

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

'LIGHT' would be indeed ungrateful if it did not acknowledge the many kind wishes that have wafted it into the new year. Some of these have been nearly as pleasant as love-letters—or valentines. Here is a specimen;—'May all the briars in thy bright path be sweet briars, that, e'en while wounding, breathe their consoling, fragrant benedictions!' Correspondents and critics, please remember!

Another message is of a more robust kind. It is accompanied by the suggestion that we should continue our policy of keeping on the high road, and avoiding all side-paths, byways and petty disputations about details. The writer agrees with us that far too much is made of religious (or, rather, of theological) opinions, and especially in relation to their 'saving value.' He concludes with the following touch of satire,—not a bit too keen:—

Endless pleasures wait for thee  
If thou believ'st in Fiddle-de-dee;  
But endless curses wait for them  
That dare believe in Fiddle-de-dem.  
O what shall then of all become  
Who die believing in Fiddle-de-dum?

In a sense, we entirely agree; and yet there is virtue in a good rational personal creed.

The promised book on 'The dangers of Socialism,' by 'A member of the Society for Psychical Research' (London: Sands and Co.), is now ready. It deserves to receive careful attention. In fact, a member of the Spiritualist Alliance Council will submit the results of an examination of it to the members of that body.

The writer is a firm believer in the reality of spirit-intercourse, and even admits that a knowledge of this fact is highly desirable, but his 'lines' evidently have not 'fallen unto him in pleasant places,' or he has chosen to tell us only of the happenings on the shady side. He appears to think that Spiritualists desire to hush up the happenings of that shady side. That is a mistake. We want only the truth, and all about the truth: but we are not going to be frightened into fearing the sunshine because questionable characters slink along in the shade.

We give the writer of this book credit for sincerity and veracity, and therefore take it seriously: and this we say because we are of opinion that we need to beware of romancers in this field.

'The Light of Reason' is a new monthly, edited by James Allen, and published by 'The Savoy Publishing Company,' London. It is cleverly produced, and contains

over forty pages of well-printed matter, a good deal of it, we judge, old and here reprinted. The editor evidently understands the putting together of short and readable papers,—there are sixteen in this number, besides brief interpolated paragraphs and sentences. The following, from a bright little 'Editorial,' fairly well indicates the tone of the whole:—

Having passed through the dark places of human experience, we can with confidence help those who are still in darkness, and point out to them the path up which we ourselves have travelled. We now know that there is no darkness except in man's own ignorance, self-will and sin, and it will be our supreme delight to help, through the pages of this journal, some struggling souls to realise the serenity of the life lifted up unto unselfish action.

This publication would be improved if the binder ceased to wire it. A wired magazine is usually a horror. One reaches us every month which is a real monthly terror. We name it not; but would gladly contribute a dozen balls of cotton if the binder would use them.

There is a good deal of news-censoring and newspaper-suppressing going on in the poor old world just now, and much of it we can understand: but it certainly does surprise us that the United States are touching the unclean thing. The following, from Helen Wilmans' paper, 'Freedom,' is just now of considerable interest:—

But the most striking instance of this new censorship was the suppression of 'The Challenge.' This Socialist paper had attained a circulation of about 30,000 in a little over nine months. During this time, whatever criticism captious critics may have made on its style of presenting the subject, it had attracted more attention to Socialism than any previous effort had been able to do. The somewhat peculiar methods of the paper and its owner had succeeded in forcing more notice from the defenders of capitalism than all the other Socialist papers in the country combined. Suddenly a notice was served on the publishers that 'The Challenge' was refused access to the second class mails. The excuse given was that the paper was published mainly to 'advertise Wilshire's ideas.' Now exactly what a publication, not a news organ, is for save to 'advertise' the ideas of the editors and contributors, is something which the Post Office litterateurs did not attempt to explain. Indeed no man with a grain of sense can consider the reason offered seriously. It is a plain case of the suppression of a paper whose ideas did not suit the Third Assistant Postmaster General, who, God save the mark! received his present position as a sop to the labour vote, he having previously been a locomotive engineer.

What an amusing little planet it is!

We have received a very charming little book, 'Persian Love Songs,' edited by J. Potter Briscoe, and published by Gay and Bird, London. It gives choice selections, from English translations and paraphrases, of 'Love Songs' by some of Persia's most noted poets—rich at once in imagery and in expression. But beyond their very obvious beauty it is interesting to note, as the Editor tells us in his Preface, that for a proper understanding of them it is necessary to know that the authors professed to prefer the meditations and ecstasies of mysticism to the pleasures of the world, and that when they speak of love and beauty a 'divine sentiment' is always to be understood, however much the



words employed may lead the uninitiated to imagine otherwise—very much as in the 'Song of Solomon.' The lover of genuine poetry will, however, read these Songs with delight, even though he may fail to discover the 'divine sentiment,' which the Editor assures us is there nevertheless. And the very form in which they are presented to him must predispose him in their favour, for the book is beautifully printed on excellent paper, and the binding is at once strong, neat, and artistic—altogether as dainty a little book as one can reasonably wish to see.

From 'The Christian Register' we take the following beautiful spiritual prayer:—

Teach me, God, to walk gently amid the many cares and distractions of my daily life. Let me be filled with the spirit of calm that quiets the fever of desire and the ache of disappointment. Let me believe that Thou who hast given to Thy children their longing for life and love and beauty wilt not leave them unsatisfied in their loneliness. Thy purposes are greater than our purposes, even as Thou art strength where we find in ourselves only weakness. Then let me trust myself with serenity to the leadings of that purpose which I cannot understand; and, while I wait and work and suffer in my mortal blindness, may my heart so go out in sympathy to those who also wait and work around me, that I may help in some real, even if small, way to hasten the coming of Thy kingdom on the earth. Amen.

#### 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, January 23rd, when

THE REV. CONRAD NOEL

Will give an Address on

#### 'IMMORTALITY AND ETERNAL LIFE.'

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, a DRAWING ROOM MEETING will be held in the *French Room*, St. James's Hall, Piccadilly, on the afternoon of Thursday, February 6th, 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 will be sent to all Members and Associates.

#### 'THE DANGERS OF SPIRITUALISM.'

On the evening of Thursday, February 20th, the REV. J. PAGE HOPPS will give an Address in the Regent Saloon, St. James's Hall, on 'The Dangers of Spiritualism,' in review of a book recently issued 'by a Member of the Society for Psychical Research.'

EUSAPIA PALADINO.—The Rome correspondent of the 'Morning Leader' states that 'Eusapia Paladino, the famous Neapolitan medium, is exciting keen interest by her spiritist séances at Genoa. Scientists and men of letters flock round her, among them being Professor Cesare Lombroso, who has come from Turin expressly, and who during the séance admitted to hearing his dead mother's voice calling the name "Cesare," and adding, "my son." The learned mathematician is said to have exclaimed, "Now the Universities grant doctorates of physical and natural sciences. Before the end of the century they will grant them in psychical and supernatural sciences,"

#### ABOUT HYPNOTISM.

##### XV.

(Continued from page 5, Vol. 1902.)

Between Braid and Fahnstock there were many points of resemblance, although Braid's method was physiological and Fahnstock's psychological. Each of them confined himself to his own particular theory and method, and opposed or ignored the ideas and practices of the magnetisers on the one hand, and of the electro-biologists on the other. Both of them were physicians who continued their regular practice, using their peculiar methods of cure only to supplement the 'usual' treatment; and in both cases most of their striking cases were those of patients who came to them only when all other means of cure had proved unavailing. Both of them were mainly anxious to convince or influence the members of their own profession, to whom they thought the practice of their art should be confined. Neither of them was enthusiastic or aggressive, nor gave more than what may be called 'parlour' exhibitions. Dr. Fahnstock says:—

'My audiences have, with few exceptions, been of a private nature, and were composed generally of the most obdurate and inveterate sceptics, requiring me to make many and often repeated experiments, with such care and circumspection as their unbelief warranted.'

Both of them advanced and defended their theories and practices in periodicals and newspapers, and published attested accounts of cures. Neither of them founded a school, although both had pupils and imitators; and soon after their death their respective systems were 'practically forgotten.' Nevertheless, each had a very decided influence on the direction in which Hypnotism developed in their respective continents—Braid's influence favouring the physiological explanation of the phenomena that now prevails in Europe; Fahnstock's, the psychological interpretation that is current in the United States. Finally, in both cases, the effects produced still await intelligent investigation and adequate explanation.

Another innovator belonging to the same generation was Laroy Sunderland; who, like Braid, Buchanan, and Fahnstock, was a thorn in the side of the Animal Magnetisers. Sunderland called his system 'Pathetism.' Pathetism, he says, is 'the Philosophy of Influences in or upon the human Mind, including the consideration not only of the one who is influenced, but the sphere or qualities of the agent from whom the influence is received.' Sunderland published his work, 'The Trance,' in 1868; and he says in his preface that the book is the result of over forty years of experience and experiment, and this would give him some ten years' precedence of Braid and Fahnstock. Sunderland occupies a peculiar and independent position in the history and development of Hypnotism. Hitherto, Hypnotism, under whatever name it was known, took the form of a mode of medical treatment, and, with few exceptions, its foremost exponents, as well as its bitterest opponents, were medical men. Laroy Sunderland, on the other hand, was originally a clergyman of the Episcopal Methodist denomination, who for many years travelled the country as a revivalist preacher; and it was his extraordinary experiences during those years which led him to form the theory that he called Pathetism; and which caused him to leave the ministry, and devote himself to the investigation and demonstration of the 'trance.' His experiences among the convulsed and cataleptic crowds at religious revivals were of a different order from those of the magnetisers in the sick room, or in the drawing-room; and not only did many of the phenomena constantly present themselves to him, first when preaching, and afterwards when lecturing, which the magnetisers considered it wrong or dangerous to try to evoke experimentally, but also those phenomena occurred with so great a publicity that it was impossible to ignore or deny them, as was so easily and so generally done in the case of 'laboratory' experiments and clinical demonstrations.

We must not forget that during twenty-five or thirty years, beginning in the forties, a number of itinerant 'electro-biologists' lectured (gave entertainments) in every town and



village in the United States, the consequence being that Hypnotism is much better known there than with us, and is now as much a popular as a medical 'movement,' taking educational, reformatory, sociological, and philosophical directions, as well as, in a disguised form, underlying Christian Science, Mental Science, and other emotional 'isms.' Sunderland was neither a mesmerist nor an electro-biologist, but he resembled the former in some of his phenomena, and the latter in others, and in some of his methods, in the publicity of his propaganda, and also in the popular interest which his 'Lectures on the Soul' created. Sunderland had for seventeen years been a very successful revivalist. It was he who, when a 'boy preacher,' conducted the notorious Cape Cod revivals in 1823, in which the wildest extravagances prevailed; those who attended the meetings being often-times suddenly seized with paralysis or catalepsy afterwards, when employed at their usual work. In 1835 he became convinced that the extraordinary phenomena which took place when he preached had a human and not a divine origin, and he forsook the pulpit for the platform.

Large numbers became magnetically affected at Sunderland's lectures; it is stated, for instance, in newspapers of the day, that on March 2nd, 1847, two hundred and fifty people were entranced at the same time at a lecture in the Odd Fellows Hall, in Philadelphia. During his ten years' career as a lecturer, hundreds of thousands must have witnessed these trances, and thousands must have experienced them; and everywhere the local Press gave accounts of the proceedings; inasmuch that it would appear impossible rationally to doubt the general accuracy of what has been reported about his phenomena. Sunderland during some years carried on a mild polemic with Buchanan and Fahnestock; he was frequently attacked by the religious Press, for he said that all religions were attempts to throw the responsibility of our actions on someone else; he was much disliked by the mesmerists, for he reproduced some of their most singular phenomena, while denying the action of the will, the necessity for contact or passes, and the existence of a 'fluid'; maintaining that an emanation continually thrown off would be an effete or excretory effluvium, not a force. Sunderland, in fact, approached the subject from a direction different from that of any other magnetiser or hypnotist; his experiences were unique, and his theories are well worthy of consideration. Sunderland attributes the phenomena to:—

'the power of self-induction which inheres in the economy of human life. By this power the mind withdraws itself from the consciousness of pain; it cures disease; it induces the so-called "change of heart" in revivals of religion; it brings on trance, and often induces other changes, which have been attributed to God or Devil.'

This power of self-induction differs from the power over self taught by Fahnestock, inasmuch as it always needs, to call it into operation, some person or thing, between the subject and whom (or which) a 'relation' is established. This 'relation' is more than a mere passive rapport; it causes the subject to set in motion his power of self-induction; it is 'increased by habit, and sometimes acquires supreme control over the mind.' Sunderland's self-induction is, in fact, a power inherent in the subject which is unconsciously and involuntarily put into action at the instigation of an operating cause, or 'influence'; which action, when it becomes habitual and automatic, he calls 'a relation.' The relation is established by 'a thought, belief, or idea in the mind of the subject'; and this thought, belief, or idea is conveyed to his mind in the first place through one or other of the senses:—

'It makes no difference what the process is; when the Relation is once fully established, the process (a look, a word, a sign, a particular time or place, a touch of the hand, a letter, a coin, a piece of charcoal or paper), whatever it may be (if not offensive), will suggest the trance to the mind of the patient and bring on the state with which it is associated.'

This is not exactly the 'suggestion' of our present hypnotisers, for Sunderland uses that term in the sense of association of ideas, which needs something more to cause action; that something being an 'influence' which

acts through 'sympathetic imitation and habit.' He states the law of Self-induction as follows:—

'Impress the mind of your patient with the *certainty* of the result, associated with the process adopted for producing it. Command him to fix his eyes, his attention, his whole mind upon it, and to expect it until it comes. The thought, the conception, the *idea* of the state in the mind of the patient, is the immediate cause that brings it on.'

As Sunderland merely continued as a 'Pathetist' the process for bringing on the trance which he found so effectual as a revivalist, we find in Pathetism none of the methods for throwing the subject into the hypnotic condition which mesmerisers and hypnotisers think essential. The apparent inadequacy of the means used to produce their extraordinary results, is found by all magnetisers and hypnotists to be a fruitful source of incredulity; but Sunderland, when he lectured, seemed to employ no special means at all, and this was a constant puzzle to Press and public. 'What does he do to produce his results?' asks the 'New Era,' of Portsmouth, Va., of January 7th, 1847. 'We answer, absolutely nothing but deliver a quiet, unassuming address to the mind.' Various people, the report goes on to say, fell asleep in their seats while he went on with his lecture, or they went up to the platform with closed eyes, and sat down there. Nor must it be conjectured that this somnolence was of the kind usually caused by dulness; the reports bear testimony to the interesting nature of Sunderland's discourses; for instance, the Salem 'Argus,' of February 28th, 1844, says:—

'He brings the power to bear while he is lecturing, and as he seems to rivet the attention by his remarks, your curiosity will be drawn off by the somnambule sleep of some dozen or twenty people in various parts of the hall.'

Sunderland used to say, 'I invite the people to come to my lectures, and they come; I tell them that I will entrance them, and the trance follows as the result of what I say.' He made use occasionally of one physical adjunct, however, which resembled the process of Braid; for he used to lay his cane on the table before him, its head towards his audience, and to say that anyone who liked might look at it while he lectured; but this he did not regard as essential, for he considered that their attention was equally well fixed by looking at himself, as they otherwise would have done quite naturally; and even this looking he regarded as unnecessary, though helpful. Sunderland's instructions for producing the 'pathetic' state, which apply to both platform and private operations, are extremely simple; and are founded on the principle or postulate that 'the *idea* when once impressed sufficiently upon the plastic mind becomes a power in that mind.' He recognised two 'elements' in Pathetism, one of which is furnished by the operator, the other by the subject; and he believed that in every case those two elements exist, and must be taken into consideration; although the magnetisers attribute the whole effect to the operator, and the electro-biologists attribute it almost entirely (the Suggestionists quite entirely) to the subject. Each 'element' has its 'rule'; and success comes from the observance of both rules. He states those two rules as follows:—

'1. That you assume the authority, and invest yourself with the consciousness of the power every way adequate for the performance of the work you have in view.'

'2. That in the sick who are to be healed, as, also, in all who are to be entranced, there be formed a negative condition, a corresponding faith, a conscious yielding of the mind and the nervous forces to the idea—the influence believed to be exerted over them.'

EXPERTO CREDE.

(To be continued.)

PASSED TO THE LIFE BEYOND.—An old and valued medium-worker, Mrs. College of Leicester, passed to her reward on January 7th, after a long and painful illness. Her mortal remains were interred on January 9th, by Mr. G. H. Bibbings, in the presence of a large number of sympathetic friends. Mr. Bibbings expressed thoughts of comfort to the sorrowing ones and dwelt on the good work that Mrs. College had accomplished. She was very much beloved and her visible presence will be missed by many.—M.



### EDWARD MAITLAND AND DR. ANNA KINGSFORD.

Will you allow me, as another member of the Society for Psychical Research, and as one who was personally acquainted with both Edward Maitland and Dr. Anna Kingsford, to enter a protest against the article under the above heading in your issue of January 4th?

Edward Maitland and Dr. Anna Kingsford were both animated by genuine enthusiasm for humanity, and unselfishly devoted their lives to causes which they had at heart. Possibly in both there was something of that 'divine madness' which is so often associated with the gifts of the prophet and the seer. What I desire to protest against is the depreciation of their characters and work, on the strength of alleged spiritualistic communications unsupported by evidence. It is true that the messages are represented as published, 'not for evidential purposes'; but it is said that they are given 'because the controls evidently desired that the change in their opinions due to fuller knowledge should be made generally known.' This certainly implies a belief that the messages are what they purport to be. I submit that there is not a particle of evidence for this conclusion.

I will refrain from criticising what seem to me the intrinsic puerility and lack of intelligence in the remarks of the controls in reference both to vegetarianism and vivisection. It is not easy to believe that they emanate from the personalities we knew in the flesh as Edward Maitland and Dr. Anna Kingsford. Is it wise, or scientific, or even just to the departed, to bring forward what would tend to overthrow much of their life's work, on no more substantial foundation than is here indicated?

Suppose alleged messages were to come from Abraham Lincoln or John Brown, saying that 'fuller knowledge' had made them realise that slavery was a 'divine institution,' or from Mazzini, that despotism was the best form of government, or from Ruskin, that some of the immortal passages in 'Modern Painters' were 'rot,' should we think such messages of any value whatever, unless supported by evidence of almost irresistible force?

E. T. B.

I am most deeply shocked at the publication of the messages purporting to come from Mr. Edward Maitland and Dr. Anna Kingsford; and, may I say, almost more shocked at the explanatory paragraph which says that these messages are published because the controls wish their change of front, due to 'fuller knowledge,' to be known.

If indeed, these two high-minded Spiritualists now believe in and support the abject cowardice of vivisection, and in the slaughter, which is in truth the torture, of animals for food, they have sunk to a level far beneath that they held on earth. If I were not so pained for their sakes, and for the sake of progress and right, I could laugh at the arguments used. 'God sends you food and expects you to eat it.' Of course He does. But when did He tell you that this food is the flesh of pole-axed oxen, of bled calves, and of sheep and pigs that mostly are enough to make one ill by the very look of them, diseased and suffering as they are? When did He condemn us to eternal butchery? I am thankful to say I don't recognise that command. I find in the principles of Christ's teachings—up to the present certainly the highest we have—and in the humbler teachings of my own heart, a certain denial of the right of the strong to benefit at the cost of the weak.

But the question of vivisection is more serious. To find in spiritualistic circles a desire to sink to the level of physical experimentation on living animals, at the very moment when higher thought everywhere is showing the way to the cure of disease through psychic means, and at the moment when a larger proportion of men than perhaps at any time are recognising that the very existence of animals, the reason for it, and their destiny, are all matters absolutely not understood by us; while these beautiful and helpless creatures are the beloved children of the God to whom their life is due; to find now, credence given to a statement from the other side that two people who gave a large part of their entire lives to the teaching of justice and

light on this subject have arrived at the 'fuller knowledge' which upholds the gospel of self and of the flesh—this is, indeed, a pain and a shock.

I trust that many, more gifted than myself, will write you on this subject, for I am certain that of all those who knew aught of Edward Maitland and Anna Kingsford, few will be found to believe they have stooped to the support of the vivisection and of the slaughterman.

'Arise, take up thy bed and walk'—that is our model; not the torture trough. May we be helped to undo, so far as in us lies the power, the harm already done by the mischievous spirit who has worked on the credulity of your correspondent.

ELEANOR M. BEEBY.

We have read with no little surprise and regret the anonymous article entitled 'Edward Maitland and Dr. Anna Kingsford,' and in justice to the memory of our old friend, Mr. Maitland, you will, I hope, find space for these few lines on the subject.

Apart from all question of evidential value—which to any impartial mind must be *nil*—it seems regrettable that statements so calculated to weaken the influence of those writers, and to detract from the value of their joint life-work, should be published, when they are no longer here to protest.

We, who have known both writers, and Mr. Maitland intimately, since 1886, are struck by one or two mis-statements in particular. To take them in the order given:—

1. Mr. Maitland is supposed to have said, 'I could not hear when Mary had gone'; whereas he has often told us, most emphatically, that communication with her was in no way impeded by her decease, but, on the contrary, continued uninterruptedly after the first few months had elapsed. Moreover, the 'Life and Letters' were dictated by Dr. Kingsford, whose influence was strongly felt by her colleague all the time it was in course of writing.

2. 'E. M.,' speaking on reincarnation, says, 'I was an old man; my brain power was not what it used to be.' But at the time that Mr. Maitland formulated his ideas on reincarnation, he was *not* an old man, but in the prime of life, and in the very zenith of his brain power.

I would also point out that, however characteristic the manner and gestures of the medium appeared to the two sitters who were present, there can be no doubt that the language and style of diction employed were the very opposite to those which Mr. Maitland ever used—a fact to which all who have spoken to, or corresponded with, him can testify.

ANOTHER MEMBER OF THE SOCIETY FOR  
PSYCHICAL RESEARCH.

#### OUR CORRESPONDENT'S REPLY.

In reply to 'A Friend of the late E. M.,' whose letter appeared in your last issue, I can only state that two of the sitters were *also* friends of Edward Maitland, and that the pleasure of recognition was mutual on both sides, as he seemed delighted to find himself once more among a family whom he had known and liked on earth, and they were equally pleased and interested to talk with him again. I was introduced as a friend who had lately read his books and was interested in their contents.

The question 'Have you eaten meat?' was addressed to me, and the approval when I answered 'Yes' was most hearty and emphatic.

As to the suggestion of 'personation,' I can only say that these controls were preceded and followed by others—personal friends and relations of the sitters about whose personality there has never been a shadow of doubt. Also that during a long series of sittings no case has occurred where the slightest suspicion of personation has arisen.

This is not a solitary instance of recantation of opinions strongly held on earth; and I feel confident that had the 'Friend of the late Edward Maitland' been present at the sittings, he would have been as convinced of the identity of the control as was

YOUR CORRESPONDENT.

January 9th, 1902.



## DREAMS AND THEIR MEANINGS.

What is dreaming? Do we dream all the time we are sleeping, or is dreaming a mental phase, peculiar to the transition from sleeping to waking? These are among the questions raised and discussed, but not satisfactorily answered, by Mr. Hutchinson in 'Dreams and their Meanings.\*' Mr. Hutchinson is nothing if not outspoken, and at the outset he frankly tells his readers that although he has read much of the scientific literature of the subject his brain is so hopelessly unscientific that his grasp of scientific matters is but feeble, and that his first chapter, 'What Science has to Say about Dreams,' is but a sketchy presentment of the physiological side of sleeping and dreaming.

From modern science Mr. Hutchinson turns to primitive man, and discusses somewhat superficially the part which dreams may have played in moulding primitive conceptions of immortality, and he comes to the conclusion that dreams were the chief factor in inducing in primitive man a belief, not so much of immortality, as of existence, for a time at least, after the death of the body. He significantly adds that it is singular in how few religions there is any reference to a soul as existing previous to its incorporation with a body.

In considering divination by dreams, the author devotes a good deal of space to the belief of the ancients in the divine origin of dreams, and the various systems of interpretation associated therewith. The question as to a man's moral responsibility for his dreams is also touched upon; and while it is admitted that, as we have practically no control over our dreams, we can hardly be held to be responsible, yet, as our dreams are often the outcome of our waking thoughts, they may, in a sense, be regarded as reflecting the general moral state of the dreamer, just as bodily states, and the unhealthy conditions of an organ, are sometimes disclosed in dream before being apprehended by the waking consciousness.

The author next attempts a rough classification of dreams based upon their relative frequency. But at the outset the question of frequency presents difficulties, as a certain dream may be frequently experienced by the same individual or it may be dreamed only once by a number of persons. That the same dream—say of flying or falling—should be experienced by persons of various temperaments is in itself remarkable, and presupposes a common cause or stimulus, but when it is sought to specify just what the stimulus is, we have to fall back upon conjecture. Then there are double dreams, i.e., where you dream that you are dreaming a most perplexing class of dreams, in regard to which the difficulty of explanation is enormously increased. It would seem that a condition of duality is more or less present in all dreams. We are both actor and spectator; we converse in dream; and yet, unless we call in spirits or telepathy, both question and answer must originate with ourselves. It is singular, too, that the absurdity or abrupt transitions of the play never strike us. The critical faculty seems to be in abeyance. We are highly amused with some piece of dream wit, or think highly of some effort of dream composition, which, if remembered on awakening, often proves to be hopelessly commonplace. Mr. Hutchinson thinks that, speaking generally, the intellectual activity displayed in dreams is of poor quality, and that the instances recorded to the contrary are so exceptional as to be open to grave suspicion. Here it might be observed that it is not easy to estimate the intellectual capacity of the mind during sleep. If, as we have good reason for assuming, everything we experience is permanently registered in the brain cells, it may happen that the 'dream ray'—if I may use the expression—may only illuminate cells concerned with some insignificant detail of our lives, or it may light up, and vividly develop, a chain of associations the intellectual contents of which, if remembered, may be of considerable value to the dreamer.

The question as to whether there is such a thing as sleep without dreaming is not readily answered. It all depends, as

Mr. Hutchinson is careful to point out, upon the meaning we give to dreaming. A man talks in his sleep, a dog growls and twitches his limbs, but in the case of the man, and probably the dog, there may be, upon awakening, no recollection of the mental activity thus indicated, though both, if the word be used in the popular sense, may be said to have been dreaming. But if by dreaming we are understood to refer only to such manifestations of mind as are within our recollection on awakening, then a condition of dreamless sleep may be said to occur often. It is this double meaning attached to the word that has led to such a divergence of opinion between authorities like Sir Henry Holland and Sir Benjamin Brodie, who hold that there is no such thing as a dreamless sleep, and Dr. Arthur Durham, who says that no sleep is sound in which dreaming occurs, and Lord Brougham, who holds that we dream only at the moment of transition from sleep to wakefulness.

One thing in connection with dreams would seem to be tolerably certain, and that is, that while they are taking place attention and reason are to a great extent inhibited and the mental field given over to the lower faculties, especially imagination, with its blind following of the law of the association of ideas. There may even be an exaltation of these lower faculties and a corresponding vividness of presentment of the various experiences 'pigeon-holed' in the brain.

The author gossips pleasantly, and at great length, about the different kinds of dreams commonly experienced, such as falling and flying dreams, dreams of inadequate clothing, strange and beautiful scenery, dreams of death, houses and places, and the like. Examples of each class, received from correspondents, are given, but beyond now and then offering a criticism or suggestion Mr. Hutchinson does not attempt an answer to the question, 'What is dreaming?'

The large and fascinating class of dreams relating to premonitions, telepathic influence, and sub-conscious mind-action, is not dealt with by the author. Regarding these he avows himself an agnostic, and that, he naïvely adds, is very nearly an attitude of indifference. He is content to leave dreams of this description to a collaborator 'with a lively faith and the zeal that comes from faith.' The collaborator (name not given) has compiled an admirable collection of dreams, exhibiting telepathic, dual personality, and premonitory features. But beyond indicating the strength of the evidence for the occurrence of such dreams, and offering 'telepathy' and 'dual consciousness' as explanations, the two chapters devoted to this side of the subject contain nothing that may not be found in the 'Proceedings' of the Society for Psychical Research.

'Dreams and their Meanings' is a readable book, as it presents in an entertaining way many facts and much interesting information concerning dreams. As the outcome, or rather, the expansion, of an article which appeared in 'Longman's Magazine,' it forms a useful introduction to the more solid literature of the subject. The title is an unfortunate one, as it suggests dream interpretation rather than inquiry and criticism. True, there is a chapter devoted to dream signification, as set forth in popular dream-books; but the author is so frequently facetious at the expense of the authorities from whom he quotes, that he cannot possibly be regarded as a believer in divination by dreams.

ARTHUR BUTCHER.

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'A GARDEN CITY.'

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The following letter has reached us from the secretary of the Garden City Association:—

DEAR SIR,—Will you kindly afford me space to acknowledge the hearty response of your readers to the appeal at the end of your article on 'The Garden City,' which appeared in your issue of the 4th inst.? As a result of the article a number of your readers have joined the association, and others have sent for a copy of Mr. Howard's book. I may say, for the information of your readers, that copies of 'To-morrow' may be had from this office at 1s. 3d., post free.

Anyone who is not sufficiently interested to join our association, but who desires further information, is heartily welcome to write to me or call at this office.

Yours faithfully,

77, Chancery-lane,  
London, W.C.

THOMAS ADAMS,  
Secretary.

\* 'Dreams and their Meanings.' By H. G. HUTCHINSON. Published by Longmans, Green and Co.



OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
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### LOVE IS LIFE.

It is not mere sentimentalism which sees in a New Year a new incentive to thought and resolve. Life, we know, is but fragmentary for all of us; and the years for any one of us are but few. That is the great reason for watching with grave consideration the slow procession go by. Presently, the last of the little line of years will vanish, and the show will be over.

The really vital question is: What are we making of life? or, rather, What is life making of us? The great teacher told his hearers that he came to give them life, and to give it more abundantly. How could he do that? Is it not life to be alive? No: for there are many kinds and degrees of life: and, even with human beings, life is by no means the same for all. Poor Hamlet, in his swirl of brooding passions, cried:—

O God! God!  
How weary, stale, flat, and unprofitable  
Seem to me all the uses of this world!

And again:—

This goodly frame, the earth, seems to me a sterile promontory; this most excellent canopy, the air, look you, this brave o'erhanging firmament, this majestical roof fretted with golden fire, why, it appears no other thing to me than a foul and pestilent congregation of vapours.

The master-poet surely intended us to see, in this perturbed pathetic figure, one who needed a hand to lift him to firmer footing and to a higher life. That hand we find only on the spiritual plane, for it is the spirit which has to be uplifted and firmly centred. Rightly regarded, this is the vital fact of what we call Religion, which is, in essence, the poisoning of the spirit in the free and sunny heaven of Love.

The writer of that wonderful letter, called the First Epistle of John, entirely understood it. He seems to sing, in every cadence, the saving power of Love. He even merges Love and God, makes them one and the same, and tells us again and again that he who loves has God and is in God. And, trying a still higher flight, he declares that he who loves is *born of God*, which almost suggests that love actually uplifts to eternal life;—and, for all we know, that is literally true. The one note of that letter is, 'Our Fellowship is with the Father': its one burden is, 'Behold what love the Father hath bestowed': its one entreaty is, 'Let us, then, love one another, and truly live.'

This writer thus makes Love the test, if not the creative force, of everything,—the test of being a Christian, the test of being 'in God,' the test of having 'passed from death unto life,' the test of conquest over 'the wicked one,' the test of passing on into light and life. What if this is the veritable state of the case, even apart from anything we specially call Religion? But the truth, or fact, is best

seen from at least so much of Religion as is included in the idea of God. God in Himself we know not, and perhaps never can know. We know only His manifestations; and, of these, we know best the manifestations of the human: and these, again, we know best on the creative side; for man is not only at his best, but he is most real on that creative side: and everywhere and in relation to everything we see that Love is essentially creative, even in science and art and manufacture. Love, too, is creative on an ever-ascending scale. It works for progress, it plans for beauty, it finds its expression and fruition in ever-unfolding life. Thus we may regard God as the interior Formative Principle of the Universe, whatever that is,—that mysterious Force in Nature which Matthew Arnold keenly designated as 'the stream of tendency,' 'the Eternal, not ourselves, which makes for righteousness.'

Here, at this stage, we come up with the question that always will emerge when we take this high ground:—If, then, God is Love, and if Love is Life, and Life on an ascending scale, why should the world be so full of misery? why should man be, or seem to be, to so great extent, a failure? There is a reply to that question which, of course, can never be quite sufficient but which contains a good working solution of the problem. That reply, in brief, is that there is much more happiness than misery in the world; that the kindly laws of Nature wonderfully adapt human beings,—indeed, all forms of life,—to their environments, that much of what we call misery is really a necessary part of a blessed far-reaching purpose, and that the Eternal Love is better seen in that

One far-off divine event  
To which the whole creation moves,

than in the ever-changing stages by the way.

Another solution has sometimes been offered. John Stuart Mill describes his father as holding that it is an arbitrary assumption that God is omnipotent. He said that a God was conceivable who had found, and who is finding, it difficult to contend with the refractory properties of what we call Nature: and indeed it does often look as though the mighty creative, moulding and loving power, making for life, and light, and joy, had to struggle against all kinds of retarding influences, and really did all that could be done in the circumstances; He being omnipotent only in the sense that He, in the end, will prevail. It is this view that has led, in all ages, to the hypothesis of many Gods, representing the two contending forces of good and evil in the world. It is this that underlies the notion that God is opposed by an almost equally potent Satan; the tremendous issue always being doubtful or in suspense.

Taking that view of it, the glorious truth still remains that God is Love, that He is the understanding, the sympathy, the harmony of the Universe, ever working for intelligence, order, beneficence and beauty. Thus, from every point of view, the same splendid truth emerges, that what we call God is that subtle and persistent conquering Force in the Universe which implies, embodies and expresses the Love-principle, and hence the literal truth of the remarkable statement, that everyone who loves is born of God.

Keeping that clue well in hand we can track home this dualism in man, as the conflict between survivals and the new birth. We share in ourselves the animal and the spiritual, the self-hunger and the Love-principle. The animal in us links us to appetite and base self-assertion: the spiritual attracts us and moves on to self-denial, to admirations, to delight in beauty, to purity, to love, to God. Hence the significant saying attributed to Jesus: 'Ye must be born again,' or born of the spirit, as he goes on to explain: and that is not mere mysticism; it is a literal fact, and it explains much of the teaching of Jesus, and



many of his apparently harsh sayings,—this, for instance, when he said to the opposing Jews, ‘Ye are from beneath; I am from above.’ What did he mean? Was it mere self-assumption or abuse? No. He felt their malignity, and was conscious of his own unlikeness to them. They belonged to the lower order or stage: it was obvious. He belonged to the higher. They belonged to the dark, destructive, hating plane: he, to the bright, creative, loving plane; and he knew it.

It is Love, then, which brings us into the true sphere of God, for in Love all things find their completion, their ultimate form, their ideal beauty, their perfect restful harmony. In Love, Humanity will find its true self, its relation to the Creator or Evolver, its vital relationship with the world of Spirit within the world of sense. In Love, man finds his perfect duty. ‘Love,’ said Paul, ‘is the fulfilment of Law.’ Of course: for, as he says, ‘Love worketh no ill.’ In Love, too, we may find the universal Religion. A Religion of fear, of deprecation, of slavery, of foreboding, belongs to the lower stages. Savage and some Christian expressions of Religion appeal only to the animal or even demon principles in Nature: and it is Love alone which can rescue from them the human race.

Here then is the watchword for the year—never more needed than now. But is it within our power? Can we love at will? Yes and No. No, if we think only of the result, the Love itself: but Yes, if we think of the divine causes. Sink self; let the heart speak; fight against the dark things of cruelty and impurity; cherish the love of the beautiful, even though it does not pay; be pitiful, even though it deprives one of a victory; spend and be spent for noble ideals, and put them first; and then the Love will come of itself, the alliances of the spirit with the Love-forces of the Universe will make it an initiate of the heavenly kingdom. It will have won the great promotion; it will pass into the sphere of life eternal: it will be ‘born of God.’

#### A ‘REALISTIC DREAM.’

According to a report in the ‘Morning Leader’ it has transpired that on the night of the collision between the Liverpool steamer *Alfonso* and a Spanish vessel, which occurred recently off Oporto, the wife of one of the officers who was drowned had a ‘realistic dream, in which she clearly saw her husband go off in a small boat with others. As they passed they waved farewell. The dreamer took hold of the hand of her little child, who was asleep beside her, and told her to “wave good-bye to father,” at the same time shaking the child’s hand. This action awoke both mother and child. The shadow of the dream was still upon the household when news came on the third day of the terrible calamity.’

#### EVOLUTION AND KARMA.

May I ask the following questions respecting re-embodiments previous to the soul’s attaining its highest earthly ‘form’? Do the souls of flowers rise into the higher orders of their kingdom through a series of reincarnations upwards? Every flower must necessarily pass through a quite different experience to effect, from out the same elements and conditions, such different appearances and manifestations. Do the lily, jasmine, and rose, for instance, obtain their sweetness and beauty of form through having travelled all the way up from the chickweed and groundsel, so to speak? Are inferior specimens of these flowers the result of their naughty souls, in the orders below, having done those things which they ought not to have done, and having left undone those things which they ought to have done—their omissions and commissions thus affecting their general tone and capabilities, and also their future possibilities by making and attracting for them an ill-conditioned Karma, in which these weaklings are to work out their salvation both subjectively and objectively, and create a higher Karma for their next rise in the flower kingdom?

N. O. T.

#### THE GENESIS OF GEMS AND THEIR OCCULT ATTRIBUTES.

The study of precious stones cannot fail to be of absorbing interest to all students of occult science, for apart from their intrinsic value and scintillating beauty, gems have ever been closely associated in bygone ages with magical ceremonies and religious symbolism, being accredited with possessing mystical powers which enabled mortals to manipulate subtle forces in Nature, by their aid.

Doubtless much in the folk-lore of antiquity has been greatly exaggerated, owing to the prevailing ignorance and superstition, but it may, I think, be safely assumed that every tradition possesses a substratum of truth, however perverted, and there remains to the present day a vast accumulation of evidence to prove that many of the ancient magicians and necromancers, when they were desirous of operating on the human organism for good or ill, did invoke super-normal powers by utilising certain jewels and metals, supposed to possess psychic influences and magnetic qualities.

The attitude of the scientific mind as to the probable origin of precious stones is somewhat divided, some scientists accepting the aqueous and others the igneous theory. Sir David Brewster was of the opinion that every mineral enclosing water was of aqueous origin, but as the formation of crystals could be produced by igneous fusion, he was led to believe that the presence of water was not essential. Robert Boyle, as the result of his investigations, favoured the aqueous theory, and it must ever be a herculean problem to fully grasp, and accurately gauge, the marvellous and mysterious operations of the alchemy of Nature; but there can be but little doubt that the genesis of gems was due to the action of fire and water in remote ages, when the earth was a seething mass of volcanic combustion; and probably the translucent lustre characteristic of certain gems was of aqueous origin.

It is also generally recognised that the various colours found in precious stones are due to the presence of metallic oxides. Iron is most frequently present, but not in its elemental condition. When iron combines with oxygen, the change which takes place in its density produces an alteration of colour, the colours varying in proportion to the quantity of oxygen. In this way almost all the colours of the star spectrum can be produced, especially in the corundum group, of which the ruby, sapphire, topaz, emerald, and amethyst may be quoted as varieties.

Haüy, however, excepts the emerald, which is found largely in South America, and especially in Peru. This precious stone closely resembles the beryl in appearance, but is less lustrous, and he is of the opinion that the colour in the emerald is due to the presence of chrome.

The lustre and colour of precious stones can be intensified by artificial heat, and also the colour equalised and impurities modified, if not entirely effaced; and there is abundance of evidence that this art was known, and practised by the ancients.

The agate, chalcedony, and especially the carnelian, when subjected to this artificial process, are productive of the finest results, and this is largely carried on at Idar and Onerstein, in Germany.

Nearly all precious stones are infusible (the principal exception being the garnet) unless combined with foreign fluxes or substances, such as soda or borax. The turquoise, garnet, chrysolite, and tourmaline are affected by acids, and the opal by potash, but the diamond remains impervious to the action of any re-agent.

Having now dealt briefly with the genesis of gems, I will enter upon their astrological significance, their psychological influences, and electrical capacity.

Astrologically considered, each month in the year is believed to be under the influence of a precious stone, which I will enumerate:—

January	...	...	...	Garnet.
February	...	...	...	Amethyst.
March	...	...	...	Bloodstone.
April	...	...	...	Diamond.
May	...	...	...	Emerald.
June	...	...	...	Agate.



July ... ..	Carnelian.
August ... ..	Sardonyx.
September ... ..	Chrysolite.
October ... ..	Opal.
November ... ..	Topaz.
December ... ..	Turquoise.

There exists a popular superstition that the opal exercises an unlucky influence upon the wearer, but should the individual be born in October this adverse condition is astrologically counteracted.

The word *magie* is derived from Magi, the hereditary caste of priests among the ancient Persians, and believed to be of Median origin.

Herodotus speaks of every Babylonian wearing a seal, and as regards the nations of classical antiquity, all seals were classed as gems, although principally made from the coarser stones, and these were regarded as protective talismans against evil influences.

From the earliest ages the Oriental races had a firm belief in the prevalence of occult evil entities, and a superstitious trust in talismans and amulets as an infallible means of resisting their malevolent machinations. This credence was rife among the ancient Egyptians, Greeks and Romans, and also shared by the early Christians.

Among the Israelites it was the custom for all men of mark to wear distinctive seals, and to each tribe was assigned a stone of different colour, which had a symbolic significance.

The breastplate of the Jewish high priest was composed of

Sard.	Topaz.	Emerald.
Carbuncle.	Sapphire.	Jasper.
Ligure.	Agate.	Amethyst.
Chrysolite.	Beryl.	Onyx.

The sacred records of the Bible teem with allusions to the part precious stones played in religious ceremonies; whilst the *Urim* and *Thummim* were the special mediums for Divine communication. These were ornaments belonging to the habit of the Jewish high priest in ancient times, in virtue of which he gave oracular answers to the people.

Psychically considered, the amethyst was alleged to have the power of turning away evil thoughts, and revealing the future in dreams. The agate promoted eloquence and victory over one's enemies. The beryl was considered an excellent medium for magical vision. The chalcedony was regarded as a specific against illusions due to the agency of evil spirits. Chrysolite (if encircled with gold, and carried in the left hand) was supposed to be a protective against witches. Red coral was considered a reliable charm for children, to exorcise evil spirits, witches and goblins, and it is popularly supposed to pale in colour if the wearer is ill.

Crystal is the special medium for clairvoyant vision, and to dissolve enchantments. The emerald was believed to wane in colour when given as a love token, and where the giver proved faithless to become eventually pellucid. The garnet, as a gift between lovers, was supposed to be productive of discord. Heliotrope (a variety of quartz, of deep green colour with bright red spots) was accredited with the power of rendering the possessor invisible, if rubbed with the juice of the plant of the same name. Lignite (or fossil-wood), a combustible substance mineralised to a certain degree, when bound round the forehead was believed to assist the wearer to foretoken future events.

A lodestone was held to assist in inducing clairaudience, and if placed before the eyes enabled spiritual Powers of the most exalted nature to approach. Malachite round a cradle was regarded as a sure preventative of spells being cast upon the infant. Carbuncles and rubies were believed to exercise a beneficial influence upon the physical health. The topaz was alleged to relieve mental disease, and prevent sleep-walking.

The diamond was considered to possess the most marvellous virtues, causing the wearer to triumph over his adversaries, pestilence, and all occult powers.

Gold, when used as a setting for precious stones, increased their particular virtue; and silver also, but in a modified degree; whilst the turquoise was regarded as a talisman against danger of all kinds, ensuring an immunity from violent death.

Many precious stones and minerals possess electrical capacity in varying degrees, being either positive or negative.

The tourmaline is one of the most remarkable; it is of various colours, and has the power of double refraction. It is found in granitic rocks, and possesses powerful electrical properties, being *positively* electric at one end, and *negatively* electric at the other. This duplex magnetic quality is also to be found in boracite and topaz, whilst the lodestone or native magnet is naturally magnetic without requiring the action of heat.

It is deeply interesting to the student of occultism to search the earliest authentic attestations which demonstrate the existence of artificers in precious stones. The records of gem engraving in Greece begin in the island of Samos, where Mnesarchus (the father of Pythagoras the philosopher) was renowned for his skill in this art.

Among the earliest writers on gems we have Theophrastus, the Greek philosopher, who died B.C. 287; Herodotus, born at Halicarnassus, B.C. 484; Democritus, born in Thrace about B.C. 460; Zoroaster, the founder of the Magian religion; and Solinus, who lived about A.D. 238, &c.

Plato originated the idea that gems were the result of fermentation originating in the stars, meaning probably thereby due to etheric influence, ether preceding the four elements in the order of emanation.

The sapphire was regarded as the sacred stone of the ancients, and was most frequently consecrated to their deities; and it is an established fact among students of psychological science that it readily induces somnambulatory phenomena: whilst the Buddhists to this day extol the spiritualising influence of this exquisite jewel.

It is also claimed by many reliable witnesses that the beryl stone has an occult power of inducing clairvoyance and accurate previsions of future events; and before concluding I should like to allude to one or two stones of special repute in connection with occult powers.

It is interesting to recall the wonderful cures upon diseased cattle performed by the aid of the Lee Penny, and which were purported to be absolutely authentic. The Lee Penny was a precious jewel set in the centre of an old English silver coin, and was obtained by an ancestor of the Lockhart family, of Lee Castle, in the Vale of Clyde, as part payment of a ransom of one of the infidels whom Lee had taken prisoner whilst fighting in the Crusades. The cure consisted in dipping the Lee Penny into a pail of water, and drawing it once round; this water was given to the sick cattle to drink, and the animal invariably recovered. In the reign of Charles I. it was equally successfully utilised by the people of Newcastle to combat the plague, for which purpose the owner lent it to the town; and so highly did he prize it that £6,000 sterling was deposited as a pledge, nor would he consent to sell it on any terms.

In the West Indies the bloodstone is used, when wetted with cold water, for the cure of wounds, and the Gnostics and Egyptians employed it largely in their gems and talismans.

The ruby is reputed to lose its lustrous beauty when death or misfortune threatens the wearer or those closely associated with him. An old writer, Wolfgangus Gabelschwerus, gives his personal testimony to this having happened in the case of his own ruby, set as a ring, just previous to the sudden death of his wife.

Apollonius, of Tyana, a Pythagorean philosopher, born about four years B.C., obtained great influence through claiming to possess miraculous powers. He made the subject of precious stones a special study, and wore certain rings on certain days which corresponded with the astrological influences to which I have already alluded.

The beza or bezoar stone (the Persian name given to concretions consisting of several concentric waxy layers found in the inside of the cervicalra, a wild animal of Arabia) had a great reputation in the Middle Ages as a potent charm against poison and plague. Charles V. possessed four of these stones, and Queen Elizabeth had one set in gold, which subsequently became the property of James I.

In our materialistic age the struggle for physical subsistence, and supremacy of intellect, has a tendency to



suppress and stultify the psychic and immortal part of us, which it should ever be our bounden duty to develop and spiritualise. Thus it becomes somewhat arduous to grasp the reality of occult tradition in bygone ages; but all earnest students (if only as the outcome of their investigations) must realise that our Oriental brethren undoubtedly possessed vast occult knowledge of which we are only partially cognisant, and that certain adepts, by special training and study, developed unquestionable mystical powers, whereby they were able to manipulate and utilise the subtle forces in Nature, and produce phenomena which apparently revolutionised the laws governing physical matter as we understand them.

I further believe that it is well within the realm of reason to postulate that *elementals*, such as fairies, goblins, gnomes, elves, sprites, witches, and nature spirits, possessing protean powers, could and did manifest under certain conditions occasionally on the earth plane, and become visible to mortals, and that our children's fairy tales, so rich in interest surrounding such entities, have their primary origin in actual fact.

Finally, spiritual intercourse, psychic phenomena, and occult manifestations have existed in some form or another ever since the earliest ages; and when increased knowledge, associated with the highest motives, teaches us to control the many hidden forces in Nature, then shall we, by discrimination in perceiving what is necessary; by the elimination of what is undesirable; by the judicious and harmonious blending of sensitive and sitter—then, and not till then, can we hope to obtain the phenomena we so earnestly desire, in which fraud and failure have no part.

'The Limes,'  
Ashchurch-terrace,  
Shepherd's Bush, W.

EFFIE BATHE.

#### THE 'SOLID BASIS' OF SPIRITUALISM.

The 'Progressive Thinker,' for the 21st ult., contained a report of a lecture delivered by Colonel Olcott, in Chicago, upon the uses and perils of Psychism, Spiritualism, and Hypnotism. The following extract will prove of interest to readers of 'LIGHT':—

'I have gone into the thing root and branch, and have done everything to eliminate any chance of fraud. Crookes and Wallace have written to me that I have fulfilled all the requirements of scientific research. I have invented most of the tests employed, such as the use of threads, fastening the medium in a bag, and putting him in a wire cage. I invented that in my course of experiments in Vermont. Under those circumstances I saw five hundred figures of so-called dead people appear, seventeen in one night. I was careful in the matter not to come to a premature conclusion. Wallace wrote me that he thought I had done wrong in not giving my convictions as to the truth of the phenomena, because, he said, "You have proved your case over and over again." I said that was exactly what I meant to do; I didn't mean to give my opinion; my opinion was not worth stating. Here are the facts, there are my tests that I used. If you can find any flaws in them do so; if not, then you must say, here is a working hypothesis to go on.

'Spiritualistic phenomena have given us the most important additions to our knowledge of matter and force and the possibility of its extension. It makes us know that people in the body can do some of the things ascribed to those out of the body, but that does not prove that some things are not done by people out of the body that cannot be done by people in the body. In every case where you get communications you must eliminate the possibility of fraud. If you get an intelligent communication, find out whether it is possible to trace the intelligence to living brains in the room, or people connected with anyone in the room, because until you can do this you cannot say that any given communication is from a dead person.

'There are circumstances where communications apparently could not come from any other person than the dead. That is the solid basis on which the spiritualistic movement stands. That is why all the attempts to overthrow it, all the exposures of mediums that have taken place, have no effect on the great movement built fifty years ago. It takes us beyond the grave, makes it possible for people on the other side to communicate with us. That knocks the corner-stone out of the theory of materialism, for if only one person has returned there is no reason why ten million may not. It did not require a bushel of apples to fall on Newton's head to show him the law of gravitation; a single one was quite enough.'

#### THE GERMAN PSYCHICAL JOURNALS.

It is next to impossible to review the German journals without taking some slight notice of the Rothe problem, which is still the subject of lively discussion. In 'Psychische Studien,' of December, among the short notices is an account of a séance with Frau Rothe at Berlin, contributed by a physician, who professes himself perfectly satisfied as to her genuineness, after being present at a family séance.

The first paper in the 'Spiritistische Rundschau,' of December, is by Herr W. Kuhaupt, entitled 'A Sitting with the Medium Rothe.' It begins: 'After Frau Rothe had changed her residence from Chemnitz to Berlin, I was invited by Herr Jentsch to assist at a "family séance" at Frau Rothe's dwelling, Gleditschstrasse No. 6, on October 17th.' A detailed account is given of this séance, at which all the ordinary phenomena usual at Frau Rothe's séances were present, and is supplemented by many remarks, occupying altogether five pages. Among things worthy of notice is the fact that Frau Rothe has *positively* refused to give séances in future out of her own country, and that Sir William Crookes does not appear inclined to journey to Berlin in order to investigate Frau Rothe's mediumship; so there is but little chance of this *verata quæstio* being solved in one way or the other, for such family séances as the one described by Herr Kuhaupt, presided over by Herr Jentsch, can have no scientific value.

Perhaps I may say a word here with regard to the short paper in 'LIGHT,' by Princess Karadja. While I think that no one can doubt that the person who purchased the flowers, both at Hamburg and Zürich, was Frau Rothe in the flesh—whether in trance or not is a matter of opinion—there are two problems connected with this event of which the Princess takes no notice. The first is that Professor Sellin writes that when the figure was seen carrying the flowers in Zürich, it wore a dress which *he knew* she had not with her—probably it was one which, consciously or unconsciously, she had slipped on as a sort of disguise; the other problem is that on the day following, while sitting with Herren Jentsch and Sellin, she became entranced, passed under control for a quarter of an hour, and her control, speaking through her, *asserted* that it was her *astral* body which went out and bought the flowers. Truly, the mysteries attending mediumship are as legion, and I do not pretend to be able to unravel them, though I have studied the subject carefully for nearly twenty years. Of one thing only I am certain: that is, that genuine mediums—especially when entranced—are often blamed for fraud or deceit of which they are perfectly innocent; the blame being entirely due to their controls and in some cases to their managers.

The principal paper in 'Uebersinnliche Welt,' for December, is an account by Joseph von Kronhelm of a Spanish medium, Segundo Oliver, of whom he writes: "Herr Segundo Oliver, of Barcelona, is a remarkable medium for automatic drawing and diagnoses, who obtains symbolical drawings and communications by purely mechanical means. He has never learnt drawing, and, in fact, cannot draw at all. I send you some of these drawings, which will interest your readers. They are intended to symbolise orthodoxy, absolutism and despotism in Russia. These are the first drawings which Herr Oliver obtained mediaily."

Then follows a letter from Herr Oliver, which the writer of the paper received recently from Mr. von Kronhelm, containing an account of some remarkable communications given through him many years ago.

With regard to the drawings—copies of which I enclose—they certainly are very remarkable productions, but require a key to explain the 'symbolism.' They are of oval shape, with a sort of framework round each, full of detail, so that no white space is left. In the centre of each is a human or semi-human face, somewhat like those of Hindu idols. The productions are weird and ugly, and very unlike anything produced by modern artists.

M. T.

MONTAIGNE once said: 'If I had the power of creating and endowing myself, I should make myself three eyed.' 'Why a third eye?' someone inquired. He answered: 'To enable me to see the cheerful side of everything.'

## SOCIAL MEETINGS FOR PSYCHIC INVESTIGATION.

I have sincere pleasure in announcing that the first of my monthly 'At Homes' for inquirers will be held on Tuesday, January 28th; the second on Tuesday, February 25th; and the third on Tuesday, March 25th, at 8 p.m., *punctually*.

On January 28th I have arranged that Miss MacCreadie, the well-known and gifted medium, will take the meeting for giving messages from, and clairvoyant descriptions of, the spirit friends present, and after 8.15 p.m. no one will be admitted into the séance room.

On February 25th Mrs. Stannard has most kindly offered to lecture here on Psycho-Therapeutics, and afterwards will devote a short time to answering questions dealing with this subject. She is the writer of many most able articles which have appeared in 'LIGHT,' and it is chiefly owing to her personal efforts that the London Psycho-Therapeutic Society has been formed.

On March 25th Mr. Robert King will again take the meeting, which will be devoted to oral questions and discussion, dealing with all subjects coming within the range of occult and psychic investigation; and he will add still further to his kindness by holding on January 28th and February 25th, if desired, a small class in another room for giving counsel on any special difficulty of a personal nature connected with psychic investigation which may beset the path of the inquirer.

Those to whom I have already since October last issued invitation cards are still most welcome to attend these monthly meetings, but as I can receive *strangers by introduction only*, these may be obtained, where desired, through Mr. Godfrey, at the Office of 'LIGHT,' 110, St. Martin's-lane, if applied for *personally*, or through mutual friends.

I wish also to call attention again to two regulations which must be observed, or invitation cards cannot be forwarded: (1) that all applications, whether from friends or strangers, must be accompanied with a *stamped and addressed envelope* (stamped and not addressed is insufficient); (2) the full name and address of friends for whom an invitation card is desired, must accompany the application.

In 'LIGHT,' of October 26th, 1901, I dealt more fully with the motive of this scheme of work for inquirers which I have voluntarily undertaken. Since then, at the three 'At Homes' I have held, I have received considerably over four hundred guests, and have reluctantly refused many applications from older investigators, to enable me to accommodate those who I felt needed such meetings more.

It is my intention to establish at my house a centre of steady psychic investigation and instruction for inquirers, where every branch of this comprehensive field of research may be briefly dealt with in due course; the entire expense and labour in organisation I mean to bear myself, as long as I am able to carry on this work so dear to my heart.

There are also two branches of research in which I am deeply interested, and am hoping to pursue further: (1) haunted houses; (2) mysteries surrounding missing people, as in the Foxwell investigation, of which I have written fully in 'LIGHT.'

Research in both these directions bears very directly upon establishing further the actuality of spirit return (or manifestation in the case of earth-bound spirits), identity, and communication; and I am willing to organise investigations into such matters with some psychic and experienced friends, provided certain conditions necessary to such work can be observed, to render ultimate success possible; and that the sphere of operation is in, or near, or within a reasonable distance from town. I shall, therefore, be happy to hear from any earnest people who would be glad to avail themselves of our co-operation, provided that our requirements be fulfilled.

The Limes,  
Ashchurch-terrace,  
Shepherd's Bush.

EFFIE BATHE.

THE HUSK FUND. -The following additional contributions have been received: R. H., £2 2s.; Mrs. Allen (second contribution) £2 2s.; Miss Phillips, £1; J. J. H., 5s.

## A MINISTER'S EXPERIENCES.

The Rev. Dr. B. F. Austin, of Toronto, Canada, in his interesting monthly, 'The Sermon,' narrates the particulars of 'three remarkable séances.' The first was with Mr. Fred Evans, the slate writing medium, at his 'well-lighted office' in New York. Mr. Austin says:—

'Mr. Evans and I took seats on the opposite sides of a narrow, plain, wooden table. After examining carefully a number of slates, Mr. Evans and I held two slates between our hands for a few minutes—then another pair and another till we had magnetised some five pairs of slates. As each pair was magnetised they were placed in pairs one above the other on the narrow table before us, or thrown upon the floor at our feet, one pair upon the floor being completely on my side of the table and quite beyond reach of Mr. Evans. When the slates were thus placed Mr. Evans and I engaged for about twenty minutes in conversation. As I sat facing Mr. Evans throughout and within a few feet of him, it was impossible for him to even touch the slates, much less write upon an inner surface of any of them, without my knowledge. At the end of the sitting we found seven of the slates written full, in various handwritings and colours, among them the two on the floor on my side of the table, with letters addressed to myself, wife, and children. Now in regard to these letters, note:—

'1. The messages, references, names, and general contents were all in harmony with each other and with facts.

'2. The style of each letter was distinctive and appropriate to the character of the deceased friend whose name was subscribed.

'3. One letter, addressed more particularly to my wife from an "Aunt Elizabeth," puzzled me a good deal at the time as I did not know of any "Aunt Elizabeth" on my wife's side of the house. I found on coming home that she had such an aunt, who died in North Carolina seven years before, and that the language and thought of the message harmonised remarkably with the religious character and language of "Aunt Elizabeth."

The second séance was given by Mrs. Wilcox, of California, in Philadelphia, and was held for materialisation phenomena. Some illustrations of the passage of matter through matter were given before Mrs. Wilcox was entranced:—

'The wrists of the medium were tied tightly and carefully and the ends of the cord fastened in such a way that it was impossible for her to release herself, or, being released, to tie herself in like manner. Then standing within the cabinet beside a heavy walnut chair, the curtain was dropped and in less than seven seconds was lifted, and Mrs. Wilcox was found standing with wrists tied as before, but her arms passing through between the rungs of the chair, or, next time, between the open spaces of the back. This was repeated a dozen times, the chair assuming a different position each time, and each time her hands remained tied securely as before. The rapidity and conclusive character of this test impressed every member of the circle.'

The cabinet was a simple affair. It consisted of an iron framework with a curtain hooked around it, and was inspected thoroughly before and after the curtain was attached, and the floor and surroundings were also carefully examined. A shaded lamp in one corner of the room gave light sufficient for Mr. Austin to see each person in the circle. Mrs. Wilcox entered the cabinet and was soon entranced, and 'forms' began to appear. They represented men, women, and children of varying heights and figures. They gave their names, and most of them engaged in brief whispered conversation with the friends to whom they appeared. Mr. Austin says:—

'The one special point of interest in this séance was the fact that nearly every sitter in the circle was led in turn inside the cabinet by one of these angel visitors and given a demonstration of spirit power and a test of spirit presence, and a proof that the medium was in no way concerned in the phenomena save as an instrument of the spirit world. It was given on this wise: A white-robed visitor emerges from the cabinet—comes to you—with a whispered command to follow—takes you by both hands and leads you into the cabinet. There you are bidden to feel the medium's body and her tied wrists, and standing beside her you are tapped simultaneously by spirit hands from head to foot, apparently by a dozen or more at a time. Then you are led by the spirit form outside and in front of the cabinet, and while the form stands beside you in sight of the circle, and addresses you, made to kneel down and reach behind the curtain to satisfy yourself that the medium is still sitting entranced in her chair. Several forms were visible at one



and the same time and the séance is one well calculated to convert any man to belief in spirit return who possesses a logical mind and is willing to believe.

The third séance was held in Philadelphia a few days later, by appointment, at 11 a.m., with Hugh R. Moore, the noted medium for psychography. On the table was a pile of sheets of paper—perhaps 500—about ten by five inches, white upon one side and the other dark with glossy finish—the kind of paper often used on hat and collar boxes. Mr. Moore showed me his slates, which were single slates and sufficiently large to allow the selected sheets of paper to rest upon their surface without touching the frames. At his request I selected the paper to be used from the pile, taking the precaution to take it from different parts of the pile, and thus selected about fifty sheets. These I placed upon the surface of the slate lying on the table between us. Mr. Moore held the other slate in his hands, affirming that the guides preferred him to hold this slate in his hand until he felt the “power,” first in his shoulder, then at his wrist, when he was to place the slate so held over the other slate, thus making a dark cabinet for the writing. We sat facing each other and conversing (the paper in sight all the while) for about twenty-five minutes, when his arm began to be agitated, and putting the slate in hand down over the other, he slipped a band about both and taking them from the table held two ends and I grasped the other ends next to me, and for five minutes a powerful vibration was felt through the slates. On the conclusion of the five minutes the band was slipped from the slates and the upper twenty-five sheets were found written upon, on the dark glossy surface, the writing being in white, apparently a precipitation of some kind, as it was damp at the time it was received and when dry can be distinctly felt upon the smooth surface.

Now as to the letters.

1. They were all addressed to myself and the appropriate relationship of the writers correctly indicated by “brother,” “father,” “friend,” &c.

2. They contained messages to the various members of my family by name, and referred truthfully and appropriately to relatives, and to a variety of subjects in which I am interested.

3. They expressed many original ideas concerning life in spirit realms and were characterised throughout by what I would denominate spiritual beauty.

4. Accompanying the letters from personal friends in spirit life was a letter from the medium's guide giving much interesting information concerning the séance from the spirit side and with interesting and correct allusions to the personal friends referred to, and some specimens of writing in Ancient Syriac and Cashmere tongues and the translation; and one writing purporting to be a specimen of the oldest known human language (untranslated).

Appended to the letters from personal friends were names and brief messages from four other friends in spirit life.

#### SLATE WRITING PHENOMENA.

‘The Progressive Thinker’ in a recent issue published a letter written by John W. Daily, A.B., M.D., of Boston, Mass., from which we take the following record of interesting experiences:—

‘About seven years ago the eminent slate-writer, “Alphabetical” Keeler, of Lily Dale, N.Y., was attracting a great deal of merited attention in Boston, and I called to see if I could get a sitting, taking with me three pairs of new slates. About ten hours before calling I had written the names of eight persons upon small papers, one name being on each paper, and had sealed them up. Mr. Keeler and I had never met before. I had tied each pair of slates together securely, and took a seat at a table about three feet wide, Mr. Keeler being on the opposite side. I took the eight little folded and closed papers out of my pocket and put them in a bunch on my side of the table out of reach of the medium. He touched the papers with the end of his pencil, and said: “Do these papers all contain the names of people old enough to write?” I answered “Yes.” He then took one of his own slates and wrote the names of six of the persons, saying we were going to get messages from them, and that the other two did not seem to be present. Although the names had all been written at my office and the papers had been sealed up and he had not even touched them, he did not miss the spelling of a single name. The names were as follows: Emma Goodwin, John Cauffield, J. B. Curtis, M. J. Wellslager, E. D. Barclay, and Jennie Daily. If this narrative ended here the conclusions of many would be that Mr. Keeler got the names and correct spelling from me through his ability as a “mind reader,” but the following destroys that theory. The ballots had been put in a heap on the table and I did not know one from another, but when I would take up one and lay it upon a pair of slates a message would be

written in five or six seconds, and the name at the bottom of the message always corresponded with the name in the paper that was on the slate.

‘I had many pleasant interviews with Mr. Keeler, and he showed a constant desire to assist me in my efforts to understand slate-writing and other phenomena. I wished to know how he obtained those names. He said he did not hear the names pronounced at all; that if he had obtained them by sound he could not have been correct in the spelling; but when he took up his slate and pencil the names came to him one after another, always with the correct spelling; and that when a single paper was laid upon the slate containing a name that I did not know at all, he got the name immediately; and if it was not a spiritual intelligence that gave him all the information, he could not imagine what it was. The first message was signed by M. J. Wellslager, and contained 229 words. It was written in six seconds, the writing being very plain. The medium did not know my name, as he had just come to Boston, and was not near my office. Only one of the six was related to me, and she was my sister. She did not address me as brother, but signed her name, “Lovingly your sister,” and with her message was a beautiful flowering tree that would take any person a half-hour to draw.’

#### 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.*

##### Spirit Identity.

SIR,—In the valuable record of ‘Observations of Certain Trance Phenomena,’ by Professor James H. Hyslop, Ph.D., the author says, ‘Personal identity is the first and only problem to attack at the outset,’ and realising that fact I experienced a special feeling of pleasure when I saw, by the advertisement in ‘LIGHT,’ of January 11th, that the London Spiritualist Alliance had re-issued the book written by ‘M.A. (Oxon)’ on ‘Spirit Identity,’ which has been so long out of print as to be almost an unknown work to the large number of inquirers who have come into the movement of late years. I know of no volume that puts the evidence so clearly and cogently, and builds up the case for the identity of the ‘intelligent operator at the other end of the line’ so convincingly.

It is the more useful because it is the work of one who did not scorn to submit to the ‘control’ of wise and intelligent spirits, and yet retained his individuality and level-headed judgment. I hope this book will have a very wide circulation, and be sold by thousands; it is just what is wanted at the present time, and will prove a great boon to inquirers and Spiritualists alike.

R. M.

##### Treated by Mr. E. Silva.

SIR,—After reading in your valuable paper of the wonderful healing power of Mr. E. Silva, of 27, Lillie-road, Earls Court, S.W., my wife was very anxious to go and see him. She has been in bed over five years with hip disease. Two weeks of that time she was in the Temperance Hospital. The doctors attending the hospital said they could do nothing for her, and called it a peculiar case, and our private doctor said she would never be well. When I first took her to Mr. Silva she had seven abscesses on the hip, and a lump had been coming for two years at the bottom of the spine. She suffered a great deal of pain, and one of her legs was very much drawn up. She was carried into a cab, and carried from the cab into Mr. Silva's house, and laid down on a couch thoroughly exhausted. When Mr. Silva had made inquiries as to the nature of the disease, he passed his hands over the parts affected and also held his hands on them, and in a few minutes all the pain was gone, and, marvellous to say, she has not had any pain since. The leg that was drawn up got considerably straighter, and after the fifth treatment the lump on the back which had been so long coming had entirely disappeared. Now, after about twelve treatments, four of the abscesses are healed up and the other three are healing. Before she went to Mr. Silva she had to be lifted out of bed for the bed to be made, and lifted back again. Now she can easily get out by herself and walk about the house with the assistance of a crutch, and I have no doubt by continued visits to Mr. Silva she will get quite well.

The treatment is simply laying his hands on the part affected and passing his hands over it; no medicine is given. We shall be glad if you can find space for this in your valuable paper for the benefit of other sufferers. Anyone can verify this statement by seeing Mrs. McLellan for themselves at this address.

R. McLELLAN,

19, Devonport-road, Shepherd's Bush, W.

## The Order of the G.: D.:

SIR,—Allow me, in the name of all the members of this Order, to thank you for having published in 'LIGHT,' of January 11th, the letter of the Chief. This letter was sent to about ten newspapers. Two of them briefly acknowledged it; the rest ignored it. 'LIGHT' thus has attained, or rather let me say, continues to hold, the proud pre-eminence of opening its columns to truth and justice with impartiality.

I have been asked why the Horoses were not punished by occult means. *They were so punished.* For a considerable time they had carried on their nefarious career with comparative impunity: when, however, they defrauded the Order by misrepresentations and treachery, and attempted to destroy it, the terrible vengeance of the Secret Chiefs fell upon them.

It was necessary, in the interests of society, that their guilt should be openly revealed and punished. Had an occult current then been sent against them to paralyse them, it would have only caused them to exchange the well-merited living death of penal servitude for the comforts of the prison infirmary; and had they been slain by the same means, they would have become dangerous entities on the astral plane, and, by obsessing some unfortunate medium, have wrought incalculable harm.

The detective who brought me the stolen property of the Order and its Chief, which I have now returned to the latter, informed me that the woman boasted that she would hypnotise the jury. The newspapers recorded that before each appearance in Court she seemed engaged in silent prayer. No prayer would have emanated from either of the miscreants, unless it was a prayer to Satan! She was really endeavouring to hypnotise her judges and accusers, and also to surround herself with an occult defence against the righteous punitive current which she feared would be sent against her. But it was of no avail.

Her hypnotic devices were perceived by the Chiefs, and a current was sent against her more than once; and resulted in the sudden attacks of illness, of the nature of incipient paralysis, which the newspapers recorded; and it also destroyed her hypnotic power.

The facts of occult science are stern and terrible realities; and all treachery is severely punished in some way or other. Perhaps there will be a further illustration of this in the case of other enemies of the Order.

RESURGAM, FRA. R.R. ET A.C.  
(Cancellarius of the Isis-Uravic Temple, of the  
(real) Order of the G.: D.:)

## 'The Gospel of the Twelve.'

SIR,—Will you kindly allow just a word about the newly-published 'Gospel of the Twelve'? It was given me long since through the help of the same spirit that enabled me to prepare 'Original Genesis,' and the 'Apocalypse of St. John.' It is no 'brief' for this and that reform, as some may suppose, but a simple narrative of the true Original Gospel from which, and others, the Four Gospels usually accepted were compiled according to the light of that generation. Many a year has this restored Gospel been kept by, while verifying to the best of my ability the records given in it, using the light of the Spirit and the divine reason. That my dear late friends, Edward Maitland and Anna Kingsford, still adhere to their principles has been made evidently manifest to me. They have helped and guided me, nor have they given me the least hint of departure from their teaching while here, nor anything contradictory to the teaching of the 'Gospel of the Twelve,' but rather confirmatory of it. I feel no doubt that the spirits purporting to be those of Mr. Maitland and Mrs. Kingsford were lying spirits, as the *very same teaching* was attempted to be passed off upon me by two parties who proved to be *frauds* of the first magnitude.

THE EDITOR OF THE 'GOSPEL OF THE TWELVE.'

## 'The New Spiritualist.'

SIR,—I have been greatly interested in reading, in 'LIGHT' of January 4th, your remarks on Mr. J. B. Townsend's address on the 'New Spiritualist,' with the extracts from that address, and I desire to say that in my opinion the attitude which Mr. Townsend takes in propounding his ideas will do immense good to both Spiritualists and the Church.

I am a member of a branch of the Church of Christ, and have been so for more than twenty years, but I have never been narrow-minded and have cared little for creeds. I have recently received much spiritual enlightenment from the study of Spiritualism, which will be of service to me in my sphere of life, and I find in many of my friends a desire to know more of the subject, but their environments, and the teaching of our ministers, do not permit of very rapid

development in that direction. I am convinced, however, that if the Church, called by the name of Christ, does not become more deeply spiritual and widely humanitarian, she must lose hold of the people. Spiritualism may supply the 'felt want' in the Church. Can anything be done to bring the teachings of Spiritualism to her notice more effectually?  
D. T.

## SOCIETY WORK.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last Mrs. W. Ellender gave clairvoyance. On Sunday next, at 7 p.m., an address will be given by Mr. J. C. Kenworthy. —N. RIST.

SOUTHALL.—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—A trance address was given by Mr. W. Millard on Sunday evening last, entitled, 'Spiritualism Develops the Inner Life.' Free invitation to inquirers. —M.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—On Sunday last Mr. James Robertson, our worthy president, morning and evening, gave fresh, stimulating, and thoughtful addresses. Greatly appreciated. —T. T. W., Hon. Sec.

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HENLEY-STREET.—On Sunday evening last Mr. H. Boddington favoured us with an address on 'The Rise of Modern Spiritualism, with the Evolution of its Philosophy.' —G. W.

EAST DULWICH.—5, CLAUDE-VILLAS, GROVE VALE, S.E.—On Sunday evening last a good address was given upon the 'Promise of Man,' which gave food for much thought. Meeting on Sunday next, at 7 p.m. Developing circle on Thursdays, at 8 p.m. —F.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Holgate spoke on 'Spiritualism.' At the after-meeting some good tests were given. On Sunday next, at 7 p.m., Mr. G. Taylor Gwinn, President of the Union of London Spiritualists, will be the speaker. After-circle at 8 p.m. —A. M.

ILFORD.—14, THOROLD-ROAD.—On Sunday evening last Mr. H. Brooks spoke on 'Peace and Honesty,' without which our movement and its mediums failed. Many questions were asked and answered. Discussion followed. Speaker on Sunday next, Mr. W. Fielder. —Cor.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Miss Porter, under spirit control, gave an excellent address, and answered questions. Her clairvoyant descriptions which followed were fully recognised. A large after-circle was held. On Sunday next, at 6.30 p.m., Mr. J. Adams. 'LIGHT' on sale. —C.

TOTTENHAM.—192, HIGH-ROAD (NEAR SEVEN SISTERS CORNER).—Mr. E. Whyte's address was listened to with close attention by a large audience. Questions on his subject, 'God in His Relation to Man,' were handed in at the close and dealt with in a very luminous manner. On Sunday next Mr. Whyte's subject will be 'Man Losing His Soul.' Will friends please come early? W. F. L.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday last a crowded audience listened attentively to a powerful address given by Mr. Cole. Mr. Alfred Peters gave a short instructive address, and good clairvoyant descriptions, most of which were recognised. Mrs. Boddington ably presided. On Sunday next, at 7 p.m., Mr. E. Whyte (Evangel) hopes to address the meeting. —D.

LONDON PSYCHIC SOCIETY.—A meeting was held at the society's headquarters, 30, Hyde Park-mansions, on Sunday evening last, when Mrs. J. Stannard delivered a very eloquent and masterful address on 'The Mysticism of Jacob Boehme and others, in relation to Modern Science.' The address was full of new thought and information and was much appreciated by the audience. For next Sunday's speaker see front page. —E. J.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY will be pleased to forward particulars of coming events, lectures, meetings, &c., upon receipt of stamped addressed envelope. Inquirers assisted: free literature and list of members sent; societies helped. — Write to Mr. Percy Smyth, 66, Thornton-avenue, Chiswick, W. Representatives in North Eastern District, England. — Mr. W. C. Robson, 166, Rye Hill, Newcastle-on-Tyne; South Western District: — Mr. T. Wilmot, West Hill House, Braunton.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—Sunday evening last was devoted to the answering of written questions, and in dealing with about a dozen of these Mrs. Wallis gave much of interest and of educative quality which doubtless will prove of service to all who were present. Clairvoyant descriptions followed, several of which were of special interest, being given to strangers. On Sunday next, Mr. John Kinsman will give an address upon 'An Ancient Spirit Message.' We hope our friends will make an effort to be present. —A. J. C.