

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,148.—VOL. XXIII. [Registered as] SATURDAY, JANUARY 10, 1903. [a Newspaper.] PRICE TWOPENCE.

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## 'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1903, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

## NOTES BY THE WAY.

We lately gave, as our word for the New Year, 'Be strong!' A curious illustration of what strength may mean and do was lately given by that lively thinker, W. W. Atkinson, in 'New Thought.' He tells of a Vice-President of the Equitable Life Insurance Company who, in a speech to his agents, said:—

If I were asked to sum up in two words what a man's attitude toward his work should be in order to get the greatest possible results, I should say, 'Be strong; be positive.' Cultivate strength of mind and purpose just as you would strength of muscle. They respond even more rapidly and satisfactorily to systematic treatment and exercise. The longer I live the more absolutely amazed I am at the amount of ability that lies dormant in mankind; ability that is negative; that lacks simply an understanding of itself, or a vitalising spark to make start toward growth. I venture to say that at least half our agents do not realise their own present capabilities, to say nothing of the possibilities that they could grow into. I have said more than once that every 25,000dol. man could write 1,000dol. in a year just as well as half that sum, and that every 50,000dol. man could easily learn to produce 100,000dol., and I know that most of them immediately raise a question in their minds as to the correctness of the assertion. Herein lies the weakness. I would stake my reputation on the correctness of my position. Be positive. Say 'I will,' and you can—but not if you doubt yourself the next minute. If you oscillate between 'I will' and 'I fear I can't,' you never will be strong.

John P. Cooke, in 'The World's Advance Thought,' says that hope is better than certainty. Many of us, if we admit it at all, will admit it only grudgingly: and yet we think our friend is right in the main. He says:—

Spiritualism ends in a hope, like all the rest; a hope wide, encouraging and sweet to men, still a hope and nothing more. Nothing more! But is not this enough? Is not hope good as assurance! Is it not on some accounts better? Paul makes hope the last beautiful attainment when patience, experience and tribulation have done their work. It is the highest peak of the mountain tipped with glory from the sunbeam.

There are no more inspiring offices than those which hope performs for men. It is better for most men that the future should be veiled in mist, that they should not know what a day may bring forth, that all should be dark beyond the instant. Certainty would paralyse existence.

But does Spiritualism end only in a hope?

It is often said that the discovery of the vastness of the Universe and its apparently self-acting nature tends to eliminate God; and that, at all events, it tends to crumble into dust everything that ignorantly made this tiny globe the centre of all, including the incarnation of its God. We do not think so. We may indeed readily grant that this discovery will evaporate all the puerilities of the old cosmogonies and theologies; but a vaster Universe suggests a vaster God; and its very self-actingness suggests a Master adequate to all that this implies. We are not adrift because we have been loosed from the old toy moorings. On the contrary, we are faster held, and mightier drawn by the vaster Power. One of our comrades in America puts it well when he says:—

They who speak of a 'Great' and 'Greater God,' because the known Universe is seen to be great and ever greater, must somehow find peace, comfort, and strength in this bigger Universe. We can only see that this increase of knowledge may give the students larger ideas of their own capacity, and cause confidence, not to say conceit. But, whether we see it or not, such scientists and their followers *must* find beauty, tenderness, and holiness in this material greatness; for they are men of the spirit. They must sing more devoutly, 'Nearer, my God, to thee'; they must repeat with new meaning, 'God is Love'; and they must put new significance into the lesson, 'God is a spirit, and they that worship Him must worship Him in spirit and in truth.'

'The deeps of deliverance,' by Frederick van Eeden, translated from the Dutch by Margaret Robinson (London: T. Fisher Unwin), is a romance of immense insight, in the modern manner but with much more than ordinary skill. As an analysis of character, emotions, moods, and physical and mental impressions, it is remarkable. In this it is thoroughly Dutch, artistically, with the characteristic Dutch realism and love of details. That is all here. But the story is a painful one, and it is clean only because it is Dutch.

The writer set himself the unpleasant task of tracing the unfolding of a morbidly sensitive girlhood into a morbidly æsthetic and wicked womanhood, and permits his subject to become statuesquely good only when she has burnt out her evil fires, or when suffering has burnt out of her her fleshly dross:—all very clever, and perhaps, as a bit of spiritual anatomy, useful, but not for all.

A pamphlet, by Mr. Meredith B. Little, has been received from the Glen Falls Publishing Company, New York. It is entitled, 'The One Divine Purpose, culminating in the Individualisation of Substance, Life and



Intelligence in Man.' The writer's aim is to set forth 'the conception of a rational, natural and harmonious dual universe, both material and spiritual, a limitless Universe, in which all that is ponderable or imponderable is mutually co-existent and interdependent, having both positive existence and definite locality.' He uses the writings of scientists and 'the statements of exalted teachers from the spirit side of life, who, in the world of the unseen, have, for centuries, made the subjects herein treated a study from the life side of Nature, rather than from the material expressions of that life—the self-imposed limitation of the mortal scientist.'

In such a work there must at present be debateable matter, but even this has special interest as illustrating the ebbing and flowing of ideas, may we say? between the spirit-people and ourselves. From this point of view, and also because the Essay grapples with big thoughts, it merits attention.

Mr. Edward Carpenter's new volume, 'Who shall command the heart?' (London: Swan Sonnenschein and Co.) is Part IV. of 'Towards Democracy.' We wish a few pages, such as 'The Ocean of Sex,' had been kept back, just as we wish that Walt Whitman, Mr. Carpenter's master, had been more reticent, and for the same reason,—that their sex references smear a splendid sun.

This is supremely a Book of Life—of all Life, earthly and heavenly, with deep tones of wonder, tenderness and angel-music in it. There are some eighty short studies, after the manner of Walt Whitman; but, if we may say so, less eccentric and more winsome in their insight and simple pathos. Is it prose or poetry? That will for a long time be a matter of opinion. Walt Whitman thought there was something intrinsically ridiculous in rhyme, and he scorned scanning and a limited allowance of syllables. Mr. Carpenter is like him in this: but we gladly welcome it as it is, with its varied sympathies, its exquisite pictures, and its human hope.

We have received a belated account of extraordinary hauntings at Brierley, near Cudworth. The story is a most circumstantial one, with fierce manifestations of power and something like malice. Of course there is ample room for inquiry. The villagers suggest an electric current of wireless telegraphy, a great improvement on rats, some will think.

Since an invalid child has been taken away, however, the manifestations have ceased, and it has actually occurred to some of the neighbours that its 'actions' probably account for the manifestations (which a couple of healthy and extremely able acrobats would have found it difficult to carry through without detection). Others of the villagers have adopted the favourite British solution of all problems; they have commenced to smash the windows.

Dr. Peebles is an excellent companion, and gets on well with all sorts and conditions of men, especially preaching men who, nevertheless, get from him a vast amount of chaff. The following story has lately been told of him:—

In a certain city, when in company with several preachers at a public meeting, and conversing of different nations, different Bibles and creeds, one of them inquired in a rather 'trifling way,' if I 'thought preachers would be eventually saved?' 'Certainly,' I answered; 'but not so much for their real intellectual and spiritual merits, as on account of that Biblical text, which reads, "The Lord preserveth the simple."'

#### 'THE NO BREAKFAST PLAN.'

'No Breakfast' is simply a late breaking of one's fast. Now, it is well known that appetite is peculiarly amenable to habit, to which, in this case, is added auto-suggestion so strong that it would account for a large part of any benefit derived from the change—a change which in itself, no doubt, like all changes, does good for a time. But why not try the 'No Supper' plan? It has reason to recommend it. I tried it once for several months, arguing that as digestion was accomplished while we sleep, I should be more hungry in the morning if I did not load up before going to bed. At that time I was a poor breakfast-eater and an uneasy sleeper, and used to find myself exhausted by the forenoon's work (in the open air) which hardly tired my comrades, who 'laid in a solid foundation for the day's work.' My sleep then was heavy but disturbed, and generally dreamless; when I did dream, my dreams were confused, and left an unpleasant impression.

It took me about a month to 'fine down' my evening meal to nothing; for some weeks I used to wake up hungry, and munch a piece of bread I had left beside me, before I could go to sleep again. I dined at one o'clock, after which I ate nothing till next morning; and after about a month I never felt hungry in the evening, unless I had an afternoon's work in the open air, rare at that time; and then a crust of bread and a glass of water fully satisfied me. As I diminished my evening meal, my morning's appetite increased, and I soon found myself laying in as good a 'foundation,' and feeling as little fatigue in the forenoon, as my companions. My digestive organs began to work like a clock; and I had very vivid and pleasant dreams, more like visions than the irrational and unpleasant dreams I had had before.

The Buddhist monks eat only once a day—before twelve o'clock; and they are well and jolly without either breakfast or supper (so to express it). At what hour we eat is a matter of habit, and it easily becomes a fad; but all animals wake up hungry, and they do not feed heavily at nightfall; so it seems to me that the 'No Supper Plan' ought to be a better one than the 'No Breakfast Plan.' But I cannot speak of the latter from experience, not having tried it; and, indeed, not feeling any particular inclination to do so, as I generally wake up hungry—except after plum-pudding.

RICHARD HARTE.

#### ELEMENTALS AND ELEMENTARIES.

In reply to the letter of your correspondent signed G. W. Blythe, I desire to say that the essential point of what I have written as to 'Elementaries' pertaining to the degraded souls of humanity, is *not* based either upon what I fabricate or what I prefer to think.

Although, of course, Mr. Blythe is entitled to his opinion I cannot refrain from observing that to advance it because he considers his definition the better of the two, certainly strikes me as being lamentably weak reasoning; and, moreover, if his suppositional scientific attitude is not reconcilable with all others in the demonstration of a recognised occult truth, surely so-called science is both delusive and valueless.

As Mr. Blythe also impugns my accuracy in stating 'that "Elementals" (or non-human spirits) possess no permanent principles in their existing form,' it is for him to prove that I am wrong; and to substantiate this by giving me book, reference, and line of a satisfactory number of authorities recognised as standard occult works.

As far as my studies go, the whole teaching of the greatest adepts in occult science is unanimous upon this point; which I confirm additionally from certain experimental investigation along these lines that I have been for some time pursuing; and it would be, personally, vastly interesting if Mr. Blythe can bring *incontestable* evidence to annihilate the accepted occult teaching on the subject.

EFFIE BATHE.

PSYCHOMETRY.—A few copies of the little French book on Psychometry, referred to by Mrs. Stannard in her Address reported in this week's issue, are still on hand and may be obtained from the office of 'LIGHT' for 1s. 6d., post free.



## THE FACTS AND PHILOSOPHY OF PSYCHOMETRY.

BY MRS. J. STANNARD.

Address delivered before the Members and Associates of the London Spiritualist Alliance, Ltd., in the Regent Saloon, St. James's Hall, on the evening of Thursday, December 4th, 1902; the President of the Alliance, Mr. E. DAWSON ROGERS, in the Chair.

(Continued from page 5.)

The following is a case of psychometry leading to clairaudience: This is one instance out of a very large number in my experience. I imagine that clairaudience, whether as a voice talking impersonally, or whether proceeding from the form of a person in one of the mediumistic scenes induced by psychometry, is a very generally known phase. I use 'subjective' in its commonly accepted meaning, for in this particular work the terms 'subjective' and 'objective' often become so interchangeable, or so fused one into the other, that one can hardly tell which term to employ. In the case I am about to relate, I was doing some psychometry from an old letter, for a young man, a writer, and a stranger to me. An accurate series of pictures had been presented, when, towards the close of my observations, a scene formed itself in which a lady sat sewing in a room which was particularly described. The description was recognised, and as it was recognised the scene changed and a phase of mediumship commenced. I thought the lady stood up (the room had disappeared) and said: 'Oh, do tell my son to have patience and go on with his writing.' This I repeated, and the remark led to a few others between the sitter and myself as interpreter, at the end of which the figure of the lady in my mental picture bent forward very slightly and said in the most grateful, kind sort of tone (I can hear the voice now): 'Thank you so very much, I really am greatly obliged to you, Mrs. Stannard, for your kind trouble.' We all naturally laughed at this phrase, it seemed so conventionally natural, but so clearly was the scene received by the interior senses that I was able to reproduce not only the voice, but the manner of talking, to the stupefaction of the young man, who said that if he had shut his eyes he could have believed his mother was present. I am quite willing to give this as pure thought-reading, forming naturally visualised scenes, to the sceptical psychologists. I merely instance this as one of many experiences in clairaudience concerning the phenomenon of voices or talking, which generally happens when no pictures or forms are presented, and most frequently after a successful and harmonious psychometric reading, so that I conclude vibratory conditions have become attuned, and telepathy, or *rapport*, from one higher centre to another has been established. Transmission of idea or thought from discarnate intelligences appears now and then, I am bound to confess, the only possible hypothesis for some of the spoken messages received, though one's own deductions through the psychometry effected assist greatly in lending force to the inspired or suggested messages.

It has often interested me to note the facility with which one can come into touch with the auric emanations of generous or scientific minds. The cautious, selfish, and reserved people evidently radiate a much more limited range of etheric vibrations, and the objects they exclusively own are correspondingly unproductive in those vivifying qualities of emotion and soul which express themselves so richly in pictures and sounds to the psychometer.

But the subject of clairaudience is a very complex and difficult one to explain satisfactorily. There are one or two explanations which scientific psychologists might give for the phenomenon apart from any spiritual theory.

Most of us know how instantaneously an answer is sometimes flashed back to a clearly-worded mental question. How frequently it happens that, having forgotten some word or conversation, you frame the question verbally to yourself or aloud, and the answer starts in the mind as soon

as the question has been expressed. Much of this sort of lightning work in telegraphy seems to me to be in operation when psychometrizing. The higher subliminal consciousness is keeping up a high tension of activity with your lower automatic brain, and this possibly through stimuli from outside unknown agencies. In two or three cases, however, in my experience, when highly-elevated spiritual conditions were present round and in the object under delineation, the clairaudient faculty seemed momentarily depressed, probably through the accelerated activity in progress in certain nerve centres while registering superior sight. I do not find that both clairaudience and vision are equally well expressed when certain exceptional conditions are present. On this point it would be interesting to obtain some experiences from developed sensitives.

An illustration of this phase embodying the higher vibrations of sight, and not of hearing, I should like to give, as it presents certain rather special features. The picture was of dazzling brilliancy, and almost cameo-like in proportion. The object dealt with was a ring belonging to a friend for whom I had never previously done psychometry and concerning whose past family history I knew practically nothing. After a brief concentration sensations of spiritual strength and joy were experienced, also an impression of relationship implying mother and child. The conditions of the ring were, to use a familiar expression, very good, and vibrated strongly. After a short space of time one of the most luminous and beautiful pictures in light and colour presented itself, and small enough to be impressed on a half-crown piece. I felt as if I must be looking at a lovely portrait through the reverse end of an opera-glass. The vision was that of a truly beautiful angelic form in white draperies, and with dark hair flowing over the shoulders, who stood holding what at first looked like a long, broad, snow-white feather. This smooth feather was as tall as herself. The quill end rested on the ground, and looking at the end I saw it was pointed, and the whole resembled a feather pen of large proportion. I asked the owner of the ring to form a mental question in order to see if any phase of mediumship would be roused, and the result was a joyful nodding of the head in token of 'yes' or assent on the part of the little figure. In appearance this slight girl form might have been about twenty-two or so.

The explanation is as follows: This was the spirit-representative of one who had died in youth long before, and was mother to the owner of the ring. The feather pen was symbolical of the fact I then knew nothing of, namely, that this spirit had been the medium for the projection of very lofty inspirational thought, not only to the owner but to a medium-amanuensis on our plane, and in a private group of which the owner was a member. This experience I consider of immense value, as it enabled me to form some sort of conception of the possibilities and nature of the higher kinds of vision. I hardly know in what category to place this incident and one or two slightly analogous experiences induced through psychometry. They stand alone as indicators of the mysterious life forces which play around, and of which psychometry might seem to be the power which occasionally lifts the veil. Its opposite in vision I have also realised, when size and density of the subject in pictures were large, gross, or obscure, according as they were products of unevolved conditions, or approaching our own plane of development.

I should like now to draw your attention to a little French book on psychometry published about a year ago and entitled 'Clairvoyance Psychometrique.' It is the first practical attempt to deal with this art in an educative, popular manner, for until quite recently psychometry, as is so generally demonstrated here, was more or less unknown in France. The author lives in Paris and is a Hermetist, writing under the pseudonym of Dr. Phaneg. He is an extremely thoughtful occultist and one whose observations are well worth attention. In general our experiences tally, as I suppose those of all psychometrists do when broadly defined, though no two experiences are quite alike, and no two sets of circumstances lead to exactly similar results. So much that makes psychometry vary is brought about through the individual conditions of both operator and object. Dr. Phaneg is a more advanced exponent than myself, and I am



willing to concede to his opinion in most of the conclusions at which he arrives, though I hardly place the psychometric art on the lofty pedestal he seems inclined to do. Its scope and dignity depend purely on the channel through which it comes or the uses to which it is put. The difference between Dr. Phaneg's initial stages of training and my own must undoubtedly go for something. He practised and studied alone in a more specialised manner, and in accordance with the theories and teachings of his school in occultism. My intuitive faculties were first taught to develop into systematic action through the excellent series of class work held by Mr. F. W. Thurstan some years ago, when many others besides myself were helped to develop their psychic sides on thoroughly sensible educational lines. I am rejoiced to find that this teacher has once more come forward to help students in the invaluable work of mental training and development. A good sound gradual beginning is the best platform any sensitive can have for the future development of work which only personal experience and observation can teach in this particular art.

Dr. Phaneg, speaking on the importance and dignity of the study, says :—

'Let us touch on the question how to evolve this faculty intelligently and progressively. It should not be thought that one can cultivate any occult experimentation, even if it is but psychometry, with the mere object of killing time or to amuse an after-dinner party. Directly we desire to penetrate, if only superficially, into the astral plane, or to lift the veil of mystery however slightly, we should be serious, for by this action or effort we open the door to all the invisible influences, and we must realise that there are more often dangers to be met than good. In a word, we enter a world unknown, in which many dangers may be concealed. The student must know that each of those parts which go to compose man as a whole will be liable to its own particular laws of attraction or influence. Intellectually one should accustom the mind to meditation, while the animic or super-physical side must learn to diminish as much as possible all personal active sensations. And lastly, the physical counterpart should study to shut itself off from the external world by a species of auto-magnetisation or suggestion. To those who desire a fuller knowledge concerning the practice of meditation and the animic body, I cannot do better than refer them to a work by "Papus" entitled "Traité de Magique Pratique," and dealing with the physical side of our being. I could have left people to think that psychometry is merely a novel form of entertainment which asks no serious study, but I prefer that the reader should realise that this art leads closely up to clairvoyance and to a general development of all those faculties which go to compose man as a divine being. The first endeavour, therefore, on the part of the student should be to subdue as much as possible all acute activity on the part of the physical senses, in order to allow the astral senses fuller play and development.

'To obtain a finer sense of touch and taste the student should remain quite still and alone, on a square of carpet—for hearing and seeing experiments, in the silence and obscurity; for smell, use can be made of various perfumes—incense for preference. When these conditions are fulfilled he will acquire the habit of driving away pictures which are occasioned by the external life, through reading and talking, &c. In a word he must endeavour to create, by every means in his power, a complete mental blank and obscurity. It is in this condition of obscurity that psychometric pictures, at first confused and afterwards clearer, are first developed.'

Dr. Phaneg, like myself, has found some difficulty in classifying the phenomena into any hard or fast category, and that it is hardly possible to do more than make a broad study, which can be summarised in the following words of his school, 'Astral vision in varying degrees.' The student, he says, need not be astonished to find, when developing, many resemblances to well-known phenomena crop up, such as somnambulism, vision at a distance, thought-reading, odic radiations, &c. His little book he divides into four parts or categories, taking the experiences in the order in which they come :—

1. 'Simple psychometric vision—that is to say, the sensing of pictures on the aura, of the divers objects given for experimentation.

2. 'The same kind of vision, but with clairaudience. One seems to hear an interior voice describing the vision before it appears.

3. 'Clairaudience simple, without vision, which can reply to questions placed in a sealed envelope, or merely obtain ideas.

4. 'Vision of pictures either clear or of symbolic character, first through an object carried by the person who desires the reading, or else by establishing with him a mental rapport.'

Instances are given of all these conclusions in his own experiences, and are exceedingly interesting, and similar to many which have been obtained before by developed workers. Our author advises, after training conditions have been carried out, that the object for delineation should be placed on the forehead between the eyes, or on the back of the neck, and he considers it most important that one should know nothing of the article. He says :—

'The experimenter is likely to see many pictures and discover many acts and events having apparently no meaning but which will be verified and explained later; all he has to do is to note carefully and record what his impressions are. When in this practice our attention is fixed on a landscape, a town, or a person, endeavour must be made to distinguish external visions of real life from those which are the astral counterpart of scenes and events which are past or to come. One order belongs to normal memory and mental sight, the other to the impressions which have been fixed in another region of vibrations. It is unfortunately very difficult to give a satisfactory explanation of these differences; nevertheless they are palpable to the experienced psychometrist.'

All operators who have experienced the interest and fascination of trying to trace the history of curios or monumental chips or talismans, and to be made aware of the many varied influences in passing from one person or country to another, will realise that some workers get the present impressions of objects first, and then travel back to the commencement of their career. Others, myself among the number, seem to start the impressions from the beginning and work up to the conditions of the present and last owner. In order to do this and keep up the sequence of the story, one must, I have found, learn to impose persistent concentration and will power at intermittent intervals in order to force the intuition, and sensory nerves, to work slowly. It is also as if one kept hammering at the door of the sub-conscious realms in order to compel an entrance, and keep the door ajar long enough to enable the automatic brain to note the facts stored on the other side.

One very fine experience obtained by the author through a large snail-like fossil which he was subsequently informed came from a mountain in Southern Austria, is well worth noting, and cannot fail to interest all occultists :—

'Directly contact was established I found myself transported into a mountainous country with many lakes. Narrow paths led about in all directions, and I distinguished men clearly, garbed in certain peculiar fashion which I will not now describe. It was verified at the time. I seemed to be on an elevated point where one could see a chapel amid trees. The pictures of houses and trees were charming and the climate warm. This vision vanished, and a landscape having very different aspects appeared. The climate also was changed, and ice seemed everywhere. The inhabitants no longer seemed those of the white race, but were now black, of fine intelligence and appearance. I felt I was transported back to a remote past, and it was with some emotion that I witnessed the two following scenes. A temple of prodigious proportions seemed in course of construction; its great outline stood clear against the sky. Around an enormous block of stone stood twelve men. In the centre stood a thirteenth workman who wore an ornament on the forehead resembling somewhat a crown. One of his hands rested on the stone, and the other on the shoulder of one of the men forming the chain. At a given moment I saw him make a peculiar gesture, and the heavy stone began to oscillate gently, then gradually rose from the ground and placed itself on a pillar which had been commenced. I can in no way attempt to elucidate this vision, but I would remind my readers that before the appearance of the white race the black people dominated the earth, and this race had a knowledge of hyper-physical forces which they utilised, and of which modern science has no idea.

'After this scene darkness ensued—to be replaced by another vision in the course of a second or two. I found myself this time in the interior of a temple, of which I only remarked its colossal dimensions. A crowd of people, divided into three parts, filled the edifice. Each assistant carried a metal bowl in the hand.

'At one end of the building I noticed a kind of altar



built in a circular form and of some substance which gave green and gold reflections. A great vase of the same nature was placed in the centre. Round the circular table twelve men traced strange signs with the fingers. Round the waist they wore gold serpents. As I regarded with interest this strange scene a flash of light came so strongly that I had to close the eyes. My eyes were already shut, but, nevertheless, the effect was as if I had to close them. A red and serpentine flame seemed to fill the centre vase, and at the same instant all the goblets held became filled with this extraordinary fire. The twelve men—*shall I say twelve priests?*—seemed to be highly intellectual, though hardly spiritual. I felt as if I knew that there was pride in their profound glances. All this was the outcome of a fossil resembling an enormous snail.

It would have been interesting to know whether any other 'sensitive,' not developed on occult lines of thought or teaching, could have seen or realised any similar pictures or ideas. Had the lines of training developed heightened powers? Or was the mind more receptive to a species of auto-suggestion from occult reading and teaching?

I have often thought that it is possible to divide psychometers into two general classes, one class possessing faculties which enable them to sense the astral, spiritual, or mental conditions of a thing or person, and another class which sees or feels, more accurately, pictures and conditions which appertain to the actual material planes of life. One has the transcendental intuitions more developed, the other those of the worldly, objective life. The first class are more sought after by visitors desiring mediumistic phenomena or information; the latter are useful mediums for practical purposes and test work. Naturally many are found containing both ranges, but these are not often able to reach the extremes of excellence achieved by operators who keep only to their one phase of superiority. The one who sees clairvoyantly on the everyday plane of life can provide excellent test work for experimentalists in psychical research or for the business inquirer. I should not imagine that that particular operator would be so useful to the investigator on the subtler psychic side of things who might desire to get at the astral forces in rapport with an object. Of course there can be no 'higher or lower,' 'superior or inferior' psychometry, in my opinion, except where such terms imply efficiency or the reverse in the operator. When a sensitive has developed his (or her) own individual faculties on careful lines, then his services must have distinct value, no matter which phase of mediumship he possesses. Both workers can recognise larger spheres of action, such as divining the conditions of houses, places, and even towns; it is needless to include people, for all present are sufficiently aware that, consciously or unconsciously, that process of thought known as 'taking a person's measure' is continually being done every day of our lives; this is inevitable.

Perhaps a few suggestions, based on individual experiences and needs, may be acceptable to some beginners here. When registering pictures in this work, note whether they are light or dark, confused or clear, and whether the object in contact produces pleasurable or disagreeable sensations. These I have found to be rather important leading signs which form the basis of the conditions sensed, and enable you to gauge more accurately the value of impressions generally. Another matter should be remembered—namely, that courage in expressing all you see, feel, or hear is most indispensable. I speak from painful experience, as diffidence and nervousness in the past have made me over and over again refrain from speaking, and thus caused me to lose the chance of giving extraordinarily good tests. The natural shrinking against seeming to guess, or against registering more obvious pictures and conclusions, must be fought against, as it will often spoil possible good work on the part of over scrupulous amateurs. I confess to this day that I experience something like mediumistic nervousness when psychometrising for strangers, unless the conditions of silence and time are favourable, and this after several years of experience amongst all sorts and conditions of people.

It may be a matter of surprise to some here that I have not touched upon that aspect of psychometry which develops the sensations for diagnosis of health conditions, but this phase I have certainly not endeavoured to train in any special way. It has happened more than once in my

experience that I have sensed pronounced impressions of sickness or disease through contact with an object. When this took place I naturally mentioned the circumstance, and in two experiments that I can recall these were singularly accurate. There is little doubt that this particular line of development in psychometry is the most extensively practised of any by professionals, and that it has become a very valuable and useful branch for work. Personally, however, time has failed me to train for any special feature in this line of development, nor, to my regret, have I ever kept an orderly tabulated record of psychometric experiences. In this matter I cordially advise students not to follow my example, but, on the contrary, I recommend them to write down and comment upon all their failures or successes in this art when developing. Psychometric visions and impressions are subtle and evanescent; like dreams, they vanish all too quickly from the memory unless held and recorded while their effects still vibrate on the mind. The day is sure to come when you will be only too glad to have a dated, well thought-out note to refer to.

As I draw these purely personal conclusions and observations to an end, one realises how time now, and editorial space later, must be annihilated if we are to touch upon the hundred and one details which crop up, related to so psychological a subject. Certainly I cannot hope to add anything new to the wealth of thought already in existence on this art, generally considered, but if I am able to interest newcomers in the ever-increasing ranks of psychical researchers, or induce fresh study upon systematic lines, that is about all I can hope for. Modern science has shed so much light on psychology, both medical and philosophical, since the day the Dentons started on their wonderful series of experiments, that only the pen of a Myers or Richet could treat adequately so profound, yet simple, a phase of human possibility. Mrs. Denton herself, in the work entitled 'Nature's Secrets,' writes: 'The term psychometry, or soul sensing, affords even to the Greek scholar but little information as to the real nature of this work. Notwithstanding, it is perhaps the very best that could have been selected. It was not so easy a matter to find a title which would suit in every respect.' These are certainly wise words, as all those who have entered upon this study will fully recognise, and I return to the idea which first came to me on jotting down my notes for this address, that the art, when equally developed in all its branches, seems to demonstrate the power of extended consciousness on physical and super-physical planes of manifestation. One enters into a sort of closer relationship with the ever active but unseen sides of life, whether these affect forces connected with the material, objective planes of being or of the subjective but potent realities of the sub-mundane and soul spheres. To realise all these degrees in equal and just proportion would mean to evolve consciousness far and above the possibilities of most finite minds at this stage; one can only try to obtain glints and gleams of the greater potentialities we embody when fortuitous circumstances, environment, and individual will, combine to provide the necessary elements for such success. (Applause.)

Mrs. Stannard concluded with some quotations from a letter which she had received from a Christian Scientist, who sought to explain the phenomena of psychometry and clairvoyance in accordance with the teachings of his own school of thought.

An interesting discussion followed, and the proceedings closed with a cordial vote of thanks to Mrs. Stannard for her very able address.

**SPIRITUALISM IN BOOKS.**—Spiritualism is permeating the thought of the age and making its influence felt in all directions; in fact, it is difficult to say where it is not. The 'Harbinger of Light' gives, among others, the following instance of its presence in books: 'In "James Russell Lowell and his Friends," by Edward Everett Hale, the author, in speaking of Josiah Quincy, President of the United States, remarks: "It is interesting now to know, what I did not know till after his death, that this gallant leader of men believed that he was directed, in important crises, by his own *Daimon* (or spirit-guide), quite as Socrates believed. In the choice of his wife, which proved indeed to have been made in heaven, he knew he was so led. And, in after life, he ascribed some measures of importance and success to his prompt obedience to the wise *Daimon's* directions.'"



OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.

SATURDAY, JANUARY 10th, 1903.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '——— & Co.'

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'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

### OUR JOY IN GOD.

If the Spiritualist does not win his 'Happy New Year' it will be his own fault—or his needless misfortune. We have every reason to be happy. We are on the full tide of knowledge and hope, and we know where we are going. Better still, we know that we are going into light, and there is music all the way. What music? The music of happy thoughts of life, as destined to end in good: the music of the belief that 'all things work together for good' to those who love God and who know that He loves; the music of an undying hope.

There is a saying of one of the old Hebrew poets which never ceases to charm us when we meditate upon this subject—perhaps the very loveliest expression of grateful confidence in God to be found in their beautiful hymns:—'He set my feet upon a rock, and He put a new song into my mouth.' Could anything be more expressive? for the two blessings wanted in life are mainly these,—a rock under our feet and a song in the mouth: the one the symbol of security; the other of joy. They begin with us, and, if all goes well, they end with us. From the cradle to the hiding veil at last, we need the rock and the song.

As soon as the little pilgrim comes in he needs both;—the willing hands and the crooning song, until the tiny feet can securely feel the floor, and the sweet lips learn to laugh. And the old traveller whose journeys are over needs both. Blessed be they who can help him to them!—a corner by the fireside, a welcome chair under the trees, a note of affection from willing children—the sweetest song that can fall on failing ears.

We need both, in politics, in the workshop, in all our Associations, in the Church. In politics we want principles, not factions; a desire to do the best for all, helping the very poorest and weakest to get security and joy. In the workshop, we want co-operation, better and sweeter surroundings, a closer tie between worker and payer, readiness to give the toiler the benefit of the doubt. In our Associations of every kind we want the spirit of comradeship, the desire to please, in the first place the longing to make the bond a good thing for those who feel insecure and lonely and songless. In the Church we want less devil and hell, and more Humanity: we want to destroy fear, not to create it: we want to gather in the lonely, the frightened, the unbelieving, for the one great purpose of helping them to feel the rock and learn the song.

That was a rich story told of Paxton Hood, in the old days, when some good deacon gave out the hymns. It was a beautiful morning, and the old deacon got up to give out the opening hymn which began:—

My thoughts on awful subjects roll.

Paxton Hood could not stand that, so, against all precedent and order, he got up in the pulpit, and cheerily cried, 'No, no, dear brother! I don't feel like that: and my thoughts this morning are not going to roll that way. Let us sing together, to the praise and glory of God, hymn 128:—

Come, let us join our cheerful songs  
With angels round the throne.'

That alone was, of itself, an object-lesson, a sermon, and a benediction.

If Spiritualists are good for anything, this is what they are good for,—to teach these trusts and hopes to the world. And how can we do it? Not only by the phenomena, to the truth of which we testify, but by the great thoughts which underlie them. Such as these:—We must rise out of mere self, and make it the main business of life to help and serve: We must not be selfish in our prayers, and miserly in our spirit communion: The true Spiritualist's watchword must be, 'Serve, serve, serve!' Service is the best cure for the heartache; and sorrow ought to make us more fit to serve. The need to seek the rock and the song for our own trembling feet and moaning lips will help us to show to others the way. 'Blessed,' said one who knew, 'blessed be the hand that prepares a pleasure for a child.' 'I see,' said another, 'I see in the world two heaps,—human happiness and misery. If I can take but the smallest bit from one heap and add to the other, I have carried a point. If a child has dropped a half-penny, and by giving it another I can wipe away its tears, I feel I have done something. I should be glad, indeed, to do greater things, but I will not neglect this.'

Then we must help to make the man superior to his fortunes. 'Twas a brave and noble saying of a great Armenian merchant, who, having understood how a vessel of his was cast away wherein there was laden a rich Cargason on his sole account, struck his hand on his breast and said, 'My heart, I thank God, is still afloat; my spirits shall not sink with the ship, nor go an inch lower.' It is not an easy task, but it can be done: it can, at all events, be attempted; and there is no one who can more hopefully attempt it than an enlightened Spiritualist, for he knows well the meaning of the old saying of the Christian Scriptures, 'The things that are seen are temporal, but the things that are not seen are eternal.' For him, most possible are the rock and the song, because he knows that the whole of this life is but a stage in the great journey, and because he has found out that every incident is disciplinary, so that sorrow and pain and the rough road may all work together for good.

Beyond that, we must get a firm confidence in the ultimate life and power and triumph of all things true and good. This is essential, and it is as reasonable as it is essential. The Universe is sane and rational, and it is working for the higher sanity and rationality; and the higher sanity and rationality involve moral and spiritual economy, that is to say, the preservation and increase of all the higher and better things;—a tremendous help! He was on the right track who said:—

The truth cannot be burnt, beheaded, or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still. The lie on the throne is on the way to defeat, and the



truth in the dungeon is on the way to victory. No accidents of position can change the essential nature of things, or the eternal laws which determine their destinies.

In that also we find the rock and the song. Then, beyond that, we need to have real faith in God, but not as an abstraction, nor as a far-off Being, throned only in Heaven. The old Hebrew poet said it right; '*He set my feet upon a rock: He put a new song into my mouth.*' And a modern poem said it right, too, in this:—

I seem to halt; but yet I know  
The breath of God is in the sails.  
Whether by zephyrs or by gales,  
The ships of God must onward go.

But, best of all, is the splendid faith in life for evermore,—the victory over death, the outmarching of the spirit from the flesh environments, the glorious transition from life to life—and in the progressive order, in harmony with God and Nature's ever-blessed laws.

But it is necessary to remember that the rock and the song must go together. While we are only on the shifting sands we shall be discontented and worried, and life will not yield its right results. We can never get the song into the mouth until we get the rock beneath the feet. So we must learn to believe, to trust, to be assured, to know: and belief and trust, assurance and knowledge, are precisely what Spiritualism has to offer—not documents and creeds and rituals and texts, but experience, though it is not given to every one to find all that is desired: but, in so far as its message goes, it does not proclaim the theory that has been decided; it proclaims the thing that is.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (entrance from Regent-street), on the evening of Thursday, January 22nd, when

**MR. F. W. THURSTAN, M.A.,**

WILL GIVE AN ADDRESS ON

**'A New Definition of Spiritualism and a New Comparison between Spiritualism and Theosophy, as aids to Spiritual Progression.'**

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

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

*The Subscriptions of Members and Associates are payable in advance, and become due on January 1st.*

*Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'*

#### SPECIAL NOTICES.

**CLAIRVOYANCE.**—Mr. Alfred Peters gives illustrations of clairvoyance at the rooms of the Alliance on *Tuesdays*, at 3 p.m. No one will be admitted *after three*. Fee 1s. each to Members and Associates; to friends introduced by them 2s. each.

**DIAGNOSIS OF DISEASES.**—Mr. George Spriggs gives his services in the diagnosis of diseases on *Thursdays*. Hours from 1 to 4. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

**MEETINGS FOR PSYCHIC DEVELOPMENT.**—Mr. Frederic Thurstan, in consequence of other engagements, will be able to attend but once more, *at present*, viz., on Thursday, January 22nd. Hours from 4.30 to 5.30. No person admitted *after 4.30*. There is no fee or subscription.

#### ROBERT BROWNING AND D. D. HOME.

In a letter to the '*Times*,' written from Florence on December 1st, Mr. R. Barrett Browning stated that Mr. D. D. Home

'was detected "in a vulgar fraud," for I have heard my father repeatedly describe how he caught hold of his foot under the table. I also know that when Mr. Home called at our house he was turned out of it.'

We are not disposed to dispute Mr. Browning's assertion that his father described 'how he caught hold of' Mr. Home's foot, but we cannot accept it as proof that Mr. Home was detected in a 'vulgar fraud.' Mr. Home was always willing to submit to reasonable tests, and during his many years of mediumship was never really charged with fraudulent practices; and more definite evidence is needed than this vague assertion, to convince those who knew him personally that he was guilty of deception.

Mr. Robert Browning published a poem in 1864, entitled '*Sludge, the Medium*,' which was totally unworthy of a man of his ability, and which was regarded as an attack upon Mr. Home. Mr. Home, in the '*Spiritual Magazine*,' of July, 1864, explained that he had 'never seen Mr. Browning *but twice*.' On the first occasion a séance was held at the house of Mr. Rymer, at Ealing, at which Mrs. Barrett Browning was also present, and regarding which Mr. Home wrote:—

'Mr. Browning was requested to investigate everything as it occurred, and he availed himself freely of the invitation. Several times during the evening he voluntarily and earnestly declared that anything like imposture was out of the question.'

A 'communication' was made during the sitting requesting that all would leave the room except Mr. Rymer and the medium, as an important matter, private to Mr. Rymer, was to be dealt with. Mr. Home learned afterwards that Mr. Browning, during his absence with the rest of the family,

'seemed quite hurt at being sent out of the room, and said he was not aware that spirits could have secrets. Still, he indicated no doubt of anything he had seen. On returning to the room he appeared to be very much out of temper, but I paid no attention to him, as Mrs. Browning was so kind and attentive to me. All that was done occurred in the presence of eight persons, all of whom are still living, and are ready to testify to the truth of every word here written, if it should be gainsaid by Mr. Browning.'

Two days afterwards Mr. Browning wrote to Mrs. Rymer requesting permission to attend another sitting, accompanied by Miss Helen Faucit, but, owing to the ill health of Mr. Home, and Mrs. Rymer's engagements and preparations for a visit to the seaside, it was not possible for Mrs. Rymer to accede to Mr. Browning's request. A few days later, Mr. Home, Mrs. Rymer, and her eldest son made a farewell call upon Mr. and Mrs. Browning. Mr. Home described what happened:—

'We were shown into the drawing-room, and he (Mr. Browning), advancing to meet us, shook hands with Mrs. Rymer, and then, passing by me, shook hands with her son. As he was repassing me I held out my hand, when, with a tragic air, he threw his hand on his left shoulder and stalked away. My attention was now drawn to Mrs. Browning, who was standing nearly in the centre of the room, and looked very pale and agitated. I approached, and she placed both her hands in mine, and said, in a voice of emotion: "Oh, dear Mr. Home, do not, do not blame me. I am so sorry, but I am not to blame!"'

Mr. Home says that he was at a loss to understand the reason for the strange action of Mr. Browning until that gentleman said, in an excited manner:—

"Mrs. Rymer, I beg to inform you I was exceedingly dissatisfied with everything I saw at your house the other night, and I should like to know why you refused to receive me again with my friend." I replied to this: "Mr. Browning, that was the time and place for you to make objections regarding the manifestations, and not now. I gave you every possible opportunity, and you availed yourself of it, and expressed yourself satisfied." He said, "I am not addressing myself to you, sir." I said, "No; but it is of me you are speaking, and it would only be fair and gentleman-like to allow me to reply." Mrs. Rymer said: "Mr. Home is quite right, and as regards not



being able to receive you and your friend, we could not do so on account of our engagements." Mr. Browning's face was pallid with rage, and his movements, as he swayed backwards and forwards on his chair, were like those of a maniac. At this moment I rose to leave the room, and, passing him, shook hands with Mrs. Browning, who was nearly ready to faint. As she shook hands with me she said, "Dear Mr. Home, I am not to blame. Oh, dear! oh, dear!"

The foregoing explanation by Mr. Home of what Mr. R. Browning, jun., now calls his detection 'in a vulgar fraud' and his being 'turned out' of the house, was published in 1864, and the editor of the 'Spiritual Magazine' expressed his willingness to 'give insertion to any reply, in prose, from Mr. Browning,' but we have failed entirely to discover any response by Mr. Browning or anyone else.

In his letter to the 'Times,' already referred to, Mr. R. Barrett Browning also stated that:—

'Towards the end of her life my mother's views on "spiritual manifestations" were much modified. This change was brought about in a great measure by the discovery that she had been duped by a friend in whom she had blind faith. The pain of the disillusion was great, but her eyes were opened and she saw clearly.'

We regret that Mr. Browning should deem it necessary to charge his beloved mother with 'blind faith,' even to score a point against Spiritualism. Mrs. Barrett Browning appears to us, judging from her published 'Letters,' to have been a clever, level-headed, large-hearted woman. But let us see what Mrs. Browning had to say regarding her 'views' on 'spiritual manifestations.' It should be remembered that she passed to spirit life on June 29th, 1861, yet, 'towards the end of her life,' namely, August 10th, 1858, when writing to Madame Braun, she said:—

'There is in the world now, I can testify to you, *scientific proof* that what we call death is a mere change of circumstances, a change of dress, a mere breaking of the outside shell and husk. This subject is so much the most interesting to me of all, that I can't help writing of it to you. Among all the ways of progress along which the minds of men are moving, this draws me most.'

Writing to Mr. Ruskin on January 1st, 1859, she said:—

'What would this life be, dear Mr. Ruskin, if it had not eternal relations? For my part, if I did not believe so, I should lay my head down and die. Nothing would be worth doing, certainly. But I am what many people call a "mystic," and what I myself call a "realist."'

At this time political matters, and the war in which Italy became involved, so absorbed Mrs. Browning, who was residing in that country, that she said: 'Just now I am scarcely of sane mind about Italy. It even puts down the spirit-subject'; but in the winter of 1859 she wrote to Miss E. F. Haworth: 'Don't fall out of heart with investigation,' and she continued:—

'Nothing *riles* me so much as the dogmatism of the people who pronounce on there being nothing to see, because in half-a-dozen experiments, perhaps, they have seen nothing conclusive. . . . Mediums cheat certainly. So do people who are not mediums.'

Evidently, Mrs. Browning's interest in Spiritualism continued unabated, and in June, 1860, in another letter to Miss E. F. Haworth, she said:—

'It's hard upon me, Fanny, that you won't tell me of the spirits, you who can see. Here is even Robert, whose heart softens to the point of letting me have the "Spiritual Magazine" from England. . . . Has Mr. Monckton Milnes seen anything so as to believe? Is it true that Lord Lyndhurst was lifted up in a chair? Does he believe? I hear through Mr. Trollope and Chapman that Edwin Landseer has received the faith, and did everything possible to persuade Dickens to investigate, which Dickens refused. Afraid of the truth, of course, having deeply committed himself to negatives. This is a moral *lâcheté*, hard for my feminine mind to conceive of. Dickens, too, who is so fond of ghost stories, as long as they are impossible!'

Again, on August 25th, 1860, she refers to having received the 'Spiritual Magazine,' and thanks Miss Haworth for her 'words on Spiritualism,' and says: 'It pleases me that Thackeray has had the courage to maintain the facts before the public; I think *much the better of him for doing so*,' and

in a still later letter, written in the same year, after referring to her sufferings, she says: 'The first thing from without which did me the least good was a letter from America, from dear Mrs. Stowe,' who 'dwelt at length on Spiritualism,' and said she had heard 'for the fifth time from her boy' (one who had been drowned) 'without any seeking on her part.' Again in January, 1861, *only six months* before her death, she wrote:—

'With regard to "Spiritualism," so-called, you might as well say "*books*" are dangerous, without specifying the books. . . . As far as I am concerned, I never heard or read a single communication which impressed me in the least; what *does* impress me is the probability of there being communications at all. I look at the movement. What *are* these intelligences, separated, yet relating and communicating? . . . That anyone should admit a fact (such as a man being lifted into the air, for instance), and not be interested in it, is so foreign to the habits of my mind (which can't insulate a fact from an inference, and rest there) that I have not a word to say. Only I *see* that if this class of facts, however grotesque, be recognised among thinkers, our reigning philosophy will modify itself. . . . and the materialism which stifles the higher instincts of man will be dislodged.'

She held that '*no truth can be dangerous*,' and claimed that:—

'The whole theory of Spiritualism, all the phenomena, are strikingly *confirmatory* of revelation; nothing strikes me more than that. Hume's argument against miracles (a strong one) disappears before it, and Strauss's conclusions from *a priori* assertion of impossibility fall in pieces at once.'

The foregoing passages do not indicate that Mrs. Browning's views were much 'modified,' or that she was a woman who was likely to repose 'blind faith' in anyone. On the contrary, in a still later letter, after admitting the danger that 'unsettled minds, especially when under affliction, will lose their balance at moments,' she declared:—

'It is not the occasion for passion and fanaticism of sentiment, but for calm and reasonable inquiry into facts. Let us establish the facts first, and then "try the spirits" as the apostle directs; afterwards remains the difficulty of assuring oneself of the personalities. I don't think you should complain of the subject being unsatisfactory to you, because you don't get "a sublime communication," or a characteristic evidence of some spirit known to you. The teachings of Spiritualism are much like the teachings in the world. There are excellent things taught and iniquitous things taught. Only the sublime communications are, as far as I know, decidedly absent. Swedenborg directs you to give no more weight to what is said by a spirit-man than by a man in the body, and there's room for the instruction.'

Mrs. Browning seems to have had little experience of anything but the phenomenal aspect of the subject. With the sweeter, happier, and more spiritual side of the communion, which those who hold 'home circles' so often experience, she was unfortunately unfamiliar, owing to Mr. Browning's hostile attitude. Yet, as Mr. T. G. Kenyon, the editor of the volumes of 'Letters' from which we have quoted, affirms: 'She recognised that very many of the supposed revelations of the spirits were trivial, perhaps false; but to the fact that communications did exist she adhered constantly.' And that does not look like any great modification of her views upon the subject.

#### YOU AND TO-DAY.

With every rising of the sun  
Think of your life as just begun.  
The past has shrived and buried deep  
All yesterdays. There let them sleep!  
Nor seek to summon back one ghost  
Of that innumerable host.  
Concern yourself with but to-day;  
Woo it and teach it to obey  
Your will and wish. Since time began  
To-day has been the friend of man.  
But in his blindness and his sorrow,  
He looks to yesterday and to-morrow.  
You and to-day, a soul sublime,  
And the great pregnant hour of time,  
With God Himself to bind the twain.  
Go forth, I say, attain, attain.

—ELLA WHEELER WILCOX.



## THE GERMAN PSYCHICAL JOURNALS.

One of the most noticeable articles in 'Psychische Studien' for December is a review, which occupies some fifteen pages, by Dr. Maier, the editor, of a new work by Professor Flournoy. This new work is entitled 'Nouvelles Observations sur un Cas de Somnambulisme,' and is really an appendix to Flournoy's well-known book, 'Des Indes à la Planète Mars,' which was reviewed in 'LIGHT' some time ago. Dr. Maier gives a detailed account of the former book, as well as of the new 'Observations'; and to those of your readers who have not seen the work in question, or the review, a few details about it may be interesting.

## Supposed Visits to other Planets.

The somnambulist concerning whom Professor Flournoy writes, is a Mlle. Hélène Smith (a pseudonym), of Geneva; and the revelations given by her in her somnambulist or trance state, during the period of some eight or ten years, form the subject of his work. The somnambulist professed to have lived in various reincarnations, among which were those of an Indian princess and the Queen Marie Antoinette. Her control for two years was no less a personage than Victor Hugo, but for the last ten years she has been under the guidance of a spirit calling himself 'Léopold.' The most remarkable part, however, of her experiences was a visit she believed herself to have paid to the planet Mars. She gave a detailed description of the scenery, people, and language of the Martians, together with some drawings, both of landscapes and people, which did not impress one too favourably with Mars, being but caricatures of those of our own world; while the examples she gave of the language remind one of the 'little languages' sometimes composed by children as a means of the interchange of secrets.

Since the completion of Flournoy's book in 1899, the author has had apparently no further séances with Hélène Smith, but they have been going on up to the present time, and she appears to have visited in spirit two other planets, 'Ultramars and Uranus,' some examples of the language of each being given, as well as that of Mars. A Dr. Hennig seems to have devoted much time and trouble to investigating the events of the life of the somnambulist from her earliest childhood, and has communicated his discoveries to Flournoy. He has come to the conclusion that the Martian romance is the result of 'extraordinary complicated, psychological activity of the subliminal consciousness'; 'still,' says Dr. Maier, 'although Dr. Hennig has come to the conclusion that this is the fact as regards the Mars romance, he confesses that many of the other circumstances are unexplained riddles, which seem to justify Spiritists in their theory that the intervention of spirits is the only possible explanation.'

Flournoy, however, goes farther and considers that 'Léopold' himself is not, as Hélène asserts, her spirit guide, but a 'zweites Ich' (second self) of the medium; one of the many sub-divisions of her subliminal consciousness. Dr. Maier thinks that the (supposed) discoveries of scientific researchers in this case of Hélène Smith is perhaps the severest blow ever given to the spiritistic theory. This may strike simple-minded persons, possessed only of ordinary or common sense, somewhat differently. I, for instance, could not help thinking, if all the subliminal consciousnesses possessed by Hélène Smith could each become animated and meet together at the same time, what a funny party they would be; and how surprised to find they were all bound up, so to speak, in the body of one young woman! But this, I am afraid, is dreadfully 'unscientific'; and I will conclude by giving Dr. Maier's winding-up sentence, omitting a five-line parenthesis without even a comma (which takes my breath away!):—

'We perfectly agree with the sharp-minded experts (Rezensenten) that this work of Flournoy's is a splendid study of the very first rank, which all earnest seekers after truth in the examination of spiritistic phenomena should take as a pattern for all future researches as to the many and unexpected sources of error to which the occult-psychological domain is subject.'

## Eusapia Paladino.

In 'Uebersinnliche Welt,' one of the most interesting articles is a translation into German of an account of a wonderful séance with Eusapia Paladino, from the French in the 'Revue des Etudes Psychiques.' This séance took place on the 1st of last March, and I remember reading a short account of it in 'LIGHT,' of November 8th last; but as I had not seen the original, I read this German translation with much interest. The manifestations were very wonderful, and included the appearance of various forms, but I was especially struck with the great precautions taken against even the suspicion of imposture. Joseph Venzano, M.D., a well-known scientist, is the narrator, and a plan is given of the room in which the séance took place. This was at the residence of a family named Avellino, in Genoa, on the third floor; and the dining-room was used for the purpose, the furniture being removed and nothing but a small deal table, some chairs, and a piano being left. The only window was in an embrasure, and Dr. Venzano himself arranged this as a cabinet by hanging up a couple of thick curtains, and he placed, just inside, a small iron camp bedstead, on which he laid a mattress. A strong light was given by an incandescent gas burner in the centre of the room, which, even when slightly lowered, was powerful enough to admit of the reading of a newspaper, and caused a shadow to be cast upon the curtains by the materialised forms, which passed between it and the cabinet.

Previous to the séance, Eusapia took off her outer garments in the séance room; she then retired with two ladies of the party into an adjoining room, where they completely undressed her. She wore no corsets, and all the articles of her clothing were examined by those in the séance room. They were even held up to the light to see if anything could possibly be concealed between the folds before she again put them on. The only thing discovered was a soiled pocket handkerchief in the pocket of her dress skirt.

When Eusapia walked into the cabinet, after some preliminary phenomena, and laid herself on her back on the couch, Professor Morselli and Signor Avellino bound her securely with cord to the iron of the bedstead; first her wrists were tied together with many knots and fastened to the bedpost; then a cord was bound twice round her waist and similarly secured, and, finally, Morselli tied her ankles together and secured them with many knots to the foot of the bedstead.

During the wonderful materialisations which followed, the poor medium was heard to groan piteously and to call for Professor Morselli, who went into the cabinet, and after considerable trouble succeeded in unfastening the cord which bound her hands, leaving her body and feet securely bound as before. Towards the conclusion of the séance she groaned and seemed in such pain that all the party went to her assistance, and finding her apparently very exhausted, they succeeded with much trouble in unfastening the complicated knots, and supported her back into the adjoining séance room.

It is difficult to imagine where even Mr. Podmore could find a flaw in these scientific precautions, though there is no doubt that he would! Dr. Venzano examined every theory in favour of fraud or hallucination, and says finally that nothing can be urged against the genuineness of the phenomena except it be said that he himself—the narrator—is unworthy of credit! But then the same thing must be said of Professor Morselli and the other ladies and gentlemen who were present and took part in all the precautions used. It is but humane to hope that, even in the interests of scientific investigation, poor Eusapia may not be often subjected to such cruelty again.

M. T.

MR. HARRISON D. BARRETT.—The 'Progressive Thinker' for December 27th last, says that in a special telegram Mr. Harrison D. Barrett, President of the National Spiritualist Association of America, had intimated that his little baby daughter, who was exceedingly bright and interesting, had met with an accident on December 19th, resulting in her untimely death. We join with the 'Progressive Thinker' in extending to Mr. and Mrs. Barrett our deep sympathy in their bereavement.



## LETTER FROM MR. J. J. MORSE.

The identity of the phenomena of spirit communion in all countries is one of the solid elements upon which we rest our facts. When the communications disclose undeniable evidences of personal identity in the case of the communicating spirits, our claims are strengthened, and when such evidences are received from the departed who passed away over twelve thousand miles from the place where a communication is received, and are given through a person who never knew or had the opportunity of knowing the communicant when in the flesh, then the evidence appeals with startling force to its recipient.

The foregoing propositions were brought home to me with singular force on the occasion of a visit to a well-known medium in this city, a reference to which formed the closing item of my previous letter, and my promise to deal with it shall now be fulfilled. The lady is Mrs. H. A. Rising, who resides in a beautifully situated villa on the fashionable St. Kilda road. Her house, named 'Jessaville,' stands in its own grounds, and is a large and elegantly furnished dwelling. For a number of years past, this lady has held private meetings every Friday evening, her spacious drawing-room being filled with eager seekers after the facts of spirit return. She also gives private sittings to a large *clientèle* of the *élite* of the city, and bears the reputation of being a remarkably reliable medical clairvoyante. Born in Scotland, she settled in this country some sixteen years ago. She knew nothing about Spiritualism until some years after her arrival in Australia, though she has been a 'seer' from her earliest recollections, her 'gift' causing her much trouble, and many chidings, in her youth. So far as I am able to ascertain, Mrs. Rising is about the most notable medium for her class of manifestations in Australia, certainly in the State of Victoria, and, without doubt, in this city. So much, then, by way of preface.

In company with Mr. W. H. Terry, Mrs. Morse and myself, at Mrs. Rising's invitation, attended her usual meeting on Friday evening, October 31st, the final one, it turned out, of her season's work, for she closes during the summer months, which here are from November to April! Between forty and fifty people had assembled for the sitting, which lasted very nearly two hours, during the whole of which period Mrs. Rising was under control. The method of the controls is to take their medium to every person in the company and give communications to all present. The communications were of the most varied character, including tests of identity, advice regarding health, travel, business, lost articles, missing friends, and numerous other matters of interest to those concerned. Surnames and other names abounded, and in no single case was there error or hesitation. Everyone present appeared to be fully satisfied, and in not a few instances profoundly astonished also. Towards the end of the proceedings the medium turned toward Mrs. Morse, and gave her a message from her mother, with her name, and referred to certain family matters. This was followed by a communication from an aunt, who had been in spirit life for many years. Then came a message to me from my father and mother, with their names. Then she said: 'James Burns is here; he is glad to greet you, and he is still hard at work helping the cause,' adding, 'It is all right now,' which remark had a special significance to me. She remarked: 'Amy is here,' evidently referring to Mrs. Burns. The next remark to me was, 'Bowman is here.' 'Yes,' I said, 'James Bowman?' 'He says, "I am Bowman,"' which was a mode of expression I had often heard my dear old friend use. Then, with characteristic humour, the control added, 'I'll take your picture,' for, as your Scotch readers will well know, he was a photographer, and whenever I was his guest the phrase mentioned was one he was constantly using. Then he startled me by sending his love 'to Jessy, the wife,' who is still living at Gourrock. Other points of interest were presented, but enough is recorded to show the value of the communications made to us.

The foregoing is but the barest outline of what transpired, and by no means does full justice to the medium or the communications made through her. For my own satisfaction, and to be sure that the persons who communicated with us

were unknown to Mrs. Rising, I somewhat closely questioned her when having a little social chat with her after the meeting. I found her knowledge of British Spiritualism and its *personnel* practically *nil*. The 'telepathic' theory, beloved of certain classes of inquirers, was equally out of the case, for we had gone as guests, and did not expect to be favoured, nor was either Mrs. Morse or myself thinking of, or wishing for, communications from anyone, especially. We went with open minds, willing to receive whatever should come for us, if anything should come. I must confess that these messages were indeed comforting, assuring us of the continued friendship and affection of our departed friends. They are added to the innumerable evidences proving that 'death' does not divide us, but rather the more closely binds the ties of sympathy and love which friendship weaves about us.

A few days ago we had the most unspiritual experience we have ever encountered! It was in the shape of a 'dust' storm, the worst, according to the Melbourne 'Argus,' for thirty years, and we hope never to see the like of it again! It commenced at noon and lasted over six hours. The entire city was enveloped in a dense cloud of fine dust, which insinuated itself into every place, covering us with a fine grey powder. It was accompanied by a scorching north wind, which almost burned us. The wind was what is known as a 'brickfielder,' and truly the gusts of wind were as if they came from a brick kiln. Such storms occur occasionally, but are usually over in twenty minutes; they inflict enormous damage, and have to be taken, it appears, as amongst the vagaries of the somewhat singular climate of Melbourne, which is one of the most trying and enervating I have ever met.

On Sunday next, the 30th inst., I complete my first three months' work, and then, as arranged, I am to visit New Zealand, where most likely my stay will extend over three months. I am then to return to this city for some further lectures preparatory to my departure for the United States. Some pressure is being brought to bear upon me with the view of inducing me to remain in Australia beyond the period of my contract, but nothing definite has yet been advanced, or decided upon.

Permit me to take this opportunity of sending the New Year greetings of myself, Mrs. Morse, and Miss Morse to our good friends at home. Probably you will spend the holidays amid rain, fog, or frost. Out here they will pass with baking heat, accompanied by flowers and trees in their midsummer dress! The customs which appear a trifle conventional at home assume a new value when one is far away from all associated with Christmas and the New Year. How large a part sentiment plays in our lives we do not always realise! Without it the world would be dreary and sad indeed. Therefore, not in the simply conventional manner, not as a mere sentiment without meaning, but as the expression of the heartiest goodwill to our friends at home, let me close by wishing you, Mr. Editor, and your staff, and all who may read these lines, A Happy and Prosperous New Year!

Melbourne, Australia.

November 25th, 1902.

## IS IT THE PORTRAIT OF A SPIRIT?

I have been reading the second number of the 'Spiritual Quarterly Magazine' with much interest, especially the contributions by Mr. W. T. Stead and Mr. James Robertson with reference to psychic photographs, and have examined the illustration which accompanies Mr. Robertson's article with much care, but the more closely I look at it the more perplexed I become. I have a photograph of Mr. John Lamont, taken in life, and on comparing it with this illustration I find that the pose of the head, and the details of the face, as far as these can be distinguished, are identical. My difficulty is this: If this is a photograph of spirit John Lamont, how is it that it exactly reproduces these characteristics? It is quite certain that no two photographs, taken at different times by different photographers, would be exactly alike in the pose of the head and other essential points. The only differences that I can discover are that in the alleged psychic picture the head is reduced in size and enveloped in white, and is less distinct than in the portrait which was taken before death.

PERPLEXED.



## 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.*

Mr. W. Stainton Moses.

SIR,—I should be much obliged if you would tell me whether there is the slightest foundation for the following statement made to me by a lady who declines to give her name, but who has assured me that her informant had it from a priest of the Brompton Oratory. This priest declares that he received Mr. Stainton Moses ('M. A., Oxon') into the Roman Catholic Communion some time before his death; the exact date is not given. As I believe this statement to be a perfectly unfounded and gross calumny, I appeal to the pages of 'LIGHT,' with a view to its prompt contradiction. I believe that Stainton Moses died as he had lived—a convinced and sincere Spiritualist, but a report of this kind is liable to do injury to the cause.

GERTRUDE E. JONES.

Bray, Ireland.

[Having had the privilege of an intimate personal friendship with Mr. Stainton Moses for many years—an acquaintance which continued without interruption to the very last—we are in a position to give an emphatic denial to the statement to which our correspondent alludes. It is absolutely false, and altogether so absurd that it is difficult to believe that even a 'priest of the Brompton Oratory' can have been guilty of so gross a libel on the memory of our friend. No man ever lived who was less likely to enter the 'Roman Catholic Communion' than Mr. Stainton Moses.—ED. 'LIGHT.']

'Gospel of the Twelve.'

SIR,—According to promise I give in substance the quotation from 'Evolution of Man' (Watts), p. 174:—

'The first Christians were called "Yessoeans" or "Jesseans," followers of Jesus, till the middle of the second century, when at Antioch they were called Christians. For many centuries, long before Christ, there had been an order of ascetics, monks, and anchorites, called by the Egyptians "Essenes," by the Greeks "Therapeutæ," and by the Hebrews "Nazirites" (Genesis xlix. 26). These abounded in the Thebaid of Egypt, the desert and rocky plains of Arabia Petrea, and the barren hills of Syria, having monasteries in different parts, besides mission stations in distant countries, such as Rome, Corinth, Galatia, Ephesus, Philippi, Colossi, and Thessalonica. They travelled about preaching and performing miracles of healing by magic, in which art they were adepts. . . . The "Gnostics" and "Mandaites," or "Baptists," were sects of these, John being the leader of the latter. Those converted from Judaism were called "Ebionites"; others obtained their name from the locality in which their monastery was situated, as the "Carmelites" of Mount Carmel. Some lived in caves and huts as "anchorites" and "hermits." They shaved their heads in the form of a "tonsure" (Jeremiah xxv. 23; Numbers vi. 18)—a custom which eventually became *lav* among the Egyptian and Roman priests—and wore a brown habit with iron cross in circle suspended from their girdle, which was of rope, and the Dove and the Lamb were held sacred as their emblem, and used rosary beads; in fact, they were almost identical in their manners, customs, and rules with the Carmelite Order of the Catholic Church, and it is highly probable that they were originally one and the same, which opinion is strengthened by the admission of Catholics themselves, who, in 1682, at Beziers, maintained in public that Pythagoras—who, with Elias, dwelt at a Carmelite monastery near Nazareth, and who was called an "Essenian" by the Jews—had been a monk, and a member of their Order. They were adepts, also, in the art of divination by rods and the taming of serpents and snakes. (Mark xvi., 18.)

'The monastery at Mount Carmel was known as "The Garden," and "The Fruitful Field." There was another enormous monastery at Mount Athos, in Salonica, said to have contained six thousand monks, who were chiefly occupied in transcribing manuscripts, &c.

'The Emperor Hadrian, in a letter to the Consul Servanus (about B. C. 130-140), wrote: "There are there" (in Egypt) "Christians who worship Serapis, and devoted to Serapis are those who call themselves 'Bishops of Christ.'" And this so late as the middle of the second century. They had, like the Persian Mithraists, or Zoroastrians, a full hierarchy similar to that observed in the present Catholic Church, consisting of bishops, priests, deacons, exorcists, &c.; and their doctrine and belief were a mixture of ancient Buddhism and Mithraism, . . . Osirianism, Judaism, and the eclectic philosophy of Philo. Jesus was a member of this sect, though, like Moses (who lived

in the reign of the Egyptian King Amenophis, or Amun-oth-ph), he was educated by the priests at the Temple of Serapis, at Heliopolis, where he is supposed to have gone as a servant.'

This seems alluded to in Phil. ii., 7.

THE EDITOR OF THE 'GOSPEL OF THE TWELVE.'

SIR,—I do not wish to encroach unnecessarily on your valuable and very impartial space, but the rejoinder of the 'Editor of the Gospel of the Holy Twelve' not being satisfactory, I again desire to occupy your columns with a few remarks.

Your correspondent says he sees no 'contradiction' between the two affirmations—'original Gospel' and 'translation of the most ancient MSS.' of this 'original Gospel.' In other words, to cite a case, he affirms that the Codex Mediceus Prior, of the 'Annals' of Tacitus, is of the same value as the 'original' MS. of which it is a copy. Palæographers, as well as those of humbler pretensions, deem otherwise. A 'contradiction' was not intended to be shown. A marked disparity in the value of MSS. as posited by Mr. A. S. Hunter and 'H. E. M.' was intended.

Then we are told that the 'Gospel of the Essenes is the original Gospel of the Twelve, or, as it is sometimes called, the Gospel of the Hebrews.' This appears to be an unwarrantable assumption. The Essenic Gospel, the foundation of the Christian fragment, is said to be in Thibet. Where in this country is it to be found? And by whom has it been read? One ransacks the Apocryphal lists of Hefle and others in vain for some practical knowledge concerning it. And then the realm—that mystic land which has given birth to more than one literary monstrosity—not only holds in its safe custody an unknown 'Gospel,' but it is asserted to be the prototype of the other two. Has the relationship of these two been determined? Professor Charles, in a very recent article, tells us: 'This Gospel is not to be identified with the Gospel according to the Hebrews.' Therefore it is asked, on what data does your correspondent assert its identification?

'H. W.,' we are informed, in respect to the 'Sacred Canon' and Nicaea, has blundered. Undoubtedly! But has the Editor of the Holy Twelve escaped? 'He' ('H. W.') 'meant to say' Laodicea, or the Council of Rome. That is, the Editor of the above now affirms that one, or the other, 'determined' the Canon. The accuracy of this statement I challenge. Proof is courteously demanded.

I have only space to say respecting the exalted views attributed to 'The Gospel of the Holy Twelve,' and the 'rights of the non-human races,' that the authors were either Jews or non-Jews. If the former, they followed the same sacrificial ritual condemned by your correspondent. If the latter, they followed an ethical code certainly not Grecian nor Roman. Was it Christian? If yes, then my previous remarks are strengthened. If not, then what, or whose, morals thereupon were followed? Allusions to the 'Temple' victims, and 'slaughter-houses' of modern times, are quite beside the point. 'Tame stags,' &c., are pertinently referred to. But then—*principia, non homines*. And they fully accord with those of the Christian, and, if you will, those inculcated by the 'Holy Twelve.'

W. H. HOWARD NASH.

## Test Clairvoyance and Mind-Reading.

SIR,—Mr. A. Dixon Lord has expressed his opinion that 'test' presentments, given vaguely at first and afterwards with more precision, are, owing to fear of mind-reading, the better evidentially. My judgment is the reverse.

Any practised thought-reader, whenever he is in the midst of a circle of friends who are passive enough to shape strongly in imagination any idea forming in their consciousness, can try the following experiment, as I have tried it, successfully. Let him begin to give vaguely some personal description in generalities, or give some common name. The sitter he is addressing will then probably form a mental picture of some definite personality that fits some of the particulars. This mental picture will then afford him plenty of material for giving some definite tests, while, after all, no psychic form has been present.

I often think spirit controls giving tests try this dodge, when some sitter has come to a circle without any friend in spirit body accompanying him for purposes of manifestation. The sitter expects something for his money, and he gets it in this form. But a test given in definite form straight away, may have no origin in the mind of the sitter not thinking of that form.

Mr. Lord also says: 'When any clairvoyant describes a spirit for my benefit, I endeavour to fix my mind on anything but the person being described.' This would be all very well if the mind did not work by the laws of association with such lightning rapidity. The sitter may have flashed out all the intelligence the spirit requires long before he



resolves to turn his mind in another direction, and yet he may not be conscious that he has flashed this intelligence. All psychologists know that ideas pass in the mind in a regular series, and it is only the final thought-form which stands out in the normal consciousness—the others remaining latent but real in the sub-consciousness.

In connection with this point it might be useful for our 'test' practitioners to note a custom that is common with professional seers in India. When their visitor is awaiting their oracle they will ask him to think of some number or to add up some figures. People have thought that this is to throw a veil of mystification over their proceedings, but I am inclined to believe it is to stop mental picture-forming or mental excitement in their sitter. At any rate, we would do well to remember that ideas spoken in mental words on our plane may seem uttered loudly on the spirit plane.

On the other hand we must remember that it may be the case that the excitation of a mental picture of a lost friend in the mind of a sitter, may be part of the *modus operandi* or regular system of practice by which spirits wishing to manifest to friends on earth are instructed by adepts in the art. They may be taught to rouse a mental picture of themselves not only in the consciousness of the medium or his control, but also in that of the sitter, in order that, by the laws of action and interaction of minds, the subjective picture may become more objective and definite. If so, Mr. Lord's spirit friends must find his attitude of mental recalcitrancy as disturbing as having a kicking child to deal with.

FREDERIC THURSTAN, M.A.

#### Our Work for the Truth.

SIR,—I herewith beg to hand you one guinea for my subscription to the Spiritualist Alliance, and 10s. 10d. for 'LIGHT' for one year in advance. At the same time I wish to express to you the great pleasure it affords me to support both these agencies for good, as well as my appreciation of the work that is carried on by them. I very much enjoyed reading the leading article in a recent issue of 'LIGHT,' entitled 'Be Strong,' and congratulate the writer on the telling and forcible language he has used. 'Paganism is essentially materialistic and brutal,' says he; never was the truth better expressed in so few words. In connection with this matter it is noteworthy that the word 'Christian' was never once used during the lifetime of Jesus, and that we have to go as far as Antioch to find this term employed for the first time. If the Christianity taught at Antioch was the same as that which is taught in our days, then it leaves much to be desired. Jesus Himself called His followers 'friends' and 'disciples,' and they were to be known amongst men as those 'who loved one another.' 'These things I command unto you, that ye love one another,' He said. Jesus was not a dogmatist or a sectarian, but His teaching was based upon spiritual truth and spirit communion; we are told, for instance, that 'This spake He of the Spirit,' and He also said: 'The words that I speak unto you, I speak not of Myself, but the Father that dwelleth in Me, He doeth the works'; and again: 'The Holy Ghost shall teach you in the same hour what ye ought to say,' &c. He taught that God is a Spirit, and must be worshipped in spirit and in truth. Love to God and love to man were His message, that has been ringing down the ages for nineteen centuries, until it has reached our hearts and our minds in the present generation. God is love, and God is infinite spirit. There is no better or more appropriate name for the true followers of Jesus Christ than the proud name of 'Spiritualist.'

'Mediumship, spirit-communion, and brotherly love'—this is the gospel that Jesus Christ intended to proclaim to the world, and which was called the gospel of the Kingdom of God (Mark i. 14). This is the gospel that is most needed by humanity but which has been perverted and injured by fraud, forgery, falsehood, and misinterpretation. With hearty good wishes for the New Year.

London.

EBERT RAM.

#### Spiritualists' National Union Fund of Benevolence.

SIR,—With your kind permission, I wish to acknowledge, on behalf of my committee, the following subscriptions and donations to the Spiritualists' National Union Fund of Benevolence, received during December, and to tender our very hearty thanks to all who have so kindly contributed to the Fund.

Thanking you in anticipation,—Yours faithfully,

(Mrs.) M. H. WALLIS,

Hon. Financial Secretary.

62, Station-road, Church End,  
Finchley, London, N.

Amounts received:—Rustomjee Byramjee, 2s. 6d.; Miss E. M. Hodges, three monthly subscriptions, 6s.; and New Year's gift, 3s.; Mrs. S. E. Coates, £5; Mr. Thomas Coulson, 4s., and per 'Two Worlds,' 3s.; R. E. M. W.,

collecting box, 10s.; Mr. A. Anders, 2s. 6d.; N. H., 10s.; Miss F. Hider, 5s.; Mrs. Jessy Greenwood, for self, 2s. 6d., for services rendered to Rawtenstall, Slaithwaite, Bootle, and Todmorden Lyceums, 17s. 6d.; Sir J. Coghill, Bart., £1; H. M. M., 3s. 6d.; Mrs. Emma Lowe (Florence), 16s. 4d.; Miss M. Simpson, 10s.; H. J. D., 10s.; Mr. R. George, £1; J. G., 2s. 6d.; Mr. J. Trego Gill (per Mrs. Kate Taylor Robinson), 5s.; Mrs. A. A. Squire, 2s.; Mrs. E. Young (British East Africa), 9s. 2d.; Miss E. Boswell Stone, monthly subscription and Christmas gift, 5s.; Plymouth Society (per Mr. W. Webber), 3s.; D. S. G., £1 0s. 8d.; Junior Spiritualists' Club (per Mr. H. Hawkins), 8s. 6d.—Total, £15 1s. 8d.

#### SOCIETY WORK.

SOUTHSEA.—ALEXANDRA HALL, BRADFORD-ROAD.—On Sunday last, Mr. W. Ronald Brailey gave inspiring addresses on 'Thy Kingdom Come' and 'The Night-Side of Nature,' which were thoroughly appreciated, as also was his excellent clairvoyance.—H. B.

CAVERSHAM.—31, CAVERSHAM-ROAD, N.W.—Our meetings for investigators have been much appreciated and more members have joined our children's Lyceum. On Sunday last Mr. Bishop delivered an address on 'The Origin of the Names of the Days of the Week.'—E. A.

NORTHAMPTON.—ST. MICHAEL'S-ROAD.—On Sunday last, at 2.45 p.m. and 6.30 p.m., Mrs. Wilmot, of Melton Mowbray, and Mr. Parker, of Bradford, delivered intellectual addresses to large and appreciative audiences, and gave clear, convincing clairvoyant descriptions.—G. T. R.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—On Sunday last, Miss Bixby gave a good trance address and excellent clairvoyance. A large after-circle was conducted by Mrs. Forster. On Sunday next, at 7 p.m., Mrs. Bell. On Thursday, at 8 p.m., circle.—P. H., Sec.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—A very successful conversation was held on New Year's Eve, followed by a 'Watch Night' service. On Sunday last Mr. H. E. Howes, the president, gave an address on 'What Spiritualism Teaches,' and on Sunday next, Mrs. Graddon-Kent will relate some of her experiences.—W. T.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. D. J. Davis gave an inspiring New Year's address on 'Angel Ministry.' He will be with us again on the 18th inst. Mr. Brooks' remarks, on the last Sunday of the old year, also provided us with much food for thought. On Sunday next, at 7 p.m., Mr. G. T. Gwinn will deliver his first address here.

CHISWICK.—The first of a series of three public meetings will be held in the Town Hall, High-road, Chiswick, W., on Monday, the 19th inst., at 8 p.m., when Mr. E. W. Wallis will lecture on 'Spiritualism Explained.' It is hoped that Spiritualists will support this effort and form a committee of a strong society.—PERCY SMYTH, 66, Thornton-avenue, Chiswick.

NEWCASTLE-ON-TYNE.—TEMPERANCE INSTITUTE.—On Saturday, the 3rd inst., our 'open circle' was largely attended. On Sunday last Mr. Henderson dealt with questions from the audience, his answers giving much satisfaction, and at the after-meeting he gave a number of good tests, as also did Mrs. Reed and Mrs. Pickles, several of those present being moved to tears.—H. SEDDON, Hon. Sec.

FINSBURY PARK.—19, STROUD GREEN-ROAD (FIRST FLOOR).—On Sunday last the symbol of two hands clasped, one a strong hand and the other a delicate refined hand, which was seen by one of our number, truly indicated that we were 'hand in hand with angels.' Addresses were delivered by Messrs. Hewitt, Jones, and Emms, and Mrs. Jones, under spirit influence, gave an uplifting address. Meetings on Sundays at 7 p.m., and on Wednesdays at 8 p.m.—A. W. J., Cor.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL, S.E.—On Sunday last the morning public circle was helpful and instructive. In the evening Mr. W. E. Long gave an address upon 'The Life of Death,' which was an able exposition of the philosophy of Spiritualism. On Sunday next, at 11 a.m., at our public circle, questions concerning the teachings of the Church are invited; at 6.30 p.m., Mr. Long will give an address upon 'The Apostles' Creed' or 'The Apostles' Faith.'—C.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last a vigorous and hopeful address by Mr. Alfred Peters, on the New Year, was greatly appreciated by a large audience. Clear and convincing clairvoyance followed, which was accompanied by many messages of a helpful nature. On Sunday next, at 7 p.m., Mr. Ronald Brailey will give an address and clairvoyance. On the 14th inst., at Youen's Assembly Rooms, Mr. Alfred Clegg will give a lantern lecture, showing many spirit photographs on the screen, which will be followed by a dance, on behalf of the society's funds. Tickets, sixpence each, of the officers.—H. G.