

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

One of the brightest truths for which we stand is, that there is hope for all,—that from the unlikeliest life there may spring at last a growth of beauty in 'the garden of the Lord.'

We once planted a tree and watched it for two or three years without any promise of growth. At last it dwindled and was said to be dead. We resolved to dig it up, but went away for a long holiday without doing so. On our return we saw that from the heart of it a new strong shoot had sprung. We cut away the dead parts, and gave the new growth light and air. In the end we got a goodly tree.

Will the Almighty Father be less patient and less provident? Will the Power which holds so fast by the germ of life in a failing tree be unable or unwilling to watch over and develop the germ of life in a failing soul?

'The Secretary's Holiday and other poems' (London: St. Vincent's Press) is a slight collection of rather original snatches of verse, chiefly unrhymed, and all the better for that. They are published anonymously, but the author need not have hesitated to father them. They indicate the possession of considerable insight and descriptive power. The following vivid bit of 'word-painting' is really artistic,—a true holiday picture, recalling, on these dark days, a glimpse of Nature's heaven:—

### ON THE HILL-SIDE.

The shining grass, the shining hill with gold,  
The scintillating silver of the sea  
Under the sunshine, midst the misty grey  
Streaked with the shadow of congregated clouds,  
The slowly Southward-sailing fleet of Heaven.  
The fragrant grasses, leaves, the thorny spray,  
Dead green of gorse, alive with flaming flower,  
And sighing as the air stirs chill the hill-side warm.  
Yonder, a league, the dark town's sunlit slates,  
With, there, for a while, then there, some gleaming point,  
Some dazzle of diamond midst the general murk:  
The tranquil, murmuring, fitful-sounding town,  
Whose smoke drifts seaward with the wind from hills.

Up here, upon the sunny sheltered slope  
(A nook of gorse and nettle, bramble and grass,  
Fresh thistle, and dandelion, and meadowsweet),  
Grasshopper chirps to grasshopper; a fly,  
Mailed in dark emerald, settles—sudden is gone,  
Droning, dwindling. Small blue butterflies bask.  
Yonder the town, beneath, against the sea,  
The pale grey sea, shining, with shadows streaked.

The Rev. D. A. Leisk, writing in 'The Light of Truth,' remonstrates with 'advanced' thinkers for their over-disparagement of the Bible. He says:—

Rationally and spiritually interpreted, the Bible contains a veritable mine of spiritual facts which will tend to liberate the captive soul and lead to a proper understanding of God and the spiritual laws which govern His universe. . . . Spiritual things are spiritually discerned, and when the right attitude is adopted towards the Scriptures they will speak as of old to the heart and soul of humanity.

The remonstrance, if addressed to 'advanced' Spiritualists, may have its uses: but there is danger in the remedy suggested,—in presenting the Bible as a book to be 'spiritually interpreted.' That opens the door to any amount of arbitrary imagination. We believe that the writers of the fragments which make up the Bible were, for the most part, simple narrators of what they believed to be facts; and that, in their simplicity, they intended to be very literal. What the advanced critics of the Bible need is, not so much a spiritual interpretation of the Bible, as an open mind with regard to occurrences beyond the commonplaces of our day.

Dr. I. K. Funk, writing in the 'Homiletic Review' (U.S.), says:—

It seems certain that there is to be in the near future a serious revival of the study of psychic phenomena, including so-called Spiritualism—a subject that belongs to the 'sphere of influence' of the clergy, to borrow a phrase from international statecraft. Is not a clergyman likely now to make a great mistake if he does not fit himself to help lead in this new series of investigations? Watchman, what of the night? Surely along psychic or soul lines we have a right to expect the clergy to keep us from error; but how can they unless they understand the subject?

If these spiritualistic phenomena are the work of immature or evil spirits, as some clergymen hold, certain scientific knowledge of this fact is exceedingly important. A scientific demonstration that devils exist and are in communication with this world is far better than the hard, crass materialism of the scientific world a few decades ago, which denied all things spiritual as *a priori* impossible.

We have frequently referred to this matter, and are glad to find that the clergy are being awakened up in America. Their neglect of the subject, and, worse still, their nervous and sometimes spiteful assaults upon it, do not present them in a creditable light.

'The Progressive Thinker' reports apparently satisfactory experiments in spirit-photography with a Mr. William Keeler in Washington, whose mediumship goes back to his early boyhood. One experiment which has been successfully tried is the taking of simultaneous pictures in total darkness. 'To be absolutely satisfied of this,' says 'The Progressive Thinker,' 'Dr. Hausmann and Lawyer P. E. Dye, also an amateur photographer, repaired to Mr. Keeler's by appointment, each with his own camera and sensitised plates. All three cameras were trained upon a certain object, the light put out;



they then in unison went through the operation of taking a picture. Each then repaired to his own dark room, developed the picture on his plate, made a print, and met again and compared pictures. They discovered that each had photographed the same spirit. These experiments were carried on for some time, getting pictures of some they could recognise, some they could not, and sometimes getting nothing but spirit lights, and these were the same on each plate.'

The Church spire is seen far away, aspiring beyond cottage and hall, meadow and wood, workshop and market, theatre and hospital, palace and workhouse:—a blessed symbol of that spiritual presence and power to which it bears witness,—the dear God in whom we all live and move and have our being,—who is above all as well as in all, and who, by His spirit, ever points us upward to the skies. That is the one abiding truth of Religion: all else is doomed to perish,—all rituals, creeds, priesthoods, sacraments, man-made every one. That which remains and will remain is the silent witness within and above us all, testifying to the supremacy of the uniting Spirit and to an undying hope.

SPIRITUAL PRAYERS.  
(From many shrines.)

Grant unto us, Almighty God, of Thy good spirit, that quiet heart and that patient lowliness to which Thy comforting spirit comes, that we, being humble toward Thee and loving toward one another, may have our hearts prepared for that peace which passeth understanding, which, if we have, the storms of life can hurt us but little and the cares of life vex us not at all, in presence of which death shall lose its sting, and the grave its terror, and we, in calm joy, walk all the days of our appointed time, until our great change shall come. Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

ILLUSTRATIONS OF CLAIRVOYANCE AND PSYCHOMETRY will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mrs. Atkins, on Tuesday, December 20th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

CHELMSFORD.—The 'Essex County Chronicle,' of December 9th, reports an alleged 'exposure' of Spiritualism by Mr. F. A. Fawkes, at the Chelmsford Discussion Society. Mr. Fawkes succeeded, to his own satisfaction, in showing how spiritualistic phenomena can be imitated, but by exposing the tricks of conjurers he did not disprove Spiritualism. He admitted telepathy—but, we would ask, why not from spirit to mortal?

'WHO'S WHO' AND OTHER YEAR BOOKS.—Nobody who wishes to be at all in touch with present-day affairs can afford to be without one or more of the three invaluable volumes we have received from the publishers, Messrs. Adam and Charles Black, of Soho-square. The first is the well-known 'Who's Who' for 1905, now expanded into a volume of 1,800 pages, containing 17,000 biographies of men and women of the time, each one submitted for personal revision. The companion volume to this is the 'Who's Who Year-book,' containing the tabular information formerly the nucleus of 'Who's Who,' and from which we may learn who are the principal persons in almost every department of public life, from Cabinet Ministers and presidents of American railways to tourist agencies, and from the editor of the 'Times' to pseudonymous writers. There is also a list of peculiarly pronounced proper names. The third book of the series is 'The Englishwoman's Year-book,' a most useful work of reference to all public institutions and means of employment with which women are concerned. To those who are interested, whether for their own sake or for that of others, in knowing of openings for women's work, or what chance there may be in any particular sphere or vocation, this book will be a guide, philosopher, and friend whose hints or warnings they will find of inestimable value.

'A VOICE FROM THE GRAVE.'

The following episode has nothing in it of fiction, but is an 'owre true tale,' told simply and without the slightest exaggeration or striving for effect, from the writer's own personal experience. It is literally correct in every particular, save that the real names of the actors in the drama are not given, but have been placed in possession of the Editor of 'LIGHT.' The fact of the writer not having the slightest leaning to spiritualist beliefs will doubtless give additional force to his strange story.—J. S. SHEPARD.

There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.

—Hamlet.

It was during one of those Arctic winters of the seventies which characterised the close of the Franco-German War. The murky twilight was fast fading into darkness, and the lamps were beginning to twinkle in the snow-clad streets. I had got through the heaviest part of my day's work, and sat at my desk in my private office writing a letter which demanded special attention. I felt strangely tired and depressed. Of late I had had to bear a double burden, owing to the death of a confidential manager whose place I found it very hard to fill up. The post he had occupied for many years was one of peculiar responsibility. In addition to other duties he had been the head salesman of my extensive business, and there were few in that capacity who could hold a candle to him. Six months previously he had fallen into ill health, but had stuck to his post with a determination that almost seemed to set the disease at defiance. But nature was not to be denied. He was obliged at length to take to his bed, and, after a fortnight's suffering, passed quietly away. I went to see him two or three times during his last days. He was considerably older than myself, and I had been brought up with him from a boy, so that although 'Master and man,' we had always kept on the most friendly terms, which in the presence of the grim destroyer were intensified. He was a childless man, married to a grim, solemn-looking helpmeet, whom I never liked, and was, to say the truth, somewhat afraid of. At my first visit her reception of me was a chilling one, and when I had been admitted to the stuffy little parlour and expressed my wish to see her husband, she tried to put me off with the plea that he was too exhausted to be spoken with, and it was only by persisting that I succeeded in gaining admission to the sick chamber. I found the invalid resigned to the inevitable, but with a restless, anxious expression on his face that bespoke a mind ill at ease. His wife had followed closely at my heels into the room and quickly seated herself at the bedside, half-hidden by the curtains—a point of vantage which allowed her to keep a vigilant eye on all that took place. I took the wasted hand of my poor friend in mine and pressed it gently. He looked up into my face, oh! so wistfully, and seemed as though he were about to speak, but as he caught sight of that crouching, watchful figure he fell back heavily upon his pillow and a spasm almost of despair flashed across his visage. By degrees he recovered his self-possession and answered my inquiries as to his condition calmly, but glancing inquiringly again and again at his wife and then at the door, as if wishing to hint that her presence was undesirable. But, like the Sphinx, she never budged; and so my visit ended. I repeated it at short intervals, finding him each time perceptibly weaker; but each time the sentinel was on guard. I could plainly see that the man had something he wished to confide to me, but yet I had not the courage to bid his wife leave the room. I felt certain that it would only have led to a painful scene, and I was naturally reluctant to trouble the dying man's last moments, and so I refrained. At last the end came. The debt of mortality was paid, and he was laid to rest in the little God's Acre behind the old meeting house in which for so many years he had been a humble worshipper. He left no will, I was led to understand, and everything went to his widow. Indirectly I learned that he had died fairly well off, and that his property amounted to a sum which to people of his station meant affluence. Perhaps the idea occasioned me some little surprise, but the thought was dismissed as soon as formed, and passed at once out of my mind.



Well, on the night in question, I had finished my correspondence, and although it wanted an hour to my usual time of ceasing work, I called a messenger and ordered a hansom. Just then the office boy rapped sharply at the door, and putting in his head, said: 'Old gentleman to see you, sir; name of Stafford. On business, he says.' The name seemed familiar to me, and I gave instructions that he should be shown in. As I had expected, it was a man whom I knew slightly by sight. A bearded saturnine face, with something of the Jewish type in the dark, deep-set eyes, gazed earnestly into mine, and I was all at once impressed with a sense that his errand was not an ordinary one. He seated himself opposite to me on the other side of my *escritoire*, and with some preciseness of manner carefully took out of his pocket-book a folded paper, which he laid down beside him. Then he turned towards me, and in slow, measured accents began: 'I see that you are somewhat surprised, sir, at my unlooked-for visit; you will be more so, when you learn the strange reason that has brought me, and I fear that what I have to say may tax your credulity even to the straining point. Before I go further may I put one question to you? Are you a believer in Spiritualism, or have you at least some amount of sympathy with that greatly misunderstood science?'

It did not take me long to reply. I had never felt in the slightest degree drawn to the so-called mystic science that was just then the craze in every class of the community. I had, it is true, attended two or three *séances* at some of my friends' houses, but I had been far from impressed by what I regarded as the transparent charlatanism that characterised the proceedings. In fact, I looked upon the whole thing as more or less of a fraud. I did not say all this to Mr. Stafford in so many words, but I took care to leave no possible doubt on his mind as to what my opinion was, and then quietly leaning back in my chair I waited to hear what further communication he had to make. His first look was one of deep disappointment. 'Ah, sir,' said he, 'I hoped that you might have been a believer. It would have made my task an easier one. However, I have to discharge a sacred duty, and so without further preamble I will tell my tale. You had, I believe, in your employment until very recently a man of the name of Purday, who, if I mistake not, died some few weeks ago.' I assented with a silent nod, and Mr. Stafford proceeded. 'I did not know him personally, at least to speak to, but living, as we did, not far from each other, we met constantly in the street and generally saluted each other in passing. This was the extent of our acquaintance. I had heard of his death, but thought no more of it, until last night, when the following strange event happened. I am, as you will already have divined, a Spiritualist, both from choice and conviction. I was among the first to embrace the new light, and to hail with enthusiasm the opportunity it afforded of diving into the mysteries of the hidden world. You are, perhaps, aware that there are many among the ministrants of our freshly-formed cult of different grades, and that some are more highly gifted than others with the power of holding converse with those who have passed into the spiritland. By outsiders these are known as mediums. I do not say it boastfully when I tell you that among those who possess this priceless privilege of communing with the departed souls, the humble individual before you is not one of the least thought of in spiritualist ranks.'

Here Mr. Stafford paused for a moment, which I took advantage of to assure him that I was not ignorant of his reputation as a medium, and that I had often heard his wonderful powers spoken of at the *séances* at which I had assisted.

He bowed coldly and formally in reply to my compliment, and then continued: 'I am a lonely man, a widower, without chick or child, and it is my usual custom of an evening, after my day's work is done, to sit down in my study, with pencil in hand, and a virgin sheet of paper before me, to await the manifestations from the spirits with which I am often favoured. But it is not invariably the case that these are vouchsafed to me. Sometimes, night after night passes without my receiving a single communication; while, at other times, the messengers from the unseen follow without cessation, and so thick and fast that it is often the small hours of the

morning before I can tear myself away from the entrancing intercourse. Messages come from all sorts and conditions of men—and, I may add, women; for the latter are generally in the majority, and, to say the truth, prove much more diffuse correspondents than the male spirits.'

I could not refrain from smiling at this unexpected touch of humour, which brought a faint response into my companion's eyes; but he soon resumed, with an added tone of gravity in his voice:—

'Last night, it was rather later than usual before I was able to begin what to me is the most delightful hour of the day. The lights burned low in the chandelier, and, freed from all outside cares, I sank luxuriously into my easy chair, and, pencil in hand, sat awaiting the premonitory signs that invariably herald spiritualistic manifestations from the unseen. Suddenly, after a short interval, the pencil wavered, and pointed downwards in my nerveless fingers. I let the point drop to the paper, and, without any volition of my own, it began to write—at first slowly, and then rapidly—till, in the space of a few minutes, it had covered this sheet just as you see it.'

And taking up the paper, which, during his explanation, had been lying beside him on the table, he unfolded it, and placed it in my hand. I glanced it over with a curiosity that I could ill suppress. It was in the form of a statement, almost legal in its form and phraseology, and, to my amazement, the first words were: 'I, George Purday, of N—,'—the very Christian name and surname of my late manager; and reading rapidly on, I saw that it purported to be a confession which he desired should be at once placed before myself, his late employer.

In plain and succinct terms, it owned, with great remorse, the fact that he had been an unfaithful servant—that for years he had taken advantage of his position to rob his master, in a manner which almost precluded detection. It had been his earnest wish on his death bed to confess his misdeeds and ask my pardon; but, as we have seen, he was prevented by his wife, who was, no doubt, fully aware of his guilt. The document went on to say that, for the errors and faults committed while in the world, he was condemned to pass a certain time in one of the lowest spheres—as they are termed in spiritualist language (I forget the exact phraseology employed), and that it would greatly shorten the period of his probation if the acknowledgment of his dishonesty could be conveyed to the man whom he had wronged. It concluded with an earnest and touching prayer to the one by whose means his confession should reach the earthly sphere, to earn his eternal gratitude by at once taking it to his late master.

As may be imagined I was deeply impressed (in spite of my former unbelief) with the facts that had been revealed in this man's message from the grave. Naturally my first step was to verify them, and I soon discovered that they were but too true, though it needed a very careful investigation to detect the leakage. The peculations, though small in each individual instance, were of almost daily occurrence, and had been continued over a long period, right up to within a few weeks of his death.

For many years I carefully preserved the mysterious message, divulging its contents to only one or two intimate friends. There was nothing to gain by giving it publicity. In my heart of hearts I had already forgiven poor Purday for his delinquencies, and although the act of restitution was the one thing wanting to make the repentance complete, I felt I could hardly expect his widow at all events to disgorge her ill-gotten gains. Indeed she disappeared finally from the scene shortly after her husband's death, and settled down in some seaside resort.

One most remarkable thing which I must not forget to mention in connection with the message, was the handwriting. It was in every respect a facsimile of Purday's somewhat peculiar caligraphy, being almost startling in its resemblance. I went to the trouble of submitting it, together with a specimen of Purday's acknowledged writing, to an eminent expert, and his opinion was emphatic that they were evidently written by the same man.

It only remains to say that this was not the last occasion



on which Mr. Stafford and myself met. The bond of this strange secret drew us together, and many a pleasant hour did we spend in each other's company in after years. He strove with much persistency to make me a convert to his philosophy. Perhaps he might have succeeded were it not that the faith in which I had been brought up condemned with no uncertain voice the tenets of Spiritualism and forbade the taking part in any of its occult practices. Still, my prejudices received a rude shock, for the experiences I had gone through convinced me, beyond all doubt, that the spirits of the departed can, and do, communicate with those still in the flesh. I was always of a lethargic, easy-going frame of mind, averse to the excitement that I felt sure my change of faith would involve, and I kept hesitating on the brink. Just at this crisis Mr. Stafford died somewhat suddenly, and much as I regretted his loss it was a relief to me to feel that I was no longer urged to take a step which my better reason condemned.

J. S. S.

### PUBLIC FAREWELL TO MR., MRS., AND MISS MORSE.

On Wednesday evening, December 7th, the Union of London Spiritualists held a meeting at the South-place Institute, Finsbury, London, E.C., to bid farewell to Mr., Mrs., and Miss Morse, at which a number of representatives of various London Spiritualist societies were present. After an invocation by Mr. H. Boddington, Mr. G. Tayler Gwinn, president of the Union, who occupied the chair, intimated, in a few well-chosen words, that the meeting had been called to do honour to Mr. J. J. Morse, who had laboured zealously for humanity through many years in the cause of Spiritualism, to bid him, and Mrs. and Miss Morse, God-speed, and to extend to them sympathy and hearty good wishes.

Mr. E. W. Wallis said that the first trance address to which he had listened was one delivered by Mr. Morse some thirty-two years ago. Since then he and Mr. Morse had been co-workers and friends for many years, and while he would miss Mr. Morse very much, he congratulated him upon his new appointment, which would increase his usefulness and open for Miss Morse a large sphere of mediumistic work. Mr. Wallis wished Mr., Mrs., and Miss Morse health, success, happiness, and a safe return.

Miss MacCreddie, under spirit influence, testified to the good work accomplished through, and by, Mr. Morse, and after wishing the travellers God-speed gave several illustrations of clairvoyance.

Mrs. M. H. Wallis said that British Spiritualists were only lending Mr., Mrs., and Miss Morse to the Spiritualists of America for a season, and they regarded it as a compliment that America wanted three of our good workers, for Mrs. Morse had helped by her influence behind the scenes. After referring to Miss Morse's success as a speaker and singer, Mrs. Wallis urged young mediums to patiently develop their powers in private, as Miss Morse had done, before they essayed to take up public work, and concluded by saying to our departing friends, 'God speed, good go with you, and joy attend you.'

Mr. J. Adams, treasurer of the Union, said he was pleased at the representative character of the audience, and proceeded to read the text of a beautifully illuminated address, which he afterwards presented, in the name of the Union, to Mr. Morse. The address was as follows:—

THE UNION OF LONDON SPIRITUALISTS.

December 7th, 1904.

To MR. J. J. MORSE.

Dear Sir and Brother,

The above Union, representing various societies of London Spiritualists, hereby expresses its sincere appreciation of the valuable services you have rendered to the cause of Spiritualism in Great Britain and other lands during the past thirty-five years. The Union desires your kind acceptance of this testimonial as a token of the high esteem in which you are held by all with whom you have so zealously laboured both in the societies and the Lyceums. In bidding you a regretful farewell on the occasion of your departure for America as editor of the oldest Spiritualist journal, the 'Banner of Light,' it is the fervent wish of the Union that every blessing may attend you

and your family, and that your work in the future may be as productive of good as it has been in the past.—Fraternally yours, on behalf of the Union,

G. TAYLER GWINN (President), H. BODDINGTON and A. CLAIREAUX (Vice-Presidents), J. ADAMS (Treasurer), WILL PITT (Hon. Secretary).

Mr. Morse, in feeling terms, acknowledged all the kind and appreciative things that had been said about himself and Mrs. and Miss Morse. He thanked the Union for their beautiful illuminated address and was glad to feel that he had won the love and esteem of his fellow Spiritualists and mediums, and although about to separate from them bodily, the ties of love and friendship would remain. He was glad, too, that they had not forgotten the spirits, to whom the credit was really due, for they had done the work, and had been ever wise and loving counsellors. His mediumship had brought him an interior spiritual education and power that no earthly school or college could have imparted. He again thanked all his friends, from a full heart, and bade them good-bye.

Miss Morse sang 'A Song of Thanksgiving' in a manner which elicited hearty applause, and solos by Miss Samuel and Miss Grace Whiteley were also charmingly rendered.

Mr. John Lobb, president of the Hackney society, in a racy speech, expressed the good wishes of Hackney friends to Mr., Mrs., and Miss Morse, and trusted they would have all that is good and gracious in this world and the next, and Mr. George Spriggs, on behalf of the Marylebone Association of Spiritualists, joined in all the good and kindly sentiments which had been uttered by the previous speakers.

### SOME UNIQUE PHENOMENA.

Spirit phenomena in a modern hotel are rather a novelty, I believe, especially when electric lights and bells are used for the manifestation of psychic powers, and as a means of communication between the two worlds. Indeed, I think that the phenomena which have been occurring here regularly every evening for the last week may be fairly considered quite unique, and that never before in the known history of the world have unseen intelligences communicated with mankind by electric light flashes and invisible electric bells, proving that modern ghosts are quite up-to-date, and scientific in their methods, and are no longer confined to the melancholy pastime of clanking chains, and rustling about in silken dresses in historic old castles and ancient mansions.

My discovery of the new method of communication happened in this wise. A party of five of us were assembled in the salon of this hotel after dinner, reading and playing the piano, &c., when suddenly out went the lights. We, of course, thought that this total eclipse of the electric light was due to a defect in the electric power arrangement, and, therefore, were somewhat startled when we went into the adjoining dining-room, and turning on the electric lights there, found that they were all right, although the same electric current serves the burners of both rooms, so that if there had been anything the matter with the electric wires or power plant, it would be impossible for the lights to burn in one room and not in the other, when, as it happened, all the burners in both rooms were in perfect order. An electrician would have recognised something like a miracle in this first queer incident; but it was nothing to what followed.

We returned to the darkness of the salon, and I lighted one of the piano candles, but we were shortly thinking of adjourning to the billiard room when a peculiar 'whirring' noise, like the sharp metallic ringing of an electric bell, resounded through the room. We all glanced up in amazement at the spot on the wall whence this strange sound proceeded, but there was nothing there—no bell of any kind to be seen, or anything to account for the whirring noise to which we were listening. The manageress, who was present, told us there was no bell in the room—(and never had been one)—nor in any of the adjoining rooms. This noise went on at intervals for nearly an hour, becoming louder and more insistent, until at last we all decided to give up investigating the cause, and left the room for the billiard room extremely puzzled. After a game of



billiards we returned to the salon to see if anything else would occur, and found that the light had returned to the electric burners, and we could turn them on and off again as usual. However, in a short time the lights all disappeared again, and we were unable to make the burners act, and once more the sound of an electric bell rang loudly from the wall near the ceiling. Not being able to ascertain the cause we finally left the room in darkness, and went to bed.

The next evening our attention was attracted to peculiar noises in the salon during dinner. As the salon is separated from the dining room only by glass doors, we could command a view of the room from where we sat. After dinner we had some music as usual in the salon, and were interrupted by a rapping noise on the glass panels of the door, like someone beating a tattoo with the knuckles. Then one of the lights went out with a flash, followed in turn by all the lights round the room till we were left in darkness; then one of the lights (in a burner high above the mantelpiece) reappeared, and was then switched off and on so rapidly as to make lightning-like flashes for several minutes, followed by an interval of complete darkness. Acting on the assumption that there was an unseen operator at work, I asked him to make six distinct flashes—and then stop. At once six flashes were given—then darkness.

As it was, therefore, evident that I was heard and understood by an intelligent being, it occurred to me to arrange a system of communication by means of these electric flashes, and I asked the invisible one to give two flashes for 'yes' and one for 'no,' and when I called over slowly the alphabet to flash at the letters required to form words in answers to my queries. This method answered perfectly. Answers to my questions were readily and clearly given—showing a high degree of intelligence on the part of the spirit agent, and an intimate knowledge of those present, especially Mlle. B., whom the spirit claimed to have known fourteen years ago at Martinique. The full name of the spirit was given, and also the place where she had died. Mlle. B. remembered her well, and said it was all quite correct. Quite an interesting conversation ensued, Mlle. B. talking to the spirit in French and I in English, both of which languages she understood quite well, though Mlle. B. informs me that she did not know a word of English when living on this earth. With the exception of a Miss S. (a new arrival from England), I was the only English person present.

After an hour's conversation, during which we discussed many subjects appertaining to the spiritual world, the spirit turned on all the lights, and the séance closed.

The next evening we had a repetition of the electric bell ringing—only this time the noise proceeded from another part of the room, exactly behind and above where I was sitting. It was very loud and continuous at times, especially when I left my chair for another part of the room, when the bell kept ringing violently until I returned; then it would calm down a bit, and answer any questions I liked to ask, by short, sharp rings, on the same system as arranged with the electric flashes the previous evening. During the course of conversation I was told that these manifestations were for the purpose of drawing attention to the close proximity of the spiritual spheres to this world, and the facility with which they are able to penetrate the barrier by this new method (*via* electricity) in the audible and visual form of lights and bells. (As I now write these words the lights have suddenly been switched off and relit by the same unseen agency. The spirit can apparently note what I am writing, and wishes to confirm what it said a few nights ago. The lights have now been turned off in the adjoining room, where the maid is laying the table for dinner, somewhat to her discomfiture.)

The last few evenings the phenomena have been much the same—varied by rappings on the doors and furniture, cold draughts blowing over us, and the materialisation of a spirit, which was distinctly seen and felt; but these manifestations occur at many sésances, and are therefore so well known as to be commonplace. Last night we heard furniture being moved about in the dining room, though there was no one there; and during dinner the sound of someone hammering came from the salon, and some music on the piano was thrown on to the floor, in full view from where we sat.

After dinner I was playing chess with Mlle. B., and during the first game there was a complete cessation of the noises, &c., but just at the end of the game I was about to make an important move at a critical point, when all the lights went out, but in a few seconds they reappeared, and I essayed to move the piece, and again the lights were turned off. I then requested that the lights should not be interfered with until we had finished, and so the lights remained stationary. I made my move, it was a bad one, and I lost the game. During our next game the mysterious bell began to ring gently (as if not wishing to disturb our game), so I asked if the spirit was interested in our play, and the reply was an emphatic 'Yes,' and we were further told that it had closely watched our first game, and predicted that I would win the second, which I eventually did, though it appeared most unlikely, having lost all my principal pieces.

A chair being pushed round the room by invisible hands caused considerable amusement, a French gentleman, who was one of our party, having to retreat before it. The same gentleman, on another occasion, when about to sit down, had his chair drawn sharply away, and he fell to the floor; and again, later, he was pushed by some unseen being and thrown down. Mlle. B., when crossing the room, was seized by invisible hands, both last night and the night before. I am told that I am a good materialising medium, and these phenomena seem to depend chiefly on my presence in the room. Nothing inexplicable or psychical has ever occurred here before, so the hotel can in no wise be considered 'haunted.' Some years ago when I was at San Diego, in California, extraordinary manifestations of spirit power marked my arrival at a hotel I was staying at there, and greatly puzzled and alarmed the inmates.

Is it not possible that electricity (and magnetism) in some form will prove to be the connecting link between the worlds of spirit and matter, and that some device will yet be discovered for harnessing these occult forces for our use and benefit, giving us a means of communication with the spirit world, on parallel lines with Marconi's system of wireless telegraphy on this physical plane? I think it is quite possible, and I venture to believe that in a few years it will be an established fact.

REGINALD B. SPAN.

Pension Annonciata, Mentone,  
South of France.

November 30th, 1904.

HEART HUNGER.—There are more people in this world hungering for kindness, sympathy, comradeship and love than are hungering for bread. We often refrain from giving a hearty word of encouragement, praise or congratulation to someone, even where we recognise that our feelings are known, for fear of making him conceited or over-confident. Let us tear down these dikes of reserve, these walls of petty repression, and let in the flood of our feelings. Man does not ask for flattery, he does not long for fulsome praise; he wants the honest, ringing sound of recognition of what he has done, fair appreciation of what he is doing, and sympathy with what he is striving to do.

—WILLIAM GEORGE JORDAN.

A KING OF FAIRY-LAND.—George Macdonald, like his own hero Ralph Rinkelmann, must have been elected king of Fairy-land. 'No mortal, or fairy either, can tell where Fairy-land begins and where it ends.' But if you want to get there, right into the heart of it, all you need do is to open one of the dainty little sixpenny volumes of the series in which Arthur C. Fifield, of 44, Fleet-street, is republishing these stories, which were so dear to children a generation or more ago. Here we can renew our acquaintance with the Light Princess, the Giant's Heart, the Golden Key, the Shadows, Little Daylight, Richard and Alice in 'Cross Purposes,' and we suppose Curdie and his Princess will follow in due course. Whether we read them as pure flights of fancy, or whether we look for the moral that weaves itself insensibly into them, these tales are always fresh and delightful. One moral lies very near the surface in Richard's dealing with the Cat-a-Mountain; difficulties are not always what they seem, and are very vulnerable to drastic treatment. 'If it is a mountain, this won't hurt it; if it is a cat, I hope it will.' These words have often recurred to our mind when a bold stroke seemed needed in order to prove what was true and what was false.



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### LIFE AS DIRECTOR OF ENERGY.

Four Addresses by Mr. Walter Hibbert, on 'Life and Energy,' have just been published by Longmans, Green and Co. Mr. Hibbert is head of the Physics and Electrical Engineering Department of the Polytechnic Institute, London, and is doubtless a better electrician than a writer: but we have wrestled with his 190 pages, and have emerged with something that looks like a pearl;—the thought that the one essential characteristic of Life is that it is the director of energy.

The old method of accounting for Life was that it arose from 'a special vital force which pervaded all organic tissues.' But 'the biological sciences' supplanted this notion, and made great progress, such progress, in fact, as to tempt biologists to find the source of Life in the inorganic world, an expectation which found such triumphant expression in Professor Tyndall's militant declaration that to matter we must look, to find 'the promise and potency of every form of life,' a declaration which, later on, was confronted by Sir Wm. Crookes' famous amendment,—that we must look to life, to find 'the promise and potency of all forms of matter.'

The fact is, without any qualification whatever, that we do not know what Life is or what is the source of it. We might almost say that the mystery of Life is the same as the mystery of God. The utmost we can do is to observe and co-ordinate certain characteristics of Life, just as we observe and co-ordinate certain manifestations of the working of the Power we call 'God.' It is here that Mr. Hibbert helps us with his suggestion that Life is that which directs energy. He says; 'The difference between a dead and a living body lies, not in the energy they contain, but in the ability of the living body to direct its energies into paths which are impossible to the dead body': and this is true of Life everywhere; as true of an oyster as of a man. Mr. Hibbert adds the following 'Definition of Life';

*Life is not energy, but an unceasing non-factorial directive control of it and its transformations.*

To this we may add:—

*A living being is one which constantly undergoes energy changes in every part, changes both of resolution and association. Receiving energy from without, the living being can neither increase nor diminish it, but is characterised by an ability to direct it into internal forms and outward paths otherwise impossible.*

This all-pervading characteristic of Life seems to underlie all the processes of evolution, and all forms of activity, making effort, and effort in the direction of masterfulness, the law of all Life. The struggle for Life is the struggle for mastery, and this is as true of a jungle or of a forest as of Port Arthur or London. All competitions, in pastime or in war, bear testimony to human delight in exercising directive control. 'There is no doubt that a large proportion of men find pleasure in fighting, even deadly fighting. We owe the continued appeal to war to this fact, and no rational account of it can be given except the pleasure derived from determining who shall be master—who is to exercise directive control.' That is the meaning of life: and the more life the more love or lust of directive control.

But it is only when we enter the spheres of moral and spiritual life that we discern the true objective of life's directive powers. Mr. Hibbert's definitions here, though somewhat hazy, are helpful. He says; 'Moral life is that life which appreciates different embodiments of it, realising their fundamental meaning and unity, and acting in the appropriate sense as a directive control. Spiritual life is that life which is dominated by the ultimate divine source of all vital control, and acts with the appropriate intelligence.' Hence spiritual life is larger and richer than moral life in so far as it draws strength from 'the non-embodied spirit of God.' 'The omission of a spiritual life leaves life (and morals) without any ultimate sanction except utility, though the utility is of a very high order indeed. In its ultimate development, the utility may rise to the greatest refinement, but its arrival at that stage will necessarily be delayed by the failure to recognise any transcendental relationship.'

This, of course, leads at once to the higher problem of the Life we connect with the thought of God. God, we say, is the Infinite: omnipresent; omnipotent: all-wise; operating always and everywhere. 'This,' says Mr. Hibbert, 'implies a belief that God has a directive control over the affairs of the world; that He is present as a directive quality distributed through the universe.' But it is of the highest importance to discern the mode of His working, which, in reality, is utterly different from that of man. God's method is 'non-factorial,' a word which is a great favourite with Mr. Hibbert. 'God,' he says, 'is seen to be omnipresent in His relationship to the world, and at the same time remote in His method of working.' He probably means what Mr. Matthew Arnold meant in his finer suggestion that 'God is the stream of tendency by which all things seek to fulfil the law of their being': this excluding His personal, arbitrary and 'supernatural' interference. 'Accomplishing many of our purposes by muscular exertion,' says Mr. Hibbert, 'we expect God to do the same. Because a man rushes forward to seize a murderer—if possible to stop him—we almost demand that God, with His greater competence, shall similarly interfere.' But this is not His way. His 'directive control' is felt in determining consequences; and these consequences are educative and disciplinary, and tend to make all things and all men fulfil the law of their being.

It looks like a hard reading of 'Divine Providence,' but it best harmonises with the facts of life, and is probably as near the truth as we can hope to get to-day.

BOURNEMOUTH.—A lady residing in Bournemouth would be pleased to correspond with readers of 'LIGHT' with a view to attending, or forming, a circle in that town. Letters may be addressed 'S. K.,' care of 'LIGHT.'



# JESUS OF NAZARETH AND MODERN SCIENTIFIC INVESTIGATION.

FROM THE SPIRITUALIST STANDPOINT.

BY ABRAHAM WALLACE, M.D., &c.

Address delivered to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, on the evening of Thursday, December 3rd—the President of the Alliance, Mr. E. Dawson Rogers, in the chair.

(Continued from page 598.)

In criticising the statement that Jesus was himself a miracle, it is necessary to look at the story of his birth, and the belief which has for so long existed, that he was different in origin from other children of the race—that he was born of a Virgin Mother, but without an earthly Father.

Now this is a point which requires critical investigation from the scientific standpoint, because, be it remembered, we are not dealing with a matter of faith, but with statements as to a family or tribal history. Before giving any heed to a supernatural parthenogenetic or virgin generation, I, as one trained in the methods of Science, must first look at the report embodying the only natural process at present known in the human species.

In reading the first chapter of Matthew, and remembering that the special object of the treatise bearing that apostle's name was to prove that Jesus of Nazareth was the expected Messiah, I find it opening with an elaborate genealogy of Jesus, tracing him from David and Abraham.

Matthew i. 1 says: 'The book of the generation of Jesus Christ,' and verse 16 says: 'and Jacob begat Joseph the husband of Mary, of whom was born Jesus.'

Mr. F. C. Conybeare, M.A., in the first part of 'The Hibbert Journal,' October, 1902, discusses this 16th verse, and also writes a special article in 'The Daily Chronicle' of 22nd June last, in which he says, referring to the Virgin birth;—

'The only chapter of the New Testament which attests this miracle is Matthew i. But here the effect of the last seven verses is marred by the recent discovery of the original form of verse 16, which is this, "Jacob begat Joseph, and Joseph begat Jesus."'

For my present purpose it may be one or other reading. It certainly is the genealogy of Joseph, but according to the verses 18 and 25, if these contain a record of real events, he was in no sense whatever the father of Jesus, the child of Mary, for, according to verse 18, 'Before they came together she was found with child of the Holy Ghost,'—(ἐκ πνεύματος ἁγίου) out of, or of, pure spirit.

I hold that this Incarnation story and the genealogical record are distinctly at variance, and those who support this miraculous birth story are on the horns of a dilemma. I ask, as a truth-seeker, how can any Biblical scholar, in the Church or outside of it, with any show of reason pretend even to see a semblance of agreement? If he be not the son of Joseph, as the newly-discovered reading shows, then the whole table is absolutely absurd in proving his descent from David and Abraham. Some say, 'Oh, it is not really Joseph's at all, for according to the Jewish law a woman betrothed to a man becomes of his family, and her genealogy is legally his, therefore, it is Mary's.' But we have to compare the genealogy given in Luke iii. 23: 'And Jesus himself, when he began to teach, was about thirty years of age, being the Son (as was supposed) of Joseph, the son of Heli.' In Matthew observe that the father of Joseph was named Jacob. Joseph could not have two fathers, Jacob and Heli. May this genealogy in Luke be Mary's? If so, then Jesus had two grandfathers, and this fact removes any intellectual difficulty. Here I must point out that in Matthew, the Son of David, through whom the descent is traced, is Solomon, whereas in Luke the Son of David is Nathan, therefore there are two distinct lines from David.

In studying comparative religions and mythology, stories of virgin mothers are not uncommon, and these are all discarded by the Churches as historically untrue, save the isolated

instance of Mary. It is well, I think, to bear in mind the admission of the paternity of her son which Mary made, as recorded in Luke ii. 48—'Thy father and I sought thee sorrowing.' And what is to be said of the contemporary belief recorded in Matthew xiii. 55?—'Is not this the carpenter's son?' There is also the apparently honest statement in Luke ii. 41—'And his parents went every year to Jerusalem,' and also in the thirty-third verse, 'And his father and his mother were marvelling at the things which were spoken concerning him.' I may here note that in the Authorised Version the translators, being so imbued with the Virgin birth theory, substituted the name Joseph for 'his father,' which occurs in the original Greek, but it is given correctly in the Revised Version of 1881.

I have found in my investigation of sensitives that there is often a history of supernormal power occurring in successive generations. The parents of Jesus, according to the records, had psychic experiences; thus in Matthew i. 20—'Behold a messenger (ἄγγελος) of the Lord appeared unto him in a dream,' and in Luke i. 32 Mary has a psychic manifestation—a messenger named Gabriel appears to her and she hears the direct voice. I am bound to point out that the sequel was not quite in accord with the terms of the message, verse 32—'And the Lord God shall give unto him the throne of his father David.'

The so-called miracles of Jesus have formed a stumbling-block to the acceptance by many people of the high moral, ethical, and spiritual doctrines which he taught, and exemplified in his life, because of the incredibility of the statements in the Gospels, and because, unfortunately, they have been so mixed up with the conception that they constitute proofs of a deified personality. Their investigation has, therefore, on the one hand, been avoided by scientific students, who regard them as mere legendary accounts, unworthy of critical attention, and on the other hand, so-called religious persons have regarded them as of 'supernatural' value, to be accepted by faith alone, and not by intellectual assent.

We are now living in an age of true science, and any phenomenon having been manifested on the physical plane, and a belief founded thereon, must be able to stand the strain of criticism. I hold, therefore, that we are justified in submitting the records to exact scrutiny. We shall find that the spiritualistic facts of to-day indicate an identity, or similarity to those ultra-normal phenomena in the life of Jesus. This seems to some people a blasphemous assertion, for it is often observed that mediumistic powers manifesting to-day have no necessarily intimate connection with ethical or spiritual pre-eminence. We find, however, that in cases where those unusual gifts exist, if the higher phases of character be cultivated, the resulting manifestations are more reliable and of a more exalted order.

The large proportion of the miracles of Jesus consist of healing. In the Oxford 'Helps to the Study of the Bible,' you will find the miracles classified, and out of thirty-six there are twenty-three records of healing. The injunctions which were given by Jesus to his twelve disciples (Matthew x. 8), after telling them to preach, saying, 'The Kingdom of Heaven is at hand,' included 'Heal the sick, raise the dead, cleanse the lepers, cast out demons.' Those to-day who claim to be the successors of these primitive disciples do not attempt to carry out these commands. We have plenty of preaching, but no manifesting, in the churches, of the gifts of healing by the same spirit mentioned by Paul (1 Corinthians xii. 9). The Christian Scientists have done something to draw attention to the existence of psychic healing, but unfortunately they have too often, it seems to me, retarded the advance of truth by forgetting the difference between the two planes of manifestations. Indeed some of these enthusiastic people, with whom I have talked, deny the phenomena of the physical plane, and say there is no disease, when a scientific clinician finds, not only symptomatic indications, but actual physical evidence of pathological changes. It is useless for these folk to ignore facts of a certain plane, while functioning on that plane, as it leads to an untrue mode of expression, merely altering the form of expressing a fact, without altering the fact itself.



I do not intend to go over those twenty-three recorded healings, because to attempt an analysis and discussion of them scientifically would require more definite records than we possess, but to anyone who takes the trouble to find out the many remarkable records of healing effected at the present time by 'psycho-therapeutics,' 'spiritual healing,' 'mental healing,' 'faith healing,' 'hypnotism,' 'suggestion,—conscious and sub-conscious,' 'absent treatment,' 'vito-magnetic healing,' 'animal magnetism,' 'mesmerism,' 'vril,' &c., it is useless to deny that some such results may have happened, although one cannot scientifically explain them without knowing all the details. I admit that orthodox medicine may too rigidly adhere to the mere physical aspect of disease and its materialistic treatment, but I rejoice to know that there are many to-day in that noble profession who are sufficiently eclectic not to limit their means of doing good to the old methods, but recognise that the true man is the invisible divine essence manifesting through a physical organism, and while doing the best they know of for that organism, do not despise Nature's finer forces. (Applause.) I know that there exists in many individuals a personal something, call it 'magnetism' or what you like. I am sure we have all experienced a certain feeling, not easily described, in the presence of an impressive personality. I know in certain cases the 'laying on of hands,' personal contact, or the making of passes over afflicted persons, relieves pain, and I have seen certain cases in which physical changes have been effected, and results brought about equaling some of those recorded in the early Christian documents. I may say, that I have had some notable instances of the diagnosis of obscure diseases by clairvoyant and psychometric investigation, in many cases confirming diagnoses made by ordinary methods, and in some superseding our normal means.

A necessary condition for successful psychic healing in most of the records, was what is called faith. It is the Greek word *πίστις* which, with an individual as the object, means trust, and comes from the verb *πειθομαι*, to be prevailed upon, won over, or persuaded, thus indicating a sympathetic rapport between the healer and the patient. The results of Jesus the healer were interfered with by this want of faith, for in Matthew xiii. 58 it is said: 'He did not many mighty works there because of their unbelief,' thus showing that he demanded the existence of good psychic conditions to bring about therapeutic effects.

The word demon (Greek *δαίμων*), often employed in the Gospels, does not necessarily mean a devil or evil spirit, but is a term used in the literature of the time to indicate the spirit of a dead man, departed soul, that is, departed or gone away from the physical body, or the real man stripped of his corporeal envelope. Those described as obsessing or controlling individuals were no doubt undeveloped spirits. As a matter of experience to-day we find among sensitives, that there is a larger proportion of less highly evolved entities, who are the controls or 'familiar spirits,' giving more or less fantastic names, than highly exalted spirits. Sometimes we have, however, spirits of a high order as communicators, and in my experience I have found that these more developed spirits sometimes require to employ the less evolved as mediums, when sending messages from the other side of life, especially if a considerable interval of time has passed since quitting earth-life. You will find often expressions of disappointment among many who begin to investigate, and are henceforth repelled, because of the apparent triviality of the communications. Thus the late Professor Huxley said: 'Supposing the phenomena to be genuine they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and curates in the nearest cathedral town I should decline the privilege, having better things to do, and if the folk in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same category.'

As more sinners than saints have passed the portal of death, and the less evolved apparently linger near the borderland, as I know from my investigations in haunted houses, one is not astonished to find evil, malicious entities controlling, or attempting to control sensitives. I have on more than one occasion found it necessary to 'cast out,' or prevent an evil influence taking possession of a medium, and the more sensitive and less

positive the medium, the greater is the liability to spirit influence of a low order to enter: and it is well to remember that often undeveloped entities are in groups; see Matthew xii. 45, 'Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there'; and Mark v. 9, 'What is thy name? And he said unto him, My name is Legion: for we are many.' This is one of the dangers of spiritualistic practices, and is a serious risk that those ignorant of the laws of spirit control run in developing mediumship. What is called the temptation in the wilderness, related of Jesus in Matthew iv. 1-11, Mark i. 12-13, and Luke iv. 1-14, is a very difficult subject to the ordinary readers of the records. Some time ago a medium of my acquaintance had a peculiar experience, which gave me a clue to the understanding, in some measure, of the story of the temptation. This sensitive was about to devote more time, at the instigation of the ordinary guides, to psychic development, especially for the spread of the higher teachings of Spiritualism, and had manifested great powers of prevision when good conditions existed. At a particular crisis in life a strange influence assumed temporary control, and desired to utilise the powers in a lower direction, promising that much money could be made by betting on horse-racing, and to demonstrate the previsions powers, gave the winners of every race, prior to the event, during that week; but that same higher impulse which could say 'Get thee hence, Satan,' was paramount, and rather than prostitute psychic gifts to mere material ends, the power was bravely devoted to the spread of the higher aspects of spiritual philosophy, in circumstances in which greater material comfort would have made ordinary life more easy. (Applause.)

Retrocognitions and previsions were given by Jesus, and in one instance at least he showed, according to the record in John iv. 16, the same liability to error as is often observed with present-day sensitives. It is the story of the Samaritan woman at the well. Jesus said to her 'Go, call thy husband and come hither.' 'The woman answered and said unto him, I have no husband.' Here, in his retrocognising, he got on the wrong line at first, and this apparent defect in his clairvoyance is quite on a par with what occurs with our mediums now. She sets him right, and he then goes back over her life's history. This can be done by sensitives at the present day, and had I time I could relate many an interesting experience of this variety of clairvoyance. His prediction, Luke xxii. 21, that one of his disciples would betray him was fulfilled, but the statement in the same chapter, verse 30, 'Ye shall sit on thrones judging the twelve tribes of Israel,' has not become history. He foresaw his denial by Peter, the circumstances of his death, burial, and rising out of death.

Previsions, or the acquisition of knowledge regarding events which have not yet happened, are to me very puzzling, and I have had many, through various mediums, of quite a personal nature and some of public interest.

What could Jesus mean by the conversation with his disciples recorded in Matthew xvii. 20: 'If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.' I know by observation and experiment, under test conditions, that ponderable matter can be transported by psychic power, having had several instances of articles conveyed from one room to another in my own house, the doors being shut, and several electric lights turned on; and several articles conveyed over half a mile on two occasions. These are technically called *apports*. Perhaps the multiplication of the loaves and fishes may have been an example of this form of manifestation.

Many of the extraordinary things done by Jesus are done to-day by our psychics. In Matthew xiv. 25 we find an account of Jesus walking at night on the water. This is allied to cases of levitation and transport recorded of several well-known mediums in this generation. The disciples thought that it was an apparition or phantasm, the Greek word being *φάντασμα*, not *πνευμα*.

Jesus in his psychic manifestations experienced opposition and misrepresentation, just as mediums do to-day, and the



'mighty works' performed by him were attributed by the critics of his time to diabolic agency, just as the wiseacres of the present do, who are ignorant of psychic laws, but being obliged to admit 'there is something in it,' that something they assert must be 'the devil.'

I have only time left to refer to the transfiguration and the re-appearance of Jesus after his bodily dissolution, commonly called the 'Resurrection.'

In Matthew xvii. 1, Mark ix. 2-9, and Luke ix. 28-36, you will find the records of the transfiguration. The 'unco' guid' opponents of Spiritualism aver that Jesus gave no countenance to such unholy proceedings as spiritualistic séances, but when you ask these bigoted people to read the Gospel records of this wonderful transfiguring and materialising séance, or what is better, read these to them and ask questions, you will, as a rule, soon discover that they had hitherto read these without understanding. Jesus selected Peter, James and John, who no doubt possessed psychic powers, for it is these same three who accompany him, and constitute the members of that remarkable séance at which the resuscitation of Jairus' daughter takes place. Being natural psychics, or developed by contact with that great and highly evolved personality Jesus, they are found to harmonise satisfactorily—one of the most important conditions to-day for success in any psychic investigation. They go up into a high mountain in order to have good physical conditions, with absence of turmoil, and freedom from interruption. Then there is the transfiguring of the face of the principal sensitive, and the shining white garments so common in our séances to-day. Two materialised forms of individuals, long before passed away—Elijah and Moses—are manifested. It is said 'they were talking with Jesus.' When conditions are at their best in our present-day materialising séances, we sometimes have the forms visible and speaking at the same time. I have been present under such conditions.

'Let us make three tabernacles,' say the disciples, 'one for Thee, one for Moses and one for Elijah.' The usual clerical explanation of this is simply puerile, but one gets a clear conception of this statement by substituting the word hut or booth, which is placed in the margin. The Greek word is σκηνη, a hut or booth—the present-day word is cabinet—and I understand that the best results are obtained when there is a cabinet for the medium, and another for the materialised form or forms, so that the materialising substance and power are concentrated. There is the cloud which is the accompaniment of nearly all cases of materialisation. There is the direct voice, 'This is my beloved Son.' The ordinary Churchman takes this to be the 'Voice of God,' without thinking what that assertion involves. This is often the familiar way that spirit guides speak of their instrument. In Luke there is a prediction indicated—'they speak of his departure or passing away which he was about to accomplish at Jerusalem.' I have had predictions given at such a séance; indeed the very fact that I am on this platform addressing an audience of sympathetic Spiritualists was indicated to me some years ago, at that time to me as unlikely a thing, as if some sensitive told me to-night, that in a few years I would deliver an address to a meeting of occultists in India.

It is interesting to observe that Peter and they that were with him were 'heavy with sleep.' I have sat in séance with individuals, possessing psychic powers, who were often very drowsy or slightly under control, while the principal sensitive was in a deep trance. Notice carefully Mark ix. 9: 'He charged them that they should tell no man what things they had seen, save when the Son of man should have risen out of death.' Such warning as this is just as necessary to-day in order to save the psychic and his associates from the ridicule of the ignorant.

The knowledge we have to-day of the powers of invisibles to materialise or make themselves visible and tangible, under proper conditions, has given us a solution of what is called the 'supreme miracle,'—that series of phenomena, the post-resurrection appearances of Jesus. In Archbishop Temple's book, to which I have referred, he says: 'It is quite possible that Our Lord's resurrection may be found hereafter to be no miracle at all in the scientific sense.' This statement, taken

alone, is noteworthy; but he proceeds to expound it with the materialistic conception in his mind of a general corporeal physical rising at the 'last day,' expected by orthodox believers, forgetting apparently Paul's teaching, that there is a natural body and there is a spiritual body (I. Cor. xv. 44), and that 'flesh and blood cannot inherit the kingdom of God.' It is strange to note the absurdities that are inseparable from the doctrine of a material resuscitation, and when these advocates recognise their absurd position, they at once betake themselves to that haven of bigotry and superstition, that 'all things are possible with God,' unconscious, wilfully or otherwise, that the workings of the Eternal have ever been manifested according to law, and that it is man's duty to investigate these laws, and bring himself into conformity thereto.

Read at your leisure the various records of the *post-mortem* appearance of Jesus, and the only explanation of these, in my view, is the spiritualistic one. The descriptions given of these—including Paul's (who, by the way, is the only first-hand witness of the appearance of Jesus), and his non-recognition at times, indicate that it was his spiritual entity which was clothed with a temporary materialised body. It is said that Jesus appeared in different forms to different individuals (Mark xvi. 12). Such polymorphic appearances are found to-day, and are apparently due to the peculiar environment from which the material is obtained to make manifest to sense perception, the spiritual body in a physical sheath or mask. I have witnessed on several occasions, indications of imperfect and multiform materialisings. To those who have not had experience of this phase of manifestation, Madame d'Espérance's book, 'Shadowland,' and her pamphlet on 'Materialisations,' are strongly recommended.

I should like to have read the report of that wonderful series of materialisation phenomena through the mediumship of our good friend, Mr. George Spriggs, which took place in Cardiff in 1877, and under somewhat similar conditions in Australia in 1882. The Cardiff séances were reported in the 'Medium and Daybreak' of June 15th, 1877, and there you will find the record of the appearance of the spirit-wife of one of the circle, and a statement of facts almost parallel to those of the Gospel records of Jesus.

These remarkable phenomena are, in my opinion, the best corroborative evidence of the story of the *anástasis* of Jesus. This term, translated resurrection, does not imply resuscitation of the dead body, but simply a rising out of death. The record of the empty tomb may or may not be a historical fact, but to me personally that is no difficulty, as I have witnessed, under test conditions, the passing of matter through matter, and in daylight I have had experience of the disappearance of matter by psychic means. If a living body were transported from Hampstead to Lamb's Conduit-street, as was my friend Mrs. Guppy Volckman, then it is quite easy to suppose a dead body might be so removed.

Luke represents Jesus as saying 'a spirit hath not flesh and bones as ye behold me having.' Yet in a short time he vanished out of their sight, just as I have seen a materialised form dematerialise which a few minutes before was quite substantial. In the Cardiff séances on one occasion the form walked thirty-five feet from the cabinet.

The relations of spirit and body are certainly altogether mysterious, but we are hoping much from the present-day investigations of radio-activity, and the relation of matter and energy.

Time fails me to do justice to this most fascinating subject. I should like to say that since investigating Spiritualism I have better understood many of the difficulties in that library of Spiritualism and Occultism—the Bible, and as one who likes to do his own thinking, I have more fully appreciated the high ethical, moral, and spiritual instruction of that great Divine Teacher, being able to go back in imagination to Palestine, and form a more or less consistent conception of his wonderful life. (Cheers.)

I cannot close without referring to those interesting 'Fragments' of my friend Frederic W. H. Myers, just given to the world. In his struggle for light he says: 'I found . . . the small



sect of Spiritualists at that time almost the only seekers or transmitters of knowledge from a field far wider than they knew.' He continues: 'My history has been that of a soul struggling into the conviction of its own existence, postponing all else to the one question whether life and love survive the tomb.'

I shall never forget the joy manifested by him, when once in my company, we were privileged to see in the crystal the image of the face of a dear friend of his, who had many years before passed behind the veil. He remarked: 'Wallace, I have been waiting for over twenty years for this conviction.'

His final position he regarded 'as a scientific development of the attitude and teaching of Christ,' whom he looked upon 'as the incomparable Pioneer of all wisdom that shall be learnt concerning unseen things.'

Just a word in conclusion to you active workers in the spiritualistic movement. You ought always to remember that:—

'The truth shall ever come uppermost,  
And justice shall be done.'

Some of you, no doubt, think that such a desirable consummation is long in coming. But let me remind you that the greatest psychic, Jesus of Nazareth, the highest Initiate of the Divine Mysteries, whose history I have to-night tried to elucidate, closed his earthly career in seeming failure and disappointment; but to-day, as perhaps never before, his noble example is the one great stimulus to higher ideals of life and duty. (Applause.)

You Spiritualists are in possession of a truth which you are bravely disseminating, in spite of the jeers and ridicule of the vulgar, and even of those in intellectual high places; in spite of the opposition of sectarian prejudice, and the misrepresentation of the ignorant and the superstitious; and in the face of clerical self-sufficiency and undoubted obscurantism, so manifest in the pious platitudes one hears from a large proportion of the occupants of the pulpits in our land at the present day.

You are undeterred, too, by the malignant attacks of newspapers and magazines, whose editors, with little or no regard for the promulgation of truth, close their columns to the insertion of any opinions but their own narrow and perverted views of the subject. They advocate open-mindedness and charity, only when these ideas accord with their monetary interests. If they deign to take any notice of you at all, it is only, as a rule, in contorted and grotesque reports of your meetings, produced apparently by some budding journalist, ignorant of the very elements of psychic philosophy. (Hear, hear.)

Great progress, however, is being made, and all interested in the spread of psychic knowledge ought so to act as to present a united front to outside opposition. I hope some day to see, instead of the many small societies at present existing, a great alliance of all psychic students, be they Theosophists, Psychical Researchers, Spiritualists, Occultists, or called by any other name. If every member would adopt the exact methods of the physical science of to-day, and apply these to the great problems on that mysterious borderland of matter and spirit, as has been done by such large-minded investigators as Fred. W. H. Myers, Dr. Alfred Russel Wallace, Sir William Crookes, Sir Oliver Lodge, Professor Barrett and others, still greater results might be expected.

Thus employing modern scientific precision in observing and recording the phenomena of the different phases of manifestation, combined with some degree of that spirituality which overflowed in Jesus the Christ, each member of a great spiritual society may—nay, will—become a harbinger of light and truth to many a weary soul, dissatisfied with the ordinary orthodox presentation of only a blessed *hope* regarding their loved ones who have passed beyond the veil. Evidence will be substituted for faith, conviction for hope, drear uncertainty will be dispelled by personal communion; and when that day arrives every true spiritual worker will realise in some measure the joyful feeling expressed by the poet:—

'The drying up a single tear has more  
Of honest fame than shedding seas of gore.'

(Loud and continued applause.)

After the conclusion of the address a few remarks were offered by several members of the audience, but for these we have no space. The proceedings were closed with a cordial vote of thanks to Dr. Wallace, on the motion of the Rev. J. Page Hopps, seconded by Mr. W. J. Lucking.

## A NEW SPIRIT VISITOR.

BY 'AN OLD CORRESPONDENT.'

### II.

Shortly after receiving the messages from 'Dr. S.' and 'Dr. R.,' dealt with in my last article, I went to my club and made a search in 'Men of the Time' and 'Men of the Reign' to see if I could find any trace of this personage ('Dr. R.'). and in the former volume I found his name and professional career fully detailed, together with a list of some of his published works on nervous diseases and obstetrics, and other details from which it appeared that he was a specialist in these troubles. This volume was dated 1885, and as 'Dr. R.' then appeared to be still alive the next problem was to ascertain when he passed over. I searched the obituary articles in the Annual Register for four years thereafter, but as this was tiresome work, and might lead to nothing, I next had recourse to biographical dictionaries, and after a good deal of trouble, I found one published within the last two years, and here also appeared a notice of this very eminent English physician, who it seems had passed over in 1896, after carrying on a large and lucrative practice in London for a long series of years in the West end of the city. The notice also stated that the late physician was a man of most courtly manners and dignified appearance, which coincided entirely with the description given to me by my daughter.

The next step was to endeavour to find if there was in existence a likeness of 'Dr. R.' On November 14th last I visited a public reference library, where I knew the 'Graphic' and 'Illustrated London News' were bound and kept. No likeness of the deceased physician appeared in the 'Graphic' for the year in question; but I found one in the 'Illustrated London News' published shortly after his demise. There were (as usually happens) three photographs of three different personages who had just passed on, reproduced on the same page; so I resolved to test the clairvoyante's recollection of her recent nocturnal visitor as carefully as possible. The three reproduced photographs were on this occasion not in one line, as usually happens, but were on different parts of the page, so that the test of identity was, in my view, a better one than on former occasions. The following afternoon (November 15th) I asked my daughter to call for me at my chambers, as I wished her to accompany me to the other side of the town to look at a book in which I was interested. She did so, and accompanied me to the reference library in question. One of the officials had, at my request the preceding day, retained the volume beside him till my return, and we took it to one of the tables. I turned up the page which had been examined by me the day before, and placing my arm completely over the portrait of 'Dr. R.,' and so concealing it from her view, I covered up the names of the other two persons whose faces were reproduced on the same page, and asked if she had ever seen either of them before. The reply was in the negative, whereupon I removed my arm from the portrait of 'Dr. R.,' but at the same time covered up the name, when the medium, without any hesitation, said, 'That is "Dr. R.," only when he came to me he wore spectacles, was thinner in the face than is here shown, and his whiskers looked differently, as they did not go right round under his chin, as is shown in the photo here given, but stopped short a bit below his ears; otherwise, however, the portrait is all right.'

In the above circumstances I think the identity of this personage is established in a very clear manner, and I hope and expect to receive from him in the future (as he has promised) some more tangible evidence that I am dealing with a distinguished physician, who had a long, successful, and bril-



liant career on earth, but who is still able to communicate intelligently, and it is to be hoped with beneficent results, to a delicate sensitive on this side. Therefore, should any further messages come from this source they will be duly communicated to the readers of 'LIGHT.'

The Editor of 'LIGHT' has the name and address of this physician, and the details of his earthly career, should any of your readers desire to obtain any further information on the subject.

P.S.—Since the foregoing narrative was forwarded for publication the medium informs me that, on December 4th last, she was visited in her room by 'Dr. R.,' who informed her that the portrait of him she had seen in the reference library, as above detailed, was one taken long before his demise, and not very like him at the time of his passing on, which rather confirms her statement to me on seeing the portrait in the 'Illustrated News.'

### 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.*

Miss Rowan Vincent.

SIR,—I am sorry to find that nothing has been heard from Miss Rowan Vincent since she 'passed over.' Although I had not the pleasure of knowing her beyond what I have read of her in 'LIGHT,' I was much interested in the fact that a sign had been agreed upon before her decease which would, in case of spirit return, dispel any doubt as to identity.

May I venture to suggest that the fact of being cremated has something to do with non-communication? The idea has seized firm hold of me that cremation destroys too much, and this opinion has been strengthened since I read in 'LIGHT' some time ago a statement made by Madame Florence Montague, to the effect that the discarnate entity suffered intense anguish when the physical body was cremated.

As merely a student in such matters, will you kindly say if any authenticated cases of spirit return are recorded when the physical body was disposed of by cremation?

In an occult work dealing with the astral plane, I read: 'This is one reason why cremation is an advantage—the etheric double being consumed with the body.'

Are we justified in assuming from this that Miss Rowan Vincent will communicate, if at all, from a higher plane than the astral, and that a greater length of time before this can be done must necessarily elapse?

CAROLUS R.

The Greek Aorist, &c.

SIR,—(1) On the question of the occasional permissibility of translating the Aorist by our definite past, I must now admit that Mr. Girdlestone has the best of it. I have consulted several learned commentaries on the Revision of 1881, and find the ungrammatical latitude of translation defended. Lord Grimthorpe, for instance, says: 'It is nothing to us whether [the Evangelists] all minded their aorists and articles, participles and particles, as good scholars may expect them to have done, but as it is clear that they did not, because we find it sometimes makes nonsense or confusion to assume that they did.' But the remarkable thing is that this and other defences of latitude are urged, not in support of what the Revisers say they have themselves done in this way, but against their very frequent correction of that same latitude by the translators in the Authorised Version. The Revisers refer us especially to the 17th chapter of St. John in illustration of their own irregular use of what Mr. Girdlestone calls our 'has' tense. Now I cannot discover in that chapter any such use by them (except when the Greek text itself is corrected accordingly). But I have counted in that chapter seventeen places in which they have corrected that same irregularity by the old translators. This makes that passage in the Preface, which now puzzles me as much as Mr. Girdlestone, and for the reasons he gives, more enigmatical than ever. But as Mr. Girdlestone appealed to that passage, I think it is for him to show what it can possibly mean in relation to the actual facts of the translation. However, on the main point, I have now only to apologise for my presumption in correcting one who is doubtless a much better scholar than myself, and certainly better acquainted with the eccentricities of Greek composition. I only wish he had given a little more indication of his scholarship in the first off-hand statement which elicited my correction.

(2) But what does it avail for the principal argument? 'Has'

sinned is certainly consistent with pre-natal sin. But if it is taken proleptically, with a suggestion that the punishment ('born blind') anteceded the offence, we must assume that the questioners had in their minds a hypothesis of moral predestination quite inconsistent with responsibility, and quite alien, I think, from Jewish thought. Is that likely? For although I do not say that foreknowledge is metaphysically indistinguishable from predestination (it is not), as a ground of penalty in temporal order, it becomes so. And remember, the question was put by the simple disciples, not by a subtle Scribe.

(3) Mr. Girdlestone says that he never suggested or imagined that Christ's remark about new birth referred to reincarnation. Of course he did not. But he put his point as if reincarnationists must think so; and insisted on the non-accordance of the reply to Nicodemus with that view. The confusion of regeneration with reincarnation is what I called 'an enormous blunder,' and because Mr. Girdlestone assumed that reincarnationists made this confusion, and that they adduced the conversation with Nicodemus in support of their own tenet, it seemed to me that he himself could not have the distinction clearly in view, however far from admitting the supposed inference.

C. C. M.

### Unaccountable Breathing.

SIR,—In connection with the experience of your correspondent (E. T. Foster) in 'LIGHT' of December 3rd, concerning the unaccountable 'breathing' he heard in bed, I should like to tell him of something very like it which occurred to a friend of my own. Only the day before I read of the breathing incident in 'LIGHT' I had a letter from a friend telling me that as she lay in bed one day last week, after an attack of influenza, she distinctly heard breathing in the bedroom, although there was no one else, not even a dog or cat, in the room beside herself. She heard it quite plainly for some time, and then, becoming nervous, she called her little son into the room, when presumably the sound was heard no more. In the same house also last week two fires 'lit themselves,' frightening the servant girl, who thought 'something must be wrong with mother.'

I had never heard of such 'breathing' before, and it was curious to hear of two cases on two successive days. Can anyone account for it?

MARY GILLIES.

### Whence are these Phenomena? Are they Mundane or Spiritual?

SIR,—(1) A patient has enjoyed during many months a complete inter-telepathy with invisible intelligences. These apparently telepathic vocalisations often threaten death and destitution.

(2) Noises, such as puffing engine, ticking of clock, clatter of horses' hoofs, seem vocalised into words, often insulting and threatening.

(3) Such vocalisations appear to answer the patient's innermost thoughts, or to start an information on their own account, so that he feels that he is surrounded by an atmosphere of intelligence to which all his secrets are known.

(4) He has experienced quite close to him a reasoned-out discourse on theology utterly beyond his power of composing, and fiercely delivered, leaving him astounded and dismayed.

(5) Voices, as from disembodied intelligences, have come to him at night and disturbed his sleep; they counsel sometimes self-murder. He is otherwise sane and bright.

A DOCTOR.

### A Perplexing Phrase.

SIR,—There is a very perplexing phrase in 'LIGHT' of December 3rd on 'The Future of Animals,' by Mr. F. B. Doveton. He says: 'The intellect is a function of the brain which perishes with the body.' Can it be possible that Shakespeare, Milton, Byron, with all the other profound and gifted writers, past and present, must lose their intellectual gifts on passing to a 'better life'? If so, it seems to me that they must lose their individuality entirely. Spiritualism, as I understand it, teaches that we advance in the next world.

Brighton.

T. BEVAN.

A COMMON ERROR.—'Were the communications from a departed spirit, there should be no error,' at least so says Dr. Noble, according to the 'Literary Digest.' But how does Dr. Noble know that departed spirits are of necessity above all liability to err? As Lucy A. Mallory says in the 'World's Advance Thought': 'Spirits are not made perfect by dying, but by living in harmony with the law of being: perfection is not a gift, but comes by growth, here or hereafter. Some discarnate spirits can only make their identity known by using the same erroneous language they used while in the physical body.'



## 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.

**BATTERSEA PARK-ROAD.—HENLEY-STREET.**—On Sunday last, at 7 p.m., a splendid address on 'Salvation,' by Mr. Hough, was received with enthusiasm. A public circle followed. On December 19th, at 8 p.m., a séance for clairvoyance will be given in aid of this society by the Rev. F. O. Matthews. Admission by ticket, 6d. each. Early application necessary.—J. ADAMS, 105, Cheapside.

**CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.**—On Sunday last the morning circle proved a blessing to all who were present. At the evening service a remarkably fine address was given through Mr. W. E. Long. The attendance at both meetings was very good. Services on Christmas Day will be held at 11 a.m. and 6.30 p.m. On December 31st New Year's social, 7.30 p.m. Tickets, 1s.—J. C.

**BALHAM.—4, STATION-PARADE, HIGH-ROAD.**—On Sunday morning last a member read 'An Appeal from the Confraternity of Faithists to the People of England,' which will probably be printed. In the evening addresses were given through our medium, and spiritual clairvoyance followed. On Sunday next, at 11 a.m., 'The Life of a Faithist.' At 7 p.m., 'Going with the Tide,' and clairvoyance.—W. E.

**SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.**—On Sunday morning last a good circle was held, and at 7 p.m. Mr. Barton, vice-president, after a reading, gave an address on 'What Spiritualism Teaches,' which was thoroughly enjoyed. A good after-circle was conducted by Mr. Atkins. On Sunday next, at 11.15 a.m., spiritual circle; at 7 p.m., address by Mr. Imison and psychometry by Nurse Graham.—P.

**CAVENDISH ROOMS.—51, MORTIMER-STREET, W.**—On Sunday last twelve of the spirit friends of persons in the audience, clearly described by Miss MacCreddie's control, 'Sunshine,' were recognised, and the accompanying messages gave much pleasure to the recipients. Mr. George Spriggs, vice-president, ably conducted the service. On Sunday next, at 7 p.m., Mr. E. S. G. Mayo, of Cardiff, will deliver an address on 'Humanity's Gain from an Angel's Ministry.' Doors open at 6.30. No meeting on Christmas Day.—S. J. WATTS.

**CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.**—At the public circle on Sunday morning last an address was given on 'Lead Spirit Bright.' In the evening Mr. D. J. Davis dealt with 'Flowers: Are they for the Living or the "Dead"?' giving us his own experiences with friends on the other side, and how they appreciated flowers. To-night (Saturday), the 17th inst., social gathering. Sunday, at 11 a.m., open circle; at 7 p.m., Mrs. Checketts. Monday, at 8 p.m., 'Faithism and Spiritualism'; discussion.—G. E. S.

**STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.**—On Sunday morning last Messrs. Jones and Hewitt spoke respectively on 'The Trinity in Man,' and 'Angelic Revelations,' both discourses being of real interest and educational value. In the evening Mr. Belstead (president) gave an excellent address on the local Unitarians, and clearly showed that their boast of broadmindedness was far from being justified where Spiritualism was concerned. Mr. Belstead also gave an interesting reading from the works of the Rev. M. J. Savage. A cordial vote of thanks was passed at the close. On Sunday next, at 11 a.m., the speaker will be Mr. George Spriggs. In the evening, at 6.30 p.m., the Rev. F. O. Matthews will visit Stoke Newington for the first time. Reserved seats 6d. New Year's Party, January 2nd. (See advertisement last issue.)

**HACKNEY.—YOUENS' ROOMS, LYME-GROVE, MARE-STREET.**—On Sunday last Mr. Ronald Brailey lectured on 'The Rationale of Psychometry,' and gave clever delineations from articles taken from members of the audience. Mr. Brailey sensed all the varied conditions without handling the object or knowing its owner, and his readings, with one exception, were instantly recognised. The Rev. F. O. Matthews, who was present as a visitor, kindly gave evidences of his remarkable clairvoyant and clairaudient gifts, all his delineations being promptly recognised. Our thanks are due to this kind worker. On Sunday next, at 7 p.m., Mr. D. J. Davis, address; Mrs. Weedemeyer, clairvoyance. On and after January 1st, 1905, the society's Sunday evening meetings will be held at the Sigdon-road Council School, Dalston-lane (opposite Hackney Downs Station).—H. A. G.

**CATFORD.—24, MEDUSA-ROAD.**—On Sunday last Mr. Milard delivered a fine trance address on 'Religion: Its Hopes.' A very good after-circle was conducted by Mr. Love.

**GLASGOW.—2, CARLTON-PLACE.**—On Sunday last Mr. H. McNeill described the spiritual surroundings of those present.—D. M.

**PLYMOUTH.—108, GRENVILLE-ROAD.**—On Sunday last Mr. W. H. Evans delivered an excellent address on 'Worship,' and Mrs. Evans gave excellent clairvoyance to a good audience.

**PLYMOUTH.—BANK-CHAMBERS, BANK-STREET.**—On Sunday last Mr. Trueman's thoughtful paper on 'The Claims of Spiritualism' was much appreciated, and Mrs. Trueman's clairvoyant descriptions were very successful.—E. M.

**FOREST HILL.—99, DEVONSHIRE-ROAD.**—On Sunday last Mrs. Turnpenny gave a vigorous and uplifting address on 'Selfishness,' and her clairvoyant descriptions were much appreciated.—T.

**BRIXTON.—8, MAYALL-ROAD.**—On Sunday morning last 'Will Power' was again considered. In the evening our vice-president, Mr. J. W. Adams, spoke on 'The Sins of Life.' A good after-meeting was also held.—J. P.

**CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.**—On Sunday last Mr. Garrads, Mr. F. W. Clark, and Mr. H. Bodington gave brief and illuminating addresses to an attentive audience.—H. Y.

**BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.**—On Sunday last a scientific address of an interesting character, referring to his personal experiences, was given by Mr. W. W. Baggally.—A. C.

**PORTSMOUTH.—LESSER VICTORIA HALL.**—On Sunday last addresses were delivered, morning and evening, by Mr. George Cole, on 'The Teachings of Buddhism' and 'Life and its Opportunities.'—H. B.

**PAIGNTON.—LOWER ROOM, PUBLIC HALL.**—On Sunday last, at 6.30 p.m., an earnest address was given by Mr. J. Evans, of Plymouth, to a good audience. This was the first meeting of Spiritualists ever held in a public room in Paignton.

**LEYTON.—22, BELMONT PARK-ROAD.**—On Sunday last the meeting was of unusual interest. Miss Chapin gave a trance address on 'Man's Environment.' The spirit delineations were very clear and easily recognised.—E. W.

**STRATFORD.—84, ROMFORD-ROAD (OPPOSITE TECHNICAL INSTITUTE).**—On Sunday last, after a reading, an interesting address was delivered by Mr. W. M. Green on the 'Signs of the Times.'—W. H. P., Hon. Sec.

**FINSBURY PARK.—19, STROUD GREEN-ROAD.**—On Sunday evening last Mr. Jones ably presided, and brief addresses were delivered by Messrs. Hewitt and Baxter, and Mrs. Jones. Clairvoyant descriptions were given by Mrs. Baxter.—A. C. B.

**FINSBURY PARK.—123, WILBERFORCE-ROAD.**—On Sunday last strangers present were earnestly addressed by our medium and good advice was given to them. We are grateful to the many friends who have rallied round us in our new room.—W. W.

**OPEN-AIR WORKERS' LEAGUE.**—On Sunday morning last Mr. F. Cecil's address on 'Fraudulent Mediums' was followed by an interesting discussion. In the evening Mrs. Forster emphasised the need for unceasing effort. At the after-circle, Mrs. Johnson gave good clairvoyant descriptions.—W. S.

**DUNDEE.—GREENLAW-PLACE, CLEPINGTON-ROAD.**—On Sunday, December 4th, Miss Cotterill occupied our platform, and the meetings were in every way a success. 'The Preacher' (although far too long) was never in better form than in the evening. On Monday Miss Cotterill related some of her marvellous experiences.—J. M.

**LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.**—An address on 'Phrenology' by Mr. T. Brooks, on the 7th inst., was much appreciated. On Sunday last Mr. Gow's address on 'Eternal Light: The Medium of Real Fellowship,' was truly an intellectual feast. Mr. G. Twidle presided.

**MARRIAGE AT NEWCASTLE-ON-TYNE.**—A very pretty wedding took place on November the 16th, at the church of the Divine Unity, Newcastle-on-Tyne. The Rev. Frank Walters officiated, and the contracting parties were Miss A. A. Gleave (Bella), daughter of the President of the Newcastle-on-Tyne Spiritual Evidence Society, and stepdaughter of Mrs. Mellon-Gleave, to Mr. J. W. Tennant, hon. secretary of the society. The bride was given away by her father, while Mr. Ernest Curry officiated as best man. The church was crowded with spectators. The bride and bridegroom left the church amidst showers of confetti. A reception was afterwards given by Mr. and Mrs. Gleave at their residence, 'Clifton Mount,' to about eighty guests, among whom were the Misses Rhoda and Annie Gleave, sisters of the bride; the Misses Ethel, Flossie, and Edith Mellon; Mr. and Mrs. Herbert Gleave; Mr. H. A. Kersey; Alderman and Mrs. Curry; Dr. and Miss Macfadyen; Mr. and Mrs. Willie Moore, and Mrs. Tennant, sen.; and Mr. and Mrs. Johnson. The happy pair were the recipients of about a hundred very handsome and valuable presents.