have done so much harm to the human race that disease has been spread thereby instead of being overcome, and we have more complicated forms to deal with now than we need have had if man had always turned to Nature, to spirit, and to rest in its highest form, which means withdrawal from all that wears and disturbs either mind or body, and realisation of oneness with those higher spiritual powers that are always ready and waiting for us, but which need the necessary conditions before they can do their healing work. Perhaps there has never been a time in the world's history when there have not been some who have kept alight this lamp of truth. What we want to-day is that this light shall become so universal that never again can a time come when it will be obscured.

The small band who took up their share of this work, under the name of the Psycho-Therapeutic Society, was backed by a far larger and more influential band on another plane, and this

unseen band was no less keen than we were on reviving this lost faith in our own spiritual powers. Possibly they were much more keen about it than we were, and our keenness was but a reflection of theirs.

Of the original workers, I believe there now remain but few besides Mr. George Spriggs, our president, and Mr. Arthur Hallam, our hon. secretary, but the spirit of the society is the same, and I believe it is the only society in London where the whole of the healing work is done by voluntary workers, no one of whom receives any pecuniary benefit for the time he or she devotes to the society. This spirit it is which imparts such vitality to it, and which enables the unseen helpers to draw so near.

There is another feature which is also a great source of strength. The society is entirely unsectarian. No worker is asked what his or her special faith or creed may be. All are welcome who will join in this work of love. This spirit removes all difficulties in dealing with patients of various faiths and nationalities. When a sense of spiritual oneness with our fellow beings is developed in a high degree, there is no room for criticism of these minor differences.

Although the methods of the society are not orthodox, we have many scientific friends who encourage us in our work and for whose co-operation we are very grateful, and I hope a time will never come when we shall lose this sympathy and support.

There is another branch of the work not to be passed by. I refer to the 'Health Record,' the organ of the society, so ably edited by Mr. Arthur Hallam.

The objects of the society have all along been twofold. This has not been fully realised even by many of those who are most sympathetic. The first of these objects is to provide a suitable place where magnetic or psychic healers can receive and treat patients under good conditions, and where a clairvoyant diagnosis can be given when needed. For this purpose the rooms at 34, Bloomsbury-square have for some time been engaged. All who are in need of help are equally welcomed, and those patients who cannot afford to give even their mite to help on this work receive the same attention as those who give with a free hand. We have also many subscribers to thank for assisting us to give these free treatments.

The healing work is done by a staff of workers who are fighting for faith in the power of mind over matter, and who have attended the rooms of the society for ten years, at regular hours, giving of their best to those who asked for it, and always ready to take the bright view of life, their reward being that of seeing the result of their labours. But this reward is not trifling, as every healer knows whose heart is in the work. There are times when one is drawn into very intimate communion with the soul of a patient, so that the body is forgotten, and only spirit is realised—and then arises a sense of oneness with the soul of the universe.

The staff is not always the same, of course, though there are some who have been with us more than half of the past ten years; others have gone afield to carry on the work elsewhere.

The methods of the society consist chiefly of magnetic treatment, suggestion, and general directions for diet, hygiene, &c., given clairvoyantly by Mr. George Spriggs when diagnosing a case. Magnetic treatment is, perhaps, the principal means. Ten years ago it was a disputed question among many authorities whether such a thing as a magnetic current flowing through and from the human body existed or not, but to-day the human aura is no longer supposed to be an imaginary emanation, it has been publicly demonstrated to be a reality and made visible to all. It is also an admitted fact that the magnetic force emanating from the human body can be increased in strength by the will. It is easy, therefore, to see that, with this life current well under control, and guided by the intelligence of the healer, a change for the better is readily brought about in the patient whose own life forces have become weakened by ill-health. The sensitive aura of the patient responds at once and passes on the stimulus to the physical body, the healer having first taken care to remove the weak and useless matter in the patient's aura—for it is matter, though not usually visible matter, and may sometimes be felt as such in the hands of the magnetiser.

The question is often asked, 'Where does this magnetic current come from?' I do not pretend to say, except that it comes 'out of the everywhere into here.' But if we are surrounded by it and can draw upon this great fund of strength at will, it follows that we can cause more of it to pass through the body at one time than another, and this is just what is done when a patient is being treated by human magnetism.

The mental attitude of the healer at these times is duplex. He looks for a gift from the forces round him, and opens himself to receive it, while at the same time he passes it on to his patient, making himself positive, so that there shall be no mistake about which way the stream is flowing. This attitude of the healer it is which saves him from any depletion of his own forces. The inflowing power is even greater than the outflowing. The true healer must be in touch with the higher spiritual forces, and be saturated with them—not only mentally and physically, but even in his clothes. That this can be the case is clearly shown in the account of how, when the sick woman came behind the great healer, Jesus of Nazareth, and touched his garment, she was cured immediately. 'Jesus said, "Someone hath touched me: for I perceive that virtue is gone out of me."'

Some ask, 'Is it not tiring work?' Yes, and no. Magnetising is not tiring in itself—not tiring, that is, by robbing the worker of his own life-forces. It should not exhaust these. It is only tiring in so far as all healthy work is tiring, and as every healthy person would wish to tire him or herself in some useful work, before the hour of rest arrives.

While the magnetic treatment is going on, the other part of the work must not be neglected. This is the opportunity for suggestion. Healthy, stimulating thoughts may be passed into the mind of the patient with ease while he is in the passive state, whether spoken articulately or not, and when the case is suitable an added power is given by the value of auto-suggestion being explained to the patient.

Each worker in our society is free to vary the methods I have referred to, and one may differ a good deal from another in the details, according to the views and temperament of each. But instead of this being a disadvantage it is a very good thing, because the patients differ quite as much as do the methods of the healers, and the method that is suited to one case is not always suited to another. To me, personally (I may say so before a society like this), the spiritual help received while engaged in this work is real and substantial, and I shall never cease to feel grateful to the unseen workers for their co-operation. (Applause.)

The success of these treatments is also largely due to the marvellous spiritual insight possessed by our gifted president. I find that when the healer closely follows the advice he gives, and consults him from time to time during the treatment of a case the progress made is doubled. The patient does not always realise this, and when that is the case there is no difficulty in the worker getting the necessary information for his or herself in each case. On the other hand, there are many who come long distances to obtain a diagnosis from Mr. Spriggs, and who gain in this way directions that can be carried out at home. They are thus enabled once more to look hopefully into the future and, in some cases, to dispense with the dreaded operation that was threatening them. The value of this method of diagnosing cannot be over-estimated, and the extraordinary extent to which Mr. Spriggs has developed this power has given the society a unique position.

The society's second object—of equal importance with the first—is that of making its methods known as widely as possible. With this in view Mr. Spriggs and Mr. Hallam and others have for ten years held classes for Members and Associates in which instruction has been given in the various methods of healing and in medical clairvoyance; and it is a matter of much satisfaction that a great number of spiritual healers have thus developed their latent powers and that many of these are now carrying on the same work for the benefit of mankind in other localities. As a consequence societies have been formed both in London and elsewhere, and the founders of the Psycho-Therapeutic Society feel that in this way their work will be carried on when they are no longer able to take the same share in it that they do now.

If once men and women can be brought to realise that great

vital forces surround them, wherever they are, and that they have only to make these forces their own to have perfect harmony and perfect health, the word 'sickness' will become obsolete. But to be in perfect harmony with these forces the body must be kept a pure and undefiled temple. That this can be and will be done I have not the slightest doubt, and he who has helped forward this thought in ever so small a degree has not wholly failed, even if he seems to have little to show at the end of a life's work. The truth is we are not able to judge, while here, of how little or how much we help or hinder a movement; thought is so powerful that it can accomplish almost anything when rightly directed, and it is our personal duty to aim at having the right thought and passing it on to others. If good seed be sown, Nature will attend to its growth. It is enough at first for thought to be turned in the right direction. All else will come in due course if the desire for it be strong enough and deep enough. (Loud applause.)

VITAL MAGNETIC HEALING.

MR. W. S. HENDRY next spoke on 'Vital Magnetic Healing.' He echoed the chairman's regret at the absence of Mr. Macbeth Bain, for he knew more than most people of the work Mr. Bain was doing in connection with healing. He made Mr. Bain's acquaintance some years ago in Scotland, where he was going from town to town gathering people together and enthusing them on the subject of spiritual healing, with the result that societies sprang up. These societies were not meant to be permanent, though some of them held together for quite a long time—the Dundee Society especially—but their members leavened the people among whom they lived and helped on a larger-mindedness. If asked why he used the word 'magnetic,' seeing that it could not be proved that such a thing as human magnetism existed, he would say that, personally, he believed that there was a fluid capable of being transferred in the way indicated, and he liked the name because it was associated with the great magnetisers who had been abused by the medical profession as charlatans, but whose services to humanity would, he believed, yet be recognised. He would try to explain what he thought this magnetism was, how it could be possessed by everyone, and how it could be used. He regarded vital magnetism as that part of the absolute cosmic energy which pervaded and was behind all phenomena, and, without which, phenomena could not exist—that by which the Ego could alone express something of itself through a physical body. In its essence it was one and the same, though we called it by different names. We exercised our brains, our eyes, our ears, and called such manifestations of the universal cosmic energy thought, sight, hearing. When that energy worked through the channel of the nervous system we called it nerve force. This faculty of vital magnetism was the greatest of all the bodily possessions, without which the body could not be. There was an old story that the senses of the body once disputed among themselves as to which was the chief. Not being able to agree they applied to a wise man, who said that that one was chief without which the body could not exist. Then sight rose and temporarily took his departure, but the body lived on. The other senses in turn followed his example, but the body remained. Lastly, the unseen vital force stood up to go, when at once all the senses felt that their life was going too, that without the vital force they were nothing, and so with one voice they cried, 'Thou art chief!'

That did not explain what magnetism was, but it did indicate that it was indispensable to physical existence.

He came now to the question—How could we possess this magnetism in abundance? The poet said:—

'Tis life, not death, for which we pant;
'Tis life of which our nerves are scant,
More life and fuller that we want.

So far as the vital energy was concerned, the difficulty would be to escape it, for it flew to us from a hundred sources. The sun poured it forth in volumes, to be stored up by the animal and vegetable kingdoms. It was all about us. The simplest way to have more of it was to pay a little more attention to the common actions of our lives—breathing, sleeping, eating, &c.—regarding the food we ate as the material symbol

of the life behind. The great universal life that was mediated to us through the sun, and that was behind the sun, was behind each of us; so that, if we looked less outwardly and more inwardly, our whole being might be enwrapped by this unseen, ever-present life. The law of that life, as Swedenborg had told us, was that influx was conditioned by efflux. We had only what we passed to others. If we would have peace, joy, power, we must speak them and give them to others, for in doing so we were making ourselves a channel for the ever-present spirit of life itself.

Lastly, there was the question of how this power could be used for the purposes of healing. Most of the great magnetisers were usually able to do their finest work by finding some sympathetic souls in the homes of their patients, for vital magnetic power was not a monopoly of anyone. Every sympathetic thought was a channel for such power. Mr. Hendry here offered to give an illustration of how a magnetic healer could relieve simple pains.

A lady who was suffering from a cold, which had resulted in a bad sore throat, went up on to the platform. Mr. Hendry, while operating, explained that what a healer had to do was to put himself as far as possible on the side of the healing forces already at work in the patient's organism. Something was impeding Nature in her healing work, and the removal of that something would give free course to the vital magnetic forces in her own body. The process of endeavouring to effect this removal was called demagnetising. But evil could only be permanently banished by putting good in its place, and in some cases the ailment had continued so long that the vital forces of the patient were depleted and Nature required some assistance. So now the healer's attitude of mind was that of giving, not taking. At the close of the treatment the lady thanked Mr. Hendry, and said that she felt benefited, and her announcement was received with loud applause.

(To be continued.)

'NOBLE' BY NAME AND NATURE.

Mr. S. K. Ratcliffe, writing in the 'Daily News' a few days ago, paid a warm tribute to the memory of Miss Margaret Noble (known throughout India as Sister Nivedita), news of whose transition was recently received from Darjeeling in the Himalayas. No Englishwoman, Mr. Ratcliffe affirms, has ever made for herself a similar place in the affections of the Indian people, or has tried to do the work to which she put her hand. He says:—

In the middle of the nineties she met in London the Swami Vivekananda, the first real missionary of Indian religion in the West, and became the most devoted of his followers. In 1898 she went out to India to assist in the educational work of the Ramakrishna Brotherhood, of which Vivekananda was the head. Under the name of Sister Nivedita she became an unattached member of the order, and began in her small house in Northern Calcutta a school for Hindu girls and classes for Hindu women—her aim being to provide modernised instruction on the firm basis of Eastern feeling and ideals. She lived with extreme simplicity entirely among Indians. Her name became known far and wide; there were few Indians of distinction unknown to her; she identified herself with their culture and thoughts, and as a consequence her influence was incalculable. To Young Bengal she was an inspiration, for there can be no doubt it was through her words, spoken and written, that the ideal of Indian nationality grew to be a living and absorbing force. Not on its metaphysical side, but in its vital social relations, Margaret Noble was a constant and intense student of Indian thought. Some years ago she spoke frequently to audiences large and small in many cities of India, and her power of speech was a wonderful thing. In later years, when fever had destroyed her fine physique, she was content to use her pen—for the most part in the Indian monthly reviews. To readers in the West she is known chiefly through her most ambitious book, 'The Web of Indian Life' (which by no means reveals her full powers), or through the 'Cradle Tales of Hinduism,' published three years ago. She contributed a paper on 'The Present Position of Woman' to the proceedings of the Universal Races Congress held in London last July. She was forty-four years of age, and to many of us her death means the passing of a rare intelligence and of a dauntless and most beautiful soul.

ITEMS OF INTEREST.

Mr. J. Arthur Hill has a useful article on 'Psychical Research' in the current issue of 'Knowledge.' The fact that such an article has been accepted and published by a prominent scientific journal may be taken as a sign of the times, or as an indication of the growing strength of public interest in psychic, or spiritual, science.

A friendly correspondent writes: 'I have recently given a series of addresses on "Evidences of Immortality," my argument including proofs of continuity, and covering the ground of psychic research. I have been invited to address a number of religious organisations, and have found a hearty welcome everywhere, also a very keen interest in psychic problems.'

It may interest some of our readers to know that the Psycho-Therapeutic Society arose out of a proposition, made by Mrs. J. Stannard at a meeting of the London Spiritualist Alliance, held on March 1st, 1901, in an address on 'The Need of an Institute for the Psychical and Magnetic Treatment of Disease,' Dr. George Wyld presiding. A suggestion was made that the proposed Institute should be established in connection with the Alliance and not left to those outside, but it was eventually decided that it should be commenced on an independent basis. The two societies have, however, always maintained the friendliest relations.

Mr. H. Blackwell makes a suggestion which seems to be worthy of consideration by clairvoyants and their spirit helpers. Mr. Blackwell says: 'The recognition by sitters of descriptions of spirit friends would be greatly facilitated if the one being described would at once intimate to the clairvoyant in some way whether he or she is a relative or a friend. If the letter "R" for relative, or "F" for friend could be shown to the medium at the outset, it would greatly simplify for the recipient the somewhat difficult process of quickly passing in mental review those of his or her friends who have "gone on before," and would certainly result in much greater satisfaction to all concerned.'

As an indication of the growing interest in healing work we give the following extract from the letter of a friend. 'During the last few years psycho-therapeutics have claimed a considerable amount of my time and thought. Study, concentration and desire have culminated in the acquisition or unfolding of an astonishing degree of healing power. Nothing in the whole history of healing seems to me so astonishing as the fact that these things should be possible to me. As my work in this direction is all a labour of love, I am obliged to impose a seal of secrecy upon all whom I treat, to prevent myself from being inundated with applicants; so I dare not let my right hand know what my left hand is doing.'

Speaking of 'Consistency,' 'The Banner of Life' shrewdly asks: 'Do these clerics who denounce Spiritualism so bitterly believe their own Bible? Do they believe that "two angels in the form of men" appeared to Abraham, that Samuel, in a vision, saw Saul and received the clairaudent message that caused him later to crown Saul king of Israel? Do they believe that Moses and Elias after their death were seen by the two disciples on the mount, that Jesus appeared to his disciples when they were assembled, "the doors being barred"? Do they believe that John received the "mysteries of the Apocalypse from an angel"? If they do, then they should recognise the great truth of to-day, "Consistency, thou art a jewel."'

Continuing the subject, 'The Banner' writer says: 'The Church has been advocating and preaching immortality for about seventeen centuries or more, and yet when Spiritualism declares that the Church is right, that immortality is true, and offers to demonstrate that it is true, some ministers cry "humbug, nonsense, impossible," and refuse to investigate. Strange, is it not? One would naturally think they would hail with joy any evidence that could be brought, and they ought to! Any minister who has not satisfied himself so thoroughly of the fact as to whether death means the end or a continuation of life, that he can say definitely to a broken-hearted and bereaved parent, "Your child lives, I know it," has failed in his duty and has no right to pose as a teacher, or a leader.'

The following extract from a letter from a South African correspondent has been sent to us by Mr. Hugo Ames. 'A. B., of Johannesburg, writes: "I am a Spiritualist of many years' standing, and have witnessed some most remarkable phenomena in Pretoria, such as showers of flowers in a closed room, &c., an account of which will be found, together with specimens of spirit

photography, in Mr. Coates's new book. My hat has come into a room on two occasions with closed doors and windows. Live pigeons have come in under similar conditions. Three flowers have dropped in a lighted room. Five cucumbers and a cut cabbage came in on another occasion. We have had writing between closed slates, and levitations of a table as high as we could reach. It came down, turned over, went up again, legs in the air, came down, and turned over the right way when only our fingers touched it. The table weighed over thirty pounds, and only three persons were present. On two occasions we had seventy or eighty bright lights all over the room.'

As an illustration of the familiar proverb that 'extremes meet,' the opinions respecting 'Spiritism' expressed by the 'rationalistic' Mr. Bridges and the Roman Catholic Mr. Raupert are interesting. These gentlemen agree amazingly when it comes to repelling 'the pestilential heresy of Spiritism,' and in ascribing the phenomena to diabolical agency; they are quite unanimous as to the morbid developments and disastrous moral and physical effects of mediumistic practices. But they part company on other points. Mr. Raupert thinks that 'Christian submission and a legitimate passive attitude towards God' are extremely beneficial, while Mr. Bridges contends that all the spiritual communion a healthy soul needs can be found in communion with his fellow spirits in the present world. Apparently, Mr. Bridges would attribute all visions and voices, and objective phenomena, if true, to devils, but Mr. Raupert regards 'spontaneous' experiences, such, doubtless, as occur within the Romish Church, as Divine—it is only those outside the fold which are anathema. But no intelligent Spiritualist advocates indiscriminate 'throwing open the door' and 'voluntarily lending body and soul to any unknown agency that chances to come along.' Only ignorant and credulous folk do that.

The 'Rationalist Press Association' issue a small threepenny pamphlet (Watts & Co., Johnson's-court, Fleet-street, E.C.) containing an article by M. Eden Paul, M.D., on 'Psychical Research and Thought-Transference.' It is in the main a review of the work of the S.P.R. and gives a fairly interesting presentation of the conclusions of Mr. Podmore, with whose views the writer agrees. He pins his faith to the power of the secondary consciousness and says: 'The secondary personality is "an actor whose mimicry is as subtle as it is unscrupulous," and at the same time it is *not* a social being, so that it cannot be relied upon to observe the ordinary social and moral conventions in respect of truth and honesty.' No wonder the late William James regarded the notion that 'so many men and women, in all other respects honest enough, should have this monkeying self annexed to their personality' as 'so weird that the spirit theory' took on 'a more possible appearance.' The conclusion arrived at is that the faculty of telepathy must be assumed to exist, and that apparently, owing to the 'enormous improbabilities involved in the claim that "spirit control" is a reality,' it is better to accept the explanation which these two hypotheses (the secondary personality and telepathy) afford. It seems to us that the 'monkeying' secondary personality is much more improbable than spirit control: it certainly does not cover the ground of the facts.

In the 'Co-Mason' for October a description is given of the Agenda Club by 'a member of the Board of Control.' It is, we are told, 'an organised body of men and women of "good-will" designed to do certain do-able things in the sphere of civic patriotism and social service by a special method. This method is, broadly stated, an application to social service of the principles of scientifically organised business.' It designs to weld into one body the man of dreams and the man of action—in fact, it has already done so. The description of it as 'a cross between a crusade and a business proposition' is, therefore, not inapt. Its central idea is the prevention of waste; not only waste goodwill and waste desires, but waste pieces of service which, united, would be of great value. The indispensable first condition of membership is the possession of the Agenda spirit. A second condition is the loyal attempt to help in the forwarding of the Agendum. The Agendum is a definite and special piece of work adopted from time to time by the Board of Control and approved by the members—on which the whole force of the Club is especially concentrated. The Club has no fixed subscription. 'There is but one principle involved: a member should give all he can afford—and more!' It knows no sex distinction: its programme makes equal appeal to men and women.

'COMFORTING SPIRITUAL COMMUNION.'—In next week's 'LIGHT' we shall continue the interesting experiences of our friendly contributor which, under the title 'Comforting Spiritual Communion,' appeared in our columns for some weeks during the summer—the last instalment was given on September 16th, page 441.

LETTERS TO THE EDITOR.

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

Allied Prayer and Action.

SIR,—I remember that years ago, at family prayers, my dear father almost always finished his petitions with the following: 'Do for us better than we can ask or think.'

We are, in the nature of things—by reason of ignorance, an unnatural code of civilisation and circumstances—short-sighted, so to speak. At times it may possibly be for our good that the heavens withhold some really good thing that we are asking for; for the simple reason that it would be too great a gift were it bestowed upon us after the manner in which we ask it, and also, that we ourselves are not quite qualified to receive it in that way.

The God-spirit would have us earn our degrees and work out our own salvation with the God-essence which is already within us, the eternal life situated in the core of our individualised being-hood. We are, naturally—after God, the 'Father-life'—creators, and God would have us exercise this faculty. We are to create that which we want, and so obtain it—not merely to ask God to give it to us. We are to create the circumstances which will bring the desired good, and in this work God will surely help, though He will refrain from giving the gift outright. While creating, we are acquiring knowledge and experience, which can be given or gained in no other way, and we are energising into further and fuller activity our own God-being, and so are stepping and being led God-ward.

Ant-like, and in a microcosmic sense, and with crude materials, we are learning to do the things after God; even as 'we think the thoughts of God after Him.'

I quite agree with the writer, 'M. M.' (p. 526) that 'If prayer stands alone it is apt to lead to a kind of fatalism.'—Yours, &c.,

F. HIDER.

Is a Central Spiritualist Institute Needed?

SIR,—Nemesis has overtaken another enemy to 'Spiritualism,' and according to the remarks of the magistrate (Mr. Plowden), others may be brought to book very shortly. Let us hope that no genuine medium will be made to suffer as well as unscrupulous pretenders. Surely Spiritualists ought to have a central Institute for the development of mediums along spiritual lines, where the great aim should be to obtain the assistance of spirits of an advanced order, and as a result, possibly, a more consistent teaching from our platforms than at present prevails. Such an organisation should be able to gather and give to societies accurate and useful information concerning the methods of conducting developing circles, and so raise the tone of the movement throughout the country.—Yours, &c.,

F.

'Let Him be Anathema.'

SIR,—It may help the readers of 'LIGHT' to judge the great change taking place in philosophical thought by comparing the opinions of the New Thought movement with those held by the Vatican Council, 1869-70, which, among other canons, promulgated the following:—

'Let him be anathema—

'Who says that the substance or essence of God, and of all things, is one and the same.

'Who says that finite things, both corporeal and spiritual, or at least spiritual things, are emanations of the divine substance, or that the divine essence, by manifestation or development of itself, becomes all things.

'Who does not acknowledge that the world and all things which it contains were produced by God out of nothing.

'Who shall say that man can and ought to, of his own efforts, by means of constant progress, arrive, at last, at the possession of all truth and goodness.

'Who shall refuse to receive, for sacred and canonical, the books of Holy Scripture in their integrity, with all their parts, according as they were enumerated by the holy Council of Trent, or shall deny that they were inspired by God.

'Who shall say that human sciences ought to be pursued in such a spirit of freedom that one may be allowed to hold as true their assertions, even when opposed to revealed doctrine.'

—Yours, &c.,

HORACE LEAF.

'What is Knowledge?'

SIR,—When Mr. Fournier d'Albe says (on page 539) that my explanation is laughable to himself and his friend the ordinary man, he reminds me of a time, more than forty years ago, when I was arguing to the same effect with two 'strong' men. At the end, one said: 'You are an intolerable ass, Constable, but I cannot see any reply to your argument.' I am a mere babe in science, but I fear Mr. Fournier d'Albe has delivered himself into my hands.

He says: 'An object is *really* moving up or down when it is receding from or approaching the earth's surface.' By this he evidently means that, scientifically, it is *really* moving up or down. But what does he mean by *really*? He means movement in relation to the earth's surface, under the assumption that the earth's surface is fixed and immovable. All he means by *really* is the motion of the object *in relation* to the earth's surface. For, as he and I are not (I believe) arguing in Colney Hatch, he must admit that the object is *really* subject to all the vast movements, some unknown, that I have referred to.

In short, he admits that science deals, not with knowledge, but only *relative* knowledge based on assumptions; he would appear to agree with Poincaré, as I show elsewhere. But as to this question, I am now silent. For you, sir, have in your hands a paper I have written which attempts to prove what Mr. Fournier d'Albe apparently admits—that all theories of cognition are based, not on reality or realities, but on assumptions.—Yours, &c.,

F. C. CONSTABLE.

The Electric Theory of the Universe.

SIR,—Miss Corelli, in the prologue to her latest book, 'The Life Everlasting' (page 14), states that her 'Electric Theory of the Universe' in the 'Romance of Two Worlds,' 'foreran the utterance of the scientist who in the "Hibbert Journal" for January, 1905, wrote as follows: "The last years have seen the dawn of a revolution in science as great as that which in the sphere of religion overthrew the many gods and crowned the One. Matter, as we have understood it, there is none, nor probably anywhere the individual atom. The so-called atoms are systems of *electronic* corpuscles, bound together by their mutual forces too firmly for any human contrivance completely to sunder them—alike in their electric composition, differing only in the rhythms of their motion. *Electricity* is all things, and all things are *electric*."

Miss Corelli says, 'This was precisely my teaching in the first book I ever wrote.'

It may interest your readers to know that this 'revolution in science' of 1905, previously taught by Miss Corelli in her 'Romance of Two Worlds,' was anticipated in 'Nature's Divine Revelation' by Andrew Jackson Davis as far back as 1846, as the following quotations from that book in describing the Cosmos will show:—

Page 144: '*Electricity* pervades *all* bodies, *all* substance, *all* elements, and passes unrestrictedly through every avenue and pore that exists in every particle throughout the universe. It is the elastic substance that exists within and surrounds all things, and is the powerful agent of motion, life, and activity. It is constantly and incessantly engaged in rarefying and purifying all things, and is a medium to transmit power and matter in particles from one substance to another, and from one planet to another, and from each planet to the sun.'

Again, on page 147: 'Electricity, therefore, pervades the infinity of space. It penetrates all substances, and exists in and throughout all worlds, with all their component parts. It exists in everything and everywhere, and there is not *one particle* in the realms of infinite space that has not within its composition the unparticled and active agent of electricity.'—Yours, &c.,

FREDK. BROWN.

8, Elsham-road, Kensington.

A Protest against Unfair Treatment.

SIR,—Every pure-minded Spiritualist is striving for the truth, and, having been convinced of the beauties of Spiritualism, tries in a quiet way to help others, without calling those who disagree 'frauds.' Why, then, should we submit to the indignity of having the charge of fraud so frequently made against mediums and Spiritualists generally? We have proved that there is a real life, a progressive life, hereafter, whereas our enemies only talk about it. Pretenders to mediumship have been exposed by Spiritualists again and again, but we must stand by those who are honest and bravely try to do good. It is time that we protested vigorously against these unsupported and far too frequent charges of fraud. We could readily turn the tables against our detractors if we were so disposed; but we would rather show them the better way.—Yours, &c.,

W. HARRADENCE.

The Bishop of London's Spiritualism.

SIR,—With reference to the 'Bishop of London's Spiritualism,' reported on page 535, I wonder if his personal knowledge will enable him to grant the truth of the Spiritualists' main statement, i.e., conscious continuity of human life beyond the change called death, and the actuality (under certain conditions) of communications, deliberately entered into between some who pass over and some who remain here! Moreover, if it is true that 'the pure in heart' can see angels, and the lesser spirits whom they come to help over the border, how is it that so very few of the clergy, holding exalted rank as expounders of the reality of the spiritual states and truths, *see and hear clairvoyantly and clairaudiently*? Where are their 'spiritual gifts'?—Yours, &c.,

F. FLOOD.

Spiritualists' National Fund of Benevolence.

SIR,—In announcing the result of the annual appeal to Spiritualists to aid the National Benevolent Fund, and to supplement the efforts of societies in taking the Annual Benevolent Sunday Collection, I regret to say that the response has not been as general as I anticipated, but I still hope that those friends who have not yet sent a donation will do so and help to swell the sum total. The donations received during October were: Miss E. L. Boswell-Stone, 5s.; Mr. J. Robertson, £1 1s.; Mr. J. Ridley, 5s.; Mr. A. J. M. Burden, 5s.; Mr. E. Whatmuff, 1s.; Mr. J. Venables, £1 1s.; Mrs. A. Webb, 2s. 6d.; Mrs. J. Butterworth, 10s. 6d.; Mr. C. G. Rickards, 5s.; 'H. I. B.', £1 1s.; 'A Home Circle,' Retford, 3s.; Mr. J. Lingford, 10s.; per Mr. Tanner, 7s.; Mrs. Entwistle, 4s. 6d.; Mr. W. Walker, 2s. 6d.; 'An Ardent Spiritualist,' 5s.; Mr. B. L. Gainsley, 2s. 9d.; Mrs. A. Ainsworth, 1s.; Miss M. Simpson, £1; 'Some S.N.U. Members,' Barnsley, 6s.; 'W.S.D.', 2s. 6d. Total, £8 1s. 3d.

As I have not yet received all the society collections, I will defer their publication until the list is complete.—Yours, &c.,

9, High-street,
Doncaster.

A. E. BUTTON,
Hon. Secretary.

Are Spiritualists on the Right Track?

SIR,—The Union of London Spiritualists held a meeting at Holloway, in the Parkhurst Hall, on Sunday afternoon last, at which Mr. Noall read a paper on 'Are We on the Right Track?' His questions were quickly and vigorously put, and the discussion was taken up in an equally earnest manner. As a result, the following resolution was unanimously adopted: 'That this meeting of the North London Spiritualists, meeting in conference, desires to record a wish that all Spiritualist societies shall direct their attention towards preparing, or founding, an institution for the exclusive training of mediums for our work.' The enthusiastic body of workers and members at Holloway should soon find their present premises too small.—Yours, &c.,

GEO. F. TILBY
(Hon. Sec. of the Union).

SOCIETY WORK ON SUNDAY, NOV. 12th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mrs. Mary Davies delivered a deeply interesting address on 'The Larger Consciousness' and gave successful clairvoyant descriptions. Mr. Leigh Hunt presided.—15, Mortimer-street, W.—On the 6th inst. Mrs. Jamrach gave convincing descriptions of spirit people, with helpful messages to members and friends. Mr. W. T. Cooper presided. Sunday next, see advt.—D. N.

LONDON SPIRITUAL MISSION: 22, Prince's-street, Oxford-circus, W.—Mr. J. J. Morse gave trance addresses. Morning subject, 'Man in God'; evening, 'Death and its Disappointments.' (See advertisement on front page.)

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. Beaurepaire gave an instructive address on 'Christ, the Leader,' followed by clairvoyant delineations. Sunday next, service at 11.15. At 7 p.m., Mrs. Podmore.

BRIGHTON.—84, STOCKWELL PARK-ROAD.—Mr. Underwood gave an address on 'Spiritual Development.' Sunday next, at 11 a.m. and 7 p.m., and Monday, at 7.45, Mr. Punter, clairvoyance and psychometry.—H. M.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Ord gave a helpful address on 'Our Life Beyond.' Sunday next, at 7, Miss Violet Burton will give a trance address on 'The Two Death-beds.'—T. B.

BRIGHTON.—8, MAYALL-ROAD.—Mrs. Neville gave an address and psychometric delineations. Sunday next, at 7 p.m., Mrs. Jamrach, address; Lyceum, at 3 p.m. Circles: Monday, at 7.30, ladies'; Tuesday, at 8.15 p.m., members'; Thursday, at 8.15, public.—G. T. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. M. H. Wallis gave fine addresses, answers to questions, and good clairvoyant descriptions. Sunday next, Mr. Percy R. Street will give addresses; and address and auric readings on Monday, at 8. Tuesday, at 8, and Wednesday, at 3, Mrs. Clark, clairvoyance.—A. M. S.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. Gordon gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Symons. Clairvoyance by Mrs. C. G. Curry on Mondays at 3 and 8, also Wednesdays at 3. Public circle, Thursdays, at 8.15.

HACKNEY.—240A, AMHURST-ROAD, N.—'Nurse Graham' gave an address and recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. J. Neal. Monday, at 8 p.m., Miss Gibson, psychometry. Tuesday, 8 p.m., astrology class. Friday, 8.30 p.m., healing circle.—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning and evening, Miss Florence Morse gave addresses on 'The Purpose of Spiritualism' and 'Life and Work in the Spirit World'; also recognised clairvoyant descriptions. Sunday next, morning, circle; evening, Mrs. Mary Davies; soloist, Mr. Howarth. 26th, Mr. A. Sarfas. 30th, Mrs. Neville. Tuesday, at 8.15, healing. Thursday, at 7.30, prayer; 8.15, circle.

HOLLOWAY.—PARKHURST HALL, 32, PARKHURST-ROAD.—Morning, Mr. R. G. Jones gave an address on 'The Awakening of a Soul,' and clairvoyant descriptions. At 3 p.m., Mr. Noall read a paper on 'Are we on the Right Track?' followed by discussion. At 7 p.m., Messrs. G. T. Gwinn, F. Noall, and G. F. Tilby gave excellent addresses. Mr. and Mrs. Alcock Rush rendered beautiful solos. 8th, Mrs. Webster gave an address and convincing clairvoyant descriptions. Sunday next, at 11.15, Mr. A. Graham; at 7, Mr. Horace Leaf. Wednesday, 22nd, Mrs. Mary Davies.—H. H.

SOUTHSEA.—LESSER VICTORIA HALL.—Mrs. Mitchell spoke in the morning and Mr. F. Pearce in the evening.—J. W. M.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—Mr. T. O. Todd's second lecture of his series was much appreciated.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mrs. Comerford, of Northampton, gave an address and clairvoyant descriptions.

TOTTENHAM.—684, HIGH ROAD.—Evening, Mr. Percy Scholey gave an address, followed by clairvoyant descriptions.—N. T.

EXETER.—MARKET HALL.—Morning, address by Mrs. Grainger; evening, address by Mr. W. H. Evans; clairvoyant descriptions at both meetings by Mrs. Grainger.—W. H. E.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mrs. Boddington spoke on 'The Soul's Development' and gave excellent clairvoyant descriptions.—N. S.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROAD.—Mrs. Roberts gave a good address and Mr. Roberts a number of clairvoyant descriptions. On the 9th Mrs. Jamrach gave an address and clairvoyant descriptions.—C. W. T.

SOUTHEND.—SEANOE HALL, BROADWAY.—Mr. W. Rundle gave addresses, his evening subject being, 'The Condition of the Soul after its Transition into Spirit Life.'—A. B.

LINCOLN.—ODDFELLOWS' HALL.—Miss Colbourne gave addresses and clairvoyant descriptions. Evening subject, 'Blessed are the Pure in Heart.'—E. S.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. Stebbens spoke on 'Mediumship' and gave psychometrical readings.

SOUTHEND-ON-SEA.—MILTON-STREET.—The usual services were held. In the evening Mr. A. H. Sarfas gave an address, followed by successful clairvoyant descriptions.

BRISTOL.—16, KING'S SQUARE.—A friend gave an address on 'What is Spiritualism?' followed by answers to questions and clairvoyant descriptions.—A. L.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish, clairvoyant descriptions by Mrs. and Miss Letheren.—E. F.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—An impressive address was given by Mr. G. R. Symons on 'The Water of Life' to a large and appreciative audience.—W. H. S.

READING.—NEW HALL, BLAUGRAVE-STREET.—Mr. P. R. Street spoke on 'Man and Superman' and 'The Witness for the Defence,' and Mrs. Street gave clairvoyant descriptions. On the 6th Mr. Street gave an address and answered questions.—McL.

BRISTOL.—12, JAMAICA-STREET, STOKESCROFT.—Mrs. A. Powell Williams gave addresses and clairvoyant descriptions. Organist, Mrs. Biggs. 7th, members' circle; clairvoyance by Miss L. Hotchkiss and Mr. Moore.—H. O.