

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,055.—VOL. XXI. [Registered as] SATURDAY, MARCH 30, 1901. [a Newspaper.] PRICE TWOPENCE.

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## NOTES BY THE WAY.

Dr. Alexander Wilder, in 'The Metaphysical Magazine,' reintroduces the word 'Eutheast,' a word invented, we believe, by Byron, and intended to signify—'immersed in God.' The Germanised phrase, now at home amongst us here, is 'God-consciousness,' the sense of God's creative and inspiring presence. But whatever phrase or word is used, the fact is a vital one, and it is only just and merciful to remember it,—to remember, that is to say, that the power to believe in God, to realise God, and to lie open to His inspirations, may as much depend upon one's spiritual make, as appreciation of music or the sense of the beautiful. 'The eutheastic condition,' says Dr. Wilder, 'indicates a life that is lived beyond and above the physical senses. It is a state of illumination rather than a receiving of messages from superior sources.' That is a pregnant remark, with several applications. 'Eutheasm is the participating of the divine nature, spirit and power': but that must, as we say, depend upon the spiritual make. It is not every one who can 'know God,' but we can all 'follow on to know.'

An impressive little work is 'Strength and Freedom,' by *Quoris* (London; John Bale, Sons and Danielsson), in whose eighteen pages we find a singularly true reading of the signs of the times, and what we must do to be saved. The great word for us is said to be 'Renunciation.' There is no denying it that Society is largely in bondage; and in bondage to such despicable things! What these are, in the writer's opinion, may be gathered from the following cry against

Selfishness and greed, that terrible disease which makes man hoard, even in his dying grasp, the gold that has ruined both soul and body; just like the swine that takes the whole trough for himself, and makes the weaker go to the wall.

The greatest strength is that which helps the weak, raises the fallen, relieves suffering, and fights disease and the causes of misery.

The greatest freedom is the freedom from greed, from love of gold, of power to do evil, from love of fashion, titles, honours, trinkets, ribbons, beads and earrings of savages; freedom, that is, from the lust for the broken toys that strew the floor of man's nineteenth century nursery.

The writer's thoughts on war, its causes and its cure, burn with moral and spiritual fire: and he is so splendidly right! but, being what we are, the Ideal's rays of light from on high are like lightnings. The remedy for all the special evils of our day is emancipation from the conventional fetters and illusions, and especially from mammon.

We must be able to say: 'We don't want you: we can do well enough without you: we will be free':—

Some slaves are bought with money and others with praise. It matters not what the purchase money is. The distinguishing sign of slavery is to have a price, and be bought for it. But 'the truth shall make you free,' and the truth is that neither money nor honours are of any value compared to freedom.

The teaching of this pamphlet is wholesome indeed; and we a little wonder at the counsel of the writer, 'Read your Bible and no other book.' One might do worse things than that, but it is hardly a counsel of perfection.

We love not books on Reincarnation, but we have no wish to attack them. There is plenty of room for all explorers. So we greet in passing Mr. E. D. Walker's 'Reincarnation; A study of forgotten truth,' revised and edited by Dr. N. E. Wood (Chicago: N. E. Wood). This revision and editing turns out to be very much like making a new garment out of an old one, or making a loose and flapping garment fit; but that may really be an economy. Concerning the work as it now appears, we will only say that it is a serious and scholarly discussion of the subject. The book contains chapters on the following topics:—

'Reincarnation Defined and Explained,' 'Evidences of Reincarnation,' 'Astral Pictures of Successive Incarnations,' 'Objections to Reincarnation,' 'Reincarnation among the Ancients,' 'Reincarnation in the Bible,' 'Reincarnation in Early Christendom,' 'Reincarnation in the East To-day,' 'Esoteric Oriental Reincarnation,' 'Transmigration through Animals,' 'Death, Heaven and Hell,' 'Karma, the Companion Truth of Reincarnation,' 'Western Writers on Reincarnation.'

On another page we discuss the mercifulness of Nature. It is a rich subject, and a by no means exhausted one. We are persuaded that as we advance in knowledge, and correlate our varied experiences and Nature's laws and aims, we shall greatly enlarge our belief in her mercifulness. Even her illusions are often pathetically kind. In a certain medical treatise we lately came upon the following instructive suggestion as to this. Writing of a very bad form of insanity, the writer said:—

It is a sad history; but, happily through all the earlier stages the patient is usually cheerful and serene; indeed, in no stage does he manifest a sense of suffering, and so long as he can articulate words at all, he speaks joyously, and, to use the graphic language of Conolly, 'Of all fatal maladies it seems to be attended generally with the least sense of distress. Immediate sacrifices consequent on the cessation of all exertion are disregarded; increasing infirmities are forgotten or unheeded; utter helplessness ensues without the consciousness of it; and the mind, with interruptions of fitfulness, is usually lively and hopeful, and even joyous. To the exalted imagination of the patients, their prospects are best; their wives are the handsomest; their affairs settled in the most satisfactory manner. Their health, they thank God, is restored; their accomplishments, they do not affect to conceal from you, are boundless. With faltering speech they declare that no public singer can rival them, and when they can no longer rise from a chair or walk without help, they express an ambition to engage in athletic competitions, to run in a race, or fight in a ring, and thus,

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sometimes, even to the last, or as long as speech remains, they are like happy children.

'Gay Hope still theirs, by Fancy led.'

It is as though kind Nature drew over the poor brain a veil, and painted delightful pictures there.

The following, from 'The Morning Leader,' should interest our readers:—

#### A FREETHOUGHT INSTITUTE.

Mr. George Anderson, who is approaching eighty years of age, and whose benefactions in behalf of freethought have in past years been considerable, has invited Mr. Charles A. Watts, of Johnson's-court, Fleet-street, in conjunction with a few trusted friends, to arrange for the building of a Freethought Institute in London, to the cost of which he will contribute £15,000 if an additional £15,000 be subscribed for completing and endowing the building.

The intended Institute will consist of a large hall, a minor hall, club and class-rooms, a library, and residential accommodation. No intoxicating liquors will be sold on the premises.

It is desired to establish a comprehensive society, embracing all sections of the freethought and ethical movement, and in which the ideal and the practical aspects of Rationalism will be equally represented.

One man is willing to give £15,000 mainly for the purpose of contradicting faith and darkening hope: and he expects others will find £15,000 more. *We* want premises similar to those indicated in the above scheme, though on a more modest scale. Who will make a beginning? Are not faith and hope as fruitful of enterprise as contradiction and darkening?

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the London Spiritualist Alliance will be held in the French Room, St. James's Hall, Piccadilly, on Friday evening, April 12th, when

MR. JOHN C. KENWORTHY

Will give an Address, entitled

#### 'MY PSYCHIC EXPERIENCES.'

Mr. Kenworthy, we believe, has had some remarkable personal experiences which have never yet been made known to the public.

The doors will be opened at 7 p.m., and the Address will be commenced punctually at 7.30 p.m.

#### A CONSOLING TEST.

Writing in the 'Progressive Thinker,' 'L. B. S.,' a Detroit correspondent, says:—

'A lady of middle age, living in a small town some twelve miles from this city, having an only daughter, beautiful, educated and accomplished, was one day summoned to the bedside of her daughter, and in haste if she wished to see her alive; but alas! too late to hear her last words. The spirit had taken its flight ere the mother arrived.

'The mother, bowed down with grief at the loss of her daughter and household darling, could not seem to be reconciled with the condolence offered by the local clergy, and came to this city in search of that comfort and consolation which comes only through spirit communion. She told me she had visited several local mediums, attended several circles, but had received but fragmentary evidence, until she obtained an interview with the pastor of the Society of Spiritual Unity, Marguerite St. Omer Briggs; for, as she said, "My heart was sad nigh unto death, by grief, but the comfort and consolation I received in that interview I cannot express. Especially did I know it was the spirit of my daughter speaking to me when she said: "Mamma, don't weep any more for me, for you will know that I am not dead when I tell you I was present when you took the bracelet off my wrist, and put it on your own; wear it ever in memory of me."

'It was then the cloud was lifted, her intellect became clearer, she had drunk at the fountain of living water, spirit communion, and became reconciled to its truth, and knows that though her daughter is absent in the body, she is with her in spirit.'

#### PRINCESS KARADJA ON REINCARNATION.

For some twenty years I have from time to time written in refutation of the doctrine of Reincarnation, and now for the first time a serious attempt has been made to answer my arguments, from the pen of my highly esteemed friend, and I hope I may add pupil, the Princess Karadja. The Princess is one of the most emotional and truthful minds I have ever had the advantage of conversing with, and yet I feel that I can without difficulty answer all her arguments in favour of Reincarnation.

She says that although few British Spiritualists are believers in Reincarnation, yet all the Spiritualists she has met in France, Belgium, Germany, Sweden, Norway, and Denmark believe in the doctrine. The explanation of this is that Continental Spiritualists all follow the lead of Allan Kardec, while British Spiritualists are influenced by the teaching of their Bibles; and as probably nine-tenths of phenomenal Spiritualism in our day have come through the British race in America and England, I think our facts should have much more weight than Continental theories.

Allan Kardec says that many spirit teachers in France and elsewhere, speaking through mediums, assert that Reincarnation is true and that their statements are sufficient as to matters of fact. But these statements do not affect my belief, because we know that spirits speaking through mediums almost always reflect the beliefs of these mediums and their circles, so much so indeed, that spirits sometimes deny that they are spirits or that there is a spiritual world.

My critic says that my statements that 'Jewish Monotheism does not contain a trace of the doctrine, and that Christ and his disciples utterly ignore it, and that no Christian mystic or saint has ever had any conception of it, surprise her exceedingly, for the doctrine was widely spread in Palestine several hundreds of years before the birth of Christ, and in several places the Talmud refers to it.' Exactly so, for Neo-Platonism and other forms of Orientalism had become widely spread in Palestine before the birth of Christ; but I repeat that Jewish Monotheism as taught in the Jewish 'Holy Scriptures,' and the New Testament as containing the life, teaching, and work of Jesus Christ, do not contain a trace of any such belief on the part of The Master or any of those disciples who wrote the Gospels or the Epistles.

My critic says that traces of the doctrine can be found in Matt. xi. 13-15, xvi. 13, xvii. 10; Mark vi. 14-15, viii. 28; and Luke ix. 7-9. She does not give the passages but I now do so in an abridged form: 'John the Baptist is the Elijah which was to come.' 'Some say Jesus Christ is John the Baptist risen from the dead; others say he is Elias, others Jeremiah, or one of the prophets'; but Jesus said to Peter, 'Whom say ye that I am? and Peter answered, Thou art the Christ, the Son of God. And Jesus said, Blessed art thou, Peter, for My Father hath revealed it unto thee.' Then some asked regarding the blind man whom Christ cured, 'Did this man or his parents sin that he was born blind?' but Jesus answered, 'Neither this man nor his parents sinned that he was born blind.' From this quotation we find that Jesus disclaimed the doctrine of Reincarnation, and when my critic says: 'Had Jesus believed that the doctrine was false he would have denounced it,' I do not in the least agree with her in this matter, for if Jesus gave any heed to the doctrine in question he seems to have simply considered it unworthy of any consideration, although the fact that such questions were put shows that the doctrine was current in the days of Christ. An exception might be suggested when Jesus said, 'Elijah is come in John the Baptist,' but this signifies no more than the remark regarding some active philanthropist if it were said—'Another Howard is now with us,' or the possible remark regarding Napoleon that Alexander and Hannibal were united in the Corsican for the salvation of France from the horrors of the Revolution. But we know that Elijah was not reincarnated, for he appeared in his own person at the Transfiguration.

In reference to my belief that souls are created consensually with conception by the creating, ever-present Spirit of God, this is the reverse of that which my critic

implies, that I teach that matter can create its individual spirit. True, one child is born intelligent and another stupid, but this only implies the action of heredity on the divers conditions for the time of the physical and mental being of the mother, and especially during gestation; or it may indicate the influence of a guardian angel with the intelligent one. However, the chief argument of Reincarnationists is the apparent injustice that some are born to wealth and prosperity while others are born in the haunts of vice and misery. But wealth and luxury are generally accompanied by intolerable anxieties and various immoralities, while poverty and even worldly misery are often accompanied by virtue, simplicity, and the love of God. But the grand fact is that the poor and miserable, if worthy, no sooner enter the spirit world than 'all the teardrops which they once have shed shall come again transformed to Oriental pearl,' and a 'joy which eye hath not seen nor ear heard, nor hath it entered into the heart of man to conceive,' awaits them as an overwhelming recompense.

Very few persons have any definite idea regarding the meaning of a 'million,' and you will find many women who will tell you that they have called at a million shops in the vain attempt to match a bit of ribbon; and even the Princess, who has so much learning and so logical a mind, yet tells us, in answer to my arithmetical argument against Reincarnation, that there may be *myriads* of human beings in *myriads* of worlds ready to come to this earth in order to increase our population. But if so, what becomes of these depleted planets? Or has my lady critic had any thoughts as to the inconceivable distances of these other myriads of planets when we know that their distances are so appalling as to take from twenty to four thousand years for their light to reach our earth; and I would ask, could any conception be more fearfully appalling and altogether so monstrous as that souls should take such a fearful journey in order that, as reincarnated beings, they might have a chance of a little more money and more earthly comforts than they have hitherto had. The metaphysical may say that spirit finds no difficulty in time or space, but we are not dealing with spirit but with souls, which must be influenced by physical laws.

Finally, Jesus as he hung on the cross almost with his last words refutes the doctrine of Reincarnation when in response to the agonised cry for help by the poor thief who was crucified by his side, he answered him, '*This day shalt thou be with me in Paradise.*'

7, Westbourne-street,  
Hyde Park-gardens, W.

GEORGE WYLD, M.D.

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#### M. ALEXANDRE DELANNE.

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Those who have any acquaintance with M. Gabriel Delanne, either personally or through the perusal of his interesting works, will learn with regret and sympathy of the bereavement he has lately experienced through the passing of his father, M. Alexandre Delanne, into that unseen sphere, of whose existence both father and son have so earnestly striven to convince their countrymen. M. Alexandre Delanne was one of the early disciples of Allan Kardec, and for many years was an ardent worker in the cause of Spiritualism. Having married a lady with mediumistic gifts, he was able to study the subject under most favourable conditions, and he was not only deeply convinced of the reality of the facts, but also realised profoundly that the physical phenomena offer the material basis for most important truths, and that these truths constitute the philosophy of Spiritism; a philosophy which prompted him, as it should all sincere believers in it, to co-operate heartily in all efforts for the amelioration of the race, whose destiny is so vast.

Whilst we cannot deplore an event which, to a good and unselfish soul such as that of M. Alexandre Delanne, can only bring promotion, we wish to offer to his son and to those who will miss his visible presence and support our sincere and friendly sympathy.

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KNOWLEDGE always desires increase; it is like fire, which must first be kindled by some external agent, but which will afterward propagate itself.—JOHNSON.

## LONDON SPIRITUALIST ALLIANCE, LTD.

### ANNUAL GENERAL MEETING.

The annual general meeting of the members of the London Spiritualist Alliance, Ltd., was held on Wednesday, the 20th inst., at 110, St. Martin's-lane, W.C., to receive the report of the Council, and the balance-sheet for the year ended December 31st, 1900; to elect three members of Council for the coming year, in the place of members retiring from office by rotation; and generally to discuss the business of the Alliance. The President, Mr. E. Dawson Rogers, occupied the chair, and there was a fairly good attendance of members.

After the notice convening the meeting had been read, and the minutes of the last annual meeting confirmed and signed, it was decided that, as copies of the report and the financial statement, duly audited, had been posted to every member, they should be taken as read.

The following is a copy of the report:—

#### REPORT.

In presenting the fifth Annual Report of the London Spiritualist Alliance, Ltd. (being the seventeenth Annual Report since the establishment of the Society under the name of the London Spiritualist Alliance), we have the gratification of being able to record that the year has been a period of steady growth in the number of Members and Associates, and in the interest taken in the work of the Alliance, as shown by the increased use of our large and valuable library—the best of the kind, as we believe, in the world—and by the large attendances at the fortnightly meetings in the French Room, St. James's Hall, so large, indeed, that it may soon be necessary seriously to consider what measures can be taken to secure adequate accommodation for the growing audiences.

Addresses have been given at these meetings during the year—by the Rev. J. Page Hopps on Dr. Garth Wilkinson's 'Improvisations from the Spirit,' and on 'Matter—and Behind it'; by Mrs. M. H. Wallis on 'Psychical Susceptibility'; by Mr. F. W. Thurstan on 'How I discovered the Other World and the use I made of the Discovery,' and on 'The History of the Cultivation of Mediumship'; by Mr. W. J. Boulding on 'Further Personal Experiences'; by Mr. Walter Howell on 'Idealising the Real, and Realising the Ideal'; by Mr. Roland Shaw on 'Experiences of Supernormal Phenomena'; and by Dr. Robert M. Theobald on the question 'Is a Spiritual Church needed?' Two evenings were also devoted to the 'Personal Experiences' of Members and Associates, when very interesting narratives were given; and on another occasion Madame Florence Montague answered questions from the audience, and gave evidence of remarkable psychic powers by successful experiments in psychometry.

Three Conversaciones were also held during the year. They were well attended and apparently greatly appreciated. One of them was devoted to music, followed by excellent clairvoyant delineations by Miss MacCreddie; at another Mr. W. Lynd explained Edison's Concert Phonograph, and gave illustrations of its capabilities; and at the third the Rev. H. R. Haweis delivered an able address on 'Christianity and Spiritualism,' which the Council have had printed in a cheap form well adapted for distribution to inquirers.

Admirably as all these gatherings served the purpose for which they were primarily intended—that of affording interest and information to the Members and Associates—it was nevertheless felt by some that, in one respect, some little change might advantageously be made, and suggestions were offered that the hour for holding the meetings should be altered, because of its inconvenience. A vote of the Members and Associates was accordingly taken, with the result that a large majority expressed the wish that the hour should not be changed. Under the circumstances we decided to try the experiment of Drawing Room meetings to be held in the afternoon *in addition* to the others. The first of these was convened for November 23rd, and was so great a success that it was resolved to continue them at convenient intervals—with every prospect of cordial appreciation.

But unfortunately we have had occasions for regrets as well as for congratulations, inasmuch as the past year was remarkable for the number of prominent and faithful workers who passed to the other side of life. These included Earl Radnor, one of the Subscribers to the Memorandum and Articles of Association under which this Alliance was incorporated; Mr. N. Fabyan Dawe, a staunch supporter of the old British National Association of Spiritualists, and a member of the London Spiritualist Alliance from the time of its establishment in 1884; the Marquis of Bute, who took a keen interest in all forms of psychical investigation, and especially in the questions of hauntings and second sight;

Miss Anna Blackwell, one of the earliest converts to Spiritualism, and an able writer in its exposition and defence; Mr. John Lamont, a devoted supporter of our Cause in the North of England; Miss Rowan Vincent, a Member of the Council of the Alliance and a good psychometrist and clairvoyant, who in those capacities exercised her gifts freely in the interest of Spiritualist societies both in London and the provinces; Mr. William Wallace, who, as the 'Pioneer Missionary Medium,' did good service for fully a quarter of a century; and Professor Omerin, Dr. James McGeary, and Mr. James Regan, whose psychic gifts lay chiefly in the direction of healing; while, amongst the less prominent, but not less earnest and faithful, of departed friends, the names should be noted of Mrs. E. Wilkinson, the Rev. Septimus Russell-Davies, the Rev. Chas. H. Wilkins, Mr. Samuel Brearley, and Mr. Bevan Harris.

All these friends passed away during 1900, and the list of our losses has since been sadly increased. The Society for Psychical Research had suffered severely from the decease of Professor Sidgwick in August last, and on January 17th of the present year a still heavier blow fell upon that Society, and upon our own, by the decease of its President, Mr. F. W. H. Myers, the declaration of whose complete adhesion to Spiritualism, as the result of his experiences with Mrs. Thompson, was probably more sincerely welcomed by us than by the Society of which he was himself so distinguished an ornament. He was followed a few days later, on January 22nd, by Mr. A. A. Watts, a Spiritualist of long standing, a gentleman of culture, a Vice-President of the Alliance, and an intimate friend of Mr. Stainton Moses. And on the 29th of the same month the Rev. H. R. Haweis, a firm and fearless defender of Spiritualism, passed quietly to the higher life.

We have spoken of the *loss* which we have sustained by the removal of so many of our friends from the ranks of visible helpers, but after the first shock which naturally comes with the incident of decease, we can happily take courage from the blessed assurance that the *loss* is in appearance only and not in reality—that we have still their sympathy and assistance in the good work in which we are engaged. Mr. Stainton Moses, to whom we owe the initiation of this Alliance, writing in 'LIGHT' for February 9th, 1884, gave the assurance that it was started 'at the urgent request of those invisible friends who were accustomed to influence him when their purpose required it.' This being so, it is surely incumbent upon us to give to Mr. Stainton Moses and the other 'invisible friends' our hearty co-operation in the endeavour to make the Alliance a conspicuous success.

Signed on behalf of the Council,  
E. DAWSON ROGERS, *President*.

*February 13th, 1901.*

THE PRESIDENT said that the report needed no comment from him as it spoke for itself. He congratulated the members upon the steady progress of the Alliance and the continued success that had attended its work during the past year. The gratifying growth of the audiences at the usual fortnightly meetings, together with the fact that operations for the widening of Piccadilly might be undertaken at any time, involving the possible destruction of the room in St. James's Hall in which those meetings were held, rendered it necessary that steps should be taken to provide other and larger rooms; and the Council were accordingly considering the whole question of providing satisfactory accommodation for the increasing requirements of the Alliance. He moved that the report and balance-sheet be approved and adopted.

The motion was seconded by MR. W. P. BROWNE.

MR. H. WITHALL, the honorary treasurer, referring to the balance-sheet, pointed out that although the balance in hand was somewhat smaller than it was at the annual meeting last year, a new edition of 'Spirit Teachings,' by 'M. A. (Oxon)' had been printed, the cost of which accounted for the difference, but, as the books were in steady demand, they were a good asset. The expenditure during the past year had of course been limited by the income, and he thought that while it could be kept within reasonable bounds there was every likelihood of the Alliance maintaining its present prosperous position.

After several questions had been put to, and answered by, Mr. Withall, the motion that the report and balance-sheet be approved and adopted was put to the meeting and carried unanimously.

Nominations for the three vacancies on the Council had been received for the Hon. Percy Wyndham, Mrs. W. P. Browne, and Mr. J. J. Morse, and, in the absence of any

other nominations, the President declared those three duly elected.

MR. J. J. MORSE thought that the work and position of the Alliance were eminently satisfactory. We had passed through a year of hard and successful work, and, while paying tribute to the officers generally, he recognised the marvellous capacity for detail possessed and exercised by the President. He was sure that all the members would feel that the success of the Alliance was largely due to the zeal, earnestness, and capacity of Mr. Dawson Rogers, and he proposed a hearty and sincere vote of thanks to all the officers and especially to the President.

MR. J. LEITH BAIN seconded the motion, which was carried with applause.

MR. DAWSON ROGERS, in responding to the vote, said that it was, of course, pleasant to have one's work appreciated. He *had* worked hard, but was amply repaid by the success which had attended his efforts. He had had a long association with the Cause, and hoped to be able to continue to serve it for some short time longer with the same devotion as in the past.

### INVOLUNTARY VISION.

If, to the readers of 'LIGHT,' all—even trivial and uncontrollable—cases of psychical experience are of interest, the following account of involuntary vision, to which I have been subject for many years, may not be without value; for mystic science has first to collect its facts before it can tabulate them.

For the truth of the following I can vouch; but, since the uncorroborated word of a stranger is necessarily valueless to other strangers, I give the account of these experiences rather on the chance of their meeting with corroboration from others, than in the hope of being believed by the uninitiated. To me, visions are—and have been all these years—as real as toothache or potatoes.

I have purposely headed my description of them 'involuntary,' because that word alone correctly describes the relation which my own mind and will bear towards them; being always preoccupied or quiescent when they occur.

Let me refer to the written record which I have kept, as they came to me, for at least ten years. Yes, certainly to me visions are and have been matters of fact; and nearly a hundred have been entered during the last four years.

In one column I describe the vision; in another I enter my anticipation of its meaning; while in a third its fulfilment is jotted down—that is, when the character of the vision has been prophetic and the fulfilment has occurred.

There are several instances where the anticipated import has been unmistakably and literally fulfilled; and curiously, too, I may note that with me most visions are more or less prophetic. And that is the chief puzzle about them. Also they are symbolic, which is another puzzle, as seeming to introduce intelligence other than my own from beginning to end in connection with them. Moreover, I am by no means an infallible interpreter of them; though generally I can and do approximately discern their meaning; and sometimes I *know* it, by a sudden strong conviction which comes with, and is part of, the revelation itself. Then, too, I must not forget to add that some visions are merely *literal*, representing people and things exactly as they are—or will be—for these can be prophetic also. And since all visions are photographically clear, the recognition demanded by the literary type cannot, by the fair-minded, be withheld.

The very first visional experience I can remember was unpleasant. It was the precursor of discord and disagreement. Sometimes such an experience would come a day before, or half a day, or even an hour before the unhappy event it foretold; but it was always the same—the disagreeably real representation of a swarm of flies flying upward into my face! Whatever I might be doing, walking in the house or out of doors, sewing, or turning from one occupation to another, I—i.e., my whole consciousness—would be suddenly arrested by an impression—just the impression which an actual swarm of flies would make upon the sense of sight if suddenly they flew up from the ground full in one face. To the sight these flies were always abnormally and objectively clear, and to the nerves as disagreeably apparent

as such a swarm usually is. And the effect they had upon me was also always the same—a disagreeable degree of shock. When I found, upon repeated repetition, that this vision always preceded another shock, mental or moral, it became very unwelcome indeed.

Another, to me, striking experience of the visional kind happened while visiting a friend. We were coming out of the little chapel my hostess usually attended, and I looked up into a cold frosty night, to remark upon the brilliancy of the stars. At the same moment, to my surprise, in the sky, across the stars, a huge initial letter appeared swiftly in gold, which at once suggested to my mind a certain friend whose Christian name began with that initial. For an instant only was this huge letter upright in position, with regard to my point of view; the next, it was dashed, or fell, precipitately downwards, towards the earth, making me start and feel alarmed. The vividness of this brilliant objective vision left me with a foreboding of disaster and a feeling of anxiety about the friend it seemed to concern. More than a week, however, elapsed before I could learn anything, and then I was informed that this particular friend had been struck down by a heart seizure while standing talking at the time the vision had appeared to me. This, then, was an example of a vision appearing simultaneously with the event. The distance between the two towns where the event happened and its visional announcement to me was considerable.

Another remarkable vision came to me in 1893. This was also of the objective type. I was staying alone in the country, in a pretty cottage lent to me by a friend, and suffering greatly, both mentally and physically. One morning, on awaking, my surprise and delight were great to see one of the small cottage windows, as I looked at it, become adorned and illuminated by a *date* in gold, which fitted so exactly within the embrasure of the small window that this seemed as though framed in it. The date was 1894. Now this vision filled me with hope and relief, and, strange to say, when 1894 arrived, it brought to me most unexpectedly relief from the mental strain which had pressed upon me so severely two years before. Unlike most of the prophecies that venture into dates, this one was fulfilled to the letter.

The first waking in the morning is, according to my experience, often a favourable time for visions. Not infrequently I have been presented with two or three in rapid succession; but, unlike those already described, these have been usually subjective; that is to say, with eyes closed but the senses wide awake, a picture, generally small, has suddenly presented itself (or been presented) to some cyclopic or psychical eye, which is apparently located in the centre of the forehead! These experiences are always—with me—so clear and characteristic, though intangible, that they are not difficult to describe. The mental thought-picture which one tries to get at by the aid of memory or the imagination, is often very different. It is difficult to seize, I have noticed. From somewhere far away and behind the brain, it seems to elude or resist the mental effort; whereas the subjective vision is almost a collision, always so close and distinct is its graphic presentation *in front of* the recipient. It comes as a picture on the material plane might if, all complete, it were suddenly held up to one's brow by a friend. In my note-book, under date of September 9th, 1894, I find a very appropriate instance of this picture vision; and although the incident is trivial, I give it in all its unvarnished domesticity, as being an illustrative sample of this sort. It had been arranged that my maid was to join the hop gathering for a month, chiefly for her own health's sake, and to obtain for me a substitute during her absence; and I was living so far in the country, and was so great an invalid at the time, that there was no choice but to allow this duty to devolve upon her. But the prospect of being entirely dependent, out in the wilds, upon an utter stranger, was naturally not without apprehension for me. The day before the change took place, while sitting in the garden, I was visionally presented with a finished little drawing. The profile of a young woman's head, face and hat, appeared, as cleverly sketched, upon a small transparent slate, as a portrait from 'Punch.' It was absolutely clear, and the face quite unknown to me; yet I should

have recognised all—head, face, and hat—again anywhere. The next morning all came clear as unmistakably belonging to the new substitute maid, who proved a real help and most efficient. No one can be more surprised and amused than the seer herself when such episodes as these happen.

Another which I well recall occurred in the autumn of 1895. After making every preparation to go away for a change, I had a most extraordinary experience. An objective vision, *i.e.*, a vision seen out in the phenomenal world, apparently by the normal eyesight, occurred, of huge dimensions, in broad daylight, at noon. Packing had brought on an attack of illness, which had obliged me to relinquish the idea of the journey altogether, and to lie still out of doors on a couch instead. I enumerate these particulars to show how engrossed my mind was at the time with my own personal affairs and state. In spite of my disappointment about the journey, and the pain I was in, I could not help enjoying the beauty of the heathery landscape before me, as I looked across it to the horizon towards the south-east. To my extreme astonishment and horror, at that moment—in spite of the bright autumnal heat—the whole sky in this direction became to me stained with blood, and I knew at once that it was *human* blood!

For several moments I looked and looked again, as the terrible sight continued. At the same time I felt paralysed by a dreadful conviction that crime—hideous, revolting crime—was being perpetrated somewhere, and that it ought to be stopped at once! Tears filled my eyes, and I became despairingly distressed at my inability to find out *what* it was or to hinder it. A lady who was staying with me at the time just then came round; and I at once told her of the revelation and the conviction which had just come to me. I also noted down the date. Being so far removed from the busy world and its newspaper boys, it was almost ten days before I saw from the current news that this vision had notified to me one of the worst of the terrible Armenian massacres!

As far as I have gone in this slight sketch, it would seem that most of the visions hitherto described have preceded events of a serious nature; but this is not always the case. Dozens of trivial, unimportant little events are also revealed in the same way. To give an instance of these:—

One morning, upon waking, I was mentally presented with the perfect picture of a remarkably steep hill. Thinking this must be symbolical of difficulty (for it is many a long year since I have been able to walk up so steep a hill as that) I began to wonder what was in store for me. That very afternoon—owing to an episode which occurred *after* breakfast—having occasion to call upon a stranger, behold, I had to drive my pony up that identical hill! It was a private drive leading to a stranger's house.

An entry, March 20th, 1897, reminds me of another subjective instance of this kind. It was a tiny complete picture of myself which was presented this time, coming out of a shop, which, unlike most shops, had nothing displayed in its windows. By the instantaneous conviction which accompanied this vision I knew that this particular shop was in a foreign country, although it was English in appearance, and that it meant that I should travel. But the amusing part of the little picture was that which baffled my interpreting faculties altogether, namely, the appearance of a huge crimson cap, shaped like a dunce's. Never having seen any cap like this before, I could not understand it all. Early in the following spring, however, I understood it perfectly; for, on the Riviera at Cannes, whither I was most unexpectedly taken for the first time in my life, a gentleman came bowing up to me with mock solemnity, wearing the exact huge crimson cap of the vision, for it was Carnival time. And the next day, in a fruitless endeavour to buy some flowers, I found myself coming out of the very shop I had seen a year before; which, through the exigencies of the season, was entirely denuded of flowers—sold out—its windows emptied!

Here, then, let me end this small contribution to the great histories, mundane and religious, that have ever had to reserve a niche in their records for visional experience. How to account for these I do not know; but that they occur I can vouch from a long personal experience, which seems to prove that no pathway on life's long way opens to us by accident.

EFFIE JOHNSON.



OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
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### MERCIFUL NATURE.

A short time ago, in our study of this same subject of 'Merciful Nature,' we asked, 'What is Nature to us? What is the relation of the whole to this frail and insignificant human part?' We tentatively gave the only answer possible to a true Spiritualist;—that, while there is much in what we call 'Nature' to perplex us, a patient and reverent observing of her ways and ends leads to the conclusion that all is ordered, in the main, for unfolding, beauty and advancing life. Nature or God,—call it what we will,—knows nothing of arbitrariness. From centre to circumference, Law rules. If prayer avails, it is because prayer starts or helps causes. If God intervenes, it is because causes demand effects. There are no miracles, and there are no failures. In a transcendent sense 'whatever is is right,' though we admit it is necessary to fall back strongly upon our own great faith, in order to be sure of that; for, certainly, if this is our only chance of victory or happiness, life seems, for millions, a terrible failure, though, even here, a heroic view of life might give us the result, that even he who lives his life as a campaign and closes it as a tragedy might triumph in the reflection that he has contributed something to the burden-bearing of the whole. But not many are capable of such heroic thoughts and fine self-sacrifice.

And yet the curious thing is that we find amongst the strugglers the least resentment against Nature. It is the philosopher who shakes his fist in her face, not the costermonger. It is the man in his study gown who cries out against her pitilessness, not the man behind his stall in the pouring rain. It was John Stuart Mill who dragged her into the dock and bullied her, as worse than a wife-beater and a murderer. It was not Job who said, 'Curse God and die!' It is almost as though Nature, like a wise, good mother, transmuted tragedy into pathos, and turned a fall into a lesson in endurance. Of course it is far from being always so, but that is dear Nature's way.

The Spiritualist knows why. The external life is not the real life, and outer circumstances are not the really determining causes. Life is from within, and the explanations are within. The agnostic or atheist, when he is bitter, insults God, and yet he is always calling upon us to believe in 'Nature': but it is Nature which does all the dreadful things that vex him. He is all for Science, but, as a rule, fails to note that Science is possible only where there is inflexible Law, where there is the risk of failure and injury, and where man must learn, not by magic, but by knowledge of Nature's inexorable ways. What is the use of crying out against the rigidity of God, and yet extolling

Nature and Science? It is absurd, and would be repulsive if it were not so childish.

The following, from an agnostic or atheist organ, very well represents the usual outcry against God in the presence of human misery:—

#### WHERE WAS GOD?

On Friday, December 18th, twenty-three men and boys were imprisoned by a cave-in at the Nanticoke mine of the Susquehanna Coal Company. Within forty-eight hours the mine was filled with water and gas fumes.

These men and boys are all dead—either drowned or suffocated. There was no earthly help for them. All that man can do is to dig out the remains.

The little village of Nanticoke is made up of coal-miners and their families. It is impossible, say the despatches to the daily press, to describe the consternation, the dismay, the agony, of the surviving friends of the dead miners. The whole population was out on the streets discussing in the wildest manner the situation, and exclamations of despair and cries of agony were heard on every street corner and in almost every household. Relatives of the unfortunate miners were in the wildest agony, and several were seized with convulsions.

Aloft, above the blue of the heavens, say the Christians, on a golden throne sits an omniscient and omnipotent God. Being omniscient, He knew of the cave-in. Being omnipotent, He had the power to save the men.

Why didn't He do it?

'Why didn't He do it?' Surely, the only answer is,—Because it was manifestly best that He should not. But how tiresome it is for a man who tells us to trust in Science and not in God, to ask that question! What if an almighty God were in the habit of intervening to prevent roofs from caving in? Who would go to the expense of timber, and take trouble, to properly ensure safety? If an almighty God made up for the ignorance, the indolence or the penuriousness of coal masters what sort of a world should we have?—what sort of a human race? If He intervened to prevent a mine caving in, of course we should expect Him to protect bridges and steamers and boilers and railway crossings and pots in danger of boiling over and people who blow out the gas. What a world full of fools we should have! No: it is better as it is. We want precisely a God who does *not* intervene, who keeps the ring, and maintains the rules of the game. God, says this agnostic or atheist, was 'aloft, above the blue of the heavens, on a golden throne.' No: He was in the mine, in the cave-in, and in the dynamic laws which necessitated it: 'blessed be the name of the Lord!'

We have, however, already admitted that the hypothesis of a life hereafter is necessary in order to entirely reconcile us to life here, though we see the mercifulness of Nature the more we know of her, even in relation to life here. But the tragic element is largely dissipated when we think of a beyond. Death, in any case, is dreadful—and inevitable, if only to make room for the great procession of life. Why, then, should it be thought more dreadful to die in a mine than on a bed?—on a battlefield than in a hospital? To us it looks awful: but it may not look so to those who try the experiment; and it is possible—the good Spiritualist says: it is certain—that death means advancement, as a part of the tremendous 'stream of tendency' which is working for the education and happiness of all.

LONDON SPIRITUALIST ALLIANCE, LTD.—SPECIAL NOTICE.—Mr. Henry Withall, the hon. treasurer of the Alliance, having removed from Southwark, it is respectfully requested that all letters intended for him should in future be addressed to 110, St. Martin's-lane, W.C.

BE SLOW TO JUDGE.—An intelligent correspondent, who has had large experience in the observation of materialisations, writes thus: 'I am tremendously sure that those who dogmatise least, either for or against, the matter of materialisations, in the present stage of our knowledge, or, rather, ignorance, but who are content to watch, compare fact with fact, and reserve judgment, are infinitely more scientific than those who, with pride in manifesting their critical acumen, pronounce judgment straight away upon the very meagre and insufficient data yet accumulated.'

## A WONDERFUL SEANCE IN BERLIN.

A PROFUSION OF FRUITS AND FLOWERS MATERIALISED  
IN THE SIGHT OF THE COMPANY.

REPORTED BY PRINCESS KARADJA.

We have the pleasure of publishing the following narrative, by the Princess Karadja, of a remarkable séance at which she was present in Berlin. The record, originally written in Swedish, has been kindly translated for us into English by a friend resident in Stockholm :—

On Sunday, February 10th, I had the great pleasure of being present in Berlin at one of the most interesting séances I have ever witnessed. One of my friends, Countess M., had secured from the south of Germany an excellent medium, Frau Anna Rothe, whose speciality is the production of the phenomenon which is generally known as 'apport.' Things of the spirit world, imperceptible to our normal senses, are transubstantiated to the sensual plane and obtain material consistence by a condensation of od-emanations from the medium's body. Before Sir William Crookes discovered the fourth condition of matter which he called 'radiant matter,' scientists believed that matter could only exist in three conditions: solid, liquid, and gaseous. This fourth extremely refined state is the link between the spiritual and material worlds. Our spirit-body is composed of matter imperceptible to our ordinary senses. In materialisations the spirits 'borrow' as much substance as is necessary for the modifications which will make their invisible bodies visible to us. The medium sometimes loses 10 to 20 kilos (= about 22 to 44lb.) in weight during the course of the séance, but this substance is nearly replaced at the end of the séance, so that there is only a very small real loss.

The 'apport,' however—the substance which has been taken out of the medium's body—is *not* restored, and the objects which have become materialised during the séance consequently remain with those who have been present, as permanent proofs that they are objective realities and not subjective hallucinations.

When people read in the Holy Scriptures accounts of how—'according to the saying of the Lord'—the cruse of oil did not fail, and how Christ 'fed five thousand men with five loaves and two fishes,' there are two alternatives presented. The reader either says 'It was a miracle!' or, if he is scientifically educated and does not believe in the possibility of the violation of the laws of nature, he thinks: 'I don't believe this.' But by discovering new, hitherto to us unknown, higher laws of nature, Spiritism has the glorious task of explaining that the so-called miracles recorded in the Holy Bible are within the range of possibility; for why should we doubt the reality of phenomena which in our time can be repeated before our eyes? Who can deny that the existence of something proves its possibility? And would the greatness of Christ be diminished if we were convinced that the works of love which are ascribed to Him were really performed and are not legends? He did not contravene the natural laws which His Father had fixed. He controlled them all by His superior knowledge. The only 'miracles' in which a Christian need believe are the personality of Christ and His eternal love.

Before I begin to describe the strange phenomena which I witnessed on February 10th, I wish to point out that they occurred in a *clearly lighted room* in the presence of thirty-three people. I have a copy of the roll with the names signed, and I am willing to show it, as well as the objects which were materialised in my sight. Before the séance began I carefully scrutinised the room, which was illuminated by a large ceiling-lamp and two smaller lamps. The medium, an aged thin woman in black, seated herself close by me. *I did not lose sight of her hands for a moment.* She never put them in her lap, but kept them outstretched on the table visible to all, or raised them into the air to receive the flowers and fruits which were formed in empty space before us. I have never seen anything more astounding than this phenomenon, occurring as it did *in clear light*. During three hours such masses of fresh, dewy, charmingly fragrant flowers were materialised before our eyes that we *all* carried

home with us large bunches of them. For my part I received one large red tulip, one lily of the valley, two mignonettes, one snowdrop, a handful of fresh grass, and a large cluster of scented myrtle which the medium picked as from an invisible wreath round my head.

Not less than seven large oranges, as well as a lot of mimosa, white narcissus, hyacinths, daffodils, stocks, &c., were formed *before the eyes of all*. The materialisation of a bulb which took place a few inches from my face was particularly interesting. I noticed that a sort of sparkling, snow-white substance (similar to that which our Christmas-trees are flaked with) oozed out from all the pores in the medium's hands, until it looked like a flashing ball, which revolved by means of some centrifugal force till it was fully formed.

After this followed a beautiful trance-message; the medium remarked that though the scientists are able to analyse matter in their crucibles and retorts, they are entirely incapable of producing the smallest new seed possessing the germ of life. Before our eyes there had now been a manifestation of divine Omnipotence: a flower's vital spark had been involved in matter. The mysterious force which, from the dust of the earth and the drops of rain, can gather means of development in fragrance and beauty, was hidden in this bulb. Every grass that grows on earth has its origin in the spiritual world. Then the eternal prototypes take form, the reflections of which our carnal senses perceive. Scientists are able to weigh the elements united in the material dress with which the spirit flower is clad, but they cannot inspire the scattered atoms with new life. This divine power they do not possess.

Not only flowers and fruits were produced at this séance, but also other small objects, among them a *shamrock of metal* which became materialised in my own outstretched hand. This was a gift to me from my deceased child. The medium held her hand about ten centimetres above mine, and I saw a sparkling dust, shining like phosphorus, rain down into my hand and become condensed into this little thing, which I still possess.

This medium is also used for producing that rare phenomenon known as 'direct writing.' An example of this is also found in the Bible, where we are told that at the feast of King Belshazzar a spirit hand wrote upon the wall the words: '*Mene, mene, tekel, upharsin.*'

Whilst the medium was in trance she asked for a sheet of paper. As no other could be procured quickly, the person sitting next to Countess M. tore out a leaf from her notebook. It was examined and was found to be perfectly blank. After having scrutinised it I put the paper in front of me on the table and *placed my hand over it*. The medium put her hand on the top of mine. After a short silence we heard a faint scratching on the table, and on examination we found two written lines precipitated on the under side of the paper. Several persons received such written messages from deceased relatives, the *handwritings* of whom were *recognised*.

As I suppose that there are many people in Sweden who would like to assure themselves personally of the truth of my account, I asked the medium at the end of the séance whether she would be willing to visit our country. After some hesitation she consented, and I hope that the same interesting phenomena which I have witnessed in Berlin may be repeated in Stockholm.

[In our next issue we shall give the particulars of some very remarkable materialisations which occurred at a recent séance in Berlin, under exceptionally satisfactory conditions.—ED. 'LIGHT.']

CURIOUS COINCIDENCES.—'The great Napoleon had a superstitious regard for the letter M. He thought it followed him through life as closely as his shadow. Marengo was his first great victory, Murat was the first martyr to his cause, Marie Louise shared his greatest triumphs, six of his marshals had names beginning with M., and so had twenty-six of his generals of division. Montinette was his first battle, and Mont St. Jean, which is the French official name for Waterloo, was his last. He surrendered to Captain Maitland, of the British ship Bellerophon, and his companions in St. Helena were Monhulon and his valet, Marchand.'—*'Baltimore Sun.'*



## THE RATIONALE OF CLAIRVOYANCE.

On Friday evening, March 15th, Mr. Robert King gave an interesting address on the 'Rationale of Clairvoyance' to the Members and Associates of the London Spiritualist Alliance, in the French Room, St. James's Hall, Mr. W. J. Lucking occupying the chair.

MR. KING, in opening his address, said he did not doubt that most of his hearers knew something of the interesting phenomena of clairvoyance, and he should therefore take it for granted that they admitted that clairvoyance was a fact and address himself to the endeavour to explain how it works. The word clairvoyance was explicit—it meant *clear-seeing*, or *clear-sight*—not necessarily physical sight.

He thought it would be helpful if he explained the nature of ordinary vision, as, when once the *modus operandi* of physical sight was realised, it was comparatively easy to understand psychical vision. Of late years the vibratory theory had been generally adopted by scientists, who assure us that we see by means of small waves, vibrating in all directions from a body that we call luminous. These waves are reflected back from the objects upon which they strike and affect the retinal rods and cones in the eye; the disturbance thus caused being transmitted to our brains and producing what we call sight. Mr. King, after paying a high compliment to the patient and painstaking researchers in physical science who had observed the phenomena connected with this complex process, and had succeeded in measuring the wave lengths of the vibrations in the ether, dwelt briefly upon the wonderful smallness and rapidity of motion of those waves. Liking the rods and cones in the eye to a keyboard that was played upon by the reflected etheric waves, he said that the range, or octave, which could be registered was limited. The largest wave length—the red—had been measured and it was but a 36,918th part of an inch and vibrated 451 million of million times per second; reflections vibrating at a lower rate were invisible to us. Going to the upper end of our octave we get the waves that affect us as violet; these are the 64,631st part of an inch in length and vibrate 789 million of million times per second. Between the extremes of these red and violet rays we can see more or less perfectly, according to the conditions of our eyes, but there was nothing in the human eye that could take up, and enable us to see by their aid, the vibrations which extended indefinitely above and below those limits.

You may ask, said the lecturer, 'What about the vibrations below the red?' and he explained that another sense takes them up; we feel them as touch; they affect the sense of feeling; and, in the same way, when we get beyond the most rapid of those which are registered by our eyes, we, normally, do not see anything, they move too quickly; but we now know that what are called the X-rays and Hertzian waves will pierce many forms of matter; they go in between the atoms. Mr. King ventured to affirm that it is possible to make contact with these inconceivably rapid waves, and thus see by their aid. Some short time ago a boy was discovered in America who was said to have 'X-ray vision.' He could see the inside of people. He saw and described fractures of bones, and his descriptions were afterwards confirmed by the doctors who examined the sufferers in the usual way. A significant fact in connection with this boy's powers was noticed; after one or two cases he became tired and had to leave off. The doctors characterised his peculiar gift as 'most wonderful,' and named it 'X-ray sight'; but it was only wonderful to those who had no experience of clairvoyance. The lecturer claimed that the boy picked up, and was receptive to, the vibrations of smaller and more rapid etheric waves to which he had referred. Receptivity of this kind, he contended, depends upon a brain that is correlated to the ether itself. The clairvoyant has an organ within, not situated in the eye, that is susceptible to etheric vibration, by which he can discern the auras surrounding human beings. I believe, said the speaker, that that organ is the pineal gland, and it is merely a matter of training for most people to become physically clairvoyant by its agency.

Clairvoyance, however, was of several kinds, and there was a higher order of vision than that to which he had already referred, which was in reality the sight of the inner—or 'astral'—body, as Mr. King preferred to call it, as that

was the term with which he was most familiar and which he thought best explained what he meant. Every human being possesses this inner body, which has its avenues of perception corresponding to those of the physical body; and when a clairvoyant sees and describes a form of someone who has 'passed away,' or gone out of the physical body, he does so because he is functioning in, and exercising the sight of, his astral vehicle. 'As above, so below,' contended the lecturer, and he believed that the laws of vibration which had been observed in this state indicated that the same principles were in operation upon higher planes; hence, if we could all train the powers of our astral bodies and correlate them to our physical forms we should become clairvoyants.

Anticipating that the question might be raised why (if all people possess the inner, or astral body, which is capable of taking up and registering the astral vibrations) one person is clairvoyant and another is not, the lecturer argued that the clearness of perception depends upon the power of the organ. He said: 'If I can adapt the lens of my eye to the proper focus I shall get a clear impression of the object viewed. If the astral body is well organised and can function well on the astral plane; if its possessor is "at home" in it; if the vibrations are clearly received and registered, and these effects can be correlated to his physical brain, he will be normally clairvoyant. The *faculty* is possessed by all; but the extra abnormal development of the astral body and the ability to transmit these vibrations to the physical plane of consciousness constitute the difference between the medium and the non-medium. It is possible for all people to wake up the astral body and develop clairvoyance, but it requires more time and attention from some than it does from others.

'The reason why more people are not clairvoyant is that the physical vibrations form the major part of the contents of our consciousness and the astral the minor; but although we may not be conscious of the latter, they are there.' As an illustration of his point Mr. King said: 'If you sit near a man with a drum you can only hear the drum, although another man may be playing a violin close by. The sounds of the violin do not affect you because the drum waves, heavy and cumbersome, swamp those produced by the violin—but, let the man who is playing the drum tone down his strokes, or discontinue them, and the finer vibrations made by the violin will then be perceived by you. So it is in regard to clairvoyance. The astral vibrations are surging in upon us all the time, but we are unconscious of the fact because they are overpowered by the grosser physical vibrations; but if we can tone down the latter we shall then begin to respond to the more subtle vibrations of the astral plane. The process of toning down these outer conditions and of attuning to the inner comes from within the man. All people can do this more or less rapidly. It is true some are able to get immediate results, while others must wait, but that depends upon the conditions of the evolution of the astral body in each one.'

Many persons were apt to exclaim, 'If I could only see something I should then believe I could develop this faculty'; and to meet the wishes of those who desired to become clairvoyant, the lecturer proceeded to give instructions how they should conduct their experiments in order to develop their clairvoyant faculties:—

'First of all, it is necessary to tone down all outside physical vibrations. You will need to go somewhere where you will be quiet and undisturbed. Sit comfortably in a dim light, because you will not get so many vibrations. Bright light causes tumultuous waves which affect the eyes, and thus disturb the consciousness. Have something upon which you can fix your eyes quietly and earnestly. The object should not be too bright. The eyes should be fixed and the gaze steady. The back of a Japanese tray, a glass of water, or a crystal, any object will serve that will assist to focalise the attention and tone down the rate of the physical vibrations.' (In passing, Mr. King said that it was mostly in this way that he and the other clairvoyants who were active in the Foxwell case obtained the visions and guidance which led to the discovery of the missing body.)

'Probably, in ninety-nine cases out of a hundred, when the student begins to become clairvoyant he sees what is some

times called a mist, or misty specks, or centres of a rolling mist, very much resembling tobacco-smoke, only it is whiter and brighter. After a time bits of form or of faces, or little bits of landscape, trees, river, or sea appear and then pass away.

'If you begin to see, feel, or hear with the astral body after a month or two of persevering effort you may conclude that you will become a good clairvoyant if you continue your efforts. When you begin to see you will soon be conscious of a difficulty—that of *localising* what you see. When I look at you,' said Mr. King, 'I seem to see you on my right, on my left, and in front of me—close to me and further back; but in reality I merely see a flat reflection on the back of my eye. We do not know distance by sight but by the sense of extension. We learned to distinguish in regard to distance when we were babies by many and varied experiences; one sense aided and corrected the other. When you open up your astral vision you will meet with the same difficulty. The clairvoyant has to learn to localise his vision, to get it into focus. I have been astounded, in ordinary circles, that clairvoyants have been able to see anything at all owing to the movements of the sitters and the generally disturbed psychical conditions which have prevailed.'

Pursuing the subject of the difficulty of localising objects that are seen, Mr. King said, 'Directly anything strikes the nerves of the brain we always place it outside ourselves. If you take a lighted candle and hold it close to the eye in a darkened room, you appear to see a fine network *outside* yourself, but in reality what you see is *inside* the eye. In the same way, when you become clairvoyant, although you appear to see objects or people in the crystal they are not there at all. It is purely a trick of the physical brain. You see with the astral sight, and you immediately reflect outside yourself the thing perceived, and it is only by repeated careful effort that you can bring these things down to a proper focus, because you have to overcome the physical brain and compel it to register what you perceive by the inner vision.'

It was necessary, the speaker said, that he should utter a few words of warning, because, unless those who made experiments to develop clairvoyance were very careful, they might seriously and permanently injure their eyes by straining them as a result of too prolonged and concentrated gazing at the crystal. He recommended that the eyes should be closed directly there was any sensation of weariness. If calm, and passive, and persistent, without effort or strain, the inquirer would soon discover whether he possessed the necessary qualifications, without tiring or injuring himself; in fact, most people would become clairvoyant by sitting with closed eyes if it were not for the tendency to fall asleep. He said: 'Never sit after a heavy meal: if you do you will go to sleep. It may be interesting and comfortable, but it is *not* clairvoyance. Choose a time and keep it. Sit regularly at the same hour if possible. The body is largely a creature of habit, and it will adapt itself to, will prepare for, and will await the coming of the time for your next sitting, so that regularity is valuable, because of the setting up of this automatic habit; but never sit between the hours of 10 p.m. and 2 a.m.' Mr. King said he had reasons for the latter prohibition, but he did not explain them. He urged that those who desired development along the lines he had indicated needed to be 'positive and yet passive.' It meant that they must detach themselves from their sensations; not being a part of them and yet receiving them. It meant that they must be inwardly active; must be *themselves*—steady, firm, alert, and yet receptive and responsive to the impressions or the vibrations which reached them; otherwise, unless they were intellectually passive, what they saw psychically might be mixed up with what they *thought* they saw, and confusion and difficulty would be the result.

The address was concluded by a few eloquent remarks upon the inestimable value to humanity of the sensitiveness which enabled us to become related to the vibrations of the astral world and see, feel, hear, and know its beauties and realities. The veil of death was pulled aside and we then realised that the physical body was only a sort of side show. By the development of the power to see with the inner eye clairvoyants could do great good and help humanity in its

upward development, and if those who desired to exercise their psychical powers would follow the suggestions he made he was confident they would get some good results and his lecture would not have been in vain.

THE CHAIRMAN said he had listened with much pleasure to Mr. King's clear and admirable presentation of his theory. He had no doubt that there would be differences of opinion among the listeners as to whether it explained clairvoyance or not, and he thought it would be best to invite questions rather than discussion.

A host of interesting questions followed, from the answers to which we gathered that Mr. King believed that animals were sometimes clairvoyant. The senses of the astral body appeared to be focussed in one huge sense. Clairvoyance might be called astral sight, while psychometry represented astral feeling; but psychometrists would probably see as well as feel, as their development proceeded. The pineal gland was probably the organ of etheric vision, but clairvoyance was the sight of the astral body. The difference between objective and mental clairvoyance consisted in the fact that in the latter the recipient was mentally receptive and objectified the vision himself, while in objective clairvoyance the seer saw the object on the astral plane with his astral sight. Time, as we conceive it *here*, did not exist on the astral plane; there is no past or future to the developed and trained consciousness; everything is *now*. Mr. King did not advise going into 'retreat' to develop psychic powers. He thought that those who shut themselves away from the world for such purposes were rather selfish. It was better to set apart a certain time of the day and devote the rest of the hours to the performance of the ordinary duties of life. Clairvoyance gained in that way, amid the stress and strain of existence, was stronger and more enduring than that which was developed in solitude or seclusion. The latter was liable to be swept away when brought into the rush and swirl of the world. The pictures produced in the mind by a powerful imagination were at first nearly always confounded with those of true clairvoyance, and it was often difficult to distinguish between them, although it required an effort of will to visualise by means of a vivid imagination. The student must test what he sees and will soon begin to distinguish between what he 'forms up' in his own mind and the true clairvoyant vision. When once he really *sees* clairvoyantly he will hardly be likely to be afterwards mistaken. In the case of a medium who was normally clairvoyant, but who could never see in a crystal or a glass of water, Mr. King thought that in her case the very fact of looking into those objects would be a disturbing condition by rivetting attention upon something *outside*, and distracting it from the psychic vibrations. It would not be possible to help others at first: that would come later. There was a danger of *over* development. Some people will always carry things too far. It is not possible to pour common-sense into them; they will not heed the warnings and advice that they receive. It was necessary to go slowly. Nature never hurries, and she never makes mistakes. It is well to learn from and copy her!

THE CHAIRMAN expressed his pleasure at the nature and character of the lecture. Many people wanted to know 'the why and wherefore,' and such explanatory addresses, whether we agreed with the theory or not, did at least help to set the listener thinking.

MR. J. PAGE HOPPS paid an eloquent tribute to the lecturer, and proposed a sincere vote of thanks for one of the most luminous, most orderly and best expressed addresses he had ever heard. It exhibited a clairvoyance of the mind, that of clear thinking and clear expression of thought, and he was not sure if that was not the highest clairvoyance.

The vote of thanks, briefly and ably seconded by Mr. E. W. Wallis, was carried with hearty applause and suitably acknowledged by Mr. King.

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THE longer I live, the more I am satisfied of two things: First, that the truest lives are those that are cut rose-diamond fashion, with many facets answering to the many-planed aspects of the world about them; secondly, that society is always trying in some way or other to grind us down to a single facet.—OLIVER WENDELL HOLMES.

## SPIRIT DRAPERY.

## WHAT THE CONTROLS THEMSELVES SAY.

In his remarks upon spirit drapery and the difficulty which the controls would experience in dispersing its constituents again, without injury to the sitters, Mr. Hudson Tuttle seems to have overlooked the fact that both materialisations and dematerialisations are carried on outside our known physical laws, and, also, by beings outside the conditions which regulate our proceedings and tie us down to certain lines of action. To these beings matter is penetrable by matter and the limitations of rooms, with their boundaries of walls, do not exist. Consequently, it must be easy for them, at once, to disperse the mass of the constituents of the materialised drapery into space and so to prevent any harm from happening to the sitters in the confined room.

Mr. Hudson Tuttle asserts that when pieces of spirit drapery which have been given by the controls to the sitters do not dematerialise at the conclusion of the séance, this is a proof of fraud. To this I would reply that 'Marie,' Mrs. Corner's control, has told the circle here that there are two kinds of spirit drapery. The first is of pure occult manufacture, and would dematerialise after the séance, unless a very special process were used upon it; the second is produced by dematerialising white drapery from some store lying about, to which the controls have access, and rematerialising it in the séance room—this would remain. Last winter, she gave several of the sitters here pieces of drapery at a séance, but she told us it was not of her 'best' drapery and she promised me a piece of that at another time. The promise has not yet been fulfilled. The pieces she gave us, last winter, still remain intact. This winter, at a séance here, she permitted me to compare the two kinds. That which she was wearing was, apparently, of pure occult manufacture—it was brilliantly white, and soft and fine as gossamer. She then put into my hand a heavy mass of drapery, weighing, I should think, considerably more than a pound, which, she said, was the result of dematerialisation, *apport*, and rematerialisation. This drapery was not nearly so white as the other and was about the texture of fairly fine calico, without the dress. I may say that 'Marie' did this without premeditation, in consequence of some remarks and questions addressed to her about the drapery by a member of the circle.

With reference to the drapery which frequently conceals the lower part of the face of a materialisation, I have this to add: 'Marie' has often told the circle that the drapery is sometimes needful to keep the form together, as without it, when the materialising power is weak, that would fall to pieces. It also appears necessary, when want of skill on the part of a novice in the art of materialising prevents the form or face from having much coherent power.

I have, this winter, had the opportunity of watching the progress of a relative of my own in the art of materialising. Although, for the past year, he has been able to materialise his hands through Mrs. Corner's mediumship, and almost the full form, he has never been able to show his face. I have, once or twice, seen him standing against the inside of the curtain while he has held this open and extended arm and hand, with what looked like a shirt-sleeve turned up about the elbow, to shake hands with me in his distinctive manner. This has happened when Mrs. Corner has been dressed in a red dressing gown of mine over only dark underclothing. But, as I have said, I have never seen his face through Mrs. Corner's mediumship. Since Christmas, however, he has made rapid progress in the art of face materialisation, and voice production also, through Mr. Williams. The first three times on which he showed himself, the lower part of his face was muffled up; at the fourth time it was free and his beard and moustache showed clearly. A lady sitting next to me said, at once, that she recognised the materialisation as my relative, from its resemblance to his photograph. The luminous slate was then held up on the other side of the table and the sitters, not recognising the face, began to describe it in detail. After listening to one or two particulars, I said that it seemed as if my relative were showing himself to them, and

probably this was that they might be able to identify him afterwards from his photograph. To this three confirmatory raps were at once given on the table. Then the slate, after being dropped for a moment, was held up again to show the face to these sitters, so that the features might become impressed upon their minds. After the séance they were able to identify it from the photograph.\*

On all these occasions the face only was shown, either in profile or three-quarters. But, last week, my relative was able to show himself to me with full face and for some distance below his shoulders.

He has acquired the art of voice production in the same gradual manner. At first, he could only say two or three words, after the slate had been dropped, and these were spoken in a weak whisper. Then he spoke to me whilst showing himself. On the last occasion of his materialising he called me by name, to secure my attention before taking up the slate, spoke to me whilst using it, and at intervals throughout the evening, afterwards, addressed me, using the voice in a low tone, but distinctly.

I must add that once, through automatic writing, my relative, in answer to a question of mine, told me that the reason why he had not been able to materialise fully through Mrs. Corner's mediumship was that there was always a danger, at the last moment, of his getting into the medium's body. This accords with what Mrs. Corner's controls have often told us here, viz.: That, sometimes, in drawing the power from the medium's body, when the conditions are not good, they draw the body itself out, and function in that, as was done by 'Su-Su' here last season. It must, of course, be far more difficult to materialise a full face and form than only a head and shoulders.

I think it probable that my relative's progress in the art and science of materialisation has been thus gradual because, having been, when here, a scientific man, he wished to master the principles thoroughly. On the last occasion of showing himself, he told me that he intended to devote himself to the development of materialisation from the scientific standpoint, and that he was very happy in the work.

It seems to me very probable that Mr. Thurstan's theory is correct, and that it is often the controls who hold the mould of the features to the friends of the person wishing to appear, and not the individual him or her self.

MARY MACK WALL.

## TO CORRESPONDENTS.

**SPECIAL NOTICE.**—The contributions of original poetry which we receive every week have become so numerous as to be quite embarrassing. To read them all, to give them all an impartial consideration, and to feel in the end that by the necessary rejection of many of them we have wounded the susceptibilities of friends, is weary and unpleasant work, besides occupying an amount of time which we can ill afford to spare. We have accordingly been driven to the decision to accept no contributions of original verses in the future.

**THE FOXWELL CASE.**—Yielding to many requests which have reached us, we shall next week reprint Mrs. Bathe's narrative of the 'Foxwell Case' which appeared in our issue of February 16th—that number of 'LIGHT' being quite out of print.

'H. B.'—Your communication shall have early attention.

'A MIDLAND RECTOR.'—We hope to publish your kind contribution in our next issue.

'CASSANDRA.'—Please send us your name and address.

'INQUIRER.'—We accept your suggestion, and will publish Mr. Stainton Moses' 'Rules for the Conduct of Circles' in our next issue, if possible.

## GOOD FRIDAY.

In consequence of the recurrence of Good Friday, next week's 'Light' will—in order to meet the business requirements of the Newsagents—be sent to press on Tuesday, so that a communication intended for that issue must reach us by Monday morning.

\*Since the above was written, and after an interval of four weeks during which my relative only appeared to me, he has again shown himself to these sitters, one of whom was 'Bidston,' and was, at once, recognised by them.

## GEORGE ELIOT AND F. W. H. MYERS.

## A STUDY OF LIFE'S MOTIVES.

Mr. James Robertson has called attention, in a recent number of 'LIGHT,' to that episode in the earth-drama of George Eliot and Frederic Myers which the latter has recorded, when, in the garden at Cambridge, George Eliot scorned the scholar for seeking to prove the continuance of the soul and the fact of immortality by the humble means of psychic investigation.

It may interest Mr. Robertson and others to know of an incident which I was privileged to witness at one of the first sittings Mr. Myers held with Mrs. Thompson, and which, from what I have heard about other sittings, I feel justified in declaring will be proved to be the case, when the records of these remarkable experiments are published to the world, viz., that the one intellect, the one energetic personality who organised, directed, and caused the success of these experiments was this same George Eliot.

She was one of the first to prove her identity to Mr. Myers. 'The lady called George with the fuzzy short hair,' as 'Nellie,' Mrs. Thompson's little spirit daughter, used to call her, told Mr. Myers that if he took the trouble on his side to make the experiments regular and organised she would take similar pains on the other side. And she kept her word. She induced a band of powerful intellects to co-operate with her, among whom, of course, were George Cornwall Lewis and Edmund Gurney. With her clear, penetrating, concentrated brain she worked on Mrs. Thompson's sub-consciousness day after day until the facts wanted at the next meeting dawned upon her normal consciousness. Finally, in this way she gained a complete mastery or 'control' over the thought-forming faculties of her medium; so that at last the intermediary 'Nellie' was dispensed with and George Eliot's personality controlled directly.

And why did she take all this trouble? I heard her give her reasons at that first meeting. 'You know, Fred,' she said, addressing Mr. Myers, 'that I scorned and ridiculed you once for degrading your intellect to this study. I want to atone for it.' In other words, if it had not been for the scene of the drama in the garden at Cambridge, the scene of the consummation of Mr. Myers' earth work would never have taken place. Truly here is food for the philosopher.

FREDERIC THURSTAN, M.A.

'THE EASTERN COUNTIES MAGAZINE, AND SUFFOLK NOTE BOOK,' deserves a hearty welcome from those for whose benefit it is especially intended. As the title suggests, it treats, for the most part, of subjects of local interest, but we notice it because the February part contains a short but able article by one of our own contributors, 'H. A. D.,' in appreciation of the work of the Society for Psychical Research. In the publication of this the Editor, the Hon. Mary Henniker-Major, has shown a liberality of mind which is very commendable. But why should the magazine be only an eighteenpenny quarterly? The Editor evinces great tact and judgment in dealing with the interesting materials at her command, and from our personal knowledge of the Eastern Counties we have no hesitation in expressing the conviction that a magazine so ably conducted, and appearing *monthly* instead of quarterly, would have every prospect of success. There would be no dearth of suitable subjects, and no lack, we think, of intelligent and interested readers. Messrs. Jarrold, Warwick-lane, E.C., are the publishers.

THE DUNDEE SOCIETY OF SPIRITUALISTS, which was formed on December 23rd, 1896, has issued a neat little handbill setting forth its aims and objects, thus: 'Its aim is to study the various phases of psychical phenomena, and to employ the knowledge thus gained to purify and enoble the lives of its members, and to commend the cause of Spiritualism to the general public. Its main object in this is to confirm and deepen the conviction of the loving care of the all-embracing Supreme Spirit, and to promote the desire for the realisation of the Brotherhood of Man.' The sole motive actuating the society in its public work is to assist others to secure the same deep satisfaction and happiness which its members have derived from the knowledge of continued individual existence after death, and of eternal progress for all. Membership in the society is of two kinds, Ordinary and Honorary. Ordinary members are those who are convinced of spirit communion, while Honorary members are those who are sympathetic and inquiring. Meetings are held on Sunday and Wednesday evenings in the Gilfillan Memorial, Room No. 3.

## PALMISTRY.

The following sensible letter recently appeared in the columns of the 'Glasgow Evening Citizen':—

SIR,—I read last evening in the 'Citizen' the report of an appeal from the City Stipendiary of Manchester, against a conviction of fortune-telling by palmistry at the instance of a lady palmist, and I am interested to know whether the Glasgow police authorities look upon the profession of palmistry in the same light as, apparently, the Manchester authorities do. The advertising columns of your paper show that there are several palmists in the city, practising privately, and in places of amusement, such as the Zoo, in New City-road.

Does the case in question refer merely to fortune-telling in the ordinarily accepted sense, or does it refer to the reading of the lines on the hand as an index of the character of the possessor of that hand, and to the natural tendency for good or evil of the possessor of the hand? If the latter, I fail to see how any magistrate could convict on such a charge. Surely the lines of the hand are an index of character, just as handwriting is, and there is no doubt that character can be judged from that. The phrenologist too, can tell character from the shape of the head, and even the police authorities lay claim to a knowledge of human character from the physiognomy of individuals, and in articles in illustrated magazines they demonstrate the truth of their theories in cases of criminals who have passed through their hands. Again, the gait of individuals is an index of character, one person slouching along and another walking with a deliberate and determined step. Why, therefore, should the poor palmist be the one who is marked out for prosecution?

The cult of palmistry is a most complex study, and many clever and interesting treatises have been published on the subject. I do not intend to advocate the right or wrong of fortune-telling, but, given ordinary health in a person, the lines of the hand are as true an index of that person's habits, tendencies, and capabilities, as is the cast of his countenance, or his deportment, or his general habits. As well punish a child for plucking off the petals of a daisy with the words 'He loves me, he loves me not,' until there are none left, as a palmist for legitimately reading the lines of the hand and drawing inferences therefrom.—I am, &c.,

Glasgow, March 15th, 1901.

M. P.

## LETTERS TO THE EDITOR.

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

## Mrs. J. Stannard's Address.

SIR,—I read with much pleasure Mrs. Stannard's able and valuable lecture, but I was surprised to find, among those whose names she quoted, that no reference was made to Dr. J. Rodes Buchanan, whose 'Therapeutic Sarcognomy' is a most important work on the subject of which Mrs. Stannard treats.

Professor Buchanan proves that there is a real connection between certain functions of the brain and corresponding parts of the body. To anyone proposing to practise curative mesmerism a knowledge of this work would be of the greatest value.

Dr. Benson Elliot, of San Jose, California, one of the most successful magnetic healers of America, says: 'I have been engaged in practice over twenty-five years. I follow "Therapeutic Sarcognomy," and know it to be the only true and complete system in existence. Its adoption will be a great blessing to mankind.' G. W.

## Prophetic Messages.

SIR,—I have read in 'LIGHT' a letter from Miss Adeline Stocks, in which she reports an automatic message that 'the Boers will try to treat soon.' On August 21st last, by the movements of a table, I was informed that eight months thence the war would practically cease and that the Boers would regain their independence. The communication came from a gentleman, well known in London philosophic circles, who died suddenly in March last year, and with whom I had been in close correspondence, though he always tabooed Spiritualism. Whilst here he viewed the war with dismay. Indeed, he was what some people would call 'a Pro-Boer.' Even coming through the table, the message was most characteristically delivered and I shall not forget the joy manifested at finding me. He had been brought to my home by a very dear relation, who, however, was not in such close sympathy with my mental attitude as he. I may add that another message, wholly relating to myself, was given, and it looks as if the prediction it contained was about to be fulfilled.

M. C. P.

## Mr. Robert Cooper's Clairaudience.

SIR,—A little misprint crept into my letter in 'LIGHT' of March 16th, which alters the sense I intended to convey. In the twentieth line, right hand column, page 132, the word 'now' should have been 'not.' I consider all the bell-ringing at the time was abnormal, as, my hearing not being good, I never hear it in my normal condition. There has been no recurrence of the phenomenon.

Eastbourne.

ROBERT COOPER.

## 'The Original Genesis.'

SIR,—May I call attention to the second edition of the 'Original Genesis' advertised in to-day's 'LIGHT,' and to the 'Apocalypse of St. John,' &c. ? These Scriptures, which are now being issued by the 'Order of Atonement,' are not 'interpretations,' which, however good and according to modern thought, are only the opinions and comments of the authors, which vary not a little, and are built on a foundation which does not bear the superstructure, being itself a corrupted version of the ancient Scriptures—corrupted by the prejudices and fashions of men to excuse their own divergences from the law of God. They are not 'interpretations' but the *ancient Scriptures themselves*, restored to us by members of a spiritual hierarchy who have been seen, and some of them (recently passed over) recognised by those who have seen or known them in the flesh. These ancient Scriptures, purged from the corruptions of men, teach many spiritual truths now ignored or forgotten and anticipate in a great measure the higher light in which many of us have been living. It is to be regretted that some individuals and societies and their organs systematically suppress and ignore these issues, which teach much of the truth that they contend for, at the same time, apparently, 'regretting that the Church and the Scriptures do not support them.' This proceeding seems scarcely *sincere*, when these lately restored Scriptures are now within their reach. Is it jealousy ? Is it a desire to accomplish in *their own* strength the regeneration of mankind *without* the Divine assistance ? Or is it that secretly they do not believe in the power of the Unseen and reject all Divine revelation from above, which they profess with their mouths, not believing in God, angels, or spirits ? I trust not. God is good and the author of all good. Evil only comes from human perversity.

SECRETARY, O. A.

## Madame Zuleika.

SIR,—Will you allow me, as a Spiritualist of many years' standing, to say a few words respecting the lecture to be given by Madame Zuleika next Sunday, at Steinway Hall ?

It seems to me that one of our failings (as Spiritualists) is a want of combination in upholding each other. Surely there is no other body of people holding the same faith and valuing the same spiritual gifts, who would not have made some effort to shield from persecution and injury to her feelings and her reputation such a gifted woman as Madame Zuleika ! Her health and prospects are both in danger of being entirely ruined, solely from her noble adherence to the same principles which we all profess ; yet scarcely a voice is raised in her defence !

One fashionable daily paper prints the names of at least half a-dozen professed palmists or clairvoyants, and as these advertisements appear week after week it is clear that the senders of them are not prosecuted. Is it not a crying shame that such an anomalous state of things should be allowed to continue ?

Cannot the Spiritualists (of London at least) all combine on this occasion of Madame Zuleika's lecture, to attend in such numbers as shall show that we honour her courage and protest against the injustice from which she is still suffering ?

The opponents of our national widespread materialism do at least owe this much to themselves, that they shall be consistent in their conduct, and agree together to defend unanimously those whom this materialism attacks, with the eternal hatred of the fleshly against the spiritual in our human nature.

To remember that Madame Zuleika is entitled to our sympathy and support, and that she needs it, is to remember only *one* side of the question. Mediums owe it to themselves to defend her, lest they in their turn also fall victims to an obsolete law.

Spiritualists who are not mediums by profession also owe it to themselves to claim for their belief that respect and freedom which public opinion now concedes to every form of opinion except Spiritualism. Let Spiritualists beware how they submit to the persecution of a sister Spiritualist, lest, by their cowardice now, they should eventually lose the gifts from Heaven which they have hitherto received through their mediums, and have too often failed to appreciate. Heaven's light unappreciated may justly be withdrawn.

'PERSEPHONE.'

## 'How to Develop Mediumship.'

SIR,—Kindly permit us to announce that Part II. of our 'Guide to Mediumship,' entitled 'How to Develop Mediumship,' will be ready for sale early in April. We have been much gratified by the cordial reception and commendatory notices of Part I.—'Mediumship Explained'—which have appeared in the spiritualistic Press, both in this country and in America ; and also by the numerous letters that we have received speaking of it in high terms of praise ; and especially the following characteristic letter from the venerable author and seer, Dr. Andrew Jackson Davis, of Boston, Mass., U.S.A. Dr. Davis writes :—

'Beloved friends—and teachers, Mr. and Mrs. E. W. and M. H. Wallis,—Thankfully your *wise* and *loving* gift (to humanity) concerning "mediumship" is hereby acknowledged. May the blessings of all the good you impart to others in your eloquent chapters be manifolded to you !—Gratefully and lovingly, your friend, A. J. DAVIS.'

We trust that Part II. will be found equally as acceptable and as serviceable as the first part has been by both inquirers and Spiritualists.

Faithfully yours,

E. W. AND M. H. WALLIS.

## SOCIETY WORK.

CAMBERWELL.—GROVE-LANE PSYCHOLOGICAL INSTITUTE, 36, VICARAGE-ROAD.—On Sunday evening last our leader gave an interesting and instructive address on 'Spiritualism,' and afterwards gave clairvoyant and psychometrical descriptions, which were mostly recognised.—S. O.

BIRMINGHAM.—Mr. Walter Howell has been offered, and has accepted, an engagement with the Birmingham Spiritualist Union for the two years 1902-3. He will, however, occupy the Sunday platform only about half the year, the remainder being filled as hitherto by various other speakers.—H.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB LECTURE HALL.—On Sunday evening last our service was conducted by Councillor Chaplin, who gave a very good address on 'The Physical and Spiritual Bodies.' Excellent clairvoyance was given by Mrs. Frost. Next Sunday, at 11 a.m. and 6.30 p.m., Mr. E. W. Wallis ; subjects, 'Man before Death' and 'Man after Death.'—O. W.

55, GRAHAM-ROAD, DALSTON, N.E.—On Sunday last, at 3 p.m., Mr. Warner Clark, of Leicester, gave an instructive address on 'Philosophy, Here and Hereafter' to a good number of London workers and friends, and drew forth sympathetic remarks from the audience. We look forward to another visit from Mr. Clark at an early date. Due notice will be given of the next series of lectures at the above address.—H. BROOKS.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. John Kinsman delivered an interesting and thoughtful address upon the wisdom of a kind, tolerant spirit in dealing with those holding different views. After the address Mr. H. A. Gatter, vice-president, gave several clairvoyant descriptions, which, with a few exceptions, were recognised at the time. Next Sunday evening Mr. Ronald Brailey. On Good Friday, April 5th, at Manor-rooms, a tea will be provided at 4.30 p.m., followed by a social evening. All welcome. Collection.—O. H.

SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON.—On Sunday last the president delivered an uplifting discourse on the 'Prophet of Horeb,' showing how modern mediumship threw light on the Biblical narrative. The beautiful poem 'Evermore' was afterwards recited. On Sunday next Mr. E. Whyte will conduct a funeral (memorial) service. On Good Friday, at 6 p.m., a tea meeting for members and friends will be held. Admission free. Collection for expenses. At the Glendale Hall, St. Ann's-road, South Tottenham, on Monday, the 18th inst., Mr. Warner Clark (of Leicester) gave an address and successful clairvoyance. We hope to meet Mr. Clark again. On Sunday last Mr. E. W. Wallis delivered a fine lecture on 'Spirit Life,' full of spiritual food and information, to a large audience. 'Just what is needed for the inquirer,' as one friend remarked. On Sunday next Mr. J. A. White will give an address and clairvoyance ; and on Easter Sunday, at the Public Hall, Forster-road, Tottenham, Mr. G. H. Bibbings will open a new series of meetings, and will give an address on 'The Glorious Orthodoxy of Modern Spiritualism.' Chairman, Mr. Edward Whyte. On Sunday, April 14th, Madame Florence Montague will give an address and answer questions.—ALFRED CLEGG, Secretary, 18, Fleetwood-road Stoke Newington, N.