

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

The following, from 'The Banner of Light,' refers to a subject of first-rate importance:—

### EDITOR-AT-LARGE.

The N. S. A. has taken a very important step for the protection of Spiritualism in America from erroneous and scurrilous attacks in the secular and religious press, by electing Hudson Tuttle as Editor-at-Large to reply to all such as occasion may demand. This is a movement that will commend itself to every true blue Spiritualist in America, and all will agree that no better selection than this distinguished author and scholar, Hudson Tuttle, could have been made. He has been duly commissioned for this special post by the N. S. A., and has already entered upon the discharge of his duties. All secular papers and religious journals that admit anything prejudicial to or false concerning Spiritualism will hear from our able Editor-at-Large.

It is the duty of every Spiritualist, and it should be a pleasure as well, to co-operate with Mr. Tuttle in this work. His attention should promptly be called to every reference to Spiritualism either favourable or unfavourable, in order that he may know the true animus of the managers of the various newspapers of the land. Send him every paper containing references to occultism, spiritual science, or Spiritualism. He will need them when writing his replies. The various clipping bureaus will, of course, supply him with many of these references, but there are hundreds of papers that said bureaus do not handle, hence there may be many attacks that he would not see unless his spiritualistic brethren everywhere took pains to place these notices before him.

This is 'good business.' A man of Mr. Hudson Tuttle's knowledge and aptitude, engaged in this work, may be worth half a dozen Societies or a score of speaking missionaries. The newspaper press, as a rule, though ignorant or scornful, is largely open to us, and the waste of not taking advantage of it is distressing. We could do well with a properly supported Editor-at-Large in this country.

We have received a copy of an exceedingly thoughtful sermon by Charles Hargrove, M.A., of Leeds, on 'Sea Tides on Inland Rivers.' The reference, of course, is to the interesting fact that there are inland rivers, hundreds of miles from the sea, that feel and respond to the breathing of the tides. Dr. A. R. Wallace recorded a rise and fall of two or three inches: 'the throb of the great oceanic pulse felt in this remote corner,' he said, '530 miles distant from the place where it first strikes the body of fresh water at the mouth of the Amazon!'

Mr. Hargrove makes good use of this to illustrate a truth dear to our hearts. He says:—

As Inland dwellers who have never seen the mighty ocean which surrounds their continent, who have all their lives been accustomed to the sight of the same hills and plains, forests and rivers, varying only with the seasons of the year, or perhaps to an unobservant eye scarce varying at all, as they would be unable to form an idea of the Ocean, that boundless ever shifting waste of waters—even so can we form no conception of that spirit world which lies all about our animal life. But as to them comes up the tide, witness of some mysterious influence beyond their ken, so to us all come from time to time intimations, addressed not to sense but spirit, of this higher all-embracing life. And as they often take no heed of tide rising and falling maybe but some few inches, or explain it, if explanation they have any, utterly amiss, even so are we negligent and superstitious, indifferent to the silent witness of the Spirit, or making it mean what it suits our fancy or prejudice to prefer.

The tide still rises and falls in that small creek behind Joaõ Araci's house—if indeed the house is still there. . . It witnesses to an Ocean far away, and its running waters swell and decline with the sway of the great Atlantic, whether there be those who mark it or not. Even so do come to the soul of man intimations of the World of Spirit, so near about us, so far away. 'The Spirit bears witness with our spirit that we are the sons of God.'

Into about one hundred small pages 'Sarah Corbett' has managed to pack thoughts that might have been good for half a dozen volumes; and yet there does not seem to be any crowding or rawness. Her subject is 'Evolution of character,'—character in the sense of personality with all its characteristics,—including separate studies of the Brain and Nervous System, the Emotions, the Mind, Imagination, Belief, Free Will, and Social Unity, introduced by a charming and enlightening Introduction whose chief intent is the setting forth of the doctrine that 'the inner evolution is the root, the cause, the central fact, of which the outer is but the instrument, the sign and the manifestation.' The ground taken is that the master of the house is spirit, life or soul; that this master is not the product of body but the user of it; that it is the man himself who evolves, and that he carries along with him the evolution of the nervous system, feelings and mind. 'It is suggested that the nervous system of a man without his inner life would have the same difficulty in organising experiences that a telescope would have in discovering a planet without the aid of an astronomer.'

It is a book of clean thinking, simple but deep, and with an impressive breadth of view that has a touch of greatness in it, lighting up vast areas of modern thought and knowledge, with small but effective lamps—pregnant hints that suggest a hundred times more than they seem to state. In the hands of a really thoughtful teacher, blest with a class of thoughtful young people, the little book would be indeed a treasure. There are at least twenty luminous lessons or subjects for conversation in

it. It is published by the Theosophical Publishing Society, London.

'New Thought' prints a letter from an anxious mother, and a reply to it by the Rev. Helen Van-Ander-son. Here is the letter :—

My little girl of five is an only child, never having had any brothers or sisters. Although she *knows* she is telling an untruth, she persists in saying she has a little sister, whose name is 'Stella,' and that 'Stella' comes every day to play with her. As far as appearances go, it certainly seems so, for she is always unhappy if a place is not prepared at the table and a chair set for 'Stella,' who, she says, always eats when she does. Although I tell her that play is 'make-believe,' and that 'Stella' is only her 'make-believe' sister, she still insists that 'Stella' is a 'really truly little girl, and *not* a "make-believe."' Will she outgrow this, or what must I do to break this habit of story-telling, for such it seems to be?

Here is a part of the reply :—

She probably *will* outgrow the seeing of visions, and all other phenomena connected with the soul senses, if you continue trying to make her believe it is all *wrong*, dear Mrs. C. ; but do not deal with this matter ignorantly or carelessly. Your child is one among many who act and talk in the same fashion. All little children are more or less near to the borderland between the subjective and objective realms, and often from their baby lips come strange and wonderful words, which if heeded might lead to many hints of truth. Did not the Master Himself say many things were 'hidden from the wise and prudent and revealed unto babes'?

That peculiar sensitiveness to subjective conditions which is indicated by the psychic or soul side of the senses is the key to marvellous powers, and should be thoroughly understood and properly guarded. Possessing it, many children who might become wonderfully developed through right training are dwarfed, stunted, and sometimes turned in completely opposite directions, and made miserable all their lives through lack of understanding on the part of their parents in their tender years.

Some of our friends will doubt the wisdom of this reply in so far as it encourages the development of this gift in a young child : but we are inclined to endorse it. A gift is a gift, and we have no right to stifle it. 'There may be danger in it.' Possibly : but in all untrodden paths there are dangers ; and there was never a gift without its peril. Do we enough consider the perils of suppression ?

We have heard of cases exactly similar to this 'Stella' case, and would be very glad to receive communications concerning such experiences.

It is frequently noted that Roman Catholic authorities denounce Spiritualism as of the devil, with the inference that all communicating spirits are demons. A writer in 'The Harbinger of Light' says of this ;—

The 'Tribune' has made another attack upon clairvoyants, &c., and declared that the power came from the devil, and quoted from the late Cardinal Manning and other Catholic authorities in support of their assertion. Yet I find in a Roman Catholic magazine, the 'Austral Light,' in an article by Father Daley (February, 1897, page 124), the following statement : 'If, then, we are living members of the Church, that is, in the state of grace, we share in the merits and satisfaction of the saints, whether they are on earth or in Heaven ; we participate in all the spiritual goods of the Church, even in those "graces gratuitously given" (as they are called) such as the gifts of Prophecy, Knowledge, Healing, &c., which are given to some, not for their own but for the common good.

The writer of this paragraph might well sign himself 'Puzzled.'

In a lately published gossipy 'Journal,' by Edward Ellerker Williams, a companion of Shelley, the following

story is told of the poet who was always somewhat of a sensitive and a seer :—

After tea, walking with Shelley on the terrace, and observing the effect of moonshine on the waters, he complained of being unusually nervous, and stopping short he grasped me violently by the arm, and stared steadfastly on the white surf that broke upon the beach under our feet. Observing him sensibly affected, I demanded of him if he were in pain. But he only answered by saying, 'There it is again—There !' He recovered after some time, and declared that he saw, as plainly as he then saw me, a naked child (the child of a friend who had lately died) rise from the sea and clap its hands as in joy, smiling at him. This was a trance that it required some reasoning and philosophy entirely to awaken him from, so forcibly had the vision operated on his mind.

But why try to wipe out such a vision with the dish-cloth of 'reasoning and philosophy' ?

The following has drifted to us, as originally from the 'New York Evening Sun' :—

'Dear,' said the fond mother, 'I must punish you for disobeying my orders.'

'Please, ma,' said the little one, 'may I go to my room first ?'

'Yes,' consented the parent, and she cautiously followed her first born upstairs.

There Robert was kneeling by his bed, and his listening mother heard him say :—

'Dear Lord, if you ever wanted to help a little fellow in trouble, now's your chance.'

The prayer was answered.

#### 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

**WEDNESDAY, FEBRUARY 4th,**

WHEN

**MR. E. WAKE COOK**

WILL GIVE AN ADDRESS ON

**'Genius—in the Light of Modern Spiritualism.'**

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.—As Mr. Thurstan will be away for a time, the meeting on *Wednesday*, February 4th, will be conducted by Mr. E. W. Wallis. Hours from 4.30 to 5.30. No person admitted *after 4.30*. There is *no fee* or subscription.

# MR. GRANT, ALIAS 'PALMA,' THE SLATE WRITER.

The 'Journal of the Society for Psychical Research,' in the issue for January, gives a report of a visit to Mr. Grant, prefaced by the remark that it has been contributed by a member of the Society well known to the Editor, but the writer desires that both his name and the exact date of his sitting should be withheld from publication, 'because he finds that if he signs his name to an unfavourable report he is often in consequence deprived of opportunities for further investigation.' We may add that we are also personally acquainted with the writer, and have full confidence both in his powers of observation and in his complete impartiality.

The 'Journal of the Society for Psychical Research' is published for 'private circulation amongst Members and Associates only,' but we have the courteous permission of the Editor to reproduce the communication in the pages of 'LIGHT.' The writer says:—

On an afternoon of November, 1902, I called on 'Palma' (Mr. Grant), the Canadian direct slate-writing medium, at 281, Regent-street. On my arrival I was shown by him into a small back room on the first floor. At the end of the room there was a small table placed against a window; the table was covered by a tablecloth, and on it rested a paper-weight, a large slate, a pile of small slates, and another pile of six small slates of the same size. This last pile, which for convenience of narration I will call my slates, was on the side of the table close to the chair on which I was requested to sit. 'Palma' handed me a piece of stiff white paper 4in. long by 3in. wide, and desired me to write thereon the full name of a person known to me who had departed this life, to address him or her as dear friend, sister, father, &c., as the case might be; then to write a series of questions, and to sign myself by the familiar or pet name by which I was known to the departed friend. The medium then left the room, and during his absence, I proceeded to write the questions according to instructions, folded the paper into two parts, and on the medium's return I handed it to him. This paper, which he folded into four parts, he then placed under the paper-weight which lay on the table. A wet sponge and a rag were then given to me, and I was asked to see that my slates had no writing on them, and to carefully clean and wipe them. While I was doing this the medium took the large slate from the table, retired to the other side of the room opposite to where I sat, and proceeded to make a calculation on the large slate regarding (as he informed me) my horoscope; for which purpose he asked the date of my birth.

On my having finished cleaning and wiping my six slates I placed them in a pile on the table. 'Palma' came to the table, put the large slate close to mine, and then cleaned and wiped my slates himself. After this he transferred the large slate to the top of the other pile of small slates which were at the further end of the table. The medium subsequently drew his chair close to mine, took the piece of paper on which I had written the questions from under the paper-weight, and desired me to put it in my pocket. He then held my right hand in one of his, went under control of the spirit to whom I had addressed my questions, answered them correctly, and referred to matters mentioned in my letter to the deceased friend. The control then left, and 'Palma' let go my hand. After this the medium took up my six slates and divided them into two piles of three each. On the top slate of one of the piles he placed a small piece of slate-pencil, together with a piece of paper on which were some daubs of different coloured paints, covered the pile on which rested the slate-pencil and coloured paper with the other three slates, and then asked me to take the paper with the questions from my pocket and place it under the top slate.

My slates were then held, all together, at one end by me, and at the other end by 'Palma.' In a short time the sound of writing was heard, during which process the medium

was convulsively agitated. On the three top slates being removed, there on the fourth slate appeared a message from my departed friend, written in slate-pencil, and covering the whole of one side of the slate, answering my questions and addressing me in the familiar name by which I was known, and signed with his name in full. On the slate, above the message, was a painting of flowers in various colours.

The above is an account of the incidents of my séance with 'Palma' as they apparently occurred.

What really took place was as follows. When the medium returned to the room, after I had finished writing my questions, he came provided with a piece of blank, stiff, white paper, folded in four parts, concealed in his hand, of the same size as the one he had handed to me.

On my giving him my piece he folded it into four parts to correspond with the concealed one; he then proceeded to palm mine and to substitute for it the blank one (this is a pass well known to conjurers, and is easier to perform with thick stiff paper than with thin). The blank piece he placed under the paper-weight, and retained mine concealed in the palm of his right hand.

'Palma' then lifted the large slate from the table together with a small slate which lay concealed under it, and upon which the coloured flowers had already been painted; he retired to the other side of the room where, under cover of the large slate and under pretence of calculating my horoscope, he opened my paper, read my questions, and wrote the answers on the concealed small slate, copying, at the same time, my familiar name and the full name of my deceased friend.

While he was thus employed I pretended to be busily engaged in cleaning and wiping my six slates, but in reality I was secretly marking each of them with a preparation I had brought with me which could not be rubbed off. When the medium had finished his pretended calculations he placed the large slate, with the concealed prepared small slate under it, on the table by the side of my slates. (The writing on the small slate would then be on the under surface.) Under pretext of cleaning and wiping my slates, with which he fumbled a good deal, he substituted one of them for the concealed prepared slate, then made a pile of six slates, consisting of five of mine and the prepared one, and this last he took care should be at the bottom of the pile with the writing on the under surface. After this he removed the large slate from the surface of the table to the top of the other pile of small slates which were farther away, thus taking away from my vicinity, under cover of the large slate, the one of my slates which had been substituted for the prepared one. The medium then drew his chair close to mine, took the blank folded paper from under the paper-weight, palmed it and substituted my own paper, which he handed to me with the request that I should place it in my pocket.

The speech that followed, the medium meanwhile holding my right hand, purported, of course, to come from the alleged control, but really corresponded to the patter of a conjurer which is intended to divert attention from the sequence of his movements. As the medium had already read my questions, under cover of the large slate, when he pretended to calculate my horoscope, the alleged control was naturally able to answer them correctly, and to refer to matters mentioned in my letter. When 'Palma' let go my hand he took up the three top slates, placed the slate-pencil and piece of paper with the daubs of paint on the upper slate of this pile, then took the remaining three slates, in one pile also, and placed them on the first pile, and finally reversed the whole of the six slates. (After this movement the prepared slate with the writing on the under surface, which had been the bottom slate, would be then the fourth slate from the top and would have the writing on the upper surface.) I took the piece of paper inscribed with my questions from my pocket and placed it, as requested, under the top slate of the newly-arranged pile of six slates. I then held the slates at one end and the medium held them at the other. The sound of writing which was then heard was produced by 'Palma' scratching the under slate with one of his finger nails. During the process he was convulsively agitated,

in order that the movement of the muscles in his hand should not be detected. The three top slates were removed and the writing was disclosed.

The writing on the slate does not resemble, in the least, that of my deceased friend, but does resemble the medium's writing. A very marked peculiarity in 'Palma's' writing (a specimen of which is in my possession) also appears in the writing on the slate.

At the end of the séance I examined the six slates; I found that five of them were still wet and had my secret mark. The one with the writing was perfectly dry and had not my mark, in fact was a substituted slate which had not formed part of my original six slates. Z.

#### CHARACTER OF SPIRIT COMMUNICATIONS.

BY 'A MIDLAND RECTOR.'

In reference to the theory of one of your correspondents that spirit communications are obtained from some inferior, 'earth-attached' part of the spirit, and are usually of a 'material, worldly nature, and common-place character,' permit me to say that my experience, based upon twenty years' personal investigation, points in an exactly opposite direction. I believe that the quality of what is communicated depends (1) upon the character of the communicating intelligence, and (2) upon the intellectual, spiritual, and I may add moral development of the medium and the sitters. Given that all these are of a high order, what is transmitted in this manner will be of corresponding excellence. The spirits who speak to us so are 'all there,' as they were, with something more added. They are wide awake in their own proper sphere, though the return to our earthly state of consciousness may often be accompanied by some confusion of memory. I have not, however, noticed this last feature myself, to any appreciable extent. During the last two years, in my intercourse with the Rev. H. R. Haweis, I and others have had the most abundant proofs that it is his own remarkable personality that is present, not in any degree inferior, but in a more pronounced form than ever. His conversation, though still marked by the old peculiar vein of humour and flashes of wit, so far from relating to trivialities, deals only with spiritual topics, often of the most abstruse type: and he expressly avoids common worldly matters, as no longer of interest to him. For the present, at any rate, I can only ask your readers to take my word for this. Under the perhaps exceptional facilities I have enjoyed, the scepticism of Mr. Podmore and others could not exist for a moment. Mr. Haweis assures me that there is no one on his side of life who would not *wish* to communicate, but the opportunities for doing so are few and far between. The majority of mediums, being of little mental culture, are taken possession of by spirits of a corresponding order, and consequently cannot be used by those who are at all advanced. And there are comparatively very few who are capable of attracting spirits of a better class. Hence the frequent poverty of results. Whenever really educated men and women will provide suitable conditions, and, divesting themselves of that prejudice which is only due to earthly ignorance, will place themselves at the disposal of the most advanced spirits, we shall find that these are as able, as they are willing, to give us advice of the noblest character, and information of the very highest value.

THE CZAR AND M. PHILIPPE.—A correspondent of the 'American Register,' of Paris and London, writing on January 10th, says: 'I have had a talk with M. Philippe, the "nature physician," just back from Livadia, about whose alleged hypnotic influence over the Czar and Czarina the London papers printed such sensational yarns. "The Czar," he said, "employed me as a masseur, and was very kind, but I neither aspired to nor gained his Majesty's confidence. He used me as he would any other servant, and I talked to him on matters concerning the treatment, but nothing else. As to showing him ghosts or hypnotising him, that's all nonsense. Ask the people of Lyons if I am a charlatan." Philippe is beloved by the poor, whom he benefits by advice and free treatment, and the Paris medical institutes say it is a pity he did not study medicine before, as he has rare genius for curing disease.'

#### 'TOLSTOYANISM' AND THEOSOPHY.

On Wednesday evening, the 14th inst., Mr. John C. Kenworthy addressed a joint meeting of the Tolstoyan Society and the London Theosophical Society, at Essex Hall, Strand, taking for subject 'The Christ Life in Practice.' Mr. Green, of the London Theosophical Society, presided.

MR. KENWORTHY began his address by expressing satisfaction in meeting these two societies on a joint platform. This was of especial significance to him, because of the fact that his own labours of ten years, following upon Matthew Arnold's fearless and faithful commendation of Tolstoy to English readers conveyed through the 'Fortnightly Review' sixteen or eighteen years ago, had made the teaching of Tolstoy practicable and practical in England. But while it is true (the lecturer insisted) that the Christian ethic of Tolstoy is entirely true and noble: and while it is true that Tolstoy has deep practical acquaintance with the inner spiritual life: and that to him 'God' is a reality, and death merely a change of our condition in eternity: it still remains true that he neither teaches nor accepts anything of that particular and articulate knowledge of, and relation to, a *world of spirits* which Theosophy and Spiritualism discover. This deficiency of teaching is serious in the following way.

At some given moment of his life a man accepts an idealism—it may be obtained from our Christian Gospel, or elsewhere. Whatever it be, that idealism demands that he shall improve his conduct in some or another particular. At some time and somewhere, his idealism will thus demand from him *sacrifice*. As Tolstoy excellently points out in a short piece of writing ('The Demands of Love'), the Ideal ever grows upon us, until at last it demands the whole of life. Thus acceptance of the doctrine of 'the Fatherhood of God and the Brotherhood of Man' logically lays our properties and lives wholly open to the needs of any who may be worse off than ourselves, and one's last cup of milk may have to go to a sick child, and one's only bed to a fever-stricken tramp. If (said the lecturer) the wealthiest man in London were to-morrow to become known as a logical Christian, all his wealth would the same day melt into the poverty of London slums. He would be devoured by the crying needs of hundreds of thousands.

Well, accepting the *beginnings* of idealism, many men are led on, step by step, to realise that faithfulness of heart and of reason do indeed demand their all. The reason why Jesus the Christ *had* to suffer on the cross became manifest, not as theological or sentimental, but as real; and is as real in the lives of His followers as in His own life. As soon as this is seen, *men must choose* either to follow the Ideal completely, logically, or to reject it by compromising or repudiating it. Here is the actual case of the life of a man who leaves his business, solidifies his income, and therewith devotes himself in hope to realising in life the Tolstoyan Ideal. Step by step, experience brings him to the point at which it is demanded of him, by palpable human needs, that he must spend his capital as well as his income. He looks about him, sees no obviously sure means of living when his money is gone, and 'being without God in the world,' determines to keep his capital. From that moment his vision is distorted; he still repeats his former words about the Ideal as being just, right, beautiful, but he says (and must so say), 'I know nothing about a God, a Divine Providence, to care for me when I am penniless; I only understand to use my brains to take care of myself as best I can, keeping to the Ideal as best I can.' The end of that man is the end of Judas. He sells his Christ, his Ideal, for cash. I have heard that very man insist upon Tolstoy's picture, given in 'The Demands of Love,' of the two people whose whole substance is, by their Christian love, put at the mercy of the poverty around them, as reason why no man should surrender to 'The Demands of Love.' And this man, in his use of Tolstoy's writing, deliberately omitted Tolstoy's conclusion, and asserted, in Tolstoy's name, the opposite to what Tolstoy said.

The conclusion, according to Tolstoy, is that people who fail to make entire surrender are like a man who falls down a well-like pit. Falling, he clutches a projecting stone, and hangs there in anguish, fearing his strength will fail, and the fall will

dash him to death. But he lets go, and the ground is just beneath his feet! He is safe. So, says Tolstoy, the man who makes complete surrender will find that 'the divine life' means only the abandonment of false, anguishing supports, to find the true ground of life, which is in the love of God and man to us, given to us in return for our completed love.

Ideals must be embodied in life before they can reach mankind. So India finds 'Christ' in Buddha, Greece found him in Herakles, Europe finds him in Jesus. Such men are supreme souls, and we must understand them to understand ourselves. The one aim of a Christ is to so live that common humanity may find from his teaching and example justice, freedom, health, and knowledge of the spirit life, each for himself, for herself. So 'the noble eight-fold path' of Buddha is pure Christian, pure Greek, pure Confucian, doctrine. To live as neighbour to every man, to think rightly, aspire rightly, to work honestly for your living, to be content to rule your own affairs only, and to be in all things and always truthful and open,—this is Christ-religion everywhere. Everybody knows this. And the magnificent fifty-third chapter of Isaiah once and for all shows to us what the life of such a Christ always is, and must be, among men like ourselves, in such society as ours. He is called upon to walk straight to suffering and even to his death, by the fact of being so opposed to our follies and crimes. Jesus of Nazareth, who in His wisdom has power to take up or to lay down His life ('no man taketh my life from me'), must commit a kind of suicide, must walk voluntarily to trial and to death, for our sakes.

If such a Christ were to revisit us to-day, would he first concern himself with the latest saying of a Dr. Parker, or the last doing of Parliament? Not in the least. He would inevitably anathematise us for the slavery and destitution of one end of our city—our society, and for the license and debauchery of the other end. And he would direct us, in our homes, our shops and offices, to be in spirit and in method *what he was*—a lover and a truth-teller.

How simple and plain that commandment! But how exigent, to the last fibre of our souls, upon every life! To always love and always be truthful—to be this to good and bad alike, knowing no distinctions. Creed disappears, laws disappear, before this new sun of righteousness, the rising of which means full liberty to man—liberty in property matters, liberty in marriage, liberty in all things. But such liberty can be only for those who love and are every man's servant by truthfulness of soul, word, and deed.

Various 'occultisms' profess to teach us, *in camera*, arts of approach to the world of spirit. All occult teaching, by the very reason of its being occult—hidden, concealed—is damned. The one first approach to the spirit world, the one way of sure conquest over death, is by open *right living* in the everyday, five-sense world. *The things you are afraid to make open to all the world in your life are lies and delusions*, whether you get them from spirits or from men.

Our Theosophies, our Spiritualisms, fail ourselves and fail the world, because we do not understand that the first call to us from any and every Christ is, and must be, *to set our earthly house in order if we would draw down spirits who are not ignorant and depraved as we ourselves are*. Thus political, social and economic questions become the first social business of the spiritual man. To make *the house* holy, healthy, becomes the first duty of the woman. The altar of first worship, the domestic hearth, is woman's to keep lighted and pure; the temple of the great human worship—society at large—is man's to keep tranquil and beautiful, that the visible presence of God, the Shekinah, may never go out thence. This done, we cease to talk of birth and death as beginning and end of those we love, but we shall know only the living, those on this side and on that side of the great stream. Here are the present and immediate possibilities of life for man.

Some questions and discussion followed. Mr. C. W. Daniel pointed out the distress of conscience which arises to the business man who realises the wrong done in our commercial organisation, and said it was 'humbug' to pretend we could act rightly in trade. Better be manly and confess the sin.

To this, Mr. Kenworthy replied that no one can do more

than be faithful to *his own* conscience and reason. But people neglect to do this, though it is the one thing they surely can do. Instead, a man sets up for himself a standard to imitate from other people's consciences, and reasons, and creeds. Such a standard causes continual anguish of failure. Be true to yourself; then, the spirit-world about you can read your life, will work *with* you, solve your difficulties, clear your way, and bring you to know what Paul experienced, leading him to say, 'All things work together for good to those who love God,' and, 'For me, to live is Christ, to die is gain.'

The Chairman, in closing the meeting, as a Theosophist, emphasised this necessity of being true to oneself.

#### 'IT CAME AS AN INSPIRATION.'

Mr. Francis A. Jones, in his deeply interesting book on 'Famous Hymns and their Authors,' recently published by Hodder and Stoughton, states that, recognising the fact that no hymn written during the last twenty years has gained such world-wide popularity as Dr. Matheson's 'O Love that will not let me go,' he wrote to Dr. Matheson asking him for the story of the hymn. Here is the story as told by Mr. Jones (the italics are ours):—

It was not until after I had posted the letter that I remembered with some dismay that the great Scottish preacher was blind. By return of post, however, I received a letter written by Dr. Matheson's secretary, in which he said: 'I have been blind from youth, and have long since given up all caligraphy, attempting nothing more formidable than my signature, and this only when required for formal documents. The circumstances under which I wrote "O Love that will not let me go," were these. *It was not composed; it came as an inspiration.* I well remember the occasion. It was at Inellan, on an evening in June, 1882. I had suffered a severe loss, and was greatly depressed. As I sat there, very sad and unhappy, the words flashed into my mind, and in a few minutes the four verses of the hymn were complete. It seemed as if they had been swiftly dictated to me by some invisible medium, complete in language and rhythm. It has been a constant source of pleasure to me that the little hymn has found so large an acceptance.'

#### LONDON PSYCHIC SOCIETY.

The first meeting of the London Psychic Society since its re-organisation, was held in the King's Weigh House Church Rooms, Thomas-street, W., on Wednesday, the 14th inst. There was a good attendance and a successful and enjoyable evening was spent, some friends kindly giving music and recitation.

The new president, Miss Dupuis, gave a short address on the work of the society, and said that, for the present, fortnightly meetings had been arranged, but they hoped to have weekly meetings before long. She spoke of the irreparable loss they had sustained by the departure for America of Madame Florence Montague, their late president and founder, especially mentioning Madame Montague's sympathy with woman's work in the present day, and the help she extended to them in the difficulties with which they had to contend.

An interesting letter was read from Madame Montague, addressed to the members of the London Psychic Society and entitled 'The Mantle of Charity: Who Needs It?'

Dr. Stenson Hooker spoke more fully of the aims of the society and its relation to other organisations, saying that they did not wish to interfere with other workers, but go hand in hand with those interested in the same ideas as far as possible.

Mrs. J. Stannard cordially supported the president, and Captain Montague said a few words in favour of the objects of the society.

During the evening, Mr. William Heald gave a short and interesting address on 'Chromoscopy's' forecast for the London Psychic Society, showing by the chromoscope a very favourable outlook for its future.

The meetings of the society will be advertised in 'LIGHT.'

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### A MEETING PLACE.

Professor Oliver Lodge, in the second half of his 'Hibbert Journal' Paper on 'The reconciliation between Science and Faith,' is like 'the shadow of a great rock in a weary land.' It can hardly be said that he has given us a thesis and developed it, or that he has argued out anything: but he has done better. As at once a man of Science and a man of Faith (in the true sense of that abused word), he stands and puts questions which hardly invite replies, because they carry conviction. From first to last one gets the impression of a strong man who has got up early on some beautiful morning, climbed far and high, and returned to surprise and shame the sluggards. But, however we put it, we feel that his splendid challenge to Science is of simply unspeakable value. It ought to be published separately and sown broadcast wherever anything that calls itself Science stands, bewildered or self-confident and serene.

The Paper, as we have indicated, does not contain a sustained argument: it is, rather, an appeal to scientific men, in a series of arresting suggestions, bold questions, startling hints, pathetic rebukes, and stirring entreaties, the whole of which somehow strangely reminds us of a splendid passage in the book of the Revelation:—

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

We think the most useful thing we can do is to attempt a brief summary of these eighteen brilliant pages, using the writer's words where we can: and, quite naturally, the whole takes the form of an appeal to the tenants of the camp where Science is supposed to rule.

We must all accept the doctrine of the reign of Law, or the Uniformity of Nature. But whose Law and what Uniformity? Ultimate origins are inscrutable, and the prime movers may be out of sight. Because the mighty machinery seems to run and even repair itself, we are apt to end with it, and to think that it somehow made itself: and we say, 'It is adequate for all its functions: the Uniformity of Nature explains all.'

But it really explains nothing. 'There is no guidance:

there is no manager,' cries the crude scientist, 'See! it guides and manages itself.' But what if the guidance and management are continuous? May we not be looking at the working of the Manager all the time? Take the origin of species by the persistence of favourable variations. How can we account for these favourable variations? Is the long wonderful story all explained by accidental transmission and survival? How will the struggle for existence explain the evolution of music and the emerging of Beethoven or Shakspeare?

Then what of Premonition, Inspiration, Prevision, Telepathy? Orthodox Science refuses to contemplate these; orthodox Theology looks askance at them: only a few are beginning to attend: and yet some of these things are inside the Universe of fact. What becomes of an intelligence which leaves this earth? What is the meaning of our human personality and individuality? Shall we presently cease to exist? Dogmatic science does not know. It does not want to know. Nor does Theology seek enlightenment. It seems content with the information which it calls 'divine knowledge.'

Why draw the line of life at man? From man, the scale of existence is supposed to step to God. It is far too great a leap. Are there no intermediate states of existence? If there is a God, and if He is at work, it is certain that He would work through law and through agents. It is His way, so far as we can trace it. What, then, if He is constantly at work through grades of intelligences between Himself and Man? We can operate on each other's minds through our physical envelope, by speech and writing and in other ways, but we can do more: we can operate at a distance, by no apparent physical organ or medium. If, then, we are open to influence from each other by non-corporeal methods, may we not be open to influence from beings in another region or of another order? And, if so, may we not be aided, inspired, guided, by a cloud of witnesses,—and not witnesses only, but helpers, agents like ourselves of the immanent God? We refer a host of things to God. But what if He works only through Law and Mind? The whole is linked together,

Bound by gold chains about the feet of God,  
and through it all His energising Spirit runs.

Just as our earth is midway among the lumps of matter, neither small like a meteoric stone, nor gigantic like a sun, so may be the place we, the human race, occupy in the scale of existence. All our ordinary views are based on the notion that we are highest in the scale: upset that notion and anything is possible.

For teachings such as these we are profoundly grateful, familiar though they are to us. It is to be hoped that dogmatic scientists, on the one hand, and dogmatic theologians, on the other hand, will give heed. A reconciliation may then be possible,—a reconciliation based upon the elementary truths of Spiritualism, 'familiar in our mouths as household words.'

'THE REVIEW OF REVIEWS.'—The January number of the 'Review of Reviews' appears in a new cover, and proclaims as its chief feature the beginning of a new and original serial that is always 'to be continued in our next.' The Editor also propounds in his Character Sketch the need for a new party, with new aims to face the new issues of the new time. All the old features of the 'Review' are maintained, the only difference being that the Topic of the Day gives place to the topical romance, which in the course of five chapters contrives to introduce subjects as far apart as the Durbar at Delhi, the unemployed in London, Mr. Chamberlain's visit to Africa, and the drought in Australia. For novelty and up-to-dateness the new romance makes a record in the annals of periodical literature.

## THE RECONSTRUCTION OF ONE'S PERSONALITY.

ADDRESS BY MR. J. BRUCE WALLACE, M.A.

On Thursday, the 8th inst., there was a large gathering of the Members and Associates of the London Spiritualist Alliance in the Regent Saloon, St. James's Hall, to hear an address by Mr. J. Bruce Wallace, M.A., under the above-mentioned title.

After some preliminary remarks by the REV. JOHN PAGE HOPPS, who presided, MR. BRUCE WALLACE addressed the audience. He said:—

There are some of our acquaintances who meet us with something in them which immediately inspires our confidence—something that is soothing, comforting, and encouraging. Their very look, the way they go about their business, all that by which they make themselves known to us, put us somehow at our ease; we feel that all is right, and our spirits are raised. 'What a charming personality!' we inwardly exclaim.

On the other hand, it has to be admitted that we sometimes come across people who make us feel as though something rough and jagged were being drawn over us. We want to escape from them, and should not be sorry if we never met them again. In such a case we say, 'What an unpleasant personality!'

Then there are our own personal idiosyncrasies to be 'got on with' by other people and by ourselves. How we impress others, what they think of us, we do not always know. Perhaps we are occasionally like the little Jack Horner of the nursery rhyme, who said, 'What a good boy am I!' But, more frequently, we do not quite like the look or the feel of ourselves; we look back on our poor achievements, so different from what we could have wished; we think: 'What an unsatisfactory personality I am!' and we feel as though we should like in some way to be reconstructed.

Considering the question, 'What is personality?' Mr. Wallace said it shows itself through the countenance, bodily form, carriage, tone, manner, words, and work, all that whereby human beings come into touch, communication, and interaction with each other. We knew by instinct, corroborated by experience, that this outside was always a revelation—at least, a partial revelation—of an inside; of thoughts, feelings, and disposition; a revelation of soul or mind. Personality was thus obviously composed of at least two parts (further analysis might show the possibility of other divisions). On the one side there was a soul, thinking, feeling, and willing; and on the other side a body and external activities; and the outside was the instrument and expression of the inside. The inside seemed to make for itself an outside: it externalised itself. The outside was that whereby the inside—the mind or soul of the personality—signalled to other personalities, and whereby it carried out the working of its ideas on the plane of the senses or whatever plane it might be on. This appeared to be true not only on this side of the transition called death, but also on the other side. In those who had passed over (so far as we were able to judge by the reports that came to us from them), personality continued to show the same kind of make-up. It had its inside and its outside. It was not, however, to be supposed that the personality was all there was of a human entity. The real individual man was something more than a personality. Man was not only personal; he was super-personal; he was on his way, through the processes of evolution, to a kind of consciousness that transcends even personality.

'I do not know,' proceeded the speaker, 'whether any of you have come across a psychological work published in America, written by the late Dr. Bucke, and entitled "Cosmic Consciousness." It seems to me these experiences classed together under the head of "cosmic consciousness" are of enormous importance. Even as regards their bearing on our belief in immortality, they are probably more important than the more common experiences of communications from the other side. Perhaps you will best exactly understand what Dr. Bucke terms cosmic consciousness if I read you his testimony with

regard to his own experience of it. It took place when he was about thirty-six years of age. He had been spending the evening with some congenial friends, and they had been reading poetry of a most elevated kind. They parted at midnight and he had a long drive in a hansom.'

Mr. Wallace then proceeded to read the following passage describing Dr. Bucke's remarkable experience:—

'All at once, without warning of any kind, he found himself wrapped around as it were by a flame-coloured cloud. For an instant he thought of fire, some sudden conflagration in the great city; the next he knew that the light was within himself. Directly afterwards came upon him a sense of exaltation, of immense joyousness, accompanied immediately by an intellectual illumination quite impossible to describe. Among other things, he did not come to believe, he saw and knew, that the Cosmos is not dead matter but a living Presence, that the soul of man is immortal, that the universe is so built and ordered that without any peradventure all things work together for the good of each and all, that the foundation principle of the world is what we call love, and that the happiness of everyone is in the long run absolutely certain. He claims that he learned more within the few seconds during which the illumination lasted than in previous months or even years of study, and that he learned much that no study could ever have taught. The illumination itself continued not more than a few moments, but its effects proved ineffaceable; it was impossible for him ever to forget what he at that time saw and knew; neither did he, or could he, ever doubt the truth of what was then presented to his mind.'

In his book Dr. Bucke examined some fourteen very clear cases of cosmic consciousness. First in order was the example presented in the life of Siddhartha Gautama, the Buddha, who was born probably five and a half centuries before the Christian era. The Nirvana of the Buddhist, the lecturer said, did not mean what so many persons supposed it to be—the extinction of the consciousness. It meant, rather, the exaltation of the consciousness above all sense of separation. It was a super-personal consciousness. The Buddha rose above the sense of separateness. He rose into a realisation of oneness with the living Universe, and he was filled with joy in the Universal. The next case in point of time dealt with by Dr. Bucke was that of Jesus of Nazareth. From the fragments that had come down to us of His sayings, it was evident that He had a very remarkable kind of self-consciousness. 'I and the Father are one,' He said; and 'Before Abraham was I am.' And, showing that He was not thinking of Himself as essentially different from others of the human race, He had also said, 'In that day ye shall know that I am in the Father, ye in Me, and I in you.' Jesus believed in the oneness of the whole human race and the divinity of all, and that the day would come when all men would know that they are one.

Dr. Bucke had quoted examples of the awakening of the higher consciousness in men of our own day and language. In the case of Walt Whitman there was seen a man who had not only a belief but a knowledge that 'all is well.' The writings of Edward Carpenter also showed a dawning consciousness of oneness with the Infinite.

Since reading Dr. Bucke I have been on the look-out for records of cosmic consciousness, and have found several, said Mr. Wallace, and he proceeded to read the following passage forming the testimony of Allen Clarke, which he suggested would be of especial interest to those present as being the sequel of a long train of spiritualistic experiences. It seemed to have been given to Mr. Clarke through the help of friends on the other side desirous of comforting him in a great sorrow:—

'As I sat by myself in my study, thinking, thinking, thinking; thinking of the old Eternal Question; suddenly, as in a lightning gleam, I felt that all was well—and a great calm joy came upon me. I had just been glancing at a book lent me the same day by a friend. . . . *Something within me suddenly remembered.* I put the book down and followed my idea—followed the light that had come to me.

'Here I am fast. Difficult it is to put into words the thoughts I had, and the revelation. I was conscious of what, crudely put into very inadequate language, was an indescribable uplifting, an unwordable exaltation. Fell from me all the usual surroundings of earth: I seemed diffused through all stellar space, yet at the same time concentrated in one divine

point ; a glory glowed round me ; I was in the midst of purple and golden unfoldings, starry pageants, visions of the sublime cycles of the universe ; for one instant I was a god enthroned, unto whom all the mystery of being is clear :—I saw ; I felt, —but no speech could tell what I saw, no music what I felt ; though I was full of poetry, and music, and illumination—that poetry, and music, and illumination of which all earthly genius is but the dim shadow. When the glory passed off me, and I sat down at my desk to remember and write, I was baffled. I could only write in my diary that I “felt strangely at ease ; I mourn ; but I feel that all is well.” The rest of my feeling, of my ecstasy, it was impossible to put into words ; it is just as impossible now.’

From this it would seem that Mr. Clarke also had not only a belief but an absolute knowledge, an absolute certainty, that all was well.

‘I should like also,’ Mr. Wallace continued, ‘to read to you the very remarkable psychical experience of one of the well-known higher plane healers in America, Mrs. M. E. Cramer. She describes herself as having lain down and as seeming to herself to be lifted out of her body, and looking down upon it ; and she realised that her body was a thought within her mind. Then she asked herself, “Where am I, and what am I ?”’

The quotation continued as follows :—

‘In answer to my question there was a centre of light, something like unto a six-pointed star, pure and clear as diamond light—its centre as calm and as transparent as pure crystal. This centre was radiating the light of life—the pure intelligence or consciousness of the one Self-existing Omnipresence. It was an inseparable, individualised centre of the One Presence. Again I knew to a certainty that it was a thought in my Mind. I intuitively knew its connection with the body and with Omnipresent Mind. Then I said with even more emphasis, “Who am I, and what am I ?” Simultaneous with the asking of this question the third time, was completed the realisation unto full consciousness of Being. I was that Omnipresence which lies back of all form ; the Divine Mind which contains within Itself the things that are seen ; the Mind not seen, but which Itself is consciousness. I was not only conscious, but was consciousness Itself. The consciousness that I realised myself to be was absolute stillness and illimitable Light. As soon as I thought of the immensity of Omnipresence and of my being It, form appeared within me, and I pervaded it. Then I knew that God never thought without producing form ; that the universe of form was within Omnipresent Being. Then the whole of visibility was transparent, and I embraced, pervaded, and lived all. I had outpassed all forms, and was the Source and Cause of them.’

Besides the fourteen great and clear cases, Dr. Bucke dealt with a large number of less clear minor cases of cosmic consciousness ; and advanced the view, which he strengthened by many arguments from science, that the human race was on its way to the unfoldment of this cosmic consciousness. Dr. Bucke said that just as the ancestors of those now on the earth passed hundreds of thousands of years ago from the stage of simple consciousness—such as we find in the animals below man in the scale of being—to the complex, discriminative self-consciousness which enabled him not only to know but to *know* that he *knows*, and to make his states of mind the objects of his own scrutiny, so a large proportion of the human race are now developing that peculiar quality of self-consciousness from which we may suppose the transition is made to the cosmic consciousness.

‘Probably none of us,’ the speaker proceeded, ‘have had so brilliant an illumination as Dr. Bucke and the persons he names ; but I should not be surprised if most of us have had a presentiment or premonition of the coming higher consciousness, a sympathy with, and out-reaching towards, a higher consciousness that should break down barriers and fuse us all into a divine fellowship and sense of organic union. That sentiment of sympathy, that premonition, where it has come, is the grey twilight, precursor of the coming dawn. It is in itself an evidence of the direction in which we are evolving. The true super-personal self, the reality within man, does not need to be reconstructed, for it has never been constructed. It is eternal in the eternal intelligence. But the personality is a kind of superficial projection of the real self, an image or representation of the real self, which is ever changing, and to be brought into closer and closer correspondence with the interior reality.

Man is, in essence and principle, intelligence. And may we not say the essence and principle of the Universe is intelligence ? The cosmic consciousness of Gautama Buddha, of Jesus of Nazareth, and of others who have had in various degrees somewhat similar experiences, is in reality the intelligence of the Universe pressing forth into and through these personalities. The cosmic consciousness is the sunshine of the reality, of the deep real self, rising above the horizon of the ordinary consciousness. The highest type of consciousness, the consciousness of the most highly evolved type of personality, is a direct perception of a universal harmony, of a synthesis of all things that before seemed separate and disjointed, the direct perception of an all-reconciling, all-harmonising, all-uniting good.’

The true understanding of life as it dawned on those pioneers, was, the speaker proceeded, an understanding that banished all fear, all care, and all sorrow. It cleared away the whole mystery of evil by showing that all events were the unescapable outworking of one grand conception, infinitely grander and more delightful than the best that had ever been conceived by finite minds and hearts. Such was the nature of the intelligence that unfolded itself in the most highly evolved specimens of the race. Man was essentially the basic intelligence of the universe, always pressing forth into and through personal consciousness to something transcending personal consciousness, to a realisation of an all-embracing unity.

The real self, therefore, did not need reconstruction ; it was the ever-changing souls or minds that needed to be reconstructed. It might be said that the inner side of the personality was built up of ideas, just as a house was built of bricks, stone, woodwork and iron. Or the inner side of the personality might be said to be fed with ideas which were organised into it like a plant, or an animal body, fed upon material drawn from the soil and from the atmosphere. There are three main classes of formative ideas. ‘First there is the self idea, the notion one has as to who and what one is ; one’s notion of one’s nature and essential possibilities. Next there is the idea that one has about one’s neighbours and their relation to oneself and to each other—the meaning of their life whether noble or ignoble. Then there is the idea one has of God or (if you will) of a world without God ; the idea of the constitution and order of the universe in which one lives.’

These were the three chief classes of ideas which constituted the inner side of personality and which outworked themselves to the external. They took shape, made for themselves bodies, and looked out on us through human eyes. Personalities, then, were bundles of ideas organised in a human form. We saw the outside corresponding with the ideas within.

Let them consider for a moment the ideas that made up an average lady or gentleman of civilised society. Despite occasional glimmerings probably of a higher consciousness, the thoughts of an individual of this class might be thus expressed : ‘I am an exceedingly delicate organism exposed to all manner of accidents and diseases, beset with innumerable enemies visible and invisible. Myself and my dear family need all my attention and energy. Money is the main condition of happiness. Money buys ease, dignity, consideration, and service. It is more blessed to be served than to serve.’

As to the third classification of ideas, the typical lady or gentleman would think, ‘Probably there is a God ; and if so, no doubt, to keep square with Him, priest and parson are necessary. I must not do anything outrageous. Besides, public opinion must be considered ; I must preserve my reputation and respectability.’ That, Mr. Wallace thought, could hardly be considered a caricature of the personal mental make-up of the typical man or woman of the class indicated, and he proceeded to give what might be termed a ‘recipe’ for the average society lady or gentleman. ‘Of a hundred parts, five parts belief in God with a good deal that is grotesque in the conception of God ; ten parts regard for “Mrs. Grundy,” as the arbiter of human conduct ; twenty parts belief in money as the main thing after all ; thirty parts vestiges that have come down to us from a brutal and savage ancestry, from ages and ages of the struggle for existence and the survival of the fittest—not always the best, but the strongest and cunningest—and the remaining thirty-five per cent. various ideas, some scientific

and some extremely unscientific, on all sorts of subjects.' These elements were mixed in all sorts of proportions, and the difference between various persons was mainly in the proportions in which these mental ingredients were mixed.

Well, these bundles of ideas which were embodied and incarnated, and going about respectably dressed, lounging or at work somehow for the maintenance of their privileges and power, constituted the personalities of the people described.

Analysing next the average working man, the lecturer said that probably the main idea in the thinking working man's mind was the idea of class war, class division: 'Some people are up, other people are down. I am badly used; all the laws are in favour of the strong and rich. Perhaps there may be a change by-and-by. Perhaps we who are down may some day get on the top.' That was the sort of idea which was embodied in the awakened working man, and which looked at you from under his eyebrows. It was because the ladies and gentlemen on the one hand, and the working men on the other, were bundles of such ideas, externalised and organised and inter-related, that Society was what it was to-day.

Each personality started on its career with a vast inheritance of ideas latent that had been passed down from generations and generations of ancestors. At first such ideas were buried in the sub-conscious deeps of the mind—the subliminal consciousness, as it had been called—the vaults or crypts of the personality; but in the course of time they had a resurrection. They came out, some of them, into consciousness as a temperament or bias, and made themselves objective in one's very brain and nervous system. A great deal was constantly coming to us through our senses. Besides the ideas which children gathered naturally and willingly, a great many notions were forced into them by parents, guardians, pastors and teachers, very much as one might pour liquid into a bottle with a narrow neck. All these traditions influenced and often warped children's development. We gathered a great deal from what we heard, and read, and so forth; and, besides all that knowledge, psychological investigation had made it clear that a great deal of thought-stuff filters into people sub-consciously from those around them. 'There is a circulation of thought, there is a kind of wireless mental telegraphy. Just as people breathe-in the air around them—wholesome or unwholesome—so they breathe-in the thought atmosphere of their country and age.'

Now these ideas, which were, so to speak, built into our personality and acted out by us, were for the most part ideas born of ignorance and wrong thinking. They were notions born in the dim ages of our less developed ancestors; and that was the reason why there was so much need of reconstruction. Upon us who were personally self-conscious, and able to concentrate our attention, there devolved the duty of re-considering these old ideas and determining whether they should continue as part and parcel of our personality. The reconstruction of personality, therefore, amounted simply to a change of ideas. One could not conceive of a complete change of ideas taking place suddenly. Rather the process might be compared with what was sometimes done in the rebuilding of a bridge. Without the traffic ever being totally interrupted, stone by stone the old structure was removed and the new one built into its place. And the kind of ideas that ought to be built in to take the place of the old and discarded notions, was indicated to us by those pioneers of the human race to whom reference had been made, who had risen towards the realisation of the great unity of life.

Various illustrations of the process might be used—the frequently used theosophical simile of the cleansing of a globe that is obscuring the light shining through it; a pilgrimage up a mountain to the Temple of Spirit on the summit; or the illustration implied in the title of the address that evening. The illustrations were all necessarily imperfect. The main thing was to recognise that wrong ideas must be supplanted by true ideas. One might build in wood, hay, stubble, or one might build in gold, silver, and precious stones. There was need of a new and loftier conception of what one is, a new idea of the fellowship of all in one life, and a higher idea of the Love-Power in whom or in which we live, and move, and have our being. Given this change of ideas

and we had the beginning of reconstructed personality. It was then that the 'lady' and 'gentleman' began to see that it was more blessed to serve than to be served; that service was joy; that they were here to render the largest possible contribution to the unfolding of the perfect humanity, and that the great power of the Universe was the power that was making for the realisation of good. That revolution in their thinking would bring them down off other people's backs. The awakened working man, on the other hand, would begin to feel that he was a man, not something that could be crushed or that anyone would want to crush if he knew what he was; and that he had not so much to beat down opposition as to grow inwardly to the full stature of manhood, and become unenslavable and a force at work for the upliftment of all his brethren.

This kind of reconstruction of the personalities meant a new order, a new state, a new religion, a new heaven and a new earth; and these were the only things worth working for. It remained for us resolutely to endeavour to carry on this process of taking out the old obsolete ideas and building into our personality the higher ideas, so that they might work out in social reconstruction. Shakespeare's Macbeth asked the physician:—

'Canst thou not minister to a mind diseased,  
Pluck from the memory a rooted sorrow,  
Raze out the written troubles of the brain  
And, with some sweet oblivious antidote,  
Cleanse the stuff'd bosom of that perilous stuff  
Which weighs upon the heart?'

And the doctor wisely answered: 'Therein the patient must minister to himself.' We may be thankful that we are not oppressed by such a bloody burden as weighed upon the heart of the doctor's patient. But even if we were, there would be for us no escape, no relief, otherwise than by our accepting a new view of the situation cancelling the old. We should have to pluck and uproot and raze out the old habits of thought; we should have to lay hold of the highest truths we were capable of laying hold of, and build them firmly into our minds, and thereby become fit to receive larger and larger measures of truth.

Referring to Mr. Atwood's accounts of his labours in preaching to the 'spirits in prison,' Mr. Wallace cited these as instances of the reconstruction of personalities. These unfortunate spirits were helped by being induced to receive new ideas of their position in place of the old ones.

In conclusion, Mr. Wallace said: Let us build, let us go on building, higher and higher—gold, silver, and precious stones of truth—the recognition and realisation of good—into our personalities, so that, inwardly and outwardly clean and strong, we shall radiate peace and hope and joy all around. (Loud applause.)

The Chairman having invited questions and comments,

MR. F. W. THURSTAN said they were very much beholden to the lecturer for his discourse, which dealt with a subject most useful to every one of them. This question of cosmic consciousness had been dealt with very ably by Mr. Horatio Dresser in his volume 'In Search of a Soul.' In the course of some further remarks Mr. Thurstan dealt with the subject from the standpoint of Eastern philosophy, especially in connection with the Yoga practice, which was designed to elicit this higher consciousness, as described in the Upanishads. Other points in the lecture were also suggestively commented upon by Mr. Thurstan, who supplemented the statements made by references to his own experiences as a visitor to the Orient.

DR. BERKS HUTCHINSON traversed the lecturer's interpretation of the idea of Nirvana, and suggested that he might be greatly helped in his researches by a study of mediumship.

MR. AITKIN corroborated the lecturer's view of Nirvana, and paid a high tribute to the eloquence and ability of the discourse.

After some further discussion, which, however, related mainly to subsidiary questions, a cordial vote of thanks was passed to the lecturer, and the proceedings terminated.

CHISWICK.—On Monday evening last a large and deeply interested audience listened to an explanatory address by Mr. E. W. Wallis, on 'Spiritualism,' in the Chiswick Town Hall. On Monday next, at 8 p.m., Mr. A. V. Peters will give illustrations of clairvoyance.

## THE TENETS OF THE TAO.

BY MAJOR H. W. THATCHER.

*(Continued from page 29.)*

In the universe there are no mistakes ; there is no death ; there is no time ; man's spontaneous spirit is in touch with and is part of it ; it neither needs nor makes plans. In this view war (and other horrors) becomes right, to teach necessary lessons, and its heartrending slaughter is a symptom of offending causes within, its hecatombs a purging of the social body :—

‘It is in this way that we have the ruin of States and the slaughtering of the people without end ; while no one knows enough to ask how it comes about. Is it not sad ?’

The sage calmly and in inaction awaits the fulfilment of his desires, but carnal men think to arrive at the goal of their desires quickly and even by violence (exaggerated action). Hence blood, strife, selfishness, and the pushing of the weak to the wall. How many a crisis in the world's history has been overcome by a master-mind that awaited its arrival intuitively, with a masterly inactivity, because he could clear-see that the crooked ways are made straight and the rough smooth by the universal law of compensation ! The conflicts go on until exhaustion, when all things return to the unseen, by which is meant ‘that which lies beyond the sphere of knowledge of man,’ upon which he is in reality dependent, though mostly he does not know it, for he thinks himself dependent upon that which he sees, being ignorant of the deceptions of the senses. ‘May we not call this a case of great perplexity ?’ This is the difference between finite and infinite consciousness.

‘There are three precious things which I prize and hold ; kindness, economy, and humility. With gentleness I can be brave. With economy I can be liberal. Not presuming to take precedence of others, I can make myself a vessel or means of the most distinguished services. Following this course men may acquire “mysterious power.” They may become inviolable, and enjoy freedom from all danger, even from the risk of death. Poisonous insects will not sting them. Wild beasts will not seize them. Birds of prey will not strike them. He who knows the permanence of things becomes a sharer in the Tao ; and, while his body may disappear, his life will not be extinguished.’

The sages and people of old possessed Perfect Virtue, which is agreement with others. It manifested in the psychic or soul-powers known to the Spiritualist of to-day—clairvoyance, telepathy, healing, &c., and they enjoyed immunity from destruction and disease. This appears to be in the natural course of involution and evolution. Why run hither and thither in search of knowledge ? Why mix in controversies ? ‘Be still and know that I am God.’ ‘The only teacher is the voice of the Lord within the soul.’ Take as an exercise a meditation upon the words ‘The Lord said unto my Lord.’

Controversy causes injury to the Tao :—

‘It must not be discussed. The definite expression of opinion about the Tao causes injury to the Tao. The injury done to the Tao in the practice of benevolence and righteousness was the error of the sagely man. He set them striving with each other for gain and knowledge.’

We are to avoid all such procedure as controversy, simply resting in the thought, ‘Heaven, earth, and I were produced together ; all things and I are one.’

Lao gives the ‘Directory of a Day’ thus :—

‘When the eating and drinking have been arranged, let one sit straight with his mouth shut and not allow a single thought to arise in his mind. Let him forget everything and keep his spirit with a settled purpose. Let his lips be glued together, and his teeth be firmly pressed together. Let him not look at anything or listen to a single sound. Let him with all his mind watch over his inward feelings. Let him draw long breaths and gradually emit them without a break, now seeming to breathe and now not. It is thus that one acquires the way of prolonging life. During the twelve hours of the day let one's thoughts be constantly fixed on Absolute Purity.’

The first part of the above is merely an instruction, and not a very full one, for the practice of concentration. The

fixation of one's thoughts is to prevent them straying to undesirable matter :—

‘The man beholds scenes unfolded within him ; spirits of themselves speak to him ; he sees the things of vacuity and finds himself dwelling with the immortals. He makes the great Elixir. Do not allow any relaxation of your efforts during all the hours of the day, strive always to be pure and undefiled. Can you do this without intermission ? Wonderful ! The mystery becomes still deeper.’

And yet some moderns profess to have made the marvellous discovery how to converse with spirits, how to become clairvoyant, &c., and will impart their discovery for dollars : others call the great nation that produced such a philosophy ‘heathen’ (how near this word is to ‘heaven’ ! ) To attain the Tao :—

‘Repress the impulses of the will : put away the entanglements of virtue : unravel the errors of the mind ; clear away all that obstructs the free course of the Tao. Honours and riches, distinctions and austerity, fame and profit : these six things produce the impulses of the will. Personal appearance and deportment, the desire of beauty and subtle reasonings, excitement of the breath and cherished thoughts : these six things produce errors of the mind. Hatred and longings, joy and anger, grief and delight : these six things are the entanglements of virtue. Refusals and approachment, receiving and giving, knowledge and ability : these six things obstruct the course of the Tao.’

There is much that is paradoxical in the teachings of Lao concerning the six things that obstruct. For instance, how could knowledge obstruct ? Shortly, because knowledge is a kind of theft ; and, where sages increase, this kind of theft increases :—

‘When these four conditions with the six causes of each do not agitate the breast, the mind is correct, still, pellucid, and in that state of inaction in which it accomplishes everything.’

The question must often arise how far it is possible to reconcile Eastern and Western philosophy, or to graft Eastern ideas upon Western minds. There are those who think it easy, there are those who would do it by force, there are those who consider Oriental teachings the only ones of any importance at all, and leave out of all count the sum of world-progress since the days of the ancient sages whose interpreters they profess to be. Nothing in the above selections is incompatible with modern ethics, and many of the sayings quoted are to be found almost word for word among the sayings of, or attributed to, Jesus of Nazareth. It is when one comes to certain practices recommended by ancient sages of the East that one asks ‘Is it possible ?’ After all, modern life differs from ancient, and Eastern from Western, only in details. The masses never have, as a body, cultivated their psychic powers, it has only been individuals that have done so here and there. The silent work of the few has its results, imperceptible to the vulgar eye ; ‘a little leaven leaveneth the whole.’ These are ‘chosen’ from among the many ‘called.’ And reflection will show how inadvisable it would be for the bulk of mankind to think of nothing but Absolute Purity all day long. It is right that while in the world the majority should be occupied with the things of the world, though it should not be to the total exclusion of the things spiritual ; and the minority, being lifted up by their own crucifixion, draw (eventually) all men after them.

## TO CORRESPONDENTS.

Several communications, already in type, are necessarily held over for another issue for want of space in the present number.

TALKS WITH A SPIRIT CONTROL.—Those of the Members and Associates of the London Spiritualist Alliance who find it difficult to gain access to private séances will be glad to know that arrangements have been made with Mrs. E. W. Wallis for a series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. The first of these séances will be held on the afternoon of Wednesday, February 4th, and will commence at 3 p.m., prompt. The fee will be one shilling each, and any Member or Associate may introduce a friend at the same rate of payment.

## THE PORTRAIT OF A SPIRIT.

I have read with interest the letters of 'Perplexed' in the last two issues, and am not at all surprised to hear that there exists a picture of John Lamont of which the psychic one is a seeming copy. I have found, on several occasions, when pictures were obtained under the most strict test conditions, a replica of some photograph taken when the persons were living in the earth body. The portrait to which 'Perplexed' refers cannot be familiar to many of Mr. Lamont's old friends. I have not seen it, nor can it be known to Mr. and Mrs. Everitt, for on my showing them the original psychic picture they had some difficulty in recognising it as bearing the features of John Lamont. It is certainly perplexing, like so many other of our phenomena, that the psychic pictures should be, in all details, copies of that which is in existence; and we must just march onwards, presenting what comes to us, whether what is offered looks suspicious or not; and by this method we shall the more readily get at the truth. No one believes that these psychic pictures are the portraits of the spirits as they now exist; they must be some memory of what the spirit had of himself or herself, and which by some force they transfer to the sensitive plate. I should take it that the portrait of John Lamont which 'Perplexed' has, must be the last one taken, and this would be the spirit's strongest memory of his earthly self that dwelt in his mentality. I quite admit that this kind of reasoning would not be sufficient for myself, had I not faced so many facts which bear it out to the full. One or two instances may be given. Some years since, along with my friend, Mr. Andrew Glendinning, when making experiments with David Duguid before Mr. Traill Taylor made his investigations in London, we had been most careful in every step we took, such as seeing our own plates put in the slide and afterwards carefully watching the developing process. Not that either of us had the slightest suspicion of the *bona fides* of Mr. Duguid, but simply that we might be in a position to vouch clearly to others that we had not been faulty in our observation. Amongst many other wonderful things which came to us were some allegorical drawings, &c.; there was also a portrait of J. W. Jackson over my head. When standing before the camera I felt some presence and said to Mr. Glendinning: 'We are certain of results this time as I am conscious of some form over my head.' Mr. Glendinning at once recognised the face, when the plate was developed in the dark room, as that of J. W. Jackson. My memory of the man was that of an older person than shown on the plate. Some time afterwards we discovered that there was in existence a photo of the man of which this psychic picture was an exact reproduction. Again, I should say that this memory of himself was what the old spiritual worker held of his earthly appearance and so managed to project it on the plate. I was most anxious that Mr. Traill Taylor should publish this particular plate in the 'Veil Lifted' with all the facts, but he was of opinion that it looked so fraudulent (though this was not his own belief) that no good purpose would have been served. Another very similar case was that of Mr. Glendinning and his friend Mr. A. Mr. A. is not a professional medium, and is rather averse to the subject of Spiritualism, but has occasionally yielded to Mr. Glendinning's desires. Mr. Glendinning had bought some plates in Glasgow, each of which was sealed in a black envelope, and never handled by anyone but himself from the time he left the plate manufacturer's premises till the pictures were developed and fixed. A form was described by Mr. A. as sitting on a chair near Mr. Glendinning, who at once recognised the person as that of William Haxby, a once well-known London medium. Mr. Glendinning used his camera and there was found on the plate the figure which had been described. Mr. A. had never seen Haxby in the body, and knew nothing of his existence beyond what his clairvoyant powers revealed. But here again was a repetition of the puzzling mystery. When Mr. Glendinning got home and compared the psychic picture obtained in Glasgow with an old portrait of Haxby taken when in the body, the two pictures were found to be identically the same. Many similar cases could be given from Mr. Glendinning's experiences in this realm and from my own, but the cases

already stated, being the outcome of strictly test conditions, are perhaps sufficient. There are, of course, hundreds of psychic pictures recognised as real likenesses which are not copies of any portraits in existence. I hold several, the particulars of which I have dealt with elsewhere. Nothing more complete has been given than the production of the portrait of the boy in Edinburgh, of whom no picture was in existence. The narrator was the father of the boy, an esteemed professional gentleman in Edinburgh, and was published in 'LIGHT,' and afterwards incorporated in my article in the 'Veil Lifted.' There is also the case of 'Jeanie Dewar,' which I dealt with in the Christmas number of 'The Two Worlds.' The pages of 'LIGHT' have several times had well-attested cases, the majority of which I am familiar with. All this may not relieve 'Perplexed,' but I can only set down the facts known to me, and hope that a further prosecution of the experiments in psychic photography will throw light on that which at present may be an enigma.

JAS. ROBERTSON.

In reply to 'Perplexed,' permit me to say that it is well-known to those who have studied the subject that occasionally spirit photographs are produced which are almost, if not exact, replicas of photographs taken during earth life. I have one of John Knox, which is in all respects like a much-debated portrait of him, with the exception that he is wearing a different hat. Some months after this was taken, when controlling a medium and speaking in broad Scotch, he referred to this painting and said it was quite authentic, thus bearing out the contention of Carlyle in his 'Portraits of John Knox.'

It must be understood that our ordinary rules of photography are often completely set aside in spirit pictures. These are sometimes apparently precipitated direct on to the plate or canvas, and recognisable faces have frequently been obtained without any camera at all. There have been cases where *the two centre plates only* of a packet have been acted upon, and this, of course, in perfect darkness.

It is impossible for us to define any limits to the powers of discarnate spirits; and the celebrated expert, Mr. Traill Taylor, in one of his addresses, warned his hearers that the spirit operators could and did reproduce pictures and portraits so exactly that questions of copyright might easily arise.

As to how this is done—may not the spirits be able to photograph by their thought, and reproduce the effect when desired? We know that they can create the correct appearance of former jewellery, uniforms, &c., for mediums often give the details. Electricity has been known to turn photographer, and the exact reproduction, in miniature, of the stricken tree has been transferred on to the body of a person standing near by.

The white envelope, alluded to by your correspondent, is a protecting aura which, in Mr. Bournell's mediumship, seems generally necessary for the spirit visitor to use at first, but it is often dispensed with on subsequent occasions. With other psychic photographers the spirit controls frequently let down in front of the spirit form an auric netting, the mesh of which varies in size. This has often been seen by clairvoyants, but it gives ignorant scoffers the opportunity of suggesting fraudulent 'process' work. Those who prefer to think the matter out, however, will remember that we have another illustration of somewhat the same law in the Davey safety lamp, where the wire gauze keeps the flame within bounds.

In one of my later sittings I was accompanied by a lady who is clairvoyant and a most promising psychic photographer. She described to me a little girl standing by my side, whom I readily recognised. Soon afterwards Mr. B. entered the room and at once exclaimed, 'Why, there is your little niece, and she is holding out her hand to you. I hope we shall get her.' Fortunately he was in time, this making the fourth picture she has given me, all different, and two of them without any aura whatever.

The objection has been made, and even by Spiritualists, that while the spirit friend may seem to be behind the sitter, yet the aura may appear to be in front. And why not? Surely we may concede that those from the spheres may clothe them-

selves in mantles of light, when clairvoyants tell us that an aura extends some feet around our mortal bodies.

Those who suggest fraud, little appreciate how difficult, nay impossible, it would be to reproduce the forms of those long passed over, surrounded by fold upon fold of aura as in Mr. B.'s photographs. Let them try the experiment and report the result. At my last sitting the medium said, 'There is an elderly man here with heavy eyebrows, who says he is a relative of yours. He has no moustache or beard and very little whiskers.' On developing the plate I was very glad to recognise an uncle with whom I had been associated in business over twenty years ago.

On the same morning Professor Darwin gave two splendid likenesses; one of these was recognised and named instantly by the editor of a large daily paper.

151, Queen's-road, N.

H. BLACKWELL.

#### DR. PARKER AND THE MEDIUM.

It may be of interest to narrate an incident in the life of the late Dr. Parker which has not yet been recorded.

It was shortly before the great preacher's health completely broke down; the Doctor had delivered one of his eloquent Sunday forenoon addresses, after which he used to hold a sort of levee, meeting and talking with any who wished to see him. He was waiting as usual in the vestry, after the service, when a lady came forward and spoke to him. She was an elderly, imposing figure, with an abundance of snowy white hair; rather under the average height, but good-looking, well-dressed, calm and lady-like, and evidently suppressing some strong excitement under which she laboured.

'Dr. Parker,' she said, eagerly, 'I have come with a message from your wife. She sent me to you and said: "Tell him I was in the pulpit with him this morning."'

The worthy Doctor was at first non-plussed; but his whole-souled sympathy quickly took in the situation. After sitting thoughtfully for a few moments, his head resting on his hand, he said, quietly, 'I thought she must have been. Thank God for that, my friend! thank God!'

Then, after a momentary pause, he added: 'And you! are you a medium?'

'I am slightly mediumistic,' was the modest reply.

'And your name?' he asked.

'That matters not,' said the lady. 'I am one who likes to come occasionally and hear you preach. I was in church to-day and felt impelled by a power I could not resist to come and give you the message from your wife, who is constantly with you here. Having done so, I will wish you good-morning.'

They parted most cordially, and never met again, unless, indeed, they have renewed the acquaintance in another sphere, for the 'medium' passed on to the higher life not long afterwards.

That Dr. Parker was in close touch with so-called 'spiritualistic' thought, especially after his wife's decease, is evident from the place it found in many of his later discourses.

#### ILLNESS OF MR. HARRISON D. BARRETT.

We notice in the American Spiritualist papers, with much regret and concern, that Mr. Harrison D. Barrett has had to abandon work of all kinds, owing to the precarious state of his health, and that for some months to come he must devote all his energies to the task of getting well. For several years Mr. Barrett, as president of the National Spiritualist Association and editor of the 'Banner of Light,' has been doing the work of two or three ordinary men; taxing his strength to the utmost in his endeavours to build up and consolidate a strong and enduring organisation of Spiritualists. The long illness of Mrs. Barrett, and the recent tragic death of their beloved little daughter, have brought about the breakdown which Mr. Barrett's many friends have foreseen and feared. We extend sincere and sympathetic good wishes to both Mr. and Mrs. Barrett, and trust that under congenial climatic conditions they may gain the health and strength they so much need, and return, in due course, to resume their ardent labours for Spiritualism. Mr. Barrett has won well-nigh universal esteem and good-will, and our cause can ill-afford to lose him for any length of time from the ranks of its devoted workers.

#### 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.*

##### 'Gospel of the Holy Twelve.'

SIR,—I must leave Mr. H. Nash to exercise his critical faculty as seems good to him. At the dictation of those named in the preface I have given this ancient Gospel, as translated by them from the original MSS., and probably the only one from which all the others are derived, as 'their message,' and a most valuable one it is, 'from the first century to the twentieth century'; and thus my task is ended. This Gospel was given for the moral or spiritual good of 'Christians' of the present and coming century. It was given in the *spirit*, not for speculation on the niceties of the *letter*. It is quite immaterial to us who may receive it and who may reject it, though it may not be so to themselves. The sun shines, and will shine brighter yet, on those who see it and on those who see it not.

Those who dwell on the *letter* rather than the *spirit* will find various opinions of ancient Fathers and modern writers, for and against, in 'Jones on the Canon of the New Text,' Volume I., where the 'Gospel of the Twelve' is cited variously as the 'Gospel according to the Hebrews,' or the 'Gospel of the Nazarites,' erroneously styled Nazarenes.

THE EDITOR OF THE 'GOSPEL OF THE HOLY TWELVE.'

##### A Sign of the Times.

SIR,—Will you allow me through your widely-read paper to call attention to a sign of the increasing influence of 'Occultism' all over the world? I refer to a change made by an old-established weekly paper, 'The American Register,' published in London and Paris, which now gives regularly a column of 'Occult Notes.' I may add that these notes are written and signed by the well-known 'Cheiro,' whose name to all lovers of occult matters is sufficient to ensure their being instructive and of deep interest. A recent issue contained an account of certain predictions made for Napoleon by a Benedictine monk, which are worth notice, and which I have not seen mentioned before. Readers of 'LIGHT' may perhaps be able to get this paper, as we do, through Nichols and Co., 23, Oxford-street, W.

'A LOVER OF "LIGHT."'

Hillsborough,  
County Down, Ireland.

#### SOCIETY WORK.

NEWCASTLE-ON-TYNE.—TEMPERANCE INSTITUTE.—On Sunday last Mr. Bennett gave a good address on 'Conscience.' At the after-meeting good tests were given by Mr. Bennett, Mrs. Read, Mrs. Hardy, and others. Mr. Brinklow presided at both meetings. Speaker on Sunday next, Mr. Murray.—S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—On Sunday last Mrs. Whimp gave very successful clairvoyance, nearly all her descriptions being recognised. Speakers on Sunday next, at 7 p.m., Miss Porter and Mr. Mitchell. On Thursday, at 8 p.m., public circle.—P.H.

CARDIFF.—QUEEN-STREET LESSER HALL.—On Sunday last Mr. E. S. G. Mayo, the resident speaker, delivered addresses on 'Fiat Lux' and 'Reconciliations,' the latter being a keen criticism of a series of addresses delivered by the Cardiff Unitarian minister, in which an attempt was made to reconcile Spiritualism with materialism.—C.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last a select audience were much pleased with an instructive lecture by Mr. Drake, on 'The Importance and Value of the Home Circle.' A very helpful after-circle was also held. On Sunday next, at 6.45 p.m., service as usual, address by Mr. McDonald; at 8 p.m., public circle.—VERAX.

WOLVERHAMPTON.—CLEVELAND-STREET.—On Sundays, the 11th and 18th inst., Mr. Warner Clarke gave us fine spiritual addresses, which have been followed by good results. Miss Louie Stacey has been doing good work here and will stay another week. She is an able exponent of spiritual science, and we think societies would do well to avail themselves of her services.—A.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday, the 11th inst., we were favoured with a visit from Mr. J. M. Stevenson, of Dundee, and were delighted with the fine spiritual addresses delivered through him. On Sunday last we were pleased to have with us again our old friend Mrs. M. H. Wallis. Her addresses were, as usual, of a high order, and were much appreciated by good and sympathetic audiences.—D.