

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## CONTENTS.

Notes by the Way .....	61	Joan of Arc and her Spirit Guides.
L. S. A. Notices .....	62	An Address by Mr. E. Wake Cook.
Materialisation in Berlin .....	63	A Notable Work on Psychic Phenomena .....
Society for Psychical Research .....	64	'A Curious Psychometric Experience' .....
Some Recent Séances. By 'An Old Correspondent' .....	65	Subliminal Self or Decarnate Influence—Which? .....
'Truth Stranger than Fiction' .....	65	
Not the Hebrew Only .....	66	

## 'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1904, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

## NOTES BY THE WAY.

In our modern egotism we are too apt to pity or scorn the Mediæval ages. They had no County Councils, no Telegraphs, no Newspapers, no Parliament, no Sewers! A writer in 'Mind,' however (Helen van-Anderson), in a perfectly delicious little Essay, shows us that those 'benighted' ages had something better than even Parliaments and Sewers. They had Brotherhoods. She reminds us of the Knight Templars, in whom were embodied 'the highest ideals of the Middle Ages, such as courage, devotion, purity and sacrifice,' and to whose ranks flocked scores and hundreds of the best men in the world. In 1119, they numbered eight; in 1260, they numbered 20,000.

But especially she reminds us of the multitude of Brotherhoods of good works, such as the Bridge-building Brotherhood, organised in France, towards the end of the twelfth century, and the Brotherhood of the Common Life, sensible co-operators, socialists or communists, with a taste for Bible-reading and copying, and the teaching of the young.

But above all, we are reminded of St. Francis of Assisi, 'he of the beautiful nature and tender heart, who called even the lambs and the birds his. "little brothers," . . . whose life-influence touches all the intervening centuries from then till now with a white, warm radiance like light from a far-off sun.' 'It was his deep, fervid, loving charity, his belief in humanity, his sweet spirit of kinship with all created things—the animals, the insects, the flowers, the sun, the moon, the wind, the fire, even "sister Death," his unrelenting service to all, and his spontaneous abandonment of all comforts and conditions above the common lot, that made St. Francis of Assisi the typical Brother for all the world to pattern after.'

It is good, in the midst of our wealth, and the almost universal fight for it; and in the midst of our self-regarding comforts, and the almost universal clinging above all things to them, to be reminded of the darker and sadder days when men and women saw visions and dreamed

dreams of compassion and unity which, to them, seemed so near, but which, to us, seem so far away.

'Manhood's morning,' by J. A. Conwell, now appears in a new and revised edition, and is published by the Vir Publishing Company, Ludgate-circus, E.C. It is offered as 'A book to young men between fourteen and twenty-eight years of age'; but it is not a medical work and, as the publishers announce, might be properly read by young women as well as by young men. It is a book of a kind that is not common but that is needed, and we seriously commend it to those for whom it was written. It is entirely practical, and as stirring and wholesome as a South West sea breeze.

Dr. Conwell, as a rule, has a clear and keen style, and his sentences are usually strong with obvious meaning: but what does he mean by this:—'The first desire that enters the mind of a new-born babe, regarding life, is to be a man.' We have heard of a naughty boy who, in order to vex his little sister, told her that before he was born he cried for a whole day for fear he should be a girl. But we hear for the first time that the first desire of every girl baby is to be a man.

We have received a copy of a new edition of Mr. Wm. Oxley's work on the Bhagavat Gîtâ (London: John Heywood). It is a cleverly contrived version, derived from, or with the help of, Schlegel's Latin Translation and Wilkins' and Cockburn Thompson's English versions; the whole being put into 'poetical form' but, thank Heaven! without rhyme.

Mr. Oxley holds that the work 'is constructed upon an astro-masonic or astrological base, from which the Philosophy of the Ancient Indian School of Thought was enunciated, according to Laws which are only fully known to the initiated': and from this central doctrine he works most industriously through a series of vigorous 'Comments' following the various chapters. In addition to these Comments, the work is preceded by four Essays on 'The Philosophy of Spirit,' 'The Human Organism,' 'The Sacred Scriptures,' and 'The Ancient Wisdom of India.'

We have again to welcome the spirited Report of the Board of Regents of the Smithsonian Institution, Washington, U.S. As usual, the Report fills only about one fourth of the volume, the remainder (this year about 540 pages) being devoted to a 'General Appendix,' whose object is 'to furnish brief accounts of scientific discovery in particular directions, reports of investigations made by collaborators of the Institution, and memoirs of a general character or on special topics that are of interest or value to the numerous correspondents of the Institution.' This 'General Appendix' contains, in fact, a review of many important departments of science, chiefly in the form of Papers by eminent men on recent advances in astronomy,



meteorology, mineralogy, aeronautics, electricity, geology, zoology and anthropology.

It is a really brilliant work of its kind, highly instructive, and abounding in beautiful photographic reproductions.

We do not any longer agree that our case for Spiritualism needs proof. The proof is closed: the trial is over: we are only waiting for the verdict. This does not mean that we are going to fold our hands: far from it. We are going to work harder than ever, but in a different way. The world can do as it likes about believing: we are not going to anxiously try to convince it; we are going to try to save it.

There is needed, however, a saving of ourselves. The following, by Lucy A. Mallory, indicates what that means:—

True Spiritualists do not need to carry their credentials in their pockets. The seers and prophets and all spiritual men and women of the ages were Spiritualists, no matter by what name they may have been known, for they made manifest the Power of the Spirit, by the faith they cultivated and the spiritual lives they led. Buddha, Christ, Zoroaster, Swedenborg, Joan of Arc, &c., had but to show themselves, and the Power of the Spirit operating through them swayed the multitudes immediately to do the Divine Will. They were in constant communion with the spiritual world, for they had spiritual understanding. They were true Spiritualists, for they lived the spiritual life.

When we live in the spirit we are Spiritualists—then we manifest Love, Wisdom, Health and Happiness.

'The descent: A Poem' (London: David Nutt), is a well-meaning attempt to tell the story of two angels who desired to be born upon the earth;—a great subject with great possibilities in it; but the anonymous author of this work is hardly strong enough for it. To tell the truth, he is not really a poet. There are some praiseworthy thoughts in the book, and many praiseworthy lines; but these are few compared with such hopelessly unpoetic offerings as these:—

'Oh! mayn't I leave my posy on her bed?'  
'He bade us say he's coming round to-night.'  
'Her Grace is not o'er strong and cannot feed the child.'  
'Her Grace is anxious for the young lord's health.'  
'The Lady Isabel his fancy riveted.'  
'I would he'd fancy Clare—for she is staid.'  
'The very one to fix him in his craze.'  
'She revered the ducal house with awe.'  
'The Duchess—humid eyed and blanched of cheek.'

But quotations are useless—as useless as it is to call this collection of lines 'A Poem.' All that is essential in these 245 pages could have been better told in the odd 45 pages of prose. It might then have been readable and instructive.

OWNERS WANTED for a small purse, a pocket knife, a phial containing pills, and a lady's cape, which have been left by visitors to the rooms of the London Spiritualist Alliance.

STAINES.—A lady living near Staines would be glad to hear of a select few interested in the phenomena of Spiritualism, with a view to holding a weekly investigation. Address, Emilie Lee, Warwick-road, Ashford, Middlesex.

MR. HUSK.—We have received a considerable number of narratives of satisfactory tests received through the mediumship of Mr. Husk, the writers evidently being desirous of availing themselves of the opportunity of defending him from what they regard as an unjustifiable attack on the part of the gentleman who recently challenged him. Such testimony on behalf of Mr. Husk, however, was by no means necessary; and, moreover, we cannot possibly afford space for all these communications, but we hope to take an early opportunity of making from them some interesting quotations.

## LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

FRIDAY EVENING NEXT, FEBRUARY 12TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MISS EDITH WARD

ON

'MAN AND SUPER-MAN;

THE RELATION OF THE SPIRITUALISTIC AND THEOSOPHICAL MOVEMENTS TO THE

PROBLEM OF HUMAN PROGRESS.'

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.

No. XVIII. of the Alliance 'Articles of Association' 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.

ILLUSTRATIONS OF PSYCHOMETRY AND CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mrs. W. Paulet on Tuesday, February 9th, and by Mr. W. Ronald Brailey on Tuesdays, February 16th and 23rd. These séances commence punctually at 3 p.m., and no one is admitted after that hour. Fee 1s. to Members and Associates; to friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a further 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 next séance will be held on Friday next, February 12th, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. Visitors should come prepared with written questions, on subjects of general interest relating to life here and hereafter.

PSYCHIC CULTURE.—Mr. Frederic Thurstan kindly conducts classes for Members and Associates at the Rooms of the Alliance, 110, St. Martin's-lane, W.C., for the encouragement and direction of private mediumship and psychical self-culture. The next meeting will be held on the afternoon of Friday, February 12th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., on Thursday afternoons, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. 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.

NORWICH.—Mr. H. E. Wiseman is desirous of getting into touch with Spiritualists, or inquirers, residing in Norwich, with a view to forming a circle. Letters should be addressed to him at 85, Spencer-street, Norwich.



## MATERIALISATION IN BERLIN.

SIR,—By the kind permission of the Spiritistic Society, 'Psyche zur Wahrheit,' of Berlin, I am enabled to send you a translation of the report published by the society of a very interesting case of materialisation which took place during a sitting on November 28th last. As far as known, it is the only case of true materialisation as yet observed in Germany. Permission to publish it, however, has been expressly given in favour of the English spiritistic paper 'LIGHT' solely, and I am requested by the society to draw the attention of all other journals to this fact.—Yours, &c.,

S. G.

## REPORT.

(All rights reserved.)

Report on the materialisation of two spirit forms during a séance held on November 28th, 1903, at 8.30 to 10 p.m., with the medium 'Femme Masquée,' at the residence of A. Peters, in a room entered by the medium for the first time in her life, the circle consisting of Herr Schoenherr, E. Paul, and A. Peters and his wife.

[A sketch showing the position and arrangement of the room accompanies the report, but it is unnecessary to reproduce it here.—ED. 'LIGHT.']

The room was lighted with gas; which was somewhat subdued by ruby shades, the chandelier being further enveloped in red silk paper, in order to darken the reflex and white rays which penetrated through the air-holes of the burners. It was 1.60 metre from the curtain of the cabinet, and hung about two metres from the floor, the light being sufficiently strong to enable the seconds on a watch to be distinctly read. The cabinet was extemporised in a corner of the room, where the stove stands, and on the cornices of the two doors situated on either side of the corner was fastened a piece of strong pack-thread at a height of two metres from the ground, upon which were hung two portière curtains, so loosely that they could at any moment be freely drawn aside; and the walls within the cabinet and the surface of the stove being light in colour were covered with a dark brown and green material as far as 2.25 metres from the ground.

The space within the extemporised cabinet was so small that the medium had but little room to sit, her black dress touching the curtain. She sat looking towards the east, and facing the sitters, who were grouped before her at about two metres distance. An intelligence present intimated, by means of knocks, a desire that the sitters on the left and right should each hold the ends of a cord, the middle of which was to be fastened inside the cabinet, the chain being completed by each holding the other's hands.

*The Sitting.*—The medium soon fell asleep, whereupon knocks of the usual sort were heard—of every scale and variation. About ten minutes afterwards the medium was heard suddenly to rise and speak in a loud and altered voice, being controlled by a relative of hers, a Dutch Admiral, whose commanding voice rang through the whole house. Then, speaking in a gentler and softer voice, she became controlled by the nun 'Cordula'—known already by her photograph—(compare 'Psychische Studien' of July, 1898, 'Gestaltungsphänomene'), who spoke through the medium as follows: 'I will try to show myself to you to-day; perhaps I may also be able to float towards you, and extend my hands to you.' Again, 'No man has yet seen the evolution of a materialisation, the eye being incapable of perceiving it; and you also will see only the perfected phantasm. The vanishing as well as the beginning of it you will never be able to comprehend. You must not touch the phantasm without the medium's permission, as it would seriously harm her to do so.' Thereupon the intelligence asked for music, and at her special request we sang, 'Wait, my Soul.'

*First Phantasm.*—After the above controls had thus announced themselves, the medium, still sleeping, drew away by a single movement one-half of the curtain, and holding it aside with outstretched arms became thus entirely visible, when suddenly behind her appeared a man's form, with white hair and bushy white beard, about 30-35 cm. long and pointed at the end. This form was not complete, being visible only

from above the knee; nor was it of normal height, reaching only to the medium's outstretched arm. Owing to our whole attention being concentrated on the face, his dress was not observed; the beard, moreover, covered a great part of the body. The face was of a fine type, and flesh-coloured, though of a yellowish tint, and with a slightly aquiline nose. The hair and beard were snowy white. The form remained motionless, standing like a living picture, nor did it speak, and after about ten to fifteen seconds sank together in a heap and vanished. This phantasm was the *soi-disant* Dutch Admiral who, as above reported, had already controlled the medium. Unfortunately he was seen only by A. Peters and his wife, who both happened to be sitting near the opening of the curtain.

*Second Phantasm.*—'Cordula' now announced through the medium that she would appear. The medium was entirely visible, still standing in the same position, holding aside the curtain with outstretched arm.

A few moments afterwards, exactly in the same spot where the first phantasm had dematerialised, stood the nun 'Cordula,' a head taller than the medium, a full, tall, imposing figure. Stooping under the outstretched arm of the medium, she stepped in front of the cabinet and turned her full, beautiful face towards the sitters. The form was clothed in a complete nun's dress of the Dominican Order, exact, and of perfect purity, the face framed within the white cap, the ends of which, spotless and smooth, fell without a fold over the breast. The skirt was of a dull black colour—the buttons even being recognisable. The face was thoroughly human, and of a tender, delicate white, the eyes sparkling brilliantly.

*The Form Spoke.*—We had, therefore, before us, not a mere phantasm or image, but a being living, plastic, human as ourselves—an apparition which naturally appealed strongly to our feelings and sympathies; but our unbounded astonishment was to be still further awakened.

It should be observed that the form and the medium were seen together for about four and a-half minutes.

*The form moved exactly like a human being, bent forward repeatedly and quickly, and stepping out of the cabinet, spoke, at first very softly, then more distinctly: 'I will try to float and extend my hands to you'; and then: 'Do you not see how my eyes flash?'*

It now returned behind the curtain, and, staggering from left to right, did indeed float gradually up to a height of 2.70 metres (eight and a-half feet), that is seventy centimetres above the height of the curtain, and continued floating for about the space of three minutes, gesticulating freely, and in this floating position conversed distinctly with Herr Schoenherr, speaking to the following effect: 'Thou champion of the true and good cause, persevere—stand to your post, to the blessing of yourself and of you all.' Thereupon the phantasm bent forward and downwards, with its whole upper form over the curtain, extending her arms to Herr Schoenherr, without causing any perceptible pressure upon the string which held up the curtain. The form simply passed through it. It floated then from side to side in every direction, moving its hands about, and nodding to each of the sitters. After the lapse of about three minutes the face became broader, round, like the moon. The form itself becoming broader and more and more transparent—dissolving as it were, and, continuing to stagger from side to side, fell together gradually in a heap to the floor, near the medium, and finally vanished. But the medium remained throughout the whole proceeding quietly standing in the same position, and visible to all of us. The distance between the floating form and the medium was about 1.30 metres.

The medium then entered the circle of the sitters, giving to each in turn her hands, which were icy cold. She again became controlled by 'Cordula,' who now gave us some useful advice. Amongst other things she said that 'she felt happy here, because great harmony prevailed amongst us—a very important factor for the success of a good materialisation. It was doubtful whether, under other conditions, the same results could be obtained. If, however, all were patient, and during the sitting remained perfectly quiet, she would be able to enter the circle of the sitters.'

The medium thereupon returned to the cabinet and awoke



shortly afterwards. The cabinet was then examined; nothing had been taken away, and nothing brought.

The sitting occupied one hour and four minutes. The period of trance, fifty to fifty-five minutes; the first materialisation, ten to fifteen seconds; the second, one and a half minute before the cabinet; and floating about three minutes.

The above case of materialisation is, so far as is known, the only one of its kind which has taken place in Germany in such completeness. The undersigned hereby explicitly declare that the above report corresponds with the facts.

Berlin, December 10th, 1903.

(Signed),

C. SCHOENHERR, Honorary President of the Loge  
'Psyche zur Wahrheit.'

A. PETERS, FRAU PETERS, EMIL PAUL,  
Members of the Society.

It may be added that previous to the above séance a number of sittings had been held during which materialisation of single parts of a body occurred which also took an active form; e.g., materialised hands, distant about one and a half metre from the medium, seized and laid down again small glasses which were placed on a table, about the same distance away. While this was done the medium held up both hands in the sight of all present.

C. SCHOENHERR.

A. PETERS.

E. PAUL.

On Tuesday, December 1st, 1903, a séance was held in a hall at the Architekten Haus (Berlin, Wilhelmstrasse), with much the same results as on the previous occasion on November 28th, a special report of which will be issued. In further sittings endeavours will be made to obtain photographs. All inquiries with reference to séances with the medium, 'Femme Masquée,' to be addressed only to the Honorary President of the 'Psyche,' Herr C. Schoenherr, Berlin, N.W. Salzwedelerstrasse, 6.

This report is published by order of the Society, 'Psyche zur Wahrheit.' Members can obtain the same for 20pf., non-members for 50pf.; the proceeds being given to the Society.

'THE COMMITTEE.'

[We gladly acknowledge the kindness of the Society 'Psyche zur Wahrheit' in giving permission for the publication of the above very interesting report in 'LIGHT,' and the generous courtesy of the friend who took the trouble to translate and forward it.—ED. 'LIGHT.']

## SOCIETY FOR PSYCHICAL RESEARCH.

### THE NEW PRESIDENT.

The inaugural address of the newly-elected President, Professor W. F. Barrett, F.R.S., delivered on Friday of last week at the rooms of the Society, was one of more than usual interest. The Society, it was announced, is now in its twenty-third year, and is numerically and financially stronger than it has ever been before. It has an endowment fund of £6,000, which it is intended presently to devote to experimental research. The President pleaded for further contributions to this fund, in order that paid experimental work may be undertaken—all that has been done hitherto being the result of voluntary effort. Referring to a complaint that the work of the society was centralised and in the hands of a few, he suggested that members should make more use of the 'Journal,' in order that they might be brought into touch one with another for purposes of investigation and inquiry. Two problems were offered for their consideration—telepathy and motor automatism. These problems required to be studied by a number of intelligent observers in order that definite conclusions might be arrived at. If, as was sometimes the case, it was asked, 'What has the society done to justify its existence?' an answer would be found in the voluminous 'Proceedings' and other publications of the society. The reason why Science, as a whole, looked askance at Psychical Research is to be attributed to the permeating and paralysing influence of the materialistic philosophy which has for so long dominated

modern thought. The seal of authority has a large share in moulding our opinions and determining our actions. To accept a new fact means, sometimes, a difficult act of self-conquest. When shoulders are shrugged at the mention of telepathy or dowsing it generally means that the owners of the shoulders feel themselves competent, after a few minutes' consideration, to reject conclusions which it has taken others months or even years to reach. We do not refuse to believe in the fall of meteoric stones because we cannot always witness one falling, and we cannot expect to reproduce physical phenomena at will in order to convince any and every inquirer.

A difficulty in connection with telepathy is the nature of the process by which mind can influence mind at a distance. 'Brain waves' is an unscientific and unsatisfactory explanation. It was suggested that the difficulty arises through our not going to work in the right way. We are inclined to rely upon a voluntary effort—an appeal to the will—when we ought rather to utilise the action of the sub-conscious mind. The point is how to do this. Hypnotism offers one way, and there are others. The sub-conscious mind has various forms of expression, and the transmitted thought may find a channel in any one of them, whereas if we confine our observations to a particular avenue it may be entirely overlooked. Another thing to be noted is the 'lagging' of the message in the mind of the percipient; that is to say, the thought is sometimes received after the percipient has ceased to expect it, or even when he is engaged upon something else. Again, is it the idea or the actual words that is transmitted? Professor Barrett is in favour of the idea alone, and he thinks that in a remote future language will be dispensed with altogether. Animals, we were told, are probably susceptible to both telepathy and apparitions. A new and ingenious argument in favour of telepathy is suggested by gravitation. If, as is an absolute fact, every grain of salt or sand has a gravitation pull upon every other grain of salt or sand in the universe, then, reasoning by analogy, every centre of consciousness in the universe may be assumed to be in telepathic relationship with every other, and capable of a mutual interaction and responsiveness. The sub-conscious mind resembled a photographic plate, and its latent impressions could sometimes be reached through hypnotism, dreams, or the shock of death. Telepathy, it was significantly added, might be taken as a proof of the reasonableness of prayer.

Spiritualistic phenomena were also referred to 'as an advanced wing of psychical research,' though indiscriminate condemnation on the one hand, and undue credulity on the other had been great obstacles to investigation. A high tribute was paid to the pioneer work of the early Spiritualists. Though far from holding a brief for Spiritualists, and while thinking nothing more dismal than the ordinary spiritualistic séance, the President expressed the opinion that if we can reach the truth it matters little whether we draw it from a well or take it from a bog. 'Any evidence,' he added, 'that life persists apart from the body is well worth considering.' We appreciate the biologist who devotes his years to seeking the lowest forms of life; should we not, then, respect efforts to establish its survival upon a higher plane? It might be reasonably asked why are spiritualistic phenomena generally associated with a medium. But there is nothing absurd or unusual in this; science can offer many analogies. The nexus between the seen and the unseen may be either physical or psychical; but in either case it was dependent upon certain as yet undetermined conditions. Professor Barrett even goes so far as to think that a medium may be necessary upon the other side as well as this; hence the confusion and perplexity which often attends communication with unseen intelligences. To pass over into the next world must, the President thought, be like the awakening from sleep. This life, seen from the other side, would appear as a dream. Finally, the survival of personality after death is not to be confused with the idea of a life immortal, the only road to which is the Cross itself.

The address was received with marked attention, and though somewhat lengthy it was never dull or tedious. There was a large attendance of members and their friends.

B.



## SOME RECENT SEANCES.

By 'AN OLD CORRESPONDENT.'

## VI.

During my séance with Mr. Alfred Peters his Indian control informed me that there was a tall officer near him who stated that we knew about him, as he had come to us before, and this person had passed over in a battle in the East. As about ten years ago (as has been previously mentioned in 'LIGHT') we had a large number of communications automatically written by officers who had been killed or died of wounds in the Afghan, Zulu, Transvaal, and Egyptian Campaigns, this was no surprise to me; and I accordingly asked the control for the name of this visitor. I got what was apparently a full surname, and yet from what the control said it was not complete. Further queries did not make matters clearer; but elicited the statement that this officer had written a book, and had perished (the control thought) in Egypt, and there the matter dropped; as other personages came, and controlled the medium. When Mr. Peters had emerged from trance and was sitting conversing with me on psychical matters, he suddenly said; 'Did you ever know Colonel —?' whereupon I at once said: 'That was the officer who could not complete his name to me while you were in trance, but has now done so, when you are normal.' Mr. Peters then explained that he had seen the name in letters above my head and (not knowing what had occurred in trance) put the query to me out of curiosity. Now Colonel — was one of the military personages who had come to our clairvoyante about ten years ago, but as he did not write any message on that occasion I took no steps to prove his identity, as was done by me so successfully in the case of many of those who wrote letters as to their life and history at that time.

On returning home from the séance I informed our clairvoyante of the re-appearance of this military personage, when she informed me that about three weeks previously Colonel — had again appeared to her in her room and given her his name, although she knew him perfectly. This statement determined me to test her clairvoyance, and as I knew the title of the book which Colonel — had written and published in 1876 (when my daughter was a very young girl), I went to the library which I generally patronise and got it; but, to my chagrin, found there was no portrait of Colonel — prefixed. Next day I got hold of a Dictionary of Biography, from which I extracted the date of the death of this distinguished soldier, and found that he had written certain other works on travel and adventure in the East. At the library in my club, after a good deal of trouble, I discovered two volumes of Eastern travel which Colonel — had written, and in the front of the first volume was a good portrait of the author in mufti; while in the volume of the 'Illustrated News' for the year in which he was killed I discovered an excellent portrait of him in his full uniform. As the 'Illustrated News' was too bulky to take home, I took the volume of Eastern travel before referred to, and when the medium was conversing with one of her sisters, suddenly showed her the portrait, with the name covered up. She at once said, 'That is Colonel — who has come to me; but his hair was not brushed back as in the portrait shown to me, but was more over his forehead, and he also had on his full uniform,' and she described it to me exactly as it appeared in the 'Illustrated News,' where I also observed the difference in the arrangement of the hair over the brow, above mentioned. The identity of this distinguished soldier appears to be completely proved. Of course it is open to sceptics to say that the clairvoyante had seen this portrait before and invented the story of reappearance, but to this I can only reply (1) that she had not; (2) that she is such a lymphatic and simple-minded person (as many psychics are) that she would not have taken the trouble to look up the portrait of any person who had been killed in an Egyptian battlefield over twenty years ago—just because such a matter has no interest for her; and (3) *Qui bono?* What good could be served by doing so to anyone but to

persons who are desirous of proving spirit return by cumulative evidence of identity? The Editor of 'LIGHT' has the name, and the details of this eminent soldier's life history. As his relatives are, I expect, still living, it seems undesirable that these details should now appear in a public journal.

(Conclusion.)

## 'TRUTH STRANGER THAN FICTION.'

One November day in the early nineties I and a friend, with eight or nine others, were at an old hall in Lancashire enjoying a day's rabbit shooting. We had a good day's sport, a dinner at dusk, and played billiards until about 9.30 p.m. No intoxicating drinks were used in the house. My friend (brother of our host) and myself then rode home on horseback to my friend's own farm, about five and a-half miles away from where we had been shooting, and as the night came on very dirty, with rain and fog, I decided to stay at my friend's instead of going on to my own home. We talked over the events of the day and retired to bed at about 11.30 p.m., both sleeping in the same room in separate beds. Soon after 2 a.m. my friend awoke, much impressed, he said, by a dream of fire. But as he could say nothing definite I told him to go to sleep again, and not worry. After talking some little time he did so, but very soon afterwards he again awakened me, and so impressed was he and upset, that we dressed partially and walked round his own farm buildings to see if all was safe. We then returned to the house and retired once more, only to be again awakened by a further elaboration of the previous warning. This time my friend not only saw the fire but the vision of his brother's stackyard and one particularly large haystack burning at one end. So impressed was I by his terror that I at once suggested getting out the cobs, and we dressed, had some hot coffee, and saddling up we covered the five and a-half miles as quickly as the horses could carry us. Leading up to the hall was a carriage-drive, and up this we galloped until the stackyard came in sight. We stopped at the gate leading into the yard but found no fire; so we turned our horses and feeling very foolish decided to go back rather than call up the brother. No sooner did we commence to ride away than my friend said, 'I feel we ought to have called Jack' (his brother), and we accordingly reined up, and while standing still, close to the gate, the old vision came, this time *visible to both of us*, in the grey morning light, and with a vividness that burned itself deeply into our memories. I then suggested we had better go on to the hall and call the brother. This we did, and after much chaffing we all three walked down to the stackyard, leaving our horses tied up in the stable yard; and after walking quietly round the stacks, some thirteen or fourteen in number, we came to the big haystack near the drive. My friend (the dreamer) was asked by his brother to point out where he saw the blaze, and he did so.

The brother thereupon went and got a trying rod used for drawing out hay from the centre of stacks; and proceeding, sceptically, to the part shown, he thrust the iron rod into the stack. Instead of simply going into the mass of hay, it knocked out about a foot and a-half of hay, and disclosed a slow-smouldering cavity which burst into flame as soon as the air got to it. We rushed back, and while the two brothers called the farm hands and helpers, I rode, neck or nothing, to the nearest town, where I called out the fire brigade. We got back to the hall in about an hour and a quarter after I had left it, only to find the stackyard a mass of flames and the farmstead and buildings in danger. The latter were happily saved, but the whole of the stacks of hay and straw were totally destroyed. These are the facts, of which corroboration is easy. Explain the phenomenon if you can.

(Signed) THOMAS D. MACKENZIE.

'THE AMERICAN REGISTER.'—We are requested to state that 'The American Register,' which was referred to by 'Mancy' in 'LIGHT' of January 23rd, and in which Cheiro's 'Occult Notes' appear, is published weekly in London at 20, Haymarket, as well as in Paris.



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### NOT THE HEBREW ONLY.

The modern Spiritualist, whether he likes it or not, is always acting as a dissolvent in relation to the conventional notion of inspiration. It is not a question of orthodoxy or heterodoxy. The very fact that the way is still open between the spirit-people and the visible people of this planet, and that messages pass, is quite sufficient. The old theory that the spirit-world was once opened for a time by God, for the purpose of making known once for all His will, through a 'chosen people,' is untenable the moment we can prove that the spirit-world is still open, and that the people who tenant it still say 'Thus saith the Lord.'

The honest truth is that this not only removes the barrier, and breaks down the distinction between Gentile and Jew, but it calls for reflection in regard to the subject-matter of inspiration itself, and of all so-called 'revelations.' We find out, to our sorrow, that modern revelations vary; and, when we turn to the records of our conventional 'Revelation' or 'Word of God,' we find that the ancient communications vary too. What are we to think? The obvious inference is that we are indebted to the spirit-people for all so-called 'revelations,' that we cannot be sure from whom they emanate, and that all we can do is to judge of the tree by its fruit.

But, leaving that burning yet tempting subject, we may safely discuss a perhaps less debateable matter,—the impossibility of any longer maintaining that the inspiration of the Eternal Spirit was vouchsafed to the Hebrews only. In the light of modern thought, and in the presence of the results of modern research in relation to the subject of Comparative Religion, it is idle to say that in the Hebrew Bible, with its Greek appendix, we have the one exceptional and final communication of God to the Human Race. On the face of it, that is an altogether too narrow view to take of the relation of the One Eternal Spirit to His great human creation. 'In Him we (all) live and move and have our being,' said the great apostle to the Gentiles, 'and He is not far from every one of us.' That was a fine generalisation which he, almost alone at the outset, was able to strike out; but it stands to-day as one of the very finest legacies of the early Christian Church.

Still more formidable objections to 'the Hebrew only'

theory press upon us. Not a year passes without adding fresh evidence to prove that the Bible is vitally related to other religious books, and is, in fact, indebted to them. A brilliant demonstration of this, by Ratna Senanayaka, appeared some time ago in 'The Freethought Magazine' (U.S.). This accomplished Indian boldly took for his subject, 'Hindoo Influence on Early Christianity'; but he went far beyond Christianity, and contended that the whole Bible stood in some sort of vital relationship to the ancient religious books of India. He holds that it was Hindoo influence which produced the 'antique civilisation' of Egypt:—hence the influence of Hindoo thoughts, legends and traditions upon the Old Testament, through Moses, whose laws were but 'a reproduction of the Hindoo sacred writings, as studied by him under the direction of Egyptian priests.' 'He revised the Hindoo legends of God and the creation, but prescribed the same laws, sacrifices and ceremonies; divided the people into castes, and adopted the same penal system.' He quotes a considerable number of passages from the Vedas and the Bible, to show that the Bible was largely indebted to the Vedas for many of its teachings.

Mr. Senanayaka tells afresh the story of the creation of the world by Narayana and of the Hindoo Adima and Heva, the first created pair, produced in order to take possession of the beautiful world, and of their 'fall' through disobedience, to which Rakshya, the evil one, had prompted them. A very curious parallel this. But if the writer of the Book of Genesis took his creation and Adam and Eve story from the old Hindoo version, he behaved badly and most ungallantly in putting the blame on Eve. This is how Mr. Senanayaka tells that portion of it:—

In terror they threw themselves upon the bare ground and wept. The voice of the Lord came from the clouds saying, 'Adima, why hast thou disobeyed me, and broken my commandment which I gave thee, never to leave the island?'

The author of all things was about to curse them, when Adima humbly besought him, saying, 'Lord, curse me, for it was my fault, not hers.'

Heva cried out, 'Lord, if thou curse the man, curse me too, for I would rather die with him than to live without him, for he is the most near and dear unto my heart.'

The second time came the voice from the clouds, saying: 'Woman, thou hast only sinned from love to thy husband, whom I commanded thee to love, and thou hast hoped in me. I pardon thee and him for thy sake; but ye may no more return to the abode of delight which I created for your happiness, through your disobedience to my commands. The spirit of evil has obtained possession of the earth. Your children shall be reduced to labour, and made to suffer by your fault; they will become corrupt and forget me.'

Thus the fall of man from the grace of his Maker is stated in the Ramahsariar text and the commentaries of the Vedas (the Hindoo Scriptures).

'The reader will see,' says Mr. Senanayaka, 'that the Biblical account of the creation and the fall of man is merely a slightly altered reproduction of the older chronicle.' Differences of opinion exist as to the antiquity of the Hindoo story, but an impartial judge would probably give it the benefit of any doubt, if only for the sake of escaping from the Hebrew Adam with his mean apology—'Eve gave unto me, and I did eat.' The Hindoo Adima is much more manly. If, then, it is true that the Hebrew borrowed from the Indian, what becomes of the theory that God inspired the Hebrew only? The truth is that neither Hebrew nor Indian was inspired in the conventional sense; though both were inspired in a deeper sense which involves the universal presence and power of the Eternal Spirit who is 'the inmost uplifting Life of all things,' and who breathes for ever into all things, and into all creatures, in their degree, the Breath of Life.



## JOAN OF ARC AND HER SPIRIT GUIDES.

By MR. E. WAKE COOK.

An Address delivered before the Members and Associates of the London Spiritualist Alliance in the rooms of the Royal Society of British Artists, on the evening of Friday, January 29th; the President, Mr. E. Dawson Rogers, in the chair.

In the whole range of history there is no figure quite so remarkable as that of Joan of Arc. Christ had many things in common with the Buddha and other founders of the great religions; but the character and the history of the Maid of Orleans are alike unique. There is the strange conjunction of soldier and spotless saint; of consummate generalship and statesmanlike insight, and the ability to baffle a horde of hostile ecclesiastics plying all forensic arts to trick and entrap her; and these amazing qualities were combined in a simple village maiden still in her teens, who after serving France and crowning her King, begged to be allowed to return to her mother and her household duties! Such a character is without a parallel. The written history of this marvellous Maid is equally without a counterpart. It comes to us with every word attested on oath. Unlike all other histories of earth's guiding stars, it stands in its naked purity, unclouded by the legendary mists which gather about the mountain peaks.

Rationalism—or rather the un-rationalism which usurps that name—and scepticism stand alike dumbfounded in the face of such amazing facts. How small, how puny, they and their explanations seem in the presence of these mysterious happenings, these intrusions of a higher order of potencies and powers into the mundane sphere! How strangely suggestive of action by a personal Providence, or of delegations of power from Omnipotence to demiurgic entities, exalted spirits, angels, archangels, demi-gods, or whatever we may name them!

But even Spiritualists, who know more of these mysteries than all the rest of the world, are faced by a seeming paradox which gives them pause. A heaven-sent warrior appears a contradiction in terms. The spectacle of angels inspiring and directing a peasant maiden to lead armies to battle, to mingle in scenes of slaughter, seems a double paradox. For a pure and spotless girl to be a leader in war—which has been called the crime of crimes, the sum of all villainies, and the horror of horrors—seems an inexplicable contradiction to those soaring idealists whose millennial glimpses make them lose sight of the bed-rock facts of existence. We must beware of judging cosmic movements from a parochial standpoint. Spiritualists cannot dissociate God from Nature, or lay on a personal devil all that will not square with their ideas of what things ought to be. War rages throughout the whole realm of Nature, and will do so until it has accomplished its appointed work. It tends to change its form, to mitigate its horrors, and ultimately kill itself. Meanwhile it affords the members of the Peace Party the means of gratifying their own warlike instincts by waging a ruthless war against War!

As I have elsewhere shown, Man is working *through strife to unity*. War and warlike trade are Nature's scorpion whips compelling Organisation; and through universal organisation, and the equilibrium it will bring, the practical Brotherhood of Man will be attained, probably five thousand years sooner than peace preaching of the Tolstoy order would achieve that result. It should be the business of our leaders of thought, not to pander to popular passion on one side or the other of these profound questions, but to discern the significance of things; the beneficent purpose underlying the tumult of events, and the 'soul of goodness in things evil.'

I have permitted myself this digression into a subject which divides Spiritualists as sharply as the question of Re-incarnation, because if we take the ordinary divergent views about war, we shall stumble at every step over the problems involved in the character and career of Joan of Arc, the soldier saint.

The history of the Maid that has been preserved is as remarkable as the Maid herself. She was condemned after a

trial of extraordinary length, in which she was questioned and re-questioned on every point concerning herself, her work, and her Voices. As she was widely regarded as a heaven-sent saviour of France, it was absolutely necessary, for the justification of the English and their adherents, that the popular faith in the Maid should be confounded by proving her, before an ecclesiastical court, to be a witch, a heretic, or an agent of the devil. This trial, which procured her condemnation and death, was so infamous in its illegality that the Pope, twenty-five years afterwards, granted the prayer of Joan's mother and brothers that the case should be re-examined. This was done, and all available witnesses who could throw light on the life and work of the Maid were examined, even as to the details of her early years. This trial reversed the finding of the first, and passed the Sentence of Rehabilitation. The records of both trials have been preserved; thus, providentially, we have a very full history of Joan of Arc, much of it from her own lips, and every word is attested on oath. So, as I said at first, the written history of 'La Pucelle,' the Maid of Orleans, is as remarkable as the Deliverer of France herself. These valuable documents have recently been rendered into English, and edited by Mr. T. Douglas Murray, and they are one of the finest and most reliable spiritualistic records in the whole range of history.

If ever spiritual intervention was needed in this world, it was in France at the beginning of the fifteenth century. After nearly a hundred years of war, the country was all but prostrate, under the heels of the sturdy English invaders, who saw little but the backs of their flying foes. The armies were disorganised and demoralised; the treasury empty, and the uncrowned King meditating flight. The whole place was over-run by wandering bands of dissolute soldiery, plundering and burning wherever they went. Among the feudal lords there was no unity or true idea of nationality; it was everyone for himself and the devil take the hindmost, which he generally did. The Burgundians were aiding and abetting the English. The clergy were, of course, divided, some sympathising with their country's foes, some with France, and all for their Church, which was split by having two or three rival Popes, each claiming to be the true one. Nearly the whole of the northern part of France was in English hands, and the one barrier to its complete subjection was Orleans, which still withstood the siege, although reduced to the last extremity.

Political matters were in a like deplorable state. Charles VII. was nominally King, but he was still uncrowned and unsanctified, and an uncrowned King had no hold on the hearts and imaginations of the French people. But worse than this, his wretched mother had thrown doubts on his legitimacy. His father, Charles VI., having become insane, his mother, Isabel of Bavaria, made a treaty in 1420 with the English King that the crown of France was to pass away from the Dauphin to the son of Henry and the Princess Catherine, thus proclaiming her own son a bastard. 'When Henry V. died,' says Mr. Murray, 'the son of this unhallowed marriage was declared King of France and England, under the title of Henry VI. The poor child was less than a year old. His able and resolute uncle, John, Duke of Bedford, ruled France as Regent, and carried the arms of England in triumph against all who dared to dispute his nephew's title. The Dauphin fled to the south, and abandoned to Bedford all territory north of the Loire. Paris was held and occupied by the English. The braver members of the Parliament and the University joined the Dauphin at Poitiers; but the accommodating and timid members did homage to Bedford, and duly attorned to Henry VI. as to their lawful king. Orleans alone remained of the strong places of France in the hands of the patriot party. If Orleans fell, all organised opposition to Bedford would melt away. As Orleans was the key of the military, so was Rheims the key of the political situation. Rheims was the old city where for many centuries the Kings of France had been crowned and consecrated. Such a ceremony brought with it in an especial manner, the sacrosanct divinity which in the Middle Ages hedged a king.' But Rheims and all the intervening country were in hostile hands. Such was the disastrous state of things when Joan of Arc appeared on the scene.



Joan was born on the Feast of the Epiphany, in 1412, of peasant parents, at Domremy, in Lorraine, a borderland village, a sort of Nazareth, from which no good thing could come. It had its haunted well, and its fairy tree, on which the children loved to hang garlands, and where they sang songs to the 'little people.' At the back of all were great legend-decked woods, so stimulating to the imagination of children. The spirit-world seemed nearer then, and little Joan early began her dreams. But she was an exemplary child in every way, cheerfully doing all household work and taking her turn in tending the flocks and herds. She was intensely pious, loving all things connected with religion and assiduously attending all its ordinances, so much so that her companions bantered her about it.

The terrible state of the country would be known even to the village children. All lived in a state of scare owing to marauding bands of soldiers; and on one occasion the whole of the villagers had to fly because of a raid by the Burgundians. When at last it was safe to return, it was to find many wrecked and blackened homesteads, and all the signs of pillage and wanton destruction. Thus the sorrows and troubles were brought home to the hearts and minds of all.

Joan was thirteen when she saw her first vision of one of those 'sun-clothed' children of light whose brightness outshone the summer day. It was Saint Michael. She was much frightened at first, but soon received great comfort from him, and was told to be good and to go often to church. She said that she saw him before her eyes, and that he was quite surrounded by the Angels of Heaven. Saint Catherine and Saint Margaret were her most constant advisers, and she describes them as adorned with beautiful crowns, very rich and precious. Speaking of Saint Michael she said: 'I saw him, and the accompanying Angels, with my bodily eyes, as well as I see you; when they went from me I wept. I should have liked to have been taken with them.' The first messages were to urge her to be always good, but she was soon told of her great mission. She pleaded her youth and inexperience, but it was gradually borne in upon her that it was because of her very lowliness that she was chosen as an instrument of God. She said later, that all was by His command, and that had it not been by His Will she would sooner have had her body torn in under than have undertaken such a task.

Her Voices continued to instruct her, and on arriving at the age of seventeen she was commanded to go to France and begin her work. She was told to go first to Robert de Baudricourt, Governor of Vaucouleurs, who would give her men-at-arms for an escort, and he would send her to the King. She went, accompanied by her uncle, saw the Governor, stated her divine mission and her need of an escort. But the Governor thought her demented, and told her uncle to take her home and have her whipped. By command of her Voices she went again to the Governor, with a like result. But a prophecy of Merlin's was generally called to mind, that the kingdom lost by a woman (Queen Isabel) would be restored by a maid from Lorraine. Enthusiasm grew, two young noblemen were converted to her cause, and swore they would themselves escort her to the King. Joan rebuked the Governor for the delay, saying that France had need of her, as that day a battle had been lost. Some days later the news arrived of the lost battle and convinced the Governor of her divine powers. So he gave her the letter and a sword and said to her, 'Go to the King, come of it what may.' The people made her a man's suit, a horse was provided, and with the two knights and a small escort a start was made. Travelling through a hostile country, mostly by night, at the end of eleven days they arrived at Chinon, where the uncrowned King was. She was at last seen by Charles, whom she recognised by aid of her Voices, and gave him signs which much impressed him. She told him she was sent by God to raise the siege of Orleans, and to conduct him to Rheims to be crowned. Charles was loath to take any steps without further and fuller inquiry. He desired Joan to be thoroughly examined at Poitiers before a full board of ecclesiastics and lawyers, under the Archbishop of Rheims. For three weeks this simple maiden answered all the questions of these learned Doctors, like one inspired, telling them there was more in God's book than in theirs. When asked

for a sign she said: 'I have not come to Poitiers to show signs and do miracles. Send me to Orleans and you shall have signs enough. Give me men-at-arms—few or many—and let me go!'

The Archbishop finally reported in her favour, and advised Charles to take the proffered help, as it offered the only hope. The King, who had been much impressed by her revelations, decided to place her at the head of his army. He had the celebrated suit of silvered armour made for her, and she had the famous symbolical banner painted, which played such a conspicuous part in the events which followed. She was provided with a full military household, and she joined the army which was gathering at Blois.

The rumours of the heaven-sent Maid aroused burning enthusiasm and gave new life and hope. She soon made her presence felt in the camp, and purified the blasphemy-laden air. The whole tone was raised, and the most hardened sinners were ashamed to be base in that pure presence. Religious observances were enforced, and with a squad of chanting monks at the head, the army started with the provisions for the starving folk of Orleans.

The old generals were quite willing to benefit by the enthusiasm, the new life inspired by the Maid, but had no idea of taking her generalship seriously. She directed them to guide her straight to Orleans, but as they had been demoralised by the ever-victorious English, they adopted the more cautious tactics, and brought her before Orleans on the wrong side of the river! On discovering the trick Joan gave those generals a bit of her mind, and they soon learned that the wisest head among them was foolish compared with the heaven-guided Maid. The army could do nothing; the boats were far down the river and the wind was adverse, so that they could not come up to ferry the provisions across to the starving people in the town. Joan sent the army back to Blois, the nearest bridge by which it could cross to the Orleans side of the river, prophesying that the wind would change, which it did. The boats came up, and Joan and some of the generals went with a convoy of provisions into Orleans in spite of the overwhelming force of the English.

The Maid did not wait for the army to return; she at once summoned the English to depart. 'Her letter,' says Count de Dunois, 'was sent to Lord Talbot. From that hour the English—who up to that time could, I affirm, with two hundred of their men, have put to rout eight hundred or a thousand of ours—were unable, with all their power, to resist four hundred or five hundred French; they had to be driven into their forts, where they took refuge, and from whence they dared not come forth.'

On Joan's army returning from Blois, she went out to meet it, and all passed into Orleans, right under the hostile guns, the English being too much dazed to molest them. Then Joan, with her marvellous dash and go, and in spite of all the cautious counsels of her marshals, attacked those terrible forts one after another, and carried them all in a few days. On one occasion she was wounded, as she had long foretold; but, although she cried like a girl, she continued to fight until the bastille was taken. She received the wound while mounting a scaling-ladder. Whenever her men recoiled from their terrible task, she would put herself at their head with her white banner, and this gave new life and courage to her men, and seemed to paralyse her foes. What all the generals of France had pronounced impossible, that girl had done in four days! After the fall of the great fortress the Tourelles, Talbot and his English evacuated all the other bastilles, and left the French masters of all. Thus was raised the great siege of Orleans!

After reporting these glorious results to Charles, and after a battle with his timorous councillors, Joan was permitted to begin the second great task of her mission. This was the reduction of the strongholds on the Loire. This amazing campaign, lasting only a few days, ended with the momentous battle of Patay, which broke the back of the English power; and, as Joan herself said, it was a blow from which they would not recover for a thousand years.

Then followed the third great movement. She induced the vacillating King to place himself in charge of the army, and



then began the celebrated 'Bloodless March' to Rheims to consummate her achievements by the crowning of her King. Although the march was through hostile country, such was the power of her name that the great towns threw open their gates on her approach, and Rheims was reached without a blow being struck. Everywhere Joan moved between adoring multitudes, eager to kiss her feet, or even the footprints of her horse. At last she attained the dearest wish of her heart, the culminating point of her angel-guided mission; she saw her King crowned in great pomp, under the shadow of her own victorious banner, with all the ancient rights and ceremonies, without which no one could be a real King in the eyes of the priest-governed people. No statesman in the whole of France had discerned the true significance of this step, and the momentous results which must follow. This was reserved for the village maiden and her spirit-guides. But it was seen later by Bedford and the Burgundians, and one of the objects of the great trial was to prove that Charles had been crowned by the aid of a witch, and so rob him of the sanctity with which these ceremonies had surrounded him.

During these supreme moments the newly-crowned King rose to the occasion, openly acknowledged his great indebtedness to the Maid, and bade her ask for any favour which it was in his power to grant. What a vision of golden possibilities would open out before the eyes of any other mortal, given such a chance as this! But Joan of Arc simply asked that her native village might be relieved from the crushing burden of taxation. This was granted in perpetuity. What else did she ask? Nothing! except that she might be allowed to return home to her mother and her household duties. Joan crowned her King with an earthly crown, but by this sublime unselfishness she unconsciously placed a glorious diadem on her own head, as worthy of remembrance as the crown of thorns!

I must glance still more rapidly over the remaining part of her military career. The King did not grant the second request. He still had need of her services; but he was so vacillating, so surrounded by cowards, traitors, and time-servers, that little could be done. The Maid wished to drive the enemy from Paris as she had driven him from the strongholds of the Loire. She was permitted to attack Paris, but before she could do little more than get wounded, she was recalled, to fret the weary months away like a caged eagle. Her Voices ordered her to stay at St. Denis, but being wounded she was taken elsewhere, against her wish. On recovering she took part in some minor movements, and was finally captured by the Burgundians. Whether or not this was through the treachery which she foresaw, and which was the only thing she feared, it is impossible to say. She was taken as a prisoner to the camp of the Duke of Burgundy, and was placed in prison, while the Duke waited for the expected ransom. But neither France nor her wretched King made any move to save her, and, after two attempts at escape, she was finally ransomed by the infamous Pierre Cauchon, Bishop of Beauvais, a miserable tool of the English, for a prince's ransom. She was taken to Rouen, in the heart of the English power, thrown into a dungeon, heavily ironed, and always kept in the presence of several brutal, common soldiers. Forty or fifty ecclesiastics were got together from various parts, especially selected for their English sympathies. One of these, a smooth-tongued villain, was allowed access to Joan's prison disguised as a cobbler. He represented himself as a priest from her own part of the country and a sympathiser with her. By this cruel trick he got her to pour out her full heart in confession. As secrets of the confessional could not be directly used, the Bishop placed himself and other witnesses at a hole in the wall so that every word was heard, and the information thus gained was used to guide the ruthless cross-examination to which the poor girl was exposed. This is but a specimen of the cruel arts and illegalities by which an unjust verdict was obtained.

When the friendless girl was brought face to face with this packed jury of inquisitors, thirsting for her destruction, the simple grandeur of her character shone out more brightly than at almost any period of her stormy career. She was steadfast as a rock; sometimes against the storming of nearly the whole

Court at once. Every forensic trick, every dialectical art, was used to trip or entrap her without avail. Profound theological questions were sprung on her which would have puzzled many of the churchmen themselves to answer without impaling themselves on the horns of a dilemma. For six long days the battle raged between the one and the many, the unadvised prisoner baffling all her cruel judges. The populace began to laugh over the Bishop's repeated defeats, so, for very shame, the next nine examinations were held in private. These had like results; and all the examinations were only preliminary fishings to obtain matter to bring against her at the Trial in Ordinary, which lasted almost as long.

I can only give one specimen of the concentrated wisdom, the caution, and the simple directness of her replies. She had said: 'Without the Grace of God I could do nothing.' Her most wily questioner saw an opening, and, after beating about the bush to throw her off her guard, suddenly sprang this question upon her: 'Are you in a state of grace?' This was a terrible question, as the Scriptures say one *cannot know* this, and if she had said 'yes' she would have been guilty of presumption and spiritual pride, and had she said 'no' it would have been still more disastrous. The Court held its breath, and one righteous judge called out that the accused was not bound to answer such a question. He was shouted down, while Joan calmly gave that immortal reply: 'If I be not in a state of grace, I pray God place me in it; if I be in it, I pray God keep me so.' This reply so dumbfounded the Court that there was little more questioning that day.

On one occasion Joan was brought into the torture chamber, but the sight of the executioner and threats of the rack failed to shake her. At length, owing to endless misrepresentations and distortions of the evidence which was sent to Paris, a hostile verdict was pronounced by the judges. The poor girl, thoroughly worn out and ill, was brought face to face with the awful faggot-pile and the stake. While the sentence of death and excommunication was being read, two treacherous priests were beguiling her with lying promises that all would be well if she would recant and sign a schedule of Abjuration. A short document was read to her, which she repeated. Dazed and scarcely knowing what she did, she consented to sign it; but here again she was tricked, and a much longer document, utterly condemning herself, was substituted, and a priest guiding her hand, she signed that. She was condemned to perpetual imprisonment in the ecclesiastical prisons. She was given woman's attire, and forbidden to resume her man's dress. Then every promise was shamelessly violated, and she was sent back to her old dungeon to be always in the presence of brutal soldiers.

The English were indignant with the Bishop for having allowed them to be balked of their prey; but he assured them that he had her in a trap from which she could not escape. During the night her woman's garments were taken away and the forbidden man's clothes substituted. Then she had to endure not only brutal insults, but personal assaults also. She had no option, and so resumed the prohibited dress. This was a fatal relapse; she was taken to the market-place, condemned by the gloating Bishop, excommunicated, and handed over to the secular authorities for the death sentence. But before this was given she was seized by the soldiers and hurried to the dreadful stake. On the terrible news being conveyed to Joan in her prison she momentarily broke down, and had her own Gethsemane agony, but recovered her self-possession, bravely reaffirmed the truth of her revelations, and died as worthily as she had lived; and one of her last thoughts was for the personal safety of the priest who was holding the cross before her eyes. She died calling on the name of Jesus, and it is said that this hallowed name was written that day in tongues of flame!

Thus passed this saintly soul, who came to this blood-and-tear-drenched earth like a vision of a glorified humanity, holding aloft God's image in an age of measureless baseness. (Applause.)

We English figure badly in this business, but we had seen the prize, striven for through a hundred years of war, dashed from our hands just as we were about to grasp it, by this



heaven-sent Maid whom we thought a daughter of the devil. If our share of this great crime was bad the part played by the French was even worse. What of that wretched King to whom the Maid had given a crown and a kingdom, during all those months while the Duke of Burgundy was waiting for her to be ransomed? What of the French people who idolised the Maid as the saviour of France? where were they, and where were their sons and francs which should have been poured forth for her deliverance? And what of Pierre Cauchon, Bishop of Beauvais, and his crew of cringing ecclesiastics, whose villainy was made the more despicable by the slime of hypocrisy which covered all? No wonder that outraged Nature brought most of them to an untimely end!

But the surrounding blackness only enhances the brightness, the purity of the flawless Maid, whom prosperity could not spoil nor adversity daunt; who never ceased to be a true and tender-hearted woman, sympathising with all suffering, and who after one of her greatest victories was found upon the stricken field, consoling and confessing a dying enemy, and he a common soldier! (Cheers.) Think of this simple girl of seventeen making her way through leagues of hostile country to the Court and the feet of her uncrowned King, removing by a message from heaven all his harassing doubts as to his legitimacy, and giving him other impressive signs! Think of her for three long weeks, facing, like Christ in the Temple, the doctors learned in the law, astounding them by her answers, and convincing them of the genuineness of her heavenly credentials! Think of that roaring, blaspheming camp at Blois, where she had to overcome by her example, in generals and men alike, the demoralisation of a hundred years of defeat! Her Voices had said to her: 'Daughter of God, go on, go on, go on:' and she went on, a veritable war-goddess, turning poltroons into men, and cowards into heroes.

Louis Kossuth said: 'Consider this unique and imposing distinction. Since the writing of human history began, Joan of Arc is the only person, of either sex, who has held supreme command of the military forces of a nation at the age of seventeen!' And right worthily did she use them. Think of the great campaigns of the Alexanders, the Cæsars, the Napoleons, trained soldiers all, fighting with trained men against their inferiors; while Joan had to fight, with men demoralised by disheartening defeat, against the sturdy British, backed by the glamour of a hundred years of unbroken victory! Think of that, and you will see that Joan's work of raising the siege of Orleans, reducing the great strongholds of the Loire, fighting the decisive battle of Patay, and then conducting the 'Bloodless March' to Rheims, constitutes a more brilliant achievement than can be claimed for any of the world's greatest generals; and it was all accomplished by the village maiden at an age at which the great soldiers had done little or nothing.

But we shall miss the moral of this strange, eventful history if we suppose that these great victories were achieved by enthusiasm alone. The ablest judges of the time speak of Joan's splendid generalship, and the skilful disposition of her forces, and her wonderful handling of artillery. Her statesman-like insight was equally remarkable, and she was the first to discern the idea of true Nationhood for France. It is well asked: 'Whence came the inspirations of this marvellous child?'

Although Saint Catherine and Saint Margaret were more often with her, and Saint Michael more rarely, Joan said that they came from God at the prayers of Saint Louis and *Saint Charlemagne*. This is probably the secret of it all. The other saints were surely media for the master-mind of Charles the Great. And it is curious to note in this connection that at the outset of her public career her Voices told her that an ancient sword was hidden behind the altar of Saint Catherine's, at Pierbois. Nothing was known of this, but a search was made and the sword found buried a little way in the ground. This was given to the Maid, who carried it as her symbol of authority. The belief was that it had belonged to Charlemagne!

The death of Joan of Arc was as fruitful as her life. The great work she had so gloriously begun was finished by other hands just at the time she had foretold. She was most truly a prophetess, who predicted nearly everything that happened, even to her own wounds and her early death. Again and again

she urged the vacillating Charles to make use of her services while there was yet time, as she would only last for a short year. One thing alone was mercifully hidden from her, and that was the manner of her death: the fact that she should ascend to heaven by a chariot of fire!

It was my intention to discuss the problem of the Voices, the Spirit Guides, of the inspired Maiden, but neither time nor inclination permits me to undertake the task. For Spiritualists it is unnecessary; and for others, what can I say that I have not already said? An hour's contemplation of that pure and beautiful, that wonderful life, which shines like a star through the dusk of the ages, is worth more than a whole course of sermons, or scientific lectures, for those who have the inner eye, the inner ear. Those who think they have them not may rest assured that they are mistaken; these faculties are but latent, and if they are only allowed to grow, then there will be no need of argument to induce men to accept the statements of that embodiment of truth—Joan of Arc.

That her Guides should have appeared to her as Saints whose names were familiar to her was to be expected; to have appeared in any other form would have defeated their great object. That these spirits were not materialisations is evident from the fact that Joan saw Michael accompanied by a great light and by a heavenly host—showing that her spiritual sight was opened, that she was clairvoyant.

Mr. Myers' treatment of this great subject is most unsatisfactory. He throughout couples Joan's Voices with that of Socrates; but that of the Grecian philosopher was purely negative, warning him of what he should *not* do, while those of Joan were positive to an amazing extent, urging her to do seeming impossibilities, and just the most unlikely things in the world that a simple village maiden would have thought of doing. To attribute these things to 'uprushes' from the sub-conscious self increases our difficulties, and makes inordinate demands on our credulity. We are also brought face to face with this staggering fact. By this theory the subliminal self is a veritable demi-god compared with our conscious selves; then why, in the name of all that is wonderful, should it be such an incorrigible liar, and instead of showing itself in its true colours should always assert itself to be a departed spirit, and give bogus proofs of personal identity? Verily, these folk strain at a gnat and swallow a whale. (Applause.)

The Spiritualist's explanation is the only one which covers the facts and does not land us in insuperable difficulties. (Cheers.) Even if the visions were 'subjective' they were discerned by the Maid's opened spiritual vision, or were caused telepathically by the spirits who claimed to be her Guides. And we may fairly regard Joan of Arc as the greatest medium, the grandest Spiritualist of all. If she brought us no new revelation of Truth, what a glorious revelation she herself was of the possibilities of human nature when in touch with the spirit world! She was the 'Personification of Patriotism,' and of the extremes of sweet simplicity with the highest grandeur of soul, worthy to be thought of with Him who is regarded as the Great Exemplar; worthy not only of the impending canonisation of the Vatican, but of the more glorious canonisation in Humanity's innermost heart of hearts. (Applause.)

Several members of the audience having offered a few remarks, for a report of which we have no space, the proceedings closed with a cordial vote of thanks to Mr. Wake Cook for his very able and interesting address.

MR. R. BOURSNEILL.—We are requested by Mr. R. Boursnell to call our readers' attention to the fact that, as has already been announced, he regrets that he is unable to give any further sittings for photography.

MADAME FLORENCE MONTAGUE.—We have received from the Society of Progressive Spiritualists, of San Francisco, a copy of a vote of thanks which was passed to Madame Florence Montague for her kindness in delivering a beautiful and instructive address at the society's special Christmas evening celebration. The address was of the highest order, and gave much pleasure to her hearers. The meeting was a great success, many people being unable to obtain admission.



## A NOTABLE WORK ON PSYCHIC PHENOMENA.

(Continued from page 58.)

Certain experiences are given in the book under notice more in the nature of materialisations, and presenting certain interesting features. The medium is a young man of education and in a private position. With him, in the beginning, luminous phenomena were speedily forthcoming. The first time that a more or less definite form was observed no séance was being held, but the medium saw in a bright light the word 'Curtain' traced on the wall. As he could not interpret the meaning, never having assisted at any spiritistic séance, Dr. Maxwell asked him to continue his observations, saying he thought he might be able to explain the meaning. He then arranged as well as he could a kind of cabinet, with the help of the curtains, in a corner of the room, and turned off all light. Raps were immediately heard all around, and then one or two faint gleams of light became visible. After these had appeared a beautiful female form was seen, the eyes raised as if in the act of prayer. The hair was dressed in the style of forty or fifty years ago, and the figure was draped in white. The apparition showed itself on the left of the medium, but high above him, nearer the ceiling. Inquiry as to who it was elicited the reply, 'A fairy!'

Although, on the whole, very few materialisations were obtained by the author, he affirms that he has witnessed three distinct ones through this same medium. The second time the figures were only partially materialised, and were unknown; and on the third occasion, when those present were not seated at a table, the medium saw apparitions plainly, and described them, the doctor seeing only faint lights, when suddenly a face appeared, the forehead, eyes, and nose reproducing the traits of a friend he had known and loved, and who had recently deceased. The medium saw the entire form.

In concluding this account, we are told that it is not only human forms which have been seen, but those of animals more or less strange, and which he considers as in some way imaginary productions. As a possible explanation for these more objective phases of luminous manifestations, Dr. Maxwell offers us, under the greatest reserve, the following theory. After again referring to the raps, he says:—

'Lights and forms raise, however, problems much more difficult of solution. One of the explanations to which they might be susceptible is the following: We will suppose that particles of a very tenuous substance, the ether, for example, or another kind of rarified matter existed, capable of being acted upon by nerve force. They become charged and dispersed according to the lines of force, and these lines would be determined by the action of nerve centres and would take form corresponding to those particular centres. They would possess certain plasticity, if I can express myself thus, and this plasticity would be in connection with those centres possessing preponderating physiological activity. If this connection existed between the superior ideative centres one would see intelligible, definite forms, such as the figures of human beings, animals, or objects. Should connection with the inferior centres be established, indefinite forms only would be obtained. Their luminosity would depend on the state of condensation of this rarified matter of which they are constituted. Those subject to lesser condensation would be the most luminous, and it might happen that a form of greatest density would be surrounded by a luminous atmosphere of lesser density. One could in this way explain the relative independence of the forms and phosphorescent nature of the pictures.'

Chapter V. of Dr. Maxwell's work deals with what he terms Psycho-sensorial and Intellectual Phenomena, which take him into the domain so often and ably dealt with by Myers and other psychical researchers. His experiences in clairvoyance and crystal-gazing or trance are analysed and registered in the same clear, straightforward way, but into this section of the book and its concluding one on fraud and error we need not follow him. Enough has been given to indicate the nature of the work which this painstaking psychical researcher has carried out under many trying, and probably very fatiguing, conditions; in fact, one of the last words of advice he gives to

colleagues who may be tempted to imitate his work, is that patience, inexhaustible patience, will be found, above all things, necessary.

The doctor's zeal in following up promising clues or indications of psychic forces, and especially the calm, neutral attitude he invariably maintained, brought their own reward in results. Much good, indispensable work has been achieved by the professional medium; yet the fact remains that far too little has been done by Spiritists to develop their own faculties by sittings in private home circles, and to this is probably due much of the ignorance which still prevails among the majority concerning a better understanding of laws and forces at work. Close and persistent observations are impracticable when the medium is a stranger and constantly subject to influences, good, bad, or indifferent, at any moment of the professional life. The dislike on the part of private people of letting their psychic faculties become known, Dr. Maxwell considers is due to the attitude generally adopted towards them by society, and particularly by scientific minds:—

'If they spoke of visions douches would be recommended; if they caused a table to move without contact the words hysteria and fraud would be heard. Is it astonishing that there is dissimulation over their gifts? On the contrary, these individuals should be considered as precious types or forerunners of the future type of our race. . . . Common sense suggests, one would think, that humanity has not yet arrived at perfection—that this is evolving actually now as has ever been the case in the past. All are not equal in degree of evolution. As there are backward or unprogressed types, so there are advanced ones representing to-day our future states. The progress of the race to-day seems to make for perfection along the lines of our nervous system, in the acquisition of more delicate sensibilities, and in acquiring increased means for information. . . . The intolerance of certain savants is equalled by those of certain dogmas, notably the Catholic Church, which views psychical phenomena as the work of the Devil! Is it worth while at this hour to discuss so obsolete a story? I think not.'

In conclusion, many of us will heartily echo Dr. Maxwell's hope that his book 'will contribute to make psychic phenomena such as he has studied considered as natural facts, worthy of being usefully observed and capable of enabling us to penetrate more deeply than any other into a real knowledge of those laws which govern Nature.'

J. STANNARD.

(Conclusion.)

## 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.*

### 'A Curious Psychometric Experience.'

SIR,—Your contributor 'Daisy' desires comments on her communication under the above heading. There is evidently some truth in her impressions, as inquiry showed that she was correct as to the character of the dead man, but no one can accept as otherwise than weirdly fantastic her impression of his body being 'attacked by semi-human looking creatures.'

Such an impression is only valuable as a proof that very much of what passes for spirit communications comes from the mind of the medium. We cannot believe that any beings really exist such as described, nor can we see the utility of such a punishment being inflicted on the body of a poor miserable man. I am no believer in vindictive punishments, and a good God would have more pity than blame for such a distorted soul as the miser's.

It is clear that many who accept Spiritualism find it very difficult to rid their minds of the old ideas about hell and devils. It may not be that your correspondent thinks otherwise than I do on these matters, but her mind has, unconsciously to herself, been influenced by these ideas, and she may accept that as the explanation of her vision.

Such an experience shows very forcibly the necessity of investigating Spiritualism in a scientific, critical spirit, accepting nothing that contradicts our reason. This does not mean that we are to reject what we see because we cannot understand it, for, as many have pointed out, there are things contrary to reason, and things beyond our reason to explain but not contrary to it.



I do not pose as an authority on spiritualistic phenomena, for I have had practically no experience, but I suspect that a large number of them are from purely worldly sources. I see nothing impossible in anything that I have ever read of spiritualistic phenomena, and nothing more wonderful than what happens everyday in our ordinary experience. No spiritualist séance ever has reported anything so mysterious as the turning of a plain egg into a gorgeous peacock, but Nature does that daily, and if it were not common no one would believe it possible, and it would be considered wildly improbable, just as the majority of people now regard the wonders that are affirmed by Spiritualists. Though I admit their possibility and am greatly influenced by the reports of such men as Wallace, Crookes, and Lodge, yet without personal experience I cannot satisfy myself of the actuality of the phenomena, but if ever I am convinced I will be just as energetic in spreading my convictions and experiences as I now am in inquiring into the subject.

The answer to the question 'If a man die shall he live again?' is the most important that man can receive, and without some positive information or revelation from the other side we have little reason to believe that we are immortal. Unless Spiritualism can reply to Agnosticism no real answer is forthcoming.

Truro.

W. J. FARMER.

#### Subliminal Self or Decarnate Influence—Which?

SIR,—With the decadence of the erstwhile popular theory of demonology as an explanation of spiritualistic phenomena has come the materialistic antagonism in the shape of the subliminal self. With a plenitude of faith in the rationale of Spiritualism, it appears to me that it will be unwise itself on our part not to thoroughly examine the best that can be said on behalf of this subtle theory. In this, as in everything else, 'Knowledge is power,' and contempt should be unknown to the true investigator.

Having in my mind the claims of Myers, Podmore, Hudson, and Dr. Hammond, I am compelled to admit the possibility of my dual self. The strange and unrehearsed phenomena of telepathic communion between incarnate spirits; apparitions of the living, embodied, to others in the flesh, demand certain deductions; and these all find possible explanation in subliminal consciousness. The chief matter, therefore, in my judgment, is for the Spiritualist to view his personal experience from the plane of the sub-consciousness theory, and see if the included facts go beyond the maximum claim of the opposing theory. Credulity is not confined to non-Spiritualists, and if there be a greater sin than the refusal to admit *spirit* at all it surely must be in the credulous reading of *spirit* into every trivial occurrence, without due regard for sense and reason. A critic asks me for proof of spirit-communion within my personal experience. I tell him that on one occasion I consulted a medium to whom I was an utter stranger, and was told things unknown to anyone else present, and the previous knowledge of the same was impossible to the medium. To the Spiritualist, sure of his facts, this may be acceptable, but is this scientific evidence? We speak of Spiritualism as a science; we must, therefore, be careful to scientifically classify and interpret its evidences. My contention is that such a case would be valueless in the light of the theories of thought-transference and sub-conscious telepathic action and re-action. I therefore invite my brethren to examine the strongest tests they have ever received, and see if ex-carnate agency can be successfully claimed in the face of the frontal attacks of the opposition. My suggestion is that your readers should send along those tit-bits of personal experience which they regard as being beyond the pale of such criticism as I have outlined. In doing this we may strengthen one another, and be working *pro bono publico*.

Leicester.

G. H. BIBBINGS.

#### 'Nazarene Band.'

SIR,—A few weeks ago you were kind enough to insert in 'LIGHT' a few remarks on the need of the Christ-spirit in the average Spiritualist, and the expression of my wish that some friends would form a band of workers who would devote their time and gifts for the good of humanity. Such a band is to be formed, to be called by the above name, and I beg readers of 'LIGHT' who are in sympathy with the movement to send their names and addresses to

(MRS.) M. J. ANDERSON.

32, Leamington-road Villas,  
Westbourne Park, W.

#### The 'Telesphere' Table.

SIR,—With reference to my letter in regard to this instrument which you kindly inserted in your issue of November 7th last, I shall be glad to let your readers know that the inquiries

about it have been so many that it would, I think, be well to send all such communications direct to the inventor. I little expected that so many would show an interest in the matter. Mr. C. J. Smith's address is 59, Boyston-road, Stoke Newington, N.

ALFRED CLEGG.

#### National Union Fund of Benevolence.

SIR,—Kindly allow me, on behalf of my committee, to acknowledge with many thanks the following subscriptions to the Fund of Benevolence received during January.

Seventeen grants have been made from the fund and the various recipients are very grateful to all subscribers for the relief thus rendered.

Contributions and donations should be sent to, and will be thankfully acknowledged by,—Yours faithfully,

(MRS.) M. H. WALLIS,

Hon. Financial Secretary.

'Morveen,'

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

Amounts received: From Mr. A. Janes, (half-yearly subscription), 15s.; 'D. S. G.', £1 0s. 8d.; 'E. S.', 2s. 6d.; Mr. Baxter (per 'Two Worlds'), 2s. 6d.; Miss Wormald, 5s.; Mr. J. Robertson, 10s.; 'W. S. D.', 2s. 6d.; Mrs. Bellingham (annual subscription), £3; Sir J. Coghill, Bart. (annual subscription), £1; 'L. M.', 5s.; Mrs. T. Russell, 2s. 6d.; Yorkshire Union Auxiliary Fund (per Mr. R. Hy. Yates), 16s.; Mrs. Bell, 2s. 6d.; Mrs. Stair (subscription book), £1; from subscription books, Mr. W. Mason, 2s.; Mr. T. Stone, 10s. 6d.; Mrs. K. T. Robinson, 4s. 6d.; Mr. T. H. Wright, 10s.—Total, £10 11s. 2d.

#### SOCIETY WORK.

Notices of future events which *do not* exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns at the usual rates.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. W. M. Green's lecture on 'The Ethics of the Unseen,' and answers to questions were much appreciated.—A. F.

CARDIFF.—87, SEVERN-ROAD, CANTON.—On Sunday last Mrs. Preece discoursed on 'The Gate of Life' in an instructive manner, and also gave clairvoyant descriptions.—H.

CARDIFF.—ODDFELLOWS' HALL, PARADISE-PLACE.—On Sunday last exceptionally fine addresses were given by Mr. E. S. G. Mayo, on 'The Battle with Unbelief' and 'The Religion of Ghosts,' and both were highly appreciated.—W.

LEICESTER.—QUEEN-STREET.—On Sunday afternoon last Councillor Davis spoke on 'The Alien Question.' Open discussion followed. In the evening Mr. Bibbings answered written questions from the audience, with good results.

PORTSMOUTH.—LESSER VICTORIA HALL.—At our Sunday services Mr. George Cole gave very interesting and instructive addresses on 'Christian Science' and Mr. Myers' book on 'Human Personality.'—E. R. O., Cor. Sec.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. J. Walker, of Bournemouth, gave an interesting and instructive trance address on 'Spiritual Gifts,' and closed with very successful clairvoyant descriptions.—E. J. W.

PLYMOUTH.—13, MORLEY-STREET.—On Sunday last Captain Greenaway spoke on 'Do the Dead Come Back?' After the address Captain Greenaway and Mrs. Axworthy endeavoured to heal some of the sick and suffering.—T. M.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On January 27th Mrs. Evans gave successful psychometric delineations. On Sunday last Mr. J. Evans lectured ably on 'Progress,' and Mrs. Evans gave excellent clairvoyant descriptions.—E.

STOKE NEWINGTON.—SPIRITUAL PROGRESSIVE CHURCH.—On Sunday last Mr. D. J. Davis gave an earnest address on the craze for wealth, and drew a telling moral from the career and ending of the late Whitaker Wright. The Lyceum and the Young Men's Association had interesting meetings in the morning.

NEWCASTLE-ON-TYNE.—95, WESTMORELAND-ROAD.—The usual week-night meetings have been held. On Sunday last Miss A. Mackay occupied the platform for the first time, and her efforts were appreciated by a large audience.—F. E.

NEWCASTLE-ON-TYNE.—TEMPERANCE INSTITUTE.—On January 27th, Mrs. Elliott gave remarkably clear clairvoyant descriptions to an attentive audience; and on the 30th a tea and social meeting was largely attended, and a very enjoyable evening was spent. On Sunday last Mr. Bogue gave an interesting address on 'The Religious Teachings of Spiritualism' to a large audience, and a good after-meeting was held at which Mr. Lamb and his guides again performed some good cures.