

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way.....	541	Some Notable Warnings	549
Dr. P. Gibier on Materialisations 5+2		A Bishop on the Resurrection.....	549
London Spiritualist Alliance		'What is Christianity?' By Adolf	
Notices.....	543	Harnack	550
Old Memories.....	544	Some Astrological Magazines	550
Food in Relation to Health.....	545	Spiritualism in America.....	551
Evolution and the Soul	546	The Health of the King.....	551
Northumbrian Healers: Mr. J. J.		Comfort for Weary Eyes.....	551
Moss. By Mrs. J. Stannard.....	547	Society Work	552

NOTES BY THE WAY.

A book far removed from the common ways and moods of these days, is 'Revelations of Divine Love, recorded by Julian, anchoress of Norwich, Anno Domini 1373. *In lumine tuo videbimus lumen.* A version from the MS. in the British Museum, edited by Grace Warrack (London: Methuen and Co.).' But it is not a book for the rationalist. The delighter in it will be one who himself treads in some way on the enchanted ground, and cares less for intellectual agreement than for spiritual affinity. It is not always easy to understand the mystic, with his yearnings, his ardent affections and his raptures: and one might easily be forgiven if the whole thing looked like a breaking-forth of suppressed zeal and imagination, in the sphere of romance. But none the less is the result significant.

These passionate 'revelations' may be broadly described as a glorification of heavenly love, through Christ's 'Passion' and its inspiring and conquering power. They belong to the past, and herein is the peculiar charm.

Very happily, much of the old quaint phrasing is preserved,—a precious help to the sensitive reader:—altogether, a winsome book of its kind;—but, we repeat, not so much for the rationalist as for the mystic or poet.

A 'bright particular star' in America is the Rev. Charles G. Ames, of Boston. Speaking lately, of 'A century's retrospect,' he said:—

The heavens and earth of the old spiritual order pass away; but the Christ-message of God's Fatherhood and Man's Sonship climbs and shines like the morning sun. Any conception of God which does not contain these elements, supplied by Jesus, is becoming as impossible to philosophy as to faith. Incarnation or immanence is accepted as the rule, and not as the exception. So, being dead, our prophets still speak.

'All minds are of one family,' says Channing.

'Man learns to conceive the worship of God only through human relations,' says Andrew Peabody.

'Conscience represents, not the divine frown, but the divine love,' says Starr King.

'God, having made the soul for goodness, is educating it for goodness,' says Freeman Clarke.

'There is a religious faculty in man, and God is its object,' says Parker.

'There is one word greater than Religion, that is Humanity,' says Hedge.

And Bellows—with a voice as of many waters—glories in 'the unsectarian sect,' which represents 'the unitary sweep of all things human into relation with all things divine.'

But great voices like these have been sounding through the century. And how many have set the high faith and hope to music! The air still vibrates to the symphony-notes of Bryant, Longfellow, Emerson, Whittier, Holmes, Lowell, and a whole forest of singing birds.

But all these were pioneers. No one has claimed that his message was final, God having still provided for better things to come.

How delightful it is to see the stars shine like that!

We have found 'Dreams and their meanings,' by Horace G. Hutchinson (London: Longmans, Green and Co.), a singularly enlightening and entertaining volume. The writer of it has evidently taken great pains with it, but he has a most engaging style, of singular simplicity, helped by considerable shrewdness and humour. His seven chapters are on the following subjects: 'What science has to say about them,' 'Their association with ideas of Immortality,' 'Divinations from dreams,' 'Classification of the more frequent dreams,' 'Interpretations,' 'Telepathic and dual personality,' and 'Premonitory dreams.'

The book is specially interesting as the result of an inquiry which has brought into the writer's net a considerable amount of first-hand information. His presentation of the leading peculiarities of the dream-world we find particularly amusing, and yet important. Here and there, too, we get wise or acute reflections with white light in them: such as this:—

It is an interesting speculation, though one that does not lead to much solidity of conclusion, what the course of human psychology would have been had it never happened to man to perform 'mental operations during sleep of which he retains consciousness on awaking.' Had the world been peopled by men and women who never dreamed, it would have been not a little different. As history-makers, dreams have played a big part. 'We are such stuff as dreams are made on' is scarcely as true as if it were a little inverted to, 'We are such stuff as dreams have made us.'

'The New York magazine of mysteries' is, as its name suggests, a ready receiver of marvellous stories; but the following is circumstantial and instructive:—

The following is a case of remarkable premonition before the Sturges bank failure developed at Mansfield, O., recently. Hattie Patterson, who resides south of the city, had a dream a few days before the failure, in which, she says, God told her to draw her savings out of the bank. The woman obeyed the command given in the dream and drew out her savings, which amounted to 5,500dol. A few days later the bank closed its doors.

But there is something better than the story. The teller of it remarks:—

The opaque ignorance of attributing these occurrences of the psychical nature to God is almost a crime in the light of present-day revelations of the power and work of spirit men and women. It was no doubt a guardian angel who impressed Miss Patterson's mind, while asleep, or in the sub-conscious state, with the danger of her leaving her money in the bank.

This remark is of value in several ways. It relieves 'God' from the demerit of a doubtful transaction, inasmuch as the forewarning of Hattie Patterson sensibly diminished the bank's assets, to the disadvantage of other creditors; and it helps to explain a vast number of perplexing passages in the Bible. Spirits of varying character have too lavishly been called 'The Lord' or 'God.'

Frank Harrison, writing in this same magazine (an extraordinary jumble of thoughtful studies and vivid sensationalism), says :—

Modern Spiritualism in a quiet and dignified way is now making wonderful progress. The charlatans and pretenders that for so many years brought discredit on Spiritualism are gradually getting out.

Spiritualism is joy to the soul, and brings eternal bliss, and that is the reason you will always find real Spiritualists happy and cheerful souls, intensely vibrating with hope, courage, health, and happiness. They know beyond question that they are Eternal Souls, ever progressing—always going onward, forward, and upward to brighter realms.

Daily they live with the angels; they live and work with the angels. The angels guide, direct, and lead the Spiritualist—no harm can come to the real Spiritualist. It is the most inspiring religion in the world. The Spiritualist continually lives in the Spirit—dwells with God and the angels.

'As the heart panteth after the water brooks, so panteth my soul after thee, O God.'

When we penetrate to the heart of Spiritualism we find God.

There never was a religion that did not have as its underlying principle what we now call Modern Spiritualism.

A bulky volume, with many claims to attention, is Dr. Bernard Hollander's important work on 'The Mental functions of the brain' (London: Grant Richards). The book is frankly introduced with the challenge on the title page, 'The revival of Phrenology,' and it is described as an investigation into the localisation and manifestation of the mental function of the brain in health and disease.

It is usually held that the various forms of insanity indicate a disease of the brain implicating the whole of that organ, but 'the evidence adduced by the author shows that the fundamental varieties of mental derangement are localised in definite circumscribed regions.' In the attempt to establish this, Dr. Hollander cites and considers over eight hundred cases, many of which he thinks will interest lawyers as well as physicians and students of character. We quite agree with that.

The book, moreover, is a strong vindication of Gall, who has been but little understood by his critics and scorers. The portraits and drawings relating to the subject are of very great interest.

In 'The Theosophist,' Jehangir Sorabji gives us a series of 'Helps.' Here is 'Help IV.' :—

The Student of Life must select, according to his own temperament, every day, a sentence like one of the few mentioned below. *Each day he must live a sentence.* At his office-desk, walking, eating or doing any function of life, he must ruminate upon that one thought only. Such a practice, in the long run, tends much to the inner growth.

1. 'Live more in the mind than in the body.'
2. 'A pure man is God's image.'
3. 'Be lover of all that lives.'
4. 'Give rest to the restless.'
5. 'Use temporal things and desire eternal.'
6. 'Concentration alone conquers.'
7. 'Love makes wise.'
8. 'Be thou the friend of silence and she shall bless thee with her crown of Peace.'
9. 'It is the life we live that tells.'
10. 'To lose self is to find God.'
11. 'Keep thy heart with diligence, for out of it are the issues of life.'
12. 'Ask in faith; wait in peace.'
13. 'Keep thine own flesh under yoke.'

It is a favourite,—shall we say 'argument'?—with believers in reincarnation, that it is necessary in order to explain the various inequalities of human life. But what about animal life? what about the inequality between the life of a London cab horse and the life of a favourite nag or Lady Norris' pony? We should like to hear from some of our readers on the subject of reincarnation in relation to horses, dogs, cats, and birds in cages and free.

DR. PAUL GIBIER ON MATERIALISATIONS.

Dr. Paul Gibier's interesting account of his experiments with the medium whom he speaks of under the pseudonym of Mrs. Salmon,* comes to a close in 'Psychische Studien,' for October; that is, the German translation by Dr. H. Wernekke. The concluding remarks being both interesting and instructive, as coming from a man who was not only an exact observer in psychical matters, but a scientist of great repute, a translation of them, slightly condensed, may be of interest to the readers of 'LIGHT.' Here are his remarks about 'Ellan,' one of the 'forms'; his observations on 'Maudy,' another materialised 'form,' have already appeared :—

REMARKS UPON 'ELLAN.'

"Ellan" gives himself out to be a cousin of the medium, and as having been "discarnated" some thirty years ago. He possesses a bass voice, and like "Maudy," he speaks only English—more correctly than the medium. His expression is always earnest, somewhat melancholy, kind and dignified; as superior to that of the medium as are the ideas. In answer to a question, he replied that if the medium were to die or lose her medial powers, his mission and that of "Maudy" would be ended; tasks of a higher order would then be theirs. I have had numerous conversations with him in the presence of the medium, but have not seen him together with her. Three times I have had the opportunity of observing him quite closely, and pressing his hand. Each time he appeared to me to differ both in face and height. He ascribed this difference to the variation in the medium's power. At the two experiments in my laboratory, which took place at a distance of several years, the difference was not very striking, as far as I can gather from my notes and memory; but, at a séance at another place, he somewhat resembled the medium; the eyes appeared to me to be blue, the height less and the hands not so firm. If I had not seen him on the two other occasions, when I had the medium closely confined, I should have imagined imposture. But, as I have said before, I saw "Ellan" quite close to me, while the medium was locked up alone in the cage, and observed that his eyes were quite different from hers.

THE MEDIUM BROUGHT THROUGH THE DOOR OF THE CAGE.

'This especially remarkable occurrence reminds us of the case of Zöllner, in which, during the séances with Slade, inorganic substances were passed through others; only in this instance it was a living body which was passed through an inorganic one. . . According to the experiments of Becquerel, Curie, Rutherford, Le Bon, &c., in the light and by the Röntgen rays, molecules of dissolved matter ("immaterial matter") may certainly pass through material obstacles; but this is very far removed from a force by means of which material, and even living bodies can pass through material objects without leaving a trace. How can such processes be effected? I had the following conversation on the subject with "Ellan."

'Q. Have you brought the medium through the cage?
'A. I, and the other spirits who helped me with the materialisations.

'Q. How do you accomplish this?

'A. We disintegrate the matter and recompose it.

'Q. The matter of the medium or the door?

'A. That of the door, of course. Living matter cannot be disintegrated; but it is easy to dematerialise the door of the cage, and re-materialise it.

'Q. Are you certain that living matter cannot be dematerialised? I know instances in which this has happened.

'A. Doubtless you are right; only I did not know of it. We have yet much to learn, and we discarnated spirits are willingly taught by you still in the body. There are many on your plane who are more progressed than some among us spirits. (In the tone of this answer no trace of irony was to be observed.)

'I think this conversation will much interest inquirers into psychic phenomena, even although it elicits no satisfactory explanation of the passing of matter through

*The Editor, in a footnote, gives a letter from Herr Handrich, of New York, from which it appears that 'Mrs. Salmon' is really Carrie Sawyer, of Brooklyn.

matter. "Ellan" appears to know nothing of the geometry of the fourth dimension, which is made use of, and abused, to explain such unheard-of occurrences. In any case, he either could not, or would not, give me any further information when I begged him to describe the process of dematerialisation. Was he in good faith when he said that living matter could not be "psychically" disintegrated, or did he wish intentionally to deceive me? He must know that the material body in which he appears is taken from the medium; therefore for this purpose a portion of the latter must be dematerialised. Should we, therefore, believe altogether his assertion that in passing the medium through the door of the cage, the living being was not dematerialised?

OBSERVATIONS ON MATERIALISATION.

'With the recognition of materialisation as a fact, the problem of such phenomena is in no wise solved. The inquirer who has proceeded from denial to doubt, and from doubt to conviction of their reality, asks what these human figures are, which give us the impression of living beings, which are visible to our sight, and can be held in our arms, and which in the space of a few seconds stand before us in flesh and blood, and clothed, and then as quickly disappear. We will discuss the following questions to the best of our ability.

'1. Have the figures an objective or subjective existence?

(After speaking of the subjective theory of hypnotic or mental suggestion, which is possible in the case of the performances of Indian jugglers, the Doctor continues): 'But materialisations can not only be seen and heard, they can be touched and photographed; therefore, they must possess an objective existence.

'2. From what substance or substances are they built up?

'According to accounts from many sources, we may say, the substance is from the medium. Cases have been known in which the weight of the latter has sensibly diminished during the experiments; others in which the medium has partly or wholly disappeared while the materialisations took place. As to where the material of their garments comes from, there are differences of opinion. Some "intelligences" say they make them by dematerialising a portion of the medium's garments; others speak of *apports*; both are possible. Sometimes a piece has been cut off, in order that it may be examined at leisure, even microscopically. The same thing has happened with hair, nails and blood, which has been taken from the materialised forms. From observations, not yet, I believe, published, when, of course, the necessary precautions had been taken to preclude imposture, marks with aniline blue have been made on the hands of the "appearance," which have been afterwards discovered on other parts of the medium's body. A peculiar odour of the medium has been likewise observed with the materialised form.

'3. Are the persons, who speak with their own voices, those whom they give themselves out to be?

'We have already seen that "Ellan" either could, or would, not give any satisfactory answer to my question as to dematerialisation. But he was much less reticent when I asked him whether it might not be a second personality, a personification proceeding from the sub-consciousness of the medium, from which the other materialisations might also proceed. He declared emphatically that he himself and all the other "spirits" who manifested through the medium were beings, separate personalities, discarnated spirits, whose task it was to prove to us the fact of existence beyond the grave. He added that they were able to manifest on our plane by aid of the "material forces" (?) which proceed from the medium. Without blindly accepting such assertions, we ought to give them due weight, and may even hope that in the near future the processes of materialisation may lead us to a solution of this psychological problem; whether, that is, these forms are subliminal or spirit—or both—or neither.

'4. If they are not what they give themselves out to be, what then are they?

'If the spirits or materialisations are not, as they assert themselves to be, intelligences or souls who have formerly

existed on the earth sphere in human bodies, there is no want of hypothetical theories of another sort. Putting aside the fact that they always say they are discarnated spirits, let us examine the only other hypothesis which psychology leaves open to us. Can it be that these manifestations proceed from the unconscious self or "subliminal" of the medium?' (Dr. Gibier here discusses at some length the 'animistic' theory, held by some psychists, that materialisations are due to the 'subliminal' of the medium, and that even the 'subliminal' of the sitters or of distant persons may assist.)

'But all this is very involved. It is better for the present to hold to our own opinion and to have patience till the "spirits" and psychologists are more in harmony. At the same time, we should not believe implicitly all told us by the materialised forms, any more than we should other things about the presumed communion between the departed and those still on earth, in which all sorts of inconsistencies and contradictions occur. . . But let us make no mistake. The mass of facts increases, and what a short time since was but a shower of snow may not long hence become an avalanche in the field of science.'

M. T.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the Regent Saloon, St. James's Hall (*entrance from Regent-street*), on the evening of Thursday *next*, November 21st, when

THE REV. J. PAGE HOPPS

Will give an Address on

'Professor Hyslop's Record of Observations with Mrs. Leonora Piper.'

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each.

DRAWING ROOM MEETING.

In the interest of Members and Associates of the Alliance who find it impracticable or inconvenient to attend evening meetings, it has been decided to hold a DRAWING ROOM MEETING in the *French Room*, St. James's Hall, Piccadilly, on Thursday, November 28th, from 3.30 p.m. to 5 p.m., for conversation and the interchange of thoughts upon subjects of mutual interest. Afternoon tea at 4.15 p.m. Admission will be by *ticket only*. Tickets are sent to all Members and Associates.

On December 5th Mr. A. P. SINNETT will give an Address on 'The Relations of Theosophy and Spiritualism.'

On December 19th Mr. W. J. COLVILLE is expected to be present and to speak on a subject to be chosen by the audience.

One or more members of the Council of the Alliance will be in attendance at the rooms, 110, St. Martin's-lane, W.C., every Wednesday, from 3 p.m. to 5 p.m., and will be pleased to meet any friends who may wish for an interview.

In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1902.

'THE SPIRITUAL ORDER.'—On Thursday evening, November 7th, an address on the subject of 'The Spiritual Order' was given by Mr. Percy W. Ames, F.R.S.L., F.S.A., to the Members and Associates of the London Spiritualist Alliance. In the absence of the President, Mr. H. Withall occupied the chair. We hope to give a report of the address in our next issue.

OLD MEMORIES.

IV.

BY JAMES ROBERTSON.

D. D. HOME.

There are men capable of shaping the world anew, who slip under without notice, their deeds or merits only known to their little circle. Others, again, by some set of circumstances, catch the favourable breeze and get wafted into prominence. There must have been many before, as well as after, Swedenborg's day, who were capable of illuminating their fellows by their spiritual gifts, but who feared to speak of their peculiar experiences lest they might bring penalties on their head. Swedenborg did great service by speaking of his spiritual visitors and of his visits to other spheres, his writings making it seem quite plausible that between this world of matter and that realm so long closed to the intellect, there was, indeed, an avenue of communication. The thought-sphere of many was affected, and a key given by which could be read what were called the fables and superstitions of former ages. Experiences which might have been fought against and crushed out were entertained, and perhaps encouraged, through his helping hand. When tidings came of the Hydesville rappings, many at once felt there was some link of connection between these and the claims of Swedenborg, and thus he came to be recognised as the John the Baptist who had prepared the way. The knowledge that the dead were making sounds spread like an epidemic from continent to continent; village and town were wakened from their slumbers, and the strange visitors welcomed by many a mourning heart. Amongst those who were floated to the front on the wave which followed was the subject of the present article. There has, indeed, been no name in the spiritual movement which has obtained equal prominence with that of D. D. Home. Once upon a time Spiritualism and Home were synonymous terms to the outside world. What hosts of notable people were affected by him! We have only to mention the names of Lord Brougham, Robert Chambers, Elizabeth Barrett Browning, Thackeray, and Dr. Elliotson to prove that he was no vulgar necromancer, but a man of a religious turn of mind, pure-hearted and unworldly. Wherever he visited there was invariably brought the conviction that messages could reach us from that other world, regarding which such vague ideas were entertained. So much of assurance was the result that timid men and women spoke out plainly, testifying to what they had seen and heard, braving the contumely of their friends and the world.

D. D. Home was, according to his own account, born near Edinburgh, in March, 1833. He was placed under the care of an uncle and aunt, who, for a time, at least, resided in Glasgow, as during a visit which Home paid to that city about 1868, while in company with Mr. Hay Nisbet and Mr. David Duguid, they went to a house near the River Kelvin, around which, he told them, his first recollections were centred. At the age of nine years he went with his relatives to America, where they settled. The medium, like the poet, is born, not made; and so from the earliest period of his life's history, wonderful incidents accompanied him. While a baby his cradle was rocked by unseen hands, and raps were heard oftentimes in his presence. As a youth he was deeply imbued with religious feeling, and became a Wesleyan, though his guardians were strict Presbyterians. The strange occurrences which took place in the home caused annoyance to his relatives, as they distressed their religious convictions, and thus he was forced to leave home at the age of eighteen. He also felt that his honour had been called in question, and he determined to place himself at God's disposal, to be led where it seemed good. The spirit form of his mother came to him amid his struggles, and said, 'Fear not, my child, God is with you, and who shall be against you? Yours is a glorious mission. You will convince the infidel, cure the sick, and console the weeping.'

The great work which began at Hydesville through the Fox girls had already in 1851 spread its influence to many

quarters, and thus there soon gathered round Home friends interested in Spiritualism, who thus obtained the proof palpable they waited for. The strange movements of furniture, the raps, visions, and clairvoyant descriptions of the dead were soon talked about, and invitations flowed in upon Home to visit New York. The early pioneers of the movement, Judge Edmonds, and Professors Hare and Mapes, investigated his claims, and were strengthened in the faith which had become theirs. Dr. Bush, who had interested himself so much in Andrew Jackson Davis when 'Nature's Divine Revelations' was being taken down, wished Home to study for the Swedenborgian ministry; but again there came to him the voice of his mother, telling him not to accept the offer, as he would have a more extended mission than pulpit preaching. He was, while in New York, a student of medicine, as he did not look upon his gifts as a thing he could live by. In fact, all through life he repudiated professional mediumship, and declined to accept money payments for his sittings. It may be difficult to see the difference between naming a price for the exercise of certain powers, and accepting presents for the same, but to himself no doubt there was a distinction which satisfied him. He always had his thoughts turned towards some profession which would sustain him; now it was medicine, afterwards sculpture, and later that of a public reader. While the guest of friends in Boston in 1855, when twenty-two years of age, he had a pressing invitation to visit England. At this time he was in weak health, and scarcely hoped he would ever see land yet in spite of his frail condition, which showed itself all through his life, he was able to do brilliant work for thirty-five years afterwards.

He reached England in April and was kindly received and entertained by Mr. Cox, of Cox's Hotel, Jermyn-street—a devoted Spiritualist. While resident with Mr. Cox, many expressed a desire to visit him and were gratified, amongst others being Lord Brougham and Lord Lytton. The subject of Spiritualism was in the air, and eagerness was manifested to be brought face to face with the young man in whose presence such conclusive evidence could be obtained.

A considerable amount of noise arose through a séance which was held at Ealing, at which Lord Brougham and Sir David Brewster were present. Evidently Brewster was overcome at first by the marvellous nature of the phenomena which transpired, and exclaimed (as vouched for by those who were present), 'This upsets the philosophy of a lifetime.' A little reflection, however, made him feel that perhaps he had gone too far and admitted too much, as soon afterwards there were denials on his part, and assertions of an opposite nature by others. The clearest of evidence can now be got from 'Brewster's Life,' written by his daughter Mrs. Gordon, that he was astounded by the phenomena if not convinced of their spiritual origin, and had become ashamed of being associated with the subject. Amid all the controversy which followed, Lord Brougham kept silence. He had been affected more than he ever openly confessed, as evidenced by the fact that shortly afterwards he wrote the preface to a little work by Groom Napier, F.C.S., entitled 'The Book of Nature,' wherein he says: 'Even in the most cloudless skies of scepticism, I see a rain cloud, if it be bigger than a man's hand; it is Modern Spiritualism.'

Soon after Home's arrival he was drawn to other climes for we find him in Italy the next year, moving amongst Royal personages, a subject of ever increasing interest. Florence this apostle of the new gospel made numerous converts. Hiram Powers, the American sculptor, whose home was the centre of artistic and literary life there, became a believer, and brought Home into touch with Nathaniel Hawthorne and Elizabeth Barrett Browning amongst others. Hawthorne could not force himself to take an interest in the matter. Robert Browning could not believe; but Mrs. Browning could not help believing. Frances Power Cobden then resident in Florence, used to hear high words at times between Browning and his wife on the subject. While Home was at Naples he met Robert Dale Owen, then American Minister there. This patient, brave, clear-sighted, and painstaking truthseeker had but recently before had his eyes opened to the most stupendous fact of all he had met with in life, and Home's presence helped him on his onward march, the outcome of which were the books, 'Foot-

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quarters, and thus there soon gathered round Home friends, interested in Spiritualism, who thus obtained the proof palpable they waited for. The strange movements of furniture, the raps, visions, and clairvoyant descriptions of the dead were soon talked about, and invitations flowed in upon Home to visit New York. The early pioneers of the movement, Judge Edmonds, and Professors Hare and Mapes, investigated his claims, and were strengthened in the faith which had become theirs. Dr. Bush, who had interested himself so much in Andrew Jackson Davis when 'Nature's Divine Revelations' was being taken down, wished Home to study for the Swedenborgian ministry; but again there came to him the voice of his mother, telling him not to accept the offer, as he would have a more extended mission than pulpit preaching. He was, while in New York, a student of medicine, as he did not look upon his gifts as a thing he could live by. In fact, all through life he repudiated professional mediumship, and declined to accept money payments for his sittings. It may be difficult to see the difference between naming a price for the exercise of certain powers, and accepting presents for the same, but to himself no doubt there was a distinction which satisfied him. He always had his thoughts turned towards some profession which would sustain him; now it was medicine, afterwards sculpture, and later that of a public reader. While the guest of friends in Boston in 1855, when twenty-two years of age, he had a pressing invitation to visit England. At this time he was in weak health, and scarcely hoped he would ever see land; yet in spite of his frail condition, which showed itself all through his life, he was able to do brilliant work for thirty-five years afterwards.

He reached England in April and was kindly received and entertained by Mr. Cox, of Cox's Hotel, Jermyn-street, a devoted Spiritualist. While resident with Mr. Cox, many expressed a desire to visit him and were gratified, amongst others being Lord Brougham and Lord Lytton. The subject of Spiritualism was in the air, and eagerness was manifested to be brought face to face with the young man in whose presence such conclusive evidence could be obtained.

A considerable amount of noise arose through a seance which was held at Ealing, at which Lord Brougham and Sir David Brewster were present. Evidently Brewster was overcome at first by the marvellous nature of the phenomena which transpired, and exclaimed (as vouched for by those who were present), 'This upsets the philosophy of a lifetime.' A little reflection, however, made him feel that perhaps he had gone too far and admitted too much, as soon afterwards there were denials on his part, and assertions of an opposite nature by others. The clearest of evidence can now be got from 'Brewster's Life,' written by his daughter, Mrs. Gordon, that he was astounded by the phenomena, if not convinced of their spiritual origin, and had become ashamed of being associated with the subject. Amid all the controversy which followed, Lord Brougham kept silence. He had been affected more than he ever openly confessed, as is evidenced by the fact that shortly afterwards he wrote a preface to a little work by Groom Napier, F.C.S., entitled 'The Book of Nature,' wherein he says: 'Even in the most cloudless skies of scepticism, I see a rain cloud, if it be no bigger than a man's hand; it is Modern Spiritualism.'

Soon after Home's arrival he was drawn to other climes, for we find him in Italy the next year, moving amongst Royal personages, a subject of ever increasing interest. At Florence this apostle of the new gospel made numerous converts. Hiram Powers, the American sculptor, whose home was the centre of artistic and literary life there, became a believer, and brought Home into touch with Nathaniel Hawthorne and Elizabeth Barrett Browning amongst others. Hawthorne could not force himself to take an interest in the matter. Robert Browning could not believe; but Mrs. Browning could not help believing. Frances Power Cobbe, then resident in Florence, used to hear high words at times between Browning and his wife on the subject. While Home was at Naples he met Robert Dale Owen, then American Minister there. This patient, brave, clear-sighted, and painstaking truthseeker had but recently before had his eyes opened to the most stupendous fact of all he had met with in life, and Home's presence helped him on his onward march, the outcome of which were the books, 'Footfalls

on the Boundary of Another Life,' and 'The Debatable Land,' which have been so serviceable to many. When in Rome Home was received by Pope Pius IX., who questioned him on his past life, and took a seeming interest in his claims as a medium between the two worlds. At this period he was far gone in consumption, and his religious feelings drew him towards the Church of Rome as a place of rest. For nearly a year after, the power, which through his instrumentality had convinced so many, was suspended, and nothing abnormal transpired in his presence. When he was in Paris, in February, 1857, the power returned. Here he was presented to the Emperor Napoleon III., and the Empress Eugénie, to whom he gave sittings at the Tuileries. The Press of all countries took notice of these movements, treating Home pretty much as a sorcerer or accomplished showman, but all those who came into immediate contact with him idolised him, and remained close friends to the end of life. Some time in 1857 he paid a visit to his friends in America, but the next year he was back in Europe, travelling over France, Italy, Russia, and Germany. He was an honoured guest wherever he went, and the friendliest attitude was extended towards him by the highest society. The Queen of Holland had several interesting meetings, being charmed and consoled by what transpired. While in Rome he had been introduced to the daughter of a Russian General, Count de Kroll, and a marriage was arranged between them. Soon afterwards he went to St. Petersburg, accompanied by the great Alexandre Dumas, the creator of 'Monte Christo,' to act as godfather. After the marriage, which was celebrated on August 1st, 1858, he was received by the Emperor, and for a time lived amid the aristocratic connections of his wife. A son was born the following year, on the birth of whom the Emperor evinced his continued interest, presenting him with a valuable ring. Near the close of 1859 he, with his wife, returned to London, where friends new and old gathered around them, including the De Morgans; the Halls and Howitts; Nassau Senior, the Oxford Professor of Political Economy; Dr. Gully, father of the present Speaker of the House of Commons; the Earl of Dunraven; his son, the present Earl; Lord Lindsay, now Earl of Crawford; and others. These friends were all the time spreading reports of the marvels taking place, and soon the world was startled by the appearance in the 'Cornhill Magazine' of an article entitled, 'Stranger than Fiction,' in which was set down in sober language, without any attempt at exaggeration, a description of the incidents which usually transpired in Home's presence. It told of how he was lifted in the air, over the heads of the sitters; seen passing horizontally out of one window and into another, feet foremost; of hands which were seen, and voices heard; of an accordion which was played without being touched by anyone present, the melody rolling through the room with astonishing reverberation, the air played being wild and full of strange transitions, then gently subsiding into a strain of divine tenderness. The 'Cornhill Magazine' at this period was a very prominent and widely circulated publication. Edited by Thackeray, it had amongst its contributors the greatest names in literature, and Ruskin, E. B. Browning, Tennyson, Matthew Arnold, and Lord Houghton, appear in the volume wherein Spiritualism had this trumpet blast. The article, which was written by Mr. Robert Bell, had a footnote by Thackeray, to the effect that he could vouch for the good faith and honourable character of the writer, who was a friend of twenty-five years' standing. Considerable blame was thrown on Thackeray for allowing such an 'absurdity' to appear, and it is well-known that the magazine suffered in circulation as a consequence, Gerald Massey once telling me that he had it from George Smith, the publisher, that there was an immediate drop of twenty thousand copies, which it took years to retrieve. There can be but little doubt that Thackeray was himself in deep sympathy with the subject. His old friend, Dr. Elliotson, the 'Dr. Goodenough' of his novels, had suffered for his adherence to the truth of Mesmerism, and shortly after the appearance of the 'Cornhill' article became a devoted Spiritualist. There are frequent indirect references to the subject in the writings of Thackeray. In one of his 'Roundabout Papers,' printed in the 'Cornhill,' of August, 1862, we

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'The brain is a self-feeding, self-charging dynamo, and it furnishes power to the heart, stomach, and other organs, as *machines*—as the dynamo does to the street car. It would be safe for this man not only to go without his breakfast but even to fast for a week or more, and thus rest his brain, with the direct result that the heart and all other organs would become strengthened. A fast is the only means to secure the greatest amount of brain force, to relieve debility or cure disease, there being an increase of brain force with a decrease of the fatty tissues, which sustain by far the largest per cent of loss.

'The old are apt to eat far in excess of the need. With the great loss of physical and mental energy that is inevitable with all, there is but little loss of relish for good food, and little cutting down of daily food—hence premature *debility, disease, and "second childhood."* There is not a person in all England who has reached the sixtieth year who would not live longer on one meal a day than on two. The only need of food is to keep up the weight, the strength being kept up by rest and sleep; and one is never so safe in time of disease as when fasting, or when eating so little as to compel the brain to feed upon the body in part for its own nourishment. Therefore, the older one is, the more debilitated or diseased, the greater the need to fast or to greatly restrict the amount of daily food; the weakened dynamo must have some of the cars left in the stable.'

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EVOLUTION AND THE SOUL.

We have been looking through Mr. A. J. Dadson's book on 'Evolution, and its bearing on religions,' lately published by Swan Sonnenschein and Co. It is a revision of a book published in 1893, and professes to be 'revised to the extent necessitated by fresh discovery and the increased knowledge of recent years': but we venture the opinion that it still needs posting up. The writer of it holds a brief, and is as determined as Haeckel or Büchner to deny anything beyond dirt, or, at all events, to stick up 'No Thoroughfare' on the last film of mud. What puzzles us is the energy which men like those we have mentioned put into their crusade against our faith. Why so eager to make us end in mud? Why not give Life the benefit of the doubt? Or why attack those who do?

Yes, 'the benefit of the doubt': for Mr. Dadson admits a doubt. Referring to consciousness, he says: Here is a person under the influence of a powerful anæsthetic; the consciousness as nearly as possible at an end: is it conceivable that at the last beat of the heart it will revive and depart? They who maintain this, he says, do so as a matter of feeling. 'There is no disputing the question with them; it can neither be proved nor disproved, nor can they be dislodged from their position by human knowledge.' That is a pretty considerable concession as to doubt, and it might almost have absolved this writer from the presentation of his chapter on the Soul.

And yet, notwithstanding this, he elsewhere in this chapter seems to be uncommonly sure that we are utterly in the wrong. But, strange to say, there is no one quite so serenely positive as the agnostic or not-knower. We find, for example, the following cool assurances:—'We now know that man is but a part of the great organic whole, and that his origin and end are similar to those of every other animal.' But if we 'know' that, how can it be said that the survival of consciousness after death cannot be 'disproved'? Or, if we 'know' that man's end is the same as the rat's, how can we affirm that the believer in the survival of man's consciousness after death 'cannot be dislodged from his position by human knowledge'? And yet Mr. Dadson is responsible for both statements. Again he says, 'We know that the soul is subject, like all organic Nature, to growth and decay.' Do we know that? All we are entitled to say is that it looks like it: but, if anyone chooses to think otherwise, his theory of life cannot be 'disproved.'

Another example of courageous assertion is the following statement: 'There is not a single instance in human experience of consciousness ever having existed apart from the brain.' That is to say, there is not a single veritable instance of intelligent action from the Unseen. How astonishingly credulous as well as positive these agnostics can be! But it is very noteworthy that this denier of the persistence of consciousness beyond death strongly suggests that 'when life goes out of us the force which kept life in us has travelled off in another direction,' and that 'every particle of the force continues to exist under other modes.' But what *was* 'the force which kept life in us'? and may there not be in man an intellectual life-force which may

'travel off' and be able to hold together as a personal being, with a body to match? That is by no means an absurd suggestion. On the contrary, it is immensely in harmony with modern science. And really, Mr. Dadson ought to be at least as much with us as against us as to this, seeing that he says of 'the insoluble problem of what consciousness is in itself,' 'We know some of the physical conditions under which it comes and goes, and there we reach the limit of our present knowledge.' But that is precisely what we say of the soul or spirit. We know some of the physical conditions of its manifestations, and that is all: but, if we are sure of consciousness notwithstanding this ignorance, why deny the reality of spirit or soul because of our ignorance?

But Mr. Dadson will not hear of it. Evolution, he says, knocks on the head our 'superstition.' And yet it is upon Evolution we ourselves largely depend for one of our brightest stars of hope. 'If evolution is true,' says Mr. Dadson, 'the popular conception of the human soul would appear to be erroneous.' By 'popular conception' he means the belief in the soul's persistence after the body's death, and he declares that 'evolution irresistibly forces upon us' the conclusion that the soul of man has no separate existence apart from physical force: and this he urges again and again. But we cannot help thinking that it is this very evolution which suggests continuity and advance, and which 'irresistibly forces upon us' the idea of a culmination of its processes in the production of a being who would be able to bear the shock of death, and pass on, by virtue of its intellectual force and sharp sense of personality, with a body tuned to the necessary fineness for existence in the world of causes, nearer at all events to the unseen and eternal Fountain of Life.

Nor need there be any magic in this. Any possible higher and finer condition of man in the future will be as natural as any past lower condition. We quite agree with Mr. Dadson that 'the human soul, as well as the life or soul of every other creature, must be regarded as a product of Natural Law.' Undoubtedly: but 'Natural Law' has untold and untellable possibilities in it. On Mr. Dadson's own showing, Natural Law has already done some wonderful things. It has evolved thought and consciousness, he says,—'these recent products of evolution.' What reason, then, have we for supposing that Natural Law has played its last card or taken its last trick, in the great game of the creation of man? In truth, we think the game is not half way through.

Mr. Dadson makes some astonishingly juvenile remarks about the supposed special creation of a soul upon the birth of every child. But why single out the soul? Why not say 'imagination,' or 'will,' or 'conscience,' or 'common-sense,' or 'the intellect'? Are these specially created? But this is his man of straw, and is none of our making. A newly created soul, he says, would add 'a new and additional force' to the force already existing, and that would be a contradiction of the law of the conservation of force. Yes, if the soul were created by magic: but no, if it came in the natural order as the other forces came. The mystery of one is the mystery of all: and the genesis of one is the genesis of all.

On one point we are half inclined to agree with Mr. Dadson, and feel quite willing to visit our poor relations. He says: 'Evolution supposes that from the lowest form of life up to man the development of the soul has been a gradual, continuous process, the same in KIND throughout the long series.' But 'development of the soul' is a tremendous phrase, and we are much obliged to him for it. It certainly points to our suggestion concerning it, and not to his. I 'irresistibly forces upon us' the reflection:—What if this development of the soul is still progressing, indicating an evolution of man into an entirely soul-sphere of being?

NORTHUMBRIAN HEALERS.

I.

MR. J. J. MOSS.

Newcastle-on-Tyne, with one or two other neighbouring towns of less magnitude, can produce from among their collective inhabitants a very large percentage of healers, who practise with startling success the art of curing diseases by herbs and magnetism. Why Northumberland, and Newcastle in particular, should seem to be the chosen centre for the more striking manifestations of this particular work remains a mystery, but facts suggest that such is the case.



MR. J. J. MOSS.

*From a photo by the**[Royal Photo Co., Newcastle-on-Tyne.]*

Perhaps the demand for a treatment which shall be cheap and efficacious, and for advice which, above all, will not decree banishment from home in form of 'change of air,' has driven a hard working, thrifty race to seek bodily salvation in their own way and amongst their own kind. Be the reason what it may, the good these healers are doing and have done is beyond all question. Over and over again during my recent investigations was the conviction arrived at here, as in Paris, that psychical healing in its various aspects has a future before it, fraught with most stupendous possibilities for the alleviation and amelioration of sickness, moral or physical, among our poorer toiling masses.

Faith and suggestion undoubtedly go for something in certain cures, but by no means would these mental conditions account for all, or nearly all, of what has been done in the restoration of health. The knowledge and application of herbal remedies must be taken into consideration, brought as it is almost to a fine art by these healers. Their revival of this long neglected branch of study opens up a wide field of research to thoughtful, medically disposed minds, quite as interesting in its line as is the question of diagnosis by clairvoyance—a phase of mediumship capable of proving one of the most important and practical discoveries of our time, only that the medical faculty cannot be yet induced to recognise it.

Without exaggeration it may be said that two-thirds of the patients who go to the psychical healers for relief have been quite wrongly diagnosed by their medical men to start with, and this has been the foundation of many long and serious illnesses.

As a star of the first magnitude among the specially endowed healers, stands Mr. J. J. Moss, of Newcastle, whose

name and fame have been fully established now for some years. The immense amount of work he gets through, performed as it is when under abnormal influence, fills one with surprise that there has not long ago been an exhaustive and systematic investigation of the subject of mediumistic healing, for there are dozens of persons, in various parts of the provinces, who heal under similar psychic conditions. That the medical men still feel that they must studiously ignore the many inexplicable and awkward facts constantly presented by these healers, and occurring right on their own ground, is comprehensible up to a certain point. It is not so easy, however, to understand why brain specialists, or psychic researchers have left this phase of phenomena to pass so long unnoticed.

Mr. Moss has a practice which would gladden the heart of any ordinary country doctor, only that he is by no means so commonplace a person; rather would he compare with a successful physician who is a specialist in internal complaints. Hypotheses attempting to explain in some degree his pronounced psychic faculties would probably be expressed in terminology which accorded with the school of psychological thought held by the individual. To the non-Spiritualist the terms, self-induced hypnosis with lucid somnambulism, duplex personality, functioning of the sub-conscious Ego, &c., would seem to have illustration in the facts presented; while the Spiritualist's declaration that Mr. Moss is controlled by a 'spirit doctor' puts the case in a nutshell, and satisfactorily accounts to him for everything.

Be the explanation what it may, it is certain that Mr. Moss, who diagnoses with closed eyes and appears to find the internal economy about as easily studied as if he were dealing with a skeleton clock whose works were out of order, is different from the Moss who smokes his pipe of peace at the close of a hard day's work while he chats in homely style. As a dual being we might label him Moss Superior and Moss Inferior, leaving it to the individual opinion to declare which of the two gentlemen might be more correctly termed the superior party. There is very little doubt as to the decision which a sick person would arrive at in this respect, for one Moss can cure while the other cannot. For myself, having had more than one chat with both these gentlemen, I decline to decide on so delicate a matter, and I unhesitatingly declare that I found them both right good fellows.

On the occasion of my first visit an exceedingly busy day had all but terminated, and 'Moss Superior' was in full swing of work. He received me with kindly dignity, and after an interesting conversation graciously showed me his herbal storeroom and dispensary. Over a hundred different herbal specimens were stacked in rows one above another round the room, and kept in great tin canisters like the tea and coffee receptacles of a grocer's shop. These were for the general everyday requirements, but there are several hundred more kinds of herbs not so frequently used, and only sought for in special cases. My guide plunged his arms into several of these canisters, drawing out handfuls of sweet or evil smelling leaves, roots, or barks, &c., as the case might be, and giving me interesting information as to the properties and uses of each. There was Mugwort, Liverwort, Vervain, Sculleap, and Marigold flowers; Tansey and Thyme, Juniper berries, Valerian, and dozens more of stranger nomenclature. When I had examined, smelt and tasted, as curiosity dictated, to my satisfaction, 'Moss Superior' led the way into one of his private rooms, and showed me pictures and presents sent by affectionate and grateful patients. While looking at a special object on the wall above our heads, my eyes happened to fall on his face, and in the clearer light I realised something which his free, untrammelled movements had hardly prepared me for or made me think of noticing, viz., that those half-closed eyelids veiled a white glazed eyeball only! According to all normal ideas the man was blind, but that he saw as well as myself was self-evident from all he had done since our meeting. Here was superiority of vision with a vengeance.

Questioning him in more or less technical language concerning his art and science of healing, he answered with intellectual comprehension and insight, but he chose to call himself a 'North American Indian medicine man,' adding that he was helped by a group of other deceased medical

minds as well. In any case, I felt that the statements of the North or South American Indian, or archangel, for the matter of that, deserved every respect and attention, having proved himself so highly gifted and useful to humanity at large.

Mr. Moss Superior having to leave me and return to waiting patients, I was permitted with frank generosity to make any notes of testimonials or cases I liked, and was shown some ponderous and beautifully-kept case books—monuments to the industry and devotion of his clever wife. In these ledgers were fully inscribed the name of the patient, with the nature of disease, how treated, followed by the herbal recipe which had been prescribed. About twenty minutes later, while thus engaged, the door opened, and a small, quiet man (Moss Superior had seemed big and assertive), with wide-open brown eyes, entered the room, glancing rather apprehensively and with surprise at myself as at a stranger. This was the other Mr. Moss, the humbler individual who is so arrogantly shut out when his cleverer partner is at work—a proceeding which makes him feel a little awkward when meeting new-comers for the first time. Should you forget the important fact of his duality and begin discussing matters which properly belong to the Superior's domain of thought, he will look at you in a wistful, puzzled way and tell you almost sorrowfully that he is absolutely powerless to undertake anything in the nature of healing when normal, neither is it possible for him to answer any questions on what Dr. Superior says or does when in possession; and I have no hesitation in saying that ten minutes' conversation soon impresses one with the belief that this is a fact. It is impossible not to dissociate the two characters in some way.

In reference to Mr. Moss's past history I learned that he is a Northumbrian born and bred, and that twenty years ago he was a humble worker in the Armstrong factory. It was through getting drawn into Spiritualism and sitting at circles that his great psychic faculties became known to him, and he has been a healer now for sixteen years. Working steadily on from one step to another, he accomplished much, at first under great trouble and disadvantage, for as soon as his curative powers became known people flocked to his small abode for treatment, giving him no peace or leisure after working hours, so that he was at last driven into taking the matter up thoroughly as a profession, and to move to larger quarters. Slowly and surely his fame and work grew, until now he sees himself in a position of ever-growing solidity and success. He blazed into greatest Press and public notoriety about seven years ago, through an exceptionally wonderful cure effected on the person of a prominent Newcastle public man. The case was one of tumour which had been unsuccessfully treated by local doctors and declared practically incurable by a titled physician of London. This notable case of cure became known to the medical men of the town and raised extraordinary curiosity, while the chief Newcastle newspaper devoted a two-column article to Moss and his work. It was at the express wish of this healer that the gentleman whose life had been saved, consented to return to his London specialist and be re-examined, receiving the assurance from him that 'the trouble had disappeared entirely.' Since that somewhat sensational event, Moss has continued with never-failing success his treatment of tumours, besides many other complicated organic disorders.

Questions concerning some of his earlier experiences brought forth the following rather strange incident, one which we believe has not been published before and would appear to have been the first 'premonitory symptom' of things to come. A very aged relative of his wife's lay dying in a cottage near where he lived. Her last moments were hourly expected, and so certain did the immediate proximity of her death seem to the relatives that, at the time of Mr. Moss's entry into the cottage, they were discussing the question of grave clothes and other funeral items. Saying that he had come in to take a farewell look on his way to work, Mr. Moss relates that he walked quietly up to the bed where the old woman lay, to all external signs unconscious. He stroked her head once or twice saying, 'Poor old body!' and then left, but had hardly got out of the cottage when an extraordinary feeling came over him and he thought he was going to faint. As he reeled a fellow workman came

to his assistance and offered to do his work for him if he was too ill. Feeling, as he expressed it, 'thoroughly bad,' he was forced to stretch himself on the ground and accept the friendly offer until he had recovered his faculties. As the effects passed away in due course of time, he thought no more about the incident until long afterwards, when he began to realise things a little more, for the old dame rallied from that hour and lived some few years longer.

Mr. Moss now sees an average of two hundred patients a week, who come and go in a steady stream. One day in the week he reserves more especially for the working classes and receives up to 8 p.m., but on other days he 'knocks off' a little earlier, taking a much needed half-holiday on the Thursday. His diagnosis is obtained while holding the patient's hand in a certain manner; the right hands meet with the fingers placed on each other's pulse, and when thus clasped he directs his closed eyes and apparently concentrates his attention on the region of the solar plexus, arriving very speedily at a decision. He will then state frankly and with

confidence whether you need treatment or not, and whether he can effect a cure or not. If your case is beyond his aid he will say so unhesitatingly and state the reason—he is far too busy to *make* work where it is not needed or would be a wasted effort. Indeed, sincerity and honesty of purpose I found to be the dominant notes among all the healers whose work I took the trouble of investigating while in Newcastle. Among the leading men working in this line, you will fail to find any element of humbug, or what the outside public might term charlatanism. In the waiting rooms of these unorthodox 'doctors' the *malade imaginaire* has no place. I heard of more than one case where feigned illness was instantly detected, and the query 'You are well; why have you come?' has followed the silence of diagnosis.

There are other prominent healers in Newcastle, whose work and mediumship are exceedingly interesting, and I shall hope to deal with them in future articles. At present I make no attempt to do more than sketch the merest outlines, leaving all deeper analysis and description of cures for a more suitable occasion.

J. STANNARD.

PIANOFORTE RECITAL.—Miss Adelaide Groves will give a pianoforte recital in the Banqueting Room, St. James's Hall, Regent-street, on Tuesday, November 19th, at 8 p.m. Tickets 1s. Reserved seats, 2s. Miss Groves, we are informed, improvises under spirit influence in a similar manner to Mr. Jesse Shepard, and those who have had the pleasure of listening to her music speak of it in high terms of praise.

'STONE-THROWING "SPIRITS."—The 'Daily Express,' of November 12th, reported that two months ago stones began crashing through the windows of No. 49, Freshney-street, Grimsby, where lived Andrew Norton, a deal carrier, and his family. The missiles continued to arrive day after day until the Nortons were literally driven out of the house. They removed to 25, Adam Smith-street, but the stone-throwing continues. Policemen and friends have kept watch, but they have all failed to discover where the stones come from. Mrs. Norton is said to be very frightened, and to have declared that the stones follow her from room to room.

SOME NOTABLE WARNINGS.

I send you particulars of the following warnings, selected from many other mediumistic incidents that have happened to me during the last few years.

I have carefully omitted all extraneous matter and truthfully narrated the circumstances, which I noted down at the time of each occurrence.

ERNEST A. TIETKENS.

Whilst conversing with my mother one afternoon, I saw (apparently objectively) a large brilliant white butterfly rise seemingly from out the ground at her feet. It fluttered towards the ceiling and disappeared, as if it were wending its way heavenwards. I mentioned this circumstance at the time and took note of the hour. My mother received the news the next morning that her brother had passed to the higher life at that very hour.

I was visiting Conishead Priory one summer for several weeks. One Sunday I attended the evening service which was held in the large entrance hall. During the singing of the anthem, I distinctly saw, about the length of a yard before me, suspended as it were in the air (the fatal sign), a deep-edged mourning envelope, a sure warning of the death of a relation or friend. I wrote to my mother asking if all were well at home. As no news came to hand during the next few days of any deaths among my relations or friends, I dismissed the matter from my mind, supposing the vision to have been fancy, or an optical illusion. When, however, the Indian mail arrived, some little time afterwards, I received a letter from my brother, announcing to me the sudden death of one of my nephews in India. He had passed to the higher life on the very day I had seen the warning, and allowing for the difference of time between England and India, almost, if not quite, at the very minute.

I dreamt I was standing in the hall at home, and I saw very distinctly a female figure approaching me holding a small salver in her hand, whereon was lying a letter which had a very deep-edged border (the fatal sign). I took the letter but failed to recognise the bearer, although I seemed to know she was a *servant*. I mentioned the dream to my sister and we wondered for whom the warning was meant. A day or two afterwards my sister heard of the very sudden death of a *servant* who had recently left me and who had been in my service some time.

I was wintering abroad during the year 1900, and whilst in Egypt felt an overpowering impression that some evil had befallen a nephew of mine in England. So strong was this conviction in my mind that, not having my nephew's address, I wrote to a near relation for news about him. The reply was, that the last accounts were satisfactory. Again I felt the urgent impression of evil connected with my nephew. I wrote pressingly once more to my relative, begging her to inquire personally if all were well with my nephew. The reply came, 'Your impression was correct; his young wife, after an acute and painful illness, passed to the higher life.'

Before retiring to rest on a certain Saturday night, I saw objectively above me (the fatal sign) an envelope with a black-edged border. I considered it strange as I knew of no relation who was ill. On the Monday following, my brother-in-law received a telegram from the Straits Settlement stating that his brother over there had passed to the higher life very suddenly, early in the morning of that day. I had seen the sign.

Here comes a warning to me, before even any illness was apparent to anybody:—

I had arranged to leave Cairo on the Easter Tuesday of 1901. I had previously booked my passage by steamer to Piræus (Greece), and from thence on by train and steamer to Venice, *via* Athens. One night, a few days before my departure, I was awakened by a voice saying most distinctly, 'Illness, trouble, beware!' Of course I felt rather uncomfortable, for I knew it to be a warning. I fancied it related to my sister, who was in a delicate state of health, and I wrote to her at once, begging her to be very careful of

chills, &c. I started on the Easter Tuesday for Alexandria, sleeping at one of the hotels in that town for the night, to be ready and fresh for the morrow, when the steamer was leaving for Greece. On the Wednesday morning I was told that a case of death by plague had occurred the day before, and that the Consuls were waiting orders what quarantine was to be declared at the respective ports in Europe. The steamer's route had been changed that morning, and she was to proceed direct to Smyrna, leaving out Greece on her way. Taking Cook and Son's advice in the matter, I went on to Smyrna, having only two days' quarantine in the Bay of Vola. The trouble, the expense, the annoyance I had to encounter through this change of route and the quarantine regulations that had to be followed were very great, and only those who have had the misfortune to undergo them can understand this. In this case I was most distinctly warned of illness and trouble, long before it was known at Cairo that plague had broken out in Alexandria.

I had promised to meet a friend on a private matter. I felt sure he was to be trusted. An hour or two before the appointment I was sitting in my study and fell asleep. I dreamt I went to keep the appointment but could not see any signs anywhere of my friend, but instead saw some evil-looking men, who seemed waiting for me. An intuition told me they wished to do me an injury out of spite and malice. I awoke, and the dream being so vivid, I determined to be careful. I kept the appointment, but unseen to others. I waited, but my friend never appeared, but I saw the men I had viewed in my dream evidently waiting for me. I thus avoided them. Afterwards I discovered that my letter had fallen into bad hands, and had I not had this warning given me in time, I might have fared badly.

I wished much to speak to a friend who had left town, and whom I had not seen for some considerable time. He had been staying in the country, attending to his professional duties. I determined at the first opportunity to run down by train and visit him. I decided to do this on the following Saturday, so as to have a quiet day on the Sunday. I wished to surprise him and did not write. A day or two before the date on which I had fixed to start, I received a letter from a lady friend, saying she had had a warning dream about me, begging me to be very careful where I went or what I was going to do. She felt convinced I was on the point of running into some great danger. The night before I started I dreamt I saw a male human form; on the breast was a large *scarlet blot* clearly marked, not as if there was a wound, but as if the skin was discoloured. I awoke, but could not decipher the meaning and the matter passed from my thoughts. I started by the train on the day fixed upon, and, having arrived at my destination, called at the house where my friend was staying. I then heard that he had been very ill and had been removed to some hospital, but I could get no clue as to the illness. I went to the hospital outside the town, which was isolated from other houses. It did not even then occur to me that there was anything contagious in the illness. On arriving at the house or hospital, I inquired if I could see my friend. 'See him!' replied the official, 'certainly not; he is stricken with *scarlet fever*, and has it very badly.' I need hardly say I walked away more quickly than I had come. The meaning of my dream and my friend's warning was thus clearly revealed to me.

A BISHOP ON THE RESURRECTION.

The writer of an editorial article in the 'British Medical Journal,' of Saturday last (November 9th), makes the following curious statement:—

'The late Bishop of London, in a sermon delivered at the St. Luke's Guild some years ago, referred to the "marvellous prospect open to the medical man" by the doctrine of the resurrection. The marks of the surgeon's skill would, he said, be stamped on certain human frames to be carried by them into eternity.'

Did the Bishop really say that? We can scarcely credit it. We should like to know what his actual words were, and when he uttered them.

'WHAT IS CHRISTIANITY?'

BY ADOLF HARNACH.

Readers of this book cannot fail to be impressed by its power, a power due largely to the sympathetic imagination of the writer, to his spiritual insight, and to his just sense of values. These faculties enable him to discern the very core of the Gospel message; he sees that it is embodied in the personal consciousness of Christ as to His relations to God and man; that in this He effects the purpose of His mission, viz., to bring souls to God by revealing Divine Fatherhood, the value of the human soul, and the essential nature of God's righteousness as the life of love. In comparison with these essential principles the supernormal powers which He manifested in His life are of secondary importance; if, as some suppose, not one of them was genuine, still, as Professor Harnach realises so truly, the greatest power of all would remain, the wonder of this Personality who, appearing in the sphere of a narrow-minded Oriental people, has exercised for two thousand years so powerful an influence on the most progressive races of the West.

With all this we are in strong sympathy; we cannot too emphatically express our appreciation of the discernment of this writer as to the true essence of the Gospel message. When we reached the middle of the volume and read the chapter on the Resurrection, however, our sense of appreciation was suddenly brought down with a run. Here the writer's position is weak, and the impression made by the earlier part of the book consequently impaired. Many of those who had listened to his course of lectures with keen interest, and whose assent he had carried with him up to this point, must have felt a sense of flatness and insecurity as they listened to this.

Yet it seems as if the very sincerity of the lecturer drove him to treat this subject as he does. His fair mind recognises that such a Personality as that of Christ cannot be accounted for on the theory of legend; his spiritual faculties, moreover, find in Christ heartfelt satisfaction; the reality of the character has verified itself to his reason and experience, but his candour will not suffer him to accept the so-called miraculous elements in His history. Hence the story of His appearances on the third day is among the details he feels obliged to pass over almost in silence. Here he becomes vague, so that the reader can hardly gather what he really thinks; he tells us that 'Although the greatest value attaches to the Easter message, we are to hold the Easter faith even in its absence.' He would have us be sure that such an one as Christ must survive death, even should the events to which His disciples testify seem to us incredible. This at least is the gist of what this chapter conveys to us. The plea is of course quite permissible, but it would be equivocal to pretend that this is a message of greater cogency than the witness of every holy life and death; and this is undoubtedly (as the Professor recognises) not the form which the message assumed on the lips of the apostles. The keynote of their message of life to the nations was that the Revelation of God and of man's nature and destiny, which had been given in the Man Christ Jesus, was assured to them by certain occurrences to which their senses bore witness, viz., by the, to them, absolutely certain fact that He who was crucified showed Himself to be alive, a few days after, 'by many infallible proofs.' This is the physical basis for the high hopes inspired by the Gospel message.

Those who observe God's order recognise this duality in it. The most spiritual ideals, the highest faculties, the noblest affections, the divinest facts are related (though not necessarily as cause and effect) to physical facts; this co-relation is what we mean by a 'physical basis.' We are reminded of the image seen in Daniel's vision, whose head was of gold, and its arms of silver, but the feet of iron and clay.

The iron and clay on which our golden hopes and beliefs stand are the hard facts of physical phenomena, and, like the

feet of the image, the solid iron of these phenomena is generally mixed with 'miry clay'; so often, indeed, that those who prize most the gold and silver image are sorely tempted to ignore the necessity for the feet altogether, and to wish that the image could dispense with such a mixed basis. But it cannot, and we shall learn at last that the existing order of the Universe is, after all, infinitely better, wiser, nobler than any order we could have framed.

If Professor Harnach had convinced himself that such manifestations as the apostles insist upon as occurring after the crucifixion are not unique in history, but are in line with phenomena occurring now; if he had studied the evidences for these phenomena in such a way as to be able to estimate the value of materialisation, to be able in some degree to 'place' such facts in the general scheme of things, how strong his position might have been when dealing with this part of his subject. If he had gained strong personal convictions concerning the present day facts, he could not have assumed the half apologetic tone which we detect in this chapter, which suggests that he feels that whilst the apostolic belief is true, the physical base on which it rests wobbles.

In this connection we recall some words by Mr. F. W. H. Myers (Presidential Address, 'Proceedings of the Society for Psychical Research,' June, 1900). He says: 'It is only after thirty years of such study' (i.e., psychical research) 'as I have been able to give that I say to myself at last, *Habes tota quod, mente petisti*—"Thou hast what thy whole heart desired"—that I recognise that for me this fresh evidence—while raising that great historic incident of the Resurrection into new credibility—has also filled me with a sense of insight and of thankfulness such as even my first ardent Christianity did not bestow.'

If such has been the result of the study of psychic phenomena, they surely claim from us respectful observation and consideration. In spite of the trifling, common, disappointing, and sometimes fraudulent ingredients that we find on the physical plane of Spiritism, we are bound in fairness to recognise that they afford us a standing for the establishment of world-impelling truths as to man's nature and world-compelling convictions as to his destiny.

Reverence for facts, a high purpose, a level head, a sense of proportion and relative values, a clear recognition that the iron feet exist, not for themselves but only to bear aloft the golden image, these will carry us safely through the perplexities and weariness and dangers of such investigations into the physical facts of Spiritism as we may feel it desirable to undertake, and may also enable us in some measure to sever the 'miry clay' from the iron of which the feet of our golden image are composed. H. A. D.

SOME ASTROLOGICAL MAGAZINES.

We notice these magazines solely for the information of our readers, and must not be understood as expressing confidence in Astrology, of which we know too little to be able to form a sound judgment.

An interesting feature of 'Modern Astrology,' for November, is an article entitled 'What the King has to fear,' from which we take the following: 'When Saturn shall enter the sign of the Fishes the life of the King will be troubled by illnesses, quarrels with close friends, and misunderstandings with powerful rulers; and this rare planetary event is due shortly.' We have also the nativity of the Grand Duchess Maria of Russia; a paper on the birth of Romulus, the founder of Rome; and a horoscope study of two lads both mentally afflicted.

'Coming Events,' like its contemporary, has something to say about the King. In the column headed 'Patchwork' we read that the 23rd and 24th of this month, and the 7th and 8th of the next, are days when it behoves the King to take particular care of himself. Miss I. Oxenford, the palmist, contributes a clever little paper entitled, 'How long will you live?' and we also have a further instalment, No. VI., of 'The Book of the Dead, and its Occult Symbolism,' by M. B. Other articles deal with 'The Astral Number,' and 'The Hall-marks of Individuals,' and the 'Month's Lunation.' The editor still insists, despite the criticisms that have appeared in 'LIGHT,' upon the accuracy of his weather predictions, and he confidently presents his readers with another batch for November. We note in passing that the 4th was to be stormy and cold, while, as a matter of fact, it was calm and foggy, with occasional sunshine.

We have also received the first number of 'Waves'—a new American journal of astrology and kindred arts of prophesying—edited by Belle Gager. A. B.

* 'What is Christianity?' Lectures delivered in the University of Berlin, 1899-1890, by Adolf Harnach, translated into English by Tho. Bailey Saunders. Published in London by Williams and Norgate, Henrietta-street, and in New York by G. P. Putnam's Sons.

SPIRITUALISM IN AMERICA.

'The Banner of Light' for October 26th, gave a long report of the Ninth Annual Convention of the National Spiritualists' Association of the United States of America and Canada, which was held in Washington, on October 15th, 16th, 17th and 18th. Reports read from the various officers indicated that the Association was making good headway, and that its missionaries had been successful in establishing new societies and in building up some which were languishing. There was considerable enthusiasm, and much feeling was displayed when the new 'headquarters' in Washington were dedicated as the 'Home of Spiritualism.' Mr. J. Mayer, who had presented the Association with the deed of the building at the previous Convention, gave three handsome and well executed paintings of the Fox sisters.

The financial statement showed, in round figures, an income of nearly £2,100, an expenditure of £1,600, and a favourable balance of £2,400; and a further sum of £500 was subscribed (in cash and promises) for future work. With but one exception the officers were all re-elected, and Mr. Harrison D. Barrett was unanimously chosen for the ninth term of office as president, a post which he has filled with great credit to himself and benefit to the Association.

Mr. and Mrs. Morris Pratt, of White Water, Wisconsin, offered to give the Association two large halls and numerous smaller rooms, with a fine organ and other furniture, the whole having cost over £6,000, for the purpose of a training school, on condition that the Association should raise an endowment fund of £2,000 (which Mr. and Mrs. Pratt promised to increase to the extent of their ability), the interest only to be used in paying the expenses of the school, and in educating poor but honest young men and women for public work. The offer was accepted and a committee of three was appointed to make the necessary arrangements. The Convention will be held in Boston in 1902, and an International Congress of Spiritualists is to be held in St. Louis in 1903, during the World's Fair which is to take place in that city.

Mr. B. B. Hill and Mrs. Cadwallader were absent through illness, but sent greetings and good wishes, and expressed their appreciation of the sincere sympathy displayed in Great Britain on the death of President McKinley.

With a balance in hand of nearly £2,400, and the sum of £500 subscribed at the Convention, together with a Home of their own, and a fine training school in prospect, our friends of the American Association are evidently in earnest and on the highway of progress. They have our sincere congratulations and good wishes.

LETTERS TO THE EDITOR.

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

The Health of the King.

SIR,—Recently in several newspapers alarming rumours have been printed concerning the health of King Edward VII.—rumours, assertions, and insinuations of the most cruel nature when one realises the universal feeling of fear and dread of that most terrible disease, 'cancer.' Because the King has lost his sister and brother through this malady, if it leaks out that His Majesty has the toothache, these sensational paragraphs appear regarding his dangerous condition and hopeless personal despair.

There are many loyal Spiritualists who will rejoice to hear how false and baseless these rumours are, and many Spiritualists know me well enough to accept my opinion in the matter.

Some three or four weeks ago, at a time when the newspaper air was bristling with cancer rumours, and vague insinuations and fear-inspiring doubts as to the King's Coronation, it fell to my lot to diagnose His Majesty's real state. Certain articles which had passed direct from the King's hands, were handed to me for the purpose. I was not told to whom these belonged, but during my psychometric examination I, of course, found out whose personality I was touching.

The King has *not* got cancer or any symptoms of it. His Majesty will be alive and in good health on earth when many of his newspaper slayers are dead and forgotten. The *Coronation* will take place in due course, and in spite of sensational editorials. As a 'clairvoyante,' I may also, perhaps, be permitted to offer the result of my diagnosis. The King has no cancer or cancerous symptoms. Whatever may be his ailment, it is not that fell disease; his greatest danger has been in nicotine—a poison and a danger both to heart and brain!

BESSIE RUSSELL-DAVIES.

Arundel House,
Balham Park-road,
Balham, S.W.

'Comfort for Weary Eyes.'

SIR,—For the information of your correspondent who desires to know of a case of help for the eyes, derived from psychic sources, I may cite my own case. Ten years since I suffered terribly with excessive pains in the eyes and astigmatism. They grew worse, and eventually I had to resort to specially-prescribed spectacles, and was then unable to do any eye-work at night; in fact, I had done none for several years in consequence of the great pains caused by the work. Soon after having the spectacles and used them with a little good result, I found that instead of only using them for the house and work it would be necessary to wear them continually.

When I had my first lesson on the 'New Thought' truths I could see that there was everything necessary in it to cure, or rather set right, any ailment, and I immediately removed the spectacles and have never worn them since. Your readers must not think that I suffered no inconvenience, because I did for some time; but I was determined to succeed, and gradually the pains lessened and the sight grew stronger, and in a year I had no inconvenience whatever. Since then I have paid no special attention to the matter, but my eyes gradually got better, and for many years I have been able to use them for from sixteen to eighteen hours a day without even tiring, and do so now. It will, I am sure, be an encouragement to others to try the methods that I did.

It would be impossible to detail all the mental growth that brought about such a result, and I am sure you cannot spare space for it; but I am convinced that there is but little that cannot be done by Mental Science properly applied.

G. OSBOND.

SIR,—Will you kindly find space for this answer to 'Hopeful's' letter? There is *every* possibility of rendering his short-sighted vision perfect, thus doing away altogether with the use of glasses. If he will refer to 'LIGHT' of November 4th, 1899, he will see among the 'Letters to the Editor,' a case which I successfully treated. I shall have much pleasure in giving him an interview free of charge, if he will call upon me during my hours for consultation, as now advertised in 'LIGHT.'

M. GODFREY.

Clairaudience.

SIR,—Mr. Cooper's letter in 'LIGHT' reminds me that when I was a boy at home, many years ago, I heard beautiful singing, which seemed to be just over the bed. I pushed my brother, who was sleeping with me, and said, 'Joe, do you hear that?' He said, 'Yes; be quiet, I am listening.' I never heard such singing before nor since, and there was no one in the village could sing like it. I and my brother often speak about it, and say we should like to hear that strange music again. It was in the early hours of the morning.

Sheffield.

H. C.

A Prediction Fulfilled.

SIR,—I wish to bear testimony to a remarkable prophecy made by the excellent clairvoyante, Mrs. Manks, in February last. I was present at a gathering held in London when this lady told me some wonderful facts connected with my life, and then she said that a young fellow in my family would 'pass over' this year.

My eldest son, who was then in perfect health (aged twenty), became ill in August last, and passed over peacefully on October 8th; and I feel that it is only due to the lady who gave the above remarkable prophecy to make known its fulfilment.

A. A. WILLIAMS, M.A.

Northallerton, Yorks.

Obsession.

SIR,—May I, through your columns, ask the lady who communicated with me anonymously to be kind enough to send me an article belonging to the one whose case she mentions, so that I may be sure of getting the right conditions? The article can be returned through the Editor of 'LIGHT' if necessary. If she will also report progress to me I shall be obliged.

J. A. WHITE.

21, Foxbourne-road,
Balham, S.W.

THE HUSK FUND.—In response to the appeal on behalf of Mr. Husk, we have received the following additional contributions: Countess Zborowski, £2; 'E.', 10s. 6d.; 'W. P.', 10s.; 'J. H.', 10s.

SOCIETY WORK.

EAST LONDON SPIRITUALISTS' ASSOCIATION, MANOR PARK CENTRE.—On Sunday last Mr. Gwinn gave a very fine address to a large audience.—S. W. F.

SOUTHALL.—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sunday last an instructive address on 'Incidences and Coincidences' was given by Mr. W. Millard. The usual séance followed. Visitors are cordially welcomed.—T. H.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last, Mr. George Cole gave an intensely interesting and instructive address on 'The Elements of Consciousness.' Questions were asked and ably answered. An after-circle followed. On Sunday next, at 6.30 p.m., Miss Porter; at 11 a.m., discussion class.—C.

CARDIFF FREE SPIRITUAL CHURCH, ODDFELLOWS HALL, PARADISE-PLACE (OFF QUEEN-STREET).—On Sunday evening last, Mrs. E. G. Sadler gave a good paper on 'The Mystery of Suffering,' which was followed with close attention by the audience. At the close of the service a statement was made as to the position of the Church.—A. F. D.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—On Sunday last Mr. E. W. Wallis and his inspirers discoursed on 'The Essentials of Spiritualism,' and 'Personal Responsibility.' The addresses could not be surpassed for comparative reasoning and logical deduction. Accordingly they were very heartily appreciated.—T. T. W., Hon. Secretary.

LONDON PSYCHIC SOCIETY, STEINWAY HALL, LOWER SEYMOUR-STREET, PORTMAN-SQUARE, W.—On Sunday evening last Mr. Macbeth Bain gave an excellent address on the 'Spiritual Man,' which made a great impression. Mr. Montague answered questions very ably. Next Sunday evening Mrs. J. Stannard (vice-president) will lecture. (See advertisement.) Doors open 6.30 p.m.—E. J., Hon. Secretary.

PORTSMOUTH PROGRESSIVE SPIRITUALISTS' SOCIETY, 2, ST. AUGUSTINE-ROAD, SOUTHSEA.—On November 7th and 8th, Mr. J. J. Morse gave his interesting lecture on 'Spiritualism,' illustrated by lantern views; also a trance address, followed by questions. There were good audiences and both lectures were greatly appreciated. Mr. and Mrs. Kelland, of Plymouth, are conducting a fourteen days' mission for the society, and have given such satisfaction that a larger hall has had to be obtained.—E. H. T.

HIGH-ROAD SPIRITUAL CHURCH.—THE INSTITUTE, NEW SOUTHGATE, N.—The inaugural service of this church will be held on December 1st, at 7 p.m., when Mr. Edward Whyte will speak on 'Positive Knowledge of a Hereafter and what it is like: Modern Spiritualism Vindicated.' Many London workers have promised to attend. On December 15th Miss Florence Morse will answer questions. On Sunday next, at 7 p.m., a meeting will be held at 'Brookside,' Palace Gates-road, Wood Green. Inquirers are cordially invited.—C., 9, Leslie-terrace, Pembroke-road, New Southgate.

SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON, N.—On Sunday evening last our hall was again filled with appreciative listeners, and Mrs. M. H. Wallis delivered an address in which many fine points were introduced. 'Seek ye first the Kingdom of God' was the keynote of the speaker's remarks. The address was perhaps the finest which Mrs. Wallis has given in Blanche Hall. The address was followed by good clairvoyance. Vice-president Belstead was warmly welcomed in conducting the meeting, and all were ready to endorse his happy remarks on the occasion of 'The Wallis Silver Wedding.' Sunday next, Mr. J. A. White, address and clairvoyance.—A. J. C. (Corresponding Secretary.)

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, BATTERSEA PARK-ROAD, S.W.—On Sunday last, brief addresses were given by Mrs. Boddington, Mr. Adams and Mr. Boddington. Mrs. Boddington, by request, sang 'The Old Harpsichord,' and 'The Water Mill,' both of which were fully appreciated. The annual general meeting followed, and the officers were elected, viz., Mr. Adams, president; Mrs. Gould, vice-president; Mr. Scott, treasurer; Mr. Wyndoe, general secretary; Mr. Thomas, members' secretary; Miss Norris, press secretary; Miss Spencer, provident fund secretary; Miss Doncaster, librarian; Mr. Coleman, news-agent; Mr. Frost, pianist; Miss Robinson and Mrs. Coleman, wardens; Mr. Imison and Mr. Pascal, auditors. It was unanimously resolved that, as a slight acknowledgment of the valuable services rendered by Mr. and Mrs. Boddington for the last five years to the Battersea society, an illuminated address should be presented to them as early as possible. On Sunday next, at 11.30 a.m., public discussion on food reform, opened by Mr. Adams; at 3 p.m., Lyceum; at 7 p.m., public meeting; on Tuesday, at 6.30 p.m., Band of Hope; on Thursday, at 8.30 p.m., public séance; and on Saturday, at 8.30 p.m., social evening.—YULE.

EAST DULWICH—5, CLAUDE-VILLAS, GROVE VALE.—On Sunday evening last, Mr. Fielder delivered a beautiful, soul-stirring address on 'The Religious Road to Hell.' Pianoforte and banjo solos were given by Mrs. Macaulay and Mr. Fielder. At the after-circle helpful spiritual advice was given to the sitters. On Sunday next, at 7 p.m., the address will be given by Mr. Ray.—B.M.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. Ronald Brailey gave a much appreciated trance address on 'Inspiration,' after which successful clairvoyant delineations were given, accompanied by very full details and messages. On Sunday next, at 7 p.m., the speaker will be Mrs. Boddington.—N. RIST.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mrs. J. Stannard read an able paper upon 'Psychical Healing from a Philosophical Point of View,' to a crowded audience. The subject was treated with great ability and called forth many expressions of pleasure from all present. It being the anniversary of the passing on of Miss Rowan Vincent, touching reference was made to the fact by the chairman, Mr. J. Edwards. On Sunday next, at 7 p.m. Mr. E. W. Wallis will deliver a trance address upon 'The Relations of Spiritualism to Science and Religion.' Doors open at 6.30 p.m.—S. J. WATTS, Hon. Secretary, 2c, Hyde Park-mansions.

SPIRITUAL PROGRESSIVE CHURCH, DR. FLOOD'S SCHOOL, HIGH-ROAD, SOUTH TOTTENHAM (NEAR SEVEN SISTERS CORNER).—On Sunday last Mr. E. Whyte delivered an address on 'The Origin and Destiny of Man,' in his usual eloquent style. The audience showed their appreciation by loud applause at the close of the address. We regret to announce the resignation of our secretary, Mr. Albert E. Stafford, through his removal to Masborough, near Sheffield, where we trust he will be able to continue his good work. Mr. W. T. Lawrence, 57, Durham-road, West Green, has been elected as secretary, and all communications should now be addressed to him. On Sunday next, Mr. E. Whyte will speak on 'Is Life Worth Living?'—W. KRAUN, Assistant Secretary.

THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN'S HALL (NEAR CROWN THEATRE), 1, QUEEN'S-ROAD, PECKHAM.—A large audience gathered on Sunday last to greet Mr. and Mrs. Clegg, and the instructive address by the former on 'If Spiritualism be True, of what Use can it be to Humanity?' was much appreciated. Mrs. Clegg also gave good short spiritual addresses. The clairvoyant descriptions at the after-circle were all recognised. The hall has been re-decorated, re-seated, and heated, and every effort is being made to ensure still greater comfort to the ever-increasing audiences. Our lending library is being well patronised; and a children's Lyceum is to be opened in the near future. On Sunday next, at 7 p.m., a trance address will be given by Mr. Butcher; at 8 p.m., a public circle will be held. 'LIGHT' on sale.—VERAX.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—Our Sunday morning circle continues to be well attended and much good work results from it. On Sunday last at the evening service, Mr. W. E. Long dealt briefly with the strange case of Mrs. Piper, the necessity for a full address being obviated by the excellent article in 'LIGHT' upon the subject. This was followed by an eloquent and stirring address from Mr. W. E. Long upon 'Christian Spiritualism,' the first of a series that promises to be of great educational value. On Sunday next, at 11 a.m., a public circle will be held; questions relating to the church, its work, and its teachings, will be gladly answered. Strangers will meet with a hearty welcome. At 3 p.m., children's school; at 6.30 p.m., the second of the current series of addresses will be given by Mr. W. E. Long.—J.C.

THE MARYLEBONE ASSOCIATION.

On Monday evening, November 4th, a social gathering of this association was held in 'The Regent Saloon,' St. James's Hall, when, despite the dense fog which prevailed, upwards of one hundred and twenty members and friends assembled and greatly enjoyed the opportunity afforded for mutual introductions and conversation. Owing to the absence of the president, Mr. T. Everitt, who was still out of town, Mr. George Spriggs, vice-president, very ably occupied the chair, and extended a kindly welcome to all present, especially to a number of friends who had journeyed from Luton. The musical arrangements were under the direction of Mr. C. H. Willsher, and were effectively sustained by the following artistes: Songs by Miss Brinkley, Miss Samuel, and Miss Morse; Recitations by Messrs. Palmer and Miller, and Miss Willoughby; Ventriloquism by Mr. Bowden. The Association desire to record their cordial thanks to the ladies and gentlemen who so generously and effectively contributed to the success of the gathering.—S. J. WATTS, Hon. Secretary, 2c, Hyde Park-mansions, N.W.