

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

Guido, being asked where he found the model for a great picture of a saint, called a poor old servant, worn and wrinkled and trouble-worn, and said, 'Behold the man!' The master, skilled and wise, had seen the glory behind the veil, the saint behind the servant.

It is indeed consoling. What if God is at least as keen as Guido! What if there is a possible saint in every one of us! What if it needs only a master-eye, a master-hand, to bring out that saint on some high day of grace! We are all very ignorant when we begin here, and have everything to learn, and life is full of snares, anxieties, sorrows, temptations, mixed with feverish joys; and the saint in us is there, at best, as a dream. But what if our struggles, our toils, our very failures, all help to evolve the saint? Did not one say of those who stand nearest the throne of Heaven, that these were they who had come out of great tribulations?

A thoughtful American writer, the Rev. C. W. Pearson, discourses devoutly on Prayer, the propriety of which he finds in spiritual communion and the outreaching of the mind to the higher powers. He aptly quotes Professor William James, of Harvard, who lately said, in his fine work on 'The Varieties of Religious Experience,' 'The whole drift of my education goes to persuade me that the world of our present consciousness is only one out of many worlds of consciousness that exist, and that those other worlds must contain experiences which have a meaning for our life also. . . . Notwithstanding my inability to accept either popular Christianity or scholastic theism, I believe that, in communion with the ideal, new force comes into the world.'

This writer wisely says that prayer is a state of mind: hence the possibility of praying without ceasing. It is, in fact, aspiration, and, quite possibly, aspiration without words. He says:—

All man's greatest works have been performed in a reverent and careful, which is essentially a prayerful, spirit. In olden times the architect and bridge-builder offered sacrifices and prayers before beginning his work. In our day devotion is less formal, but the inquiry as to natural laws and the conditions that must be met that the construction may be safe and stable is earnest and minute. In all great scientific achievement we see the search for knowledge, or what may be called the intellectual prayer. But it is in man's finer and more spiritual endeavours, especially in painting and music and poetry and religion, that men have most directly sought help from God and have believed that they obtained it. John Milton is the spokesman for a great brotherhood of painters and sculptors,

musicians and poets, when, in beginning to write 'Paradise Lost,' he prays for strength from a Power and light from a Wisdom above and beyond his own:—

O Spirit, that dost prefer  
Before all temples the upright heart and pure,  
Instruct me, for thou knowest; . . .  
What in me is dark  
Illumine, what is low raise and support;  
That to the height of this great argument  
I may assert eternal Providence,  
And justify the ways of God to men.

The people who resent our offer to introduce them to an unseen world are usually sadly lacking in imagination. They would indeed readily acknowledge that, and would unfavourably comment upon our excess of it. But lack of imagination is defect in such a universe as this, where, both in science and art,—those inspired fore-runners and guides,—imagination, or the picturing and foreseeing power of the mind, is an elementary necessity.

We may say of science and art what Mr. Bliss Carman says of art and literature,—that 'they foretell and direct progress.' He says:—

All the ideals which humanity has put in practice with so much pains and toil were first enunciated by the artist, and by him presented to us in alluring and intelligible shape. It is never enough, and it never has been enough, that the arts should give us only images of things we know, and proclaim accepted truths. . . . It is only because they partake at times of the superhuman, deriving an inspiration we know not whence, that they offer us an unfailing source of refreshment and power. They embody for us average men and women suggestions for life more fair and perfect than ever occurred to us. They not only indicate an existence more worthy and beautiful than our own, they actually portray it. That is why we enjoy them; and that is the only reason that we enjoy them without satiety.

Realism, as Mr. Carman says, is essential, but it is not, and it can never be, everything. 'The palace of art is built to house a more admirable company than any of our present acquaintance.' That is precisely it. Our present company is not adequate to the palace; and it is our scientific imagination which postulates a larger and better.

But, beyond imagination, we have the confirmation of experience:—not by any means quite satisfactory, but, for all practical purposes, sufficient.

That breezy thinker and writer, Wm. E. Towne, writing in 'The Nautilus,' is very broad in his sympathies, and generous in his outlooks. He classes together Catholics, Protestants, Spiritualists, Buddhists and New Thought people, and says:—

I have no antipathy to any of these teachers. I realise that they are and ever have been a mighty force for good in the world, and that the spiritual consciousness of the race could not have been kept alive without their work. I believe that Catholic priests have done exactly as much for humanity as Protestant clergymen, and that Buddhist priests are the equal of both as helpers of their kind. But I likewise believe that the New Thought people should preach the doctrine of individual at-one-ment, and that its mission is to bring home to



## INCIDENTS IN THE LIVES OF 'FRIENDS.'

Some time ago I wrote several articles on the above subject, and since then more incidents have come under my notice, which may interest readers of 'LIGHT.' The following is from a private letter written by the grandson of Clark Moorman, the hero of the story, and was published in 'The Friend,' under the heading of, 'How a Friend was Convinced of the Sin of Slavery':—

'About the time Friends of Virginia Yearly Meeting thought proper to change their Discipline, requiring Friends to liberate their slaves, Clark Moorman was a young married man with three children. He commenced life poor, and by industry had got hold of considerable means, which he laid out in the purchase of slaves for his growing family. His slaves were his principal property, and to liberate them would be depriving himself and family of nearly all he had; so he concluded not to do it, but to suffer himself to be disowned before he would liberate them.

'A committee was appointed to visit him from time to time, for more than a year, without effecting any change in his mind. He requested Friends to disown him, and not to trouble him any further on the subject. Friends at length made an unfavourable report to Cedes Monthly Meeting, of which he was a member, stating that he was not in a disposition of mind to liberate his slaves. The Meeting being about to appoint a committee to prepare a minute of disownment, Catlett Jones, a young minister, rose and observed he thought there might be some use in continuing the committee a month longer with some additions, and paying him another visit, which was readily agreed to, and Catlett Jones was added to the number.

'The information reached Clark Moorman; he felt tired with it, and told his wife not to call him if Friends came while he was out, for he did not intend to see them. Some time passed before Friends visited him, but at length they went. He was out in the field. Friends took their seats and said nothing.

'Dinner being ready he was called, and finding Friends there, "Well," says he to himself, "Friends are come again to try me on the subject of slavery, and I am determined to give them as good as they can send. I'll not let the slaves go; they are the hard earnings of my youth, and may as well be my support in old age."

'Friends met him pleasantly, inquiring after his health, &c. After dinner was over, Catlett Jones observed, "Well, Clark, we have come to pay thee a little visit, and wish to have a private opportunity with thee, if thou hast no objection." He replied he had none, so they all sat down together, as he said, with his mind braced against anything they might offer. They sat in silence about an hour, when Catlett Jones observed, "Well, I reckon we had as well ride." They then said "Farewell," without saying one word on the subject of their visit, to his surprise and mortification.

'After this Clark Moorman's mind was wholly taken up with the visit Friends had paid him, and after revolving it over, concluded they must surely have had a clear sense of the state of his mind, or they would have had something to say to him. He soon after became deeply exercised on the subject, and had a dream in which it clearly appeared to him that himself, with some other Friends, were taken up to Heaven, to the Pearl Gate, which was opened for their entrance by a little black boy; and while his Friends were entering he made several attempts to go in, but the little black boy always presented himself in the way, so that Friends entered, the gate was shut, but he was left on the outside. Just at that time he awoke, much distressed, and told his dream to his wife, and said, "If I live until morning, I will go to the office and liberate every slave I have. I am determined I won't be kept out of Heaven by a little black boy."

'This intention he carried out, and afterwards often said he had never had cause to repent the act.'

No one is kept out of heaven by force, either physical or otherwise, for, as Lowell says:—

'Tis only heaven that is given away,  
'Tis only God may be had for the asking.'

Sin alone is the barrier; and until there is purity of heart there can be no heaven.

In these days it seems strange to think of Friends using a theatre for religious meetings; yet in 1804, at Whitby, the following notice was published:—

'Friends intend to hold a meeting for worship at the theatre at six o'clock to-morrow evening, when the company of those who incline to attend will be acceptable.'

The theatre was crowded, and a very successful meeting held. The same evening the following lines appeared fastened to the door:—

'If, readers, you have time to spare,  
Turn o'er St. Matthew's leaves;  
You'll find that once a house of prayer  
Became a den of thieves.

'But now the times are altered quite,  
Oh, reformation rare!  
This modern den of thieves to-night  
Becomes a house of prayer.'

It would be interesting to know whether any of the Friends sensed the evil influence of the theatre, but that is not mentioned.

The following occurred last winter. It may have been merely a coincidence, though I am inclined to think it more like one of the proofs that dreams sometimes have special meanings.

At a social gathering one evening, the conversation turned on the subject of dreams, when a lady related having once dreamt that her diamond engagement ring had turned black.

'I too have had a dream like that,' said a Friend who was present.

'And with the same result?' queried the first speaker. 'My engagement was broken off soon afterwards.'

'And with the same result?' replied the Friend; 'my engagement was also broken off.'

The next incident, also of a dream, is taken from 'The Friend.'

'Foden Lawrence . . . was born at Bristol . . . in 1814, his father, Samuel Lawrence, having lost his life through a carriage accident at Marazion, in Cornwall, some months previously. In connection with this accident Foden Lawrence was fond of relating that on the same night on which it happened in the extreme South of England, Thomas Hulbert, his father's brother-in-law, then living near Bristol, three times awoke his wife to tell her that he could hear his brother Samuel's voice outside, and that he had been tapping at the window.'

The curious part of the above is that the brother-in-law should have been the one to hear the voice and the tapping, and not the sister.

The subject of special providences has interest for many, though it is not universally believed in; the pros and cons have often been discussed by earnest-minded people. For doubters the following may be helpful. The incident first appeared in the memoirs of James Hurnard, published by his widow, in 1883.

'George Dillwyn, of Burlington, New Jersey, U.S.A., was an eminent minister of the Society of Friends at the beginning of last century. He was remarkable for his spiritual discernment into the religious states of individuals, and other mysterious mental impressions.

'On one occasion, when sitting in his parlour with his wife, he suddenly rose from his seat, took his hat, and seemed about to go out for a walk. His wife attempted to detain him, telling him that it was nearly dinner time, and also that it was then raining, a fact of which he seemed to be unaware. He replied that he must go. He could not explain this feeling of necessity, but he only obeyed the impulse he felt. His wife, therefore, fetched him an umbrella, and he set off along the street without knowing what was his destination.

'By and by, opposite a certain house, he felt prompted to open the door and walk in, an act quite in accordance with the free and unceremonious habits of the country. Entering the front parlour, he found two men, who appeared greatly astonished to see him. He sat down by them in silence, then told them how he had felt impelled to enter that house, though for what purpose he did not know.

'The men then told him they had been having an earnest discussion on the doctrine of particular providences, one stoutly maintaining it, the other as strenuously arguing against it. At length the latter said that if Mr. Dillwyn were to walk into the room and take his seat upon a certain chair, he would believe in particular providences. He had hardly uttered the words when in walked George Dillwyn.'

The following incidents were related to me by an uncle, who, when a young man, was much interested in the subject of mesmerism, and often visited at the house of one of his friends, a Mr. S., who was a powerful mesmerist. His best subject



was a young man, who was always called Tom; he was quite uneducated, but could easily be put into a deep trance. On one of these occasions he was told to go to a certain town where my uncle's wife was visiting, and ascertain what she was doing at that time. Presently he said he was there and had found the house. 'Well,' said Mr. S., 'go in, and tell us what they are doing.' Then, as if talking to himself, the sensitive said, 'There's a good smell i' th' 'oil' (it was before the time of School Boards). Suddenly he exclaimed that one of the company, a gentleman, had fallen down in a fit. Then he described him being carried out of the room and taken into an adjoining room, and that Mrs. W., who was one of the company, appeared to be greatly distressed at what had occurred. The sensitive was then told to follow the man who was ill, and, if possible, ascertain what was the matter. He strongly objected to doing so, and had to be told a second time before he would obey. Then he informed them that the gentleman was no longer in earth life. The following day my uncle had a letter corroborating all the sensitive had told them.

When this same aunt and uncle were on their way to Australia, Mr. S. asked Tom, when in the trance state, if he could trace them and describe what they were doing. Presently he said he saw a ship on the sea, which was very rough, in fact quite a storm. Some of the passengers were crying, others praying, many were very ill, but Mrs. W. appeared to be quite unconcerned. This, too, was verified in course of time by a letter from my uncle to Mr. S. Years later, when this aunt passed into the higher life, my uncle called on Mr. S., intending to tell him the news, but found that Tom had forestalled him, and Mr. S. already knew, though it had been quite impossible for the information to have reached him in the ordinary course of events.

When this uncle was a boy, he was, according to the custom of Friends at that time, dressed in 'Quaker' garb, much to his mental discomfort. On one occasion, when crossing a moor near his home, he met three men, who, as they approached him, took off their hats in mock deference. He was then greeted by one of them with 'Good morning, father Abraham'; a second followed with 'Good morning, father Isaac'; and the third said 'Good morning, father Jacob.' His reply must have been somewhat of a surprise to them, especially for so young a boy. It was: 'I am neither Abraham, Isaac, nor Jacob, but Saul, the son of Kish, who went to seek his father's asses; and here I find them, and here I leave them.' Then, boy-like, he set off running; but when at a safe distance turned to see if the men had gone. But no, there they were, just as he had left them, looking as if spell-bound, and gazing at the boy who had so cleverly given them a 'Roland for an Oliver.'

W., ILFRACOMBE.

#### CLAIRVOYANT STATEMENTS CONFIRMED.

We are pleased to learn that two of the statements made by Mrs. William Paulet, at one of the séances recently held by her at the rooms of the London Spiritualist Alliance, have since been fully confirmed.

A gentleman who asked as to the whereabouts of a mislaid insurance policy, for which diligent search had been made, was told that it was in a box in a cupboard in a certain bedroom, with other precise details, and he has since informed us that it has been found in the place described.

A medical man who was present was told that a certain lady was seriously ill. This he was not inclined to believe, as he had seen her only a few days before, and had no reason to suppose that she was ailing. We have since heard from this gentleman that the statement made by the medium was quite correct.

In such instances as these there is clear evidence that the medium has a real power of obtaining, in a supernormal manner, knowledge which does not exist in the mind of the sitter or of anyone present at the séance.

#### THE NEW PSYCHOLOGY.

The Theosophical Publishing Society has issued, in the form of a handy little volume of 135 pages, Mrs. Besant's recent lectures at the Queen's Hall on 'Theosophy and the New Psychology.' The author deals with a portion only of the ground covered by her book, 'A Study in Consciousness,' but she is therefore able to describe in greater detail the phenomena of ordinary consciousness and the mysteries of sub- and super-consciousness, clairvoyance and clairaudience, telepathy, &c., and to give some hints on methods of unfoldment.

Referring, at the outset, to the immense advance made by psychology during the last forty years, she says that it is still 'terribly in need of a theory under which its facts can be arranged.' She has not to go far to discover one. She finds that when one reads Mr. Myers' 'Human Personality' in the light of Theosophy, 'one can answer every question that he could not answer, and show the explanation of facts that leave him absolutely bewildered.' Our complaint as regards theosophical explanations is that they are often more bewildering than the facts.

Mrs. Besant has a shrewd hit at the scientists who will not hear of clairvoyance, but who rediscover it for themselves under the name of 'internal autoscopy.' She explains ecstasy and 'conversion' as an exaltation of consciousness, as a proof of the existence of what may be called a 'larger consciousness,' which she describes as 'a living spirit, a divine fragment, a part of the Universal Life, a spiritual germ planted in the soil of matter'—in fact, our real self, 'the real man, who is not the bodily garment that he wears.'

After discussing the 'mechanism of consciousness,' Mrs. Besant goes on to treat of the sub-consciousness and super-consciousness, which she complains (p. 44) have been lumped together in the sub-consciousness, because their mechanism is not understood. The automatic action of the nervous system is to be clearly distinguished from the impulses which come down from the higher regions. The former are below, the latter above, the normal waking activity of the brain.

Clairvoyance is treated as a series of modes of supernormal perception, which are classified, beginning with the perception of emanations from magnets and from the human body. Then we come to the perception of happenings in symbolic form, transmitted from the 'astral plane,' including the perception of future events. Next come the mental vibrations which produce the inspiration of genius in the artist and the conception of underlying principles in the scientific man; the higher forms of lucidity are also briefly discussed.

Telepathy is asserted to be due to the activity of a little Marconi receiver called the pineal gland, but we do not know whether there is any other foundation for this view than the fact that no use has yet been discovered for this gland by physiologists. The chapter on 'Unfoldment' gives a short account of the various forms of Yoga, the effect of which, the author says, is to quicken evolution, and thereby raise the level of humanity, which is an aim of every truly spiritual life.

'THE THEOSOPHICAL REVIEW' for January refers to the recent 'revivals' in various parts of the country, with a note of warning against the 'psychic drunkenness physically engendered' as differing entirely from 'philosophic ecstasy,' and points the moral by a reference to the 'Pentecostal Dancers.' It also calls attention to a passage from Kipling's 'Traffics and Discoveries,' which accords closely with the descriptions of the human auras in Leadbeater's 'Man Visible and Invisible.' Two more early English mystics, Richard Rolle and Walter Hinton, both Yorkshire monks, are rescued from oblivion. The Rev. G. W. Allen continues his account of Jacob Boehme, and there is a critique on an article in the previous number purporting to give a description of 'Atlantis.' In the portion devoted to reviews, Mrs. Besant's work on 'Consciousness' is ably summarised, and Mr. G. R. S. Mead takes occasion to defend Theosophy (in the broad sense) from the charge of being a system, holding that 'any system put forward by any Theosophist' is at best but his 'halting attempt to put forward his conception as far as he had got'; also that 'the system was merely a form, to be broken up when greater life and light was poured into him.'

MR. J. J. MORSE.—From a postcard just received we learn that Mr., Mrs. and Miss Morse landed at Boston on December 27th, after a very smooth, comfortable and pleasant trip.



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## MONEY.

From our point of view, everything in connection with this mortal life should be seen in a light which is not that of the common day. The Spiritualist has at his command interpretations and explanations that ought to be of supreme advantage to him in the survey and in the conduct of life. If he did but know it, of all things he holds the key: and he, of all men, might be in the world but not of it,—right in the midst of all its objects of ambition and desire, and yet free from their illusions and entanglements.

This is singularly true of the desire for and the use of money, the love of which, as an inspired writer said, is indeed a root of every kind of evil. Look where we will, it is seen to be the dominating power, from a 'Seminary for young ladies' to the House of Commons, or from a Variety Show to the Church. All the old satirical sayings are becoming truer every year. Ten times, in one short speech, Iago is made to say, 'Put money in thy purse!' or 'Make money!'—to buy everything, even love, or the sham which represents it; and a much older philosopher than Shakspeare said:—

'Tis money makes the man; and he who's none  
Is counted neither good nor honourable.

Wise old Dr. Johnson said of London:—

This mournful truth is everywhere confessed,  
Slow rises worth, by poverty depressed:  
But here more slow, where all are slaves to gold,  
Where looks are merchandise, and smiles are sold.

A man, less wise, but more knowing, said:—

Tis pleasant, purchasing our fellow creatures,  
And all are to be sold, if you consider  
Their passions and are dexterous. Some by features  
Are bought up; others by a warlike leader;  
Some by a place, as tend their years or natures,  
The most by ready cash; but all have prices,  
From crowns to kicks, according to their vices.

Of course, in that Byron exaggerates, but there is far too much truth in it. Another English poet flung this in the face of the world:—

Provide what money and what arms you can;  
Who has the gold, shall never want the man:

a poet's version of the worldly statesman's verdict that 'every man has his price.' Herrick, quaint and acute as ever, said:—

When all birds else do of their music fail,  
Money's the still sweet nightingale.

Then, to go no farther, who was it said that a man was never really known till he had to divide an inheritance?

Surely it is high time for the Spiritualist to take a survey of this sordid field, and to think things over. But he will do well to avoid exaggeration. Much of the pious declaiming against 'filthy lucre' has been palpably hollow. So has been the declaiming against the great possessors of it: though it is perfectly true that a millionaire will find a difficulty in justifying his banking account at the day of judgment. Let it be admitted also that there is much in the world to explain and excuse this anxiety about money. It is the supreme purchasing power, and, in reality, is usually sought, not for itself, but because it is that which satisfies the keepers of the gates. Besides, the rush and competition of life inevitably tend to make men anxious and alert: and the world is very merciless to the empty-handed.

Practically, the whole question resolves itself into an inquiry concerning personal wants, for money has no meaning except as the passport to the supplying of needs. The mere piling up of wealth is surely as vulgar as it is senseless. Money is really stored up labour,—a kind of financial compressed air; and all that a sensible man should concern himself with is—how to liberate it wisely. We talk of 'grace before meat'; but a much more useful thing would be grace before pocketing money, or spending it.

A good deal of the hot anxiety about money might be moderated or dissipated simply by revising one's standard of necessities or desirables. There was great practical common-sense in the counsel of Christ: 'Be not anxious, saying "What shall we eat?" or "What shall we drink?" or "Wherewithal shall we be clothed?"' Lower the standard, and moderate the anxiety. Make it less a matter of importance whether the home be a mansion, a villa, a cottage, or a flat; whether the food be plain or luxurious; whether the drink be water or wine; whether the clothing be simple clothing or finery. In this direction may be found the sanity of money-getting and the cooling of anxiety.

A good old English writer said:—

Abundance is a blessing to the wise;  
The use of riches in discretion lies.  
Learn this, ye men of wealth, a heavy purse  
In a fool's pocket, is a heavy curse.

That is true also; for money can be used in ways as far apart as heaven and hell. One very precious use of 'abundance' is the freeing of the possessor from the pursuit of money, concerning which much might be said. In one sense, money, or the pursuit of it, is a necessary evil, and every wise man will, in proportion to his wisdom, desire to step out of the arena as soon as he can with safety. Given a healthy brain, a clear conscience, personal tastes, and private occupation, leisure is a divine blessing. How often it is true, as the author of 'The Anatomy of Melancholy' has it, that 'the rich are rather possessed by their money than possessors!' The remedy is a noble contempt for it as an end in itself, and a wise use of it to purchase leisure for its owner; and that can often be secured by lowering the standard of external things, and putting freedom before wealth, and simplicity before luxury.

For the vast majority, the pursuit of money is forced upon them to the very end; and, without being guilty of any crime, they are sentenced by circumstances to confinement and hard labour for life: but there are many who so sentence themselves who might, with higher tastes and nobler ideals, be free.



## FACTS VERSUS THEORY.

BY MORELL THEOBALD.

There are few people, I imagine, who have had such a diversified experience in direct spirit writing as we have had in our family life.

Since I wrote 'Spirit Workers in the Home Circle,' this marvellous gift has been somewhat suspended, owing to the dispersion of the members of our mundane family circle; but it has continued at intervals, as our spirit friends on the 'other side' wished to communicate, and especially to help us in times of need.

Mary, our family medium, has never sat with any other circle than our own, although she has exercised her magnetic gifts of healing where conditions were favourable—and sometimes with remarkable success. But this direct writing seems always to have been exercised in a sort of partnership with us, and for our mutual help. Trouble, of any kind, seems to call it forth.

Mary lives some distance from us, and the writing is usually done at her house, in remarkable ways, one of which, as the manner is curious, and the message itself contains many hints of value to spiritualist inquirers, I propose now to narrate.

I had an automatic message recently from 'Saadi,' the Persian spirit, who had not communicated for some years; and, I need not add, it surprised me.

We had invited Mary, her husband and daughter, to come and spend Christmas Eve with us, and 'Saadi' wrote:—

'We shall be glad if Ted and Mary come in Christmastide; so says Saadi, who has been with you to-day. . . he is still interested in his and your work. You need make no special provision' (this in reply to my thought that he might resume direct writing). 'We shall know where to find power and pencils as of old. You must not be disappointed if we do not succeed, though we shall be. . . if conditions are good all will be well. Saadi writes.'

We said nothing to Mary as to this. Among other Christmas presents we gave her a large packet of notepaper and envelopes.

When they returned home in the evening, with their gifts, I said jokingly to Mary, 'If you get any direct writing on that paper, you will be sure and send it.' I looked in my secretary drawer when she had gone, but found no writing, as I had hoped.

The next morning Mary wrote to announce their safe arrival at home. She wrote in bed, on one of the new sheets of paper, saying casually in her letter: 'There is nothing but blank paper in the box; if I find anything I will send.'

But the curious part was, that inside her own letter was another sheet filled with direct spirit writing. It seemed to have been written with a thick, black, soft pencil. Their pencils are, all of them, hard and sharp-pointed.

We wrote off at once to thank her for sending the message. This mystified her.

'As far as we know' (she wrote) 'there was no message whatever there when we sent it off. The inside of my letter was quite blank. We had looked through every sheet of paper in box, and found nothing. As far as we know only my letter to you was there. If you have got anything else on the inside page of my letter we know nothing about it.'

No. There was nothing on the sheet upon which she wrote: but the message (given below) was on a separate sheet, of the same kind of paper, and folded inside it. That day Mary had an explanation in the same writing as the message—which I may say is different from our ordinary spirit writing. It was as follows:—

'Yes, we did it here under your eyes, but you did not see it done. You felt it. We did not do it on same paper. We are trying to help you all, so be of good cheer. We know Ted would like to see more, but it would not do.'

Here is the message as it was written:—

'DEAR FRIENDS.—This is to wish you all the joys of this Christ season. God bless you all. What you are wanting you will shortly have; don't fret about things, they will come right, for as you help others, so will you be helped. Mary,

our medium, finds this paper blank, but it is here, coming to you.

'We wanted them all to stay the night in your house, but you must try for that another time.

'Frank would have tried to talk himself to you, and tell you what you wanted to know. All is well with the boy; the group all join in love to you all. Edward and Fanny are with us, also Ninn. We are now a big band of brothers and sisters, all banded together to help you and others on the earth's sphere. What you hear of us through others does not always mean from ourselves, but from our sphere; for instance, some may say I write to them; it may be like, but it may not be my hand, but my sphere, my band, my thoughts coming to you through endless space. Again, we are not always allowed the privilege of coming ourselves; we each have our work to do, but we can send. When we come to you, we do not always come in a body, but some see us as pictures, others as themselves, no one can say, we are so, for we come and go as we can, and as we are permitted by the one who is our Chief, our Head. Again, God bless you all. Take care of yourself, your time is not yet. Your work is not yet over. We all join. Signed, Sadia, Wamik, Louisa, Emily, Harry, Fanny, and the host of others.'

I may just refer to the signatures, which are diverse. 'Saadi' spells his name in two ways. Wamik was his friend in work among us, and known at one time as 'the man that never lived'; but we had only Mr. Podmore's word for that! The others are family relations, including among the older workers, 'Aunt Fanny,' now passed over; her signature is exact, as in earth life.

It is evident from these facts that those who have passed away are not living in some dim astral condition in which earth consciousness is lost and personality suspended. They are full of interest in the ordinary matters of life, and know what is going on here with a kind of knowledge quite resembling our own. They are not mere phantoms, dim and obscure, but men and women like ourselves—who have lived our life and carry it on to completion.

## HUMAN MAGNETISM.

A later note by Professor E. Harnack, of Halle, referred to in 'Psychische Studien' for January, gives some further details as to his observations with a magnetic needle, mentioned in 'LIGHT' for December 24th, 1904, p. 623. In this he protests against the suggestion that the power to influence the needle is a faculty akin to mediumship, if not a direct indication of this gift, but admits that it is apparently a matter of individual capacity, for in his case it took place with special distinctness after a quiet hour following a meal, whereas with an empty stomach and after lively conversation the deflection of the magnetic needle by rubbing the fingers on the surface of the glass was only slight, and several other persons, for example his two assistants, were unable to obtain any results whatever. The question of the connection between this electro-magnetic power and healing magnetism needs further investigation, for although the forces may not be identical they may be so far akin that the possession of the one is associated in the same individual with the possession of the other, and probably with certain forms of mediumistic temperament.

PURE WHEAT BREAD WITHOUT FLOUR.—Those who, for psychic development or general health, are interested in obtaining pure natural food, should pay a visit to 223, Tottenham Court-road, where the Shredded Wheat Company, of 6 and 8, Eastcheap, E.C., are exhibiting their process for preparing 'Shredded Wheat' and 'Tricuit.' The grains of wheat, cleaned and softened by steaming, are passed between a grooved roller and a plain one, by which they are drawn out into a mass of fine threads, matted together, which is then subjected to a slight further cooking after being moulded into the shape required. Analysis proves that the resulting product differs less in composition from the average of American wheat than do the various samples of wheat itself; and further, that the chemical condition is not changed, either by addition, subtraction, or degradation of the starch into soluble products, as is largely the case in bread (especially ordinary white bread) made from flour. The product, which has a characteristic wheathy flavour, can be made highly palatable by pouring hot milk over it, or in a variety of other ways, and a delicious preparation with fruit jelly can also be seen.



## SEMI-MEDIUMS.

An electric telegraph set up for the first time in a semi-savage country attracts immense interest, the line of posts, the wires, the boom of the wind through them. The carpenters and clerks employed are viewed each as an 'overman,' that is, I believe, the latest word. Much the same is to be observed in the first advent of Spiritualism amongst novices. The material side of the movement, the carpentering, is of the first importance; the message-sending—not the message.

There are signs everywhere that we are getting into a healthier region. Around us are many mediums, but also many semi-mediums, fractional mediums. These remarks are suggested by a pleasant little book, Mrs. Keith Murray's 'Introspective Essays.' It has been noticed already in 'LIGHT,' but it is a field that will bear more than one gleaming. Its creed is introspective, rational, hopeful, thoroughly spiritual.

'All create their own God. Almost unconsciously people absorb the teachings of different religions, casting away some and fitting together others of the pieces until they have reconstructed a religion according to their particular cast of mind.' This is the religion recommended by the next world, but not by mundane teachers. 'It is realised as in a flash, and must be sought for not in the paths of reason, but far away from the problems of earthly knowledge.'

This reminds one of Victor Hugo:—

'The Mystic has laws which the Wondrous Unknown  
In a black Book of Night shows to dreamers alone.'

'Friendship is love without wings,' says Mrs. Murray in another passage, and she takes quite a Kabbalistic view of the relations of man and woman. Most people think that the story of Eve being formed from Adam's flesh is the most ridiculous part of the Bible. The Zohar reverses this and calls it the 'Mystery of Mysteries.' Mrs. Murray gives a touching love story of an unnamed musician who prematurely faded away, like one of his own sad melodies. She also quotes a fine poem of Cardinal Newman:—

'O man, strange composite of Heaven and earth!  
Majesty dwarfed to baseness! Fragrant flowers  
Running to poisonous seed; and seeming worth  
Cloaking corruption! Weakness mastering power,  
Who never art so near to crime and shame  
As when thou hast achieved some deed of name.'

Now I am sorry to confess that on reading this an alarming thought tumbled into my mind. If we were to look around for a 'strange composite of Heaven and earth,' what about Cardinal Newman himself? At one time he was the leading critic of 'The Times,' and in fact in secular matters he was the leading critic of the kingdom, and yet in his soul was a plan to bring back Bloody Mary to help us in our studies of history, archaeology, astronomy, geology; to bring back her dear husband to help us to draw up Alien Bills and laws of heresy and show us how to develop our commerce and our agriculture; in a word, to bring back Guy Fawkes to blow up our Kings, Lords, and Commons, all our progress for two hundred years. The Cardinal had many gifts, a keen intelligence, a scrupulous honesty, an intense hatred of all snobbery, lay and clerical, and yet he joined the Abbots of Unreason at Oxford who maintained that the Thirty-nine Articles must be judged, not by what their authors palpably mean and palpably say, but by what they ought to have said if they had studied ancient Church records more intelligently. (Apol., p. 137.)

What has this to do with Spiritualism? you may ask. Everything. The Cardinal was a strong semi-medium.

'The night is gone,  
And with the morn those angel faces smile,  
Which I have loved long since and lost awhile.'

A stranger once wrote to the Cardinal to ask the meaning of this passage from the hymn, 'Lead, kindly Light,' and he received rather a curt reply. The 'Apologia,' if read between the lines, gives the real answer.

'I viewed them (the angels) as carrying on the economy of the visible world. I considered them as the real causes of motion, light, life.'

'Are these the tracks of some unearthly friend?' he asks in another passage. One sees at once that these 'angels,' as he called them, were constantly influencing him.

'The Heavens had opened and closed again. He who has seen a ghost cannot be as if he had never seen it.' The said 'ghost' in this case had proclaimed: 'The Church of Rome will be found right after all.'

If he had consulted an experienced Spiritualist he would have taken a different view of this 'angel.' Like attracts like.

ARTHUR LILLIE.

## A MEDIUMISTIC FAMILY.

On p. 527 of 'LIGHT' for 1904 we gave an account, taken from 'Psychische Studien,' of the intelligences known as 'Adolfo' and 'Roko,' who manifested through the mediumship of Countess B., of Croatia. The January number of the same review gives further details, accompanied by the portraits of the two intelligences in question, obtained through the artistic talent of 'Adolfo,' referred to in our previous notice. With regard to the markedly differing characteristics of the two, 'Psychische Studien' says:—

'It is interesting to find the peculiarities of character described by Dr. Hinkovic confirmed by the traits of the two portraits. "Adolfo's" calm and serious look forms a contrast to the lively glance of "Roko's" eye, which is directed straight forward, while we notice that "Adolfo" looks pensively downwards. His name is asserted to have been Adolfo Sant' Agatha, a celebrated Venetian artist. In fact, his self-drawn portrait shows a Southern type. But the chief reason for the publication of these portraits lies in the story of their production.'

The account goes on to say that a spirit calling himself 'Adolf' had manifested ever since 1902 through a medium in Berlin. On the article in 'Psychische Studien' being read at a séance, he announced himself through the medium as being the same personality as the 'Adolfo' therein mentioned. The writer of this second article, Herr Walther Rossberg, of Berlin, had followed the manifestations of 'Adolf' in that city for the last two years, and observed a close correspondence with those obtained in Croatia. The medium had given, by psychic vision, a description of 'Adolf,' and the writer at once requested Dr. Hinkovic to obtain, through Countess B., a portrait of 'Adolfo.' Accordingly the Countess held a sitting, at which the two portraits were obtained.

'A few strokes of the brush, given with furious rapidity, sufficed to complete both portraits in a very few minutes. "I do not make elaborate portraits, only paint the physiognomy, for that is sufficient for the purpose," remarked "Adolfo."

The pictures were sent to Herr Rossberg, who states that:—

'Not only do the traits of character, but the information given and the method of procedure observed at two widely separated places completely correspond, while the description of "Adolf" given by the Berlin medium two years before corresponds entirely with the self-portraiture of "Adolfo." These peculiarities extend to the colour of the hair and beard, the shape of the beard, the form of the nose, which is characteristic, and even to the colour of the eyes, and the general expression of the countenance.'

Moreover, for two years there manifested, through the Berlin medium, another intelligence, who at that time called himself 'Victor,' but with the admission that it was an assumed name. He now asserted that he was the same person as 'Roko.' In this case also there was a similarity of characteristics: exuberant and fantastic gaiety, sometimes going so far that his presence was no longer desired. The description given two years ago corresponded fully with the portrait of 'Roko.' The ages given to the two mediums also agreed—'Adolf' was said to be forty years of age, 'Roko' seventeen. On the portraits being shown to the medium, who was quite unaware that any communication with Croatia had taken place, she recognised them at once as those of 'Adolf' and 'Victor,' expressing the greatest astonishment, and wondering how they had been obtained.

Herr Rossberg, in conclusion, points out that the fact that the experiment was carried out without the knowledge of the Berlin medium, while the one in Croatia was unaware why the



portraits were asked for, excludes the possibility of thought-projection from the one to the other, and claims that in this case 'the spiritistic hypothesis must be regarded as the most obvious and natural one.' But, in any case, 'the reality of two mediumistic endowments, the one in Agram the other in Berlin,' is proved by this experiment; and this is the main object of his report.

#### SURVIVAL PROVED BY CLAIRVOYANCE.

Professor Vincenzo Tummolo, the noted opponent of materialistic scientific conceptions of life and thought-activity, writes, in 'La Nuova Parola' for December, on 'Clairvoyance and Survival.' He reviews some of the explanations that have been offered as to the phenomena of clairvoyance, and gives his own conclusions in the following terms:—

'One of the bulwarks of materialism is, as we have seen, the fact that the physio-psychic functions are performed by means of the bodily organs, and that when these latter are injured the action of the psychic function becomes abnormal. Now, the phenomenon of clairvoyance proves to us that this is not always the case, and that certain persons can see without the use of their eyes, even when the object is enclosed in an opaque box or sealed envelope.

'When we observe that the clairvoyant, far from seeing less than he could with his eyes, sees more clearly and to greater distances without using them, how can we escape the conclusion that the apparatus of the eye is only given us as an aid to sight, and not as the actual means of vision? If, then, it is not really the body of the clairvoyant that sees, what else can it be but the spirit?

'When we observe further that, as the slumber becomes more profound, the vividness and extent of the clairvoyant's vision also increases—and as it appears evident that it is just at this time that he can push his visual faculty the farthest—how can we help concluding that *the more the activity of the organism diminishes, the more that of the spirit increases*; the more it becomes lucid, intelligent, free, and potent in the exercise of its marvellous faculties?

'How can we avoid the conclusion that when the spirit is altogether freed from the body, it must reach the full development of its powers, and therefore it must not only survive death, but also, after death, become perfected in its various manifestations in the spirit world? Not only is it evident that, if the spirit were the result of the corporeal organisation, the diminution of physiological activity ought to be accompanied by a weakening of the psychic powers—which, however, is negated by the phenomenon of trance-clairvoyance—but it is also true that this second sight, increasing with the profundity of the sleep, can only be given us in order that it may become active at some period of our spiritual existence. If this purpose were to be accomplished entirely in this present life, why should it only be possible at a time when the body is plunged into a state of comparative physiological inactivity, so closely resembling the inanimate state? Why should the clairvoyant lucidity increase in proportion to the inactivity of the bodily functions?

'We are therefore forced to assent to this proposition: That the spirit within us is an acting and thinking entity, intellectual, volitional, organising; the active part of the man, and no mere product of the individual organism, nor yet the sum-total of the physiological functions.'

'SPIRITUALISM: IS IT TRUE?' is the title under which has been published the verbatim report of a two nights' debate held at Preston on October 18th and 19th, 1904, between Mr. W. T. Lee, lecturer to the Christian Evidence Society, London, and Mr. Ernest Marklew, editor of the 'Medium.' The subject for debate was 'Is communion between the living and the so-called dead a fact established by the phenomena of Modern Spiritualism?' Mr. Marklew gave a rapid survey of the evidence which had appealed to men of science as proving the existence of influences which were not blind forces, and referred to the conversion of Dr. Hodgson through his study of Mrs. Piper. Mr. Lee, in reply, could only point out some trivial discrepancies and differences of opinion, and throw doubt on the sincerity of the pronouncements of Sir William Crookes and Sir Oliver Lodge in favour of Spiritualism; thus exposing himself to an easily triumphant refutation by Mr. Marklew. In his second speech he tried to show the fallacy of Spiritualism by reference to the failure of an experiment in clairvoyance! But, as the debate showed, the records of successes carry inestimably more weight than those of failures.

#### 'CHRISTIANITY AND SPIRITUALISM.'

We very heartily welcome the appearance of an English translation of 'Christianity and Spiritualism' by Léon Denis, a work which has been before the public for some time in the original French, and which we have wished to see made more accessible to English Spiritualists. This task has been undertaken by Helen Draper Speakman, whose rendering is published by Philip Wellby. Before analysing the contents of the book, we may say that the translation as a whole is excellent, although we notice little faults which an expert corrector would have removed, such as the retention in some cases of the French forms of Latin proper names (e.g., 'Benoit' for Pope Benedict), and occasional inaccuracies in English ones, notably the repeated reference to 'Sir' Russel Wallace.

Two points in the author's position may be noted at the outset, and should be borne in mind by the reader. The first is that, unlike most of our English and American Spiritualists, M. Denis has come out from the fold of the Roman Catholic Church, and is therefore free from any suspicion of preconceived Protestant hostility when explaining how the Roman Church has perverted the doctrine whose inner meaning it has gradually obscured and finally lost altogether. Secondly, his point of view is that of the reincarnationists, but this will not detract from the acceptability of the book to any candid thinker, for he is broad-minded enough to admit that, whether we are reincarnated on earth or re-embodied on another plane of experience, the principle of progress during successive existences remains the same.

The book might be divided into two portions, or another word added to its title, for it considers the relationship between Spiritualism and Christianity on the one hand, and science on the other. Consequently, science may be said to form a third element in the discussion, and had this portion of the work been thoroughly brought up to date by the author, it might have been made not less important than the other two.

The work is not one of destruction, but of reconstruction and synthesis:—

'We have endeavoured to extricate from the shadow of the ages, from the confusion of facts and of texts, the central living thought, which is the pure source, the vital and radiant germ of Christianity; and at the same time to offer an explanation of the strange phenomena which characterised its origins, phenomena which may be, and indeed are, renewed every day under our eyes, and which can be explained by natural laws. . . It is by the aid of the light conveyed by this new revelation, both scientific and philosophical, which has already spread throughout the whole world under the name of Modern Spiritualism, that we will seek to free the doctrine of Jesus from the obscurity in which the work of centuries has enveloped it. We shall thus arrive at the conclusion that His doctrine and that of the spirits are identical, that Spiritualism is simply the return to primitive Christianity under more definite form, and we shall do so with an imposing train of experimental proofs which will render impossible the renewed misrepresentation of the ideas of Christ.'

As for the part to be played by science in the evolution of the religious ideal in accordance with the law of progress, it will join with the faith of the future, the universal faith of souls, in putting an end to the antagonism which at present separates science from religion.

'For, by and by, science will become religious, and religion scientific. It may be founded on observation, on impartial experiment, and on facts thousands of times repeated. By showing us the objective realities of the spirit world, it will dissolve our doubts, and remove our uncertainties; it will open to us infinite perspectives of the future.'

Jesus was no myth, but a real man, who desired—

'a worship, simple and pure, of the Spirit, consisting in direct inter-communion, without intermediary, between man and God His Father.' . . 'The relations of Christ with the world of spirits is shown by the constant support which this divine emissary received from the "Beyond."'

After His death He manifested in the fluidic body—

'That subtle body which is the inseparable envelope of each soul, and which a high spirit such as He knew how to direct, modify, condense, and rarify at will. He condensed it to such



a degree that He rendered it visible and tangible to those present. The appearances of Jesus after His death are the very basis, the vital point of the Christian doctrine.'

In the chapter entitled 'Renovation,' the author discusses the effect which a spiritualised religion, combined with a non-materialistic science, is to have on the thought of the future. He reminds us that—

'Experimental science has crossed the boundary which separates the two worlds, the visible and the invisible. She finds herself face to face with a living infinity. Professor Charles Richet, of the Academy of Medicine of Paris, said in his report on the spiritualistic séances held in Milan, "A new world is opening before us." . . . Modern Spiritualism has confirmed the great traditions of the past, the teaching of all religions, of all the high philosophies, touching the immortality of the soul and the existence of a great ruling Cause in the universe.'

Modern Spiritualism is preparing the way for the great all-embracing religion of the future—

'A temple in which the whole of mankind will reverently unite its thoughts and beliefs in one only confession of love and faith, "Our Father which art in heaven!" . . . Above the earth there lives, thinks and acts an invisible Church, which watches over mankind. It is composed of the Apostles, the disciples of Christ, and of all the wise men of Christian times, but with them you would find also the high spirits of every race, of all religions, all the great souls who have lived in this world according to the law of love and charity.'

The book ends with some supplementary notes, giving the chief authorities for the statements made, both from the religious and spiritualist point of view, the references to the latter being well chosen and conclusive. Spirit phenomena in the Bible are enumerated, and their existence in the early Christian Church is proved by numerous quotations and references.

#### PREDICTIONS FULFILLED.

In recent numbers of 'L'Echo du Merveilleux' several instances have been given in which predictions have been fulfilled to the letter.

Several of these were made by M. Eugène Ledos, who died on December 17th last, at the age of eighty-two, and who had long been noted as a profound, though retiring, student of psychic matters. He was an astrologer and character reader, having quite recently published a book on physiognomy. After a penetrating scrutiny of a stranger, he would settle himself in his chair, and read off, as though projected on a screen in front of him, the things he had seen in his visitor, and give his comments on them.

'He did not stop at the portrayal of your character, the analysis of your sentiments, even the most hidden; he gave the traits of your past life, with precise incidents, which he described as though he had witnessed them. When he had thus dissected you, he deduced your future from the observations he had made, and with such logical force that one left his house convinced that things could not happen otherwise than as he had foreseen.'

Among his more remarkable predictions was that of the fall of the Second Empire. Alexandre Dumas spoke to him of the appointment of Emile Ollivier as Prime Minister under Napoleon III., saying that it seemed as though the Empire had found its Richelieu. 'That man,' replied Ledos, 'will dig the grave of the Empire, and will be the evil genius of France.'

On the portrait of the Prince Imperial being presented to him in 1860, he said, 'That child will never reign; he will die prematurely and by violence.'

In 1864, while walking through the Tuileries with Prince Murat and other notable persons, he suddenly said, 'In a few years there will not remain one stone upon another of this edifice.'

Being asked whether the fall of the Emperor would involve great bloodshed, he replied, 'Not a petard will be fired to defend the Empire'; a saying which, in spite of all the horrors of the Franco-German War and of the Commune, was literally verified. In connection with the same events he correctly predicted that a certain Dominican Father would be shot.

In 1890 the secretary to an embassy was killed by the discharge of a firearm; among his papers was found a prediction, dated fourteen years previously, and signed by M. Ledos, to the effect that this gentleman would die by a wound in the head when the moon was in a certain quarter; these statements corresponding with the actual facts.

Two other curious predictions given by the same journal, as coming from clairvoyants, relate to the resignation of General André, and the death, under tragic circumstances, of M. Syveton; both of these have been fulfilled.

#### 'THE OCCULT REVIEW.'

Judging from the first number, 'The Occult Review' seems likely to prove a welcome and useful addition to English psychic literature. Sir Oliver Lodge, in a letter written for publication in the 'Review' before us, expresses a similar opinion with regard to 'the opening for a Review dealing with that obscure and nascent branch of science which is allied to observational and experimental psychology on its more abnormal and mystic side.'

This number is avowedly 'of a somewhat general and introductory character,' but it gives a useful survey of the modern stages of the ancient world-problem involved in the beliefs in the Supra-material, so 'tenaciously held and indeed never doubted during long ages of the world's history.' The honours of the first article fall to Mr. David Christie Murray, who discusses ghosts from the point of view of the permanence of Nature's products:—

'The noblest product of the universe, so far as we are certain of it, is the rounded and accomplished personality of man. Why should Nature everywhere display her absolute incapacity to cast away an atom of her lowest product, and yet be able to plunge into nothingness her very greatest?'

Mr. F. C. S. Schiller, in 'A Commercial View of the Occult,' thinks that:—

'The most effective way to get the alleged facts of telepathy, spirit communion, precognition, and what not, seriously entertained as facts, is to render them practically useful. And if this can be done, the more coarsely and directly profitable their use can be made, the more readily will the masses of mankind be disposed to admit their reality.'

He draws a picture of men of business selling out their investments in telegraph and cable companies. 'Instead of patronising electric currents our merchants and our newspapers would employ a telepathic clerk.' Then there would be 'a sudden and irrevocable end to the debates about the reality of the psychic powers implicated.' This is running psychism to earth with a vengeance!

Interesting articles, which must be studied at length in order to be appreciated, are 'Occultism in France,' by G. Fabius de Champville; 'The New God,' by 'Cultor Veritatis'; 'The Life of the Mystic,' by A. E. Waite; and the first portion of a detailed study of 'The Present Aspect of the Conflict between Scientific and Religious Thought,' by W. L. Wilmshurst. Mr. Walter Gorn-Old also gives the first of a series of 'Ancient Beliefs and Modern Notions,' the subject here presented being 'Stellar Influence on Human Life,' with special reference to the Chinese classic 'Shu-king,' of which he recently published a translation.

We shall watch with interest the development of the various themes in the new Review, and cordially recommend our readers to do the same. The editor is Mr. Ralph Shirley, and Mr. Philip Wellby, of Henrietta-street, W.C., is the publisher.

#### TRANSITION OF DR. JOHN BOWIE.

A notable Edinburgh Spiritualist has just passed (on the 3rd inst.) to the higher life in the person of John Bowie, M.D., at the age of seventy-three, whose home at 41, Laurieston-place, was the guest-house of many a medium for a number of years. Dr. Bowie was an honest and brave Spiritualist, who did not conceal his views, often to his professional detriment. He took a great interest in spirit photography, and possessed a large number of specimens taken by himself and others. He was well-known to many Spiritualists in London, whom he visited frequently before his health began to give way; but he latterly lived less on the earth plane than in spirit communion.



## 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.*

## Dr. Wallace's Address on 'Jesus of Nazareth.'

SIR,—Will you grant me space to answer your correspondents, Messrs. S. H. Hart and E. D. Girdlestone, who have in 'LIGHT,' of the 7th inst., more or less critically noticed the report of my address?

I wish to correct Mr. Hart's gratuitous assumption of my ignorance of that remarkable book, 'The Perfect Way,' by Dr. Anna Kingsford and my old friend Mr. Edward Maitland, and to say that his sorrow for my ignorance is quite unnecessary. That he does not approve of the way I treated the subject is his opinion, which he is quite at liberty to express. I not only had the pleasure of knowing Mr. Maitland, but I have often discussed with him psychic subjects. I found him to be a mystic and a transcendentalist of a high order, but he did not possess the qualifications of a modern scientific Spiritualist. Mr. Hart, I presume, is aware that the writers of 'The Perfect Way' appropriated and expanded the term 'Spiritualism,' and at p. 38 of the revised edition he will find the admission of that appropriation and rehabilitation.

If I did not define the terms 'Spiritualist standpoint,' I took for granted that every member of the London Spiritualist Alliance in my audience understood what position was meant, as the 'Alliance has been formed for the purpose of uniting together persons interested in the study of psychical or spiritualistic phenomena which throw fresh light upon the nature of man, and reveal him as surviving the change of death.' If Mr. Hart had read my address with care he would have observed that there is no ambiguity as to my position. I approached the subject from the intellectual side. Quite incidentally I used the term spirituality for that quality, truly spiritual, which, as I indicated, overflowed in that noble example of divine humanity, Jesus of Nazareth. The writers of 'The Perfect Way' admitted the necessity of viewing the subject from more than one aspect; thus, at p. iii. of the preface these words occur: 'In an age distinguished, as is the present, by all-embracing research, exhaustive analysis, and unsparing criticism, no religious system can endure unless it appeals to the intellectual as well as to the devotional side of man's nature.' Mr. Hart is no doubt right when he asserts that 'the writers of "The Perfect Way" knew things that are not known . . . by Dr. Wallace, &c.' I may, however, tell Mr. Hart that I know something of this book, but there are some difficulties connected with the Gospel records of Jesus that are not cleared up to me as a scientific investigator by a perusal of 'The Perfect Way,' and in trying to elucidate the phenomenal history of Jesus I was not in conflict with the authors of that book, for at p. 61 occur these words, 'the history ascribed alike to Osiris, Zoroaster, Krishna, Mithras, Pythagoras, Buddha, and Jesus, has not, as sciolists vainly imagine, been plagiarised in one case from another, or borrowed from some common source in itself unreal,' and they add, 'these were men who followed steadfastly that Perfect Way which is in the power of each, according to his degree, to follow, until, by the development of their own natural potentialities, they attained to that which mystically is called the Finding of Christ.'

Mr. Girdlestone's questions I shall attempt to deal with *seriatim*:—

(1) I quoted Harnack and Loisy as two of the greatest authorities, and I must refer your correspondent to their writings. He asks, 'Why should not John have written these discourses under control?' I answer, Scotsman-like, by asking another question, 'Was there any need of control-writing if John was an eye-witness of the recorded phenomena, and listened to the discourses?'

(2) Mr. Girdlestone is wrong in stating my 'depreciation of the Fourth Gospel.' I am not qualified by my training to offer an opinion on the comparative value of the Gospel records, nor did I do so; neither am I competent to estimate the relative verdicts of the critics. I know, however, that Matthew Arnold has added another testimony to the 'doubt as to the statements regarding the life of Jesus of Nazareth contained in the Gospels,' as I expressed it, for he says in his 'God and the Bible,' in regard to 'how the Gospel records grew up': 'There were facilities for addition and interpolation, for adding touches to what the original accounts made Jesus do, for amplifying, above all, what they made Jesus say. Evidence such as apologists always imagine themselves to be using when they appeal to the Gospels,—the pure, first-hand, well authenticated evidence of discriminative eye-witnesses,—our Gospels are not.'

(3 and 5) What does Mr. Girdlestone mean by metaphorically realising a prediction? I hold that there does not exist a 'David's Throne,' nor has the other prophecy become history. I do not pretend to know what may be 'fulfilled in the spirit world.'

(4) It does not appear to me to be the best way to 'draw out the woman's confidence' by making a statement which was untrue, so that I think my explanation is the better one, and is in accord with present-day experience of perfectly good and honest sensitives.

(6) I should like if Mr. Girdlestone would give me the exact reference to the record of a modern medium walking on water.

(7) Faith is the condition for the exercise of psychic power, not necessarily the motive force. Each one may explain the removing 'mountains' as he pleases. I did not dogmatise, I really asked 'What could Jesus mean?'

(8) Mr. Girdlestone is wrong in his statement regarding the 'transfiguration.' Jesus was in his physical or material body, but it was 'transfigured.' If Mr. Girdlestone has seen a medium transfigured he would understand. The other two—not three—individuals may have been of a substance either visible to ordinary sense perception or to clairvoyant vision. If 'they were talking with Jesus' then their vocal organs were sufficiently materialised.

I must apologise for the length of this letter.

Harley-street, W.

A. WALLACE, M.D.

## Mundane or Spiritual Phenomena?

SIR,—'Spiritualist,' who kindly answered my queries in 'LIGHT,' of December 17th last, may be quite certain that the experiences of my patient are not imaginary. The puffing engine, bringing him vocalisations, banged him over the apex-beat every night, so that he sensed at last as it were a mustard plaster within the sac of the heart, and the right leg lost power and appeared to him swollen. The regular reception for months of his night and early morning experiences produced in him high tension of the arteries. Moreover, the patient's dog and sleeping wife seemed also disturbed by the phenomena, not once but fairly regularly.

By the 'Daily Mirror,' of January 3rd and 6th, I note that Evan Roberts is experiencing some of the lighter phenomena, *voice direction*, experienced by my patient; so of course did George Fox, Bunyan, Savonarola, and other great men. I ask again, are such phenomena mundane or spiritual? I am unable to believe that they are entirely of subjective origin.

A DOCTOR.

## Cremation and Spirit Return.

SIR,—I am not quite sure as to what 'Carolus R.' means in his letter in 'LIGHT' of December 17th, by the expression 'authenticated cases of Spiritualism,' but as far as such cases can be authenticated by an individual, I have received abundant proof that communications from persons whose bodies have been cremated is quite possible. This testimony I gave in full detail in the address, a verbatim report of the first part of which appeared in 'LIGHT' of December 5th, 1897. I can further assure your correspondent that if testimony in the shape of inspirational handwriting may be relied on, that given by my late wife was conclusive that in her case, at least, the cremation of the remains caused no suffering. She told me of being present on the occasion, and of her satisfaction at this disposal of her body.

Kindly permit me to wish all old friends in England a very happy New Year.

THOS. ARWOOD.

Alexandria, Egypt.

## 'A Perplexing Phrase.'

SIR,—In reply to T. Bevan ('LIGHT,' December 17th, p. 611) I quite see how it is he is puzzled. But I believe that the mere intellect, i.e., the reasoning and perceptive faculties with the emotions, &c., will perish with the physical organ, the brain, all being ultimately absorbed in the transcendent and exalted immediate knowledge of the disembodied soul. This may only seem a verbal quibble, but it is what I feel. We can hardly imagine how indefinitely this *soul-knowledge* may be extended when it (the soul) is disembodied.

Here will be the real advance, and in the soul the real individuality lies. Memory and (perhaps) music, I believe to be faculties of the soul, pervading as they do the whole being in a very marvellous way.

Karsfield, Torquay.

F. B. DOVETON.



### For Harmony and Happiness.

SIR,—To readers who may be earnestly striving towards God, and who desire harmony and happiness, I beg to recommend the following:—

To be said slowly over and over mentally as often as possible during the day, endeavouring to keep the words constantly in the mind:—

Do not speak unless obliged to—you be no one; put up with anything—you give way; do whatever is asked of you; wish not for the good opinion of anyone.

Read the following over slowly and carefully each morning on rising, and each night before retiring to rest:—

Render any service that may be asked of you, as far as ever possible.

Sacrifice anything that may be asked of you, as far as ever possible.

Revenge no insult, annoyance, or other evil action.

Be not angry with anyone, with or without cause, and, if spoken to angrily, do not answer back in anger.

Blame no one.

Say nothing derogatory about anyone.

Never complain.

Do not say, nor do anything, openly or covertly, to gain the approbation of others.

In conversation, do not try to surpass what is said to you, by remarking about *your* possessions, *your* friends, *your* events. Do not parade your knowledge or wit. Do not hasten to express your opinions.

Do not argue that the foregoing is impracticable or impossible, but try it, and judge by results. If you sometimes fail, try again; if you fail a hundred times, keep on trying.

In proportion as you sacrifice, you gain.

Z.

### Mysteries of Sound and Number.

SIR,—Sheikh Habeeb Ahmad, in his book, 'The Mysteries of Sound and Number,' gives (on p. 69) the alphabetical letters corresponding with the planetary sounds. I am specially desirous of obtaining any book which goes further than this by giving the corresponding letters of the (English) alphabet for the signs of the Zodiac and the twenty-seven stars. If any of the readers of 'LIGHT' can assist me, through you, to obtain the information desired I shall be very thankful.

Calcutta.

E. C. WHITEHEAD.

### 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.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last an excellent address on 'Spiritualism in the Bible' was given by Mrs. Russell-Davies, followed by answers to questions. On Sunday next, at 11 a.m. and 7 p.m., also on Monday, the 16th inst., at 8 p.m., Mrs. M. H. Wallis.

FULHAM.—COLVEY HALL, 25, FEENHURST-ROAD, S.W.—On Sunday evening last Mrs. Atkins gave excellent psychometric delineations, every one being recognised. On Sunday next, at 7 p.m., Mr. and Mrs. Roberts. On Wednesday, the 18th inst., at 8 p.m., Rev. F. O. Matthews, address and clairvoyance.—W. T.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Ronald Brailey's address on 'The Communion of Saints' evoked warm approval from the audience. His psychometric descriptions were clear and definite, and were all instantly recognised. On Sunday next, at 7 p.m., Mr. R. Fletcher, address, and Mrs. Webb, clairvoyant descriptions.—H.A.G.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington gave a thoughtful and interesting address on 'The Various Stages of Development in Mediumship, and the Necessity of Cultivating Self-Control.' Thursday next, at 8.15 p.m., public circle. Sunday next, at 11 a.m., circle; at 7 p.m., service. Saturday, the 14th inst., at 8 p.m., social and dance.—H. Y.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last an earnest address by Mr. Thomas was much appreciated. Mr. Atkins, chairman, also conducted a successful after-circle. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Nurse Graham, 'From Orthodoxy to Spiritualism.' Tuesday, at 2.15 p.m., ladies' circle. Thursday, at 8 p.m., circle.—A.P.

BALHAM.—4, STATION-PARADE.—On Sunday morning last the subject of 'Faith' was considered, and in the evening 'Oahspe, and its Revelations' was again dealt with. Clairvoyant descriptions followed as usual. On Sunday next, at 11 a.m. and 7 p.m., Faithist teachings; and in the evening spiritual clairvoyance.—W. E.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday morning last an elevating and interesting circle was held. In the evening a spiritual address by Miss Porter, under spirit influence, was much appreciated. On Monday last a Faithist medium gave a trance address. An energetic discussion followed. Sunday next, at 11 a.m., public circle; at 7 p.m., address by Mr. G. Tayler Gwinn. Monday next, at 8 p.m., clairvoyant descriptions by Mrs. Atkins.—G. E. SLADE.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—On Sunday morning last Mr. Kirk gave an interesting address, and in the evening, to a good congregation, Mrs. M. H. Wallis discoursed on 'Spiritualism, spiritually discerned,' followed by clairvoyant descriptions of a number of spirit friends present. The president called attention to the important part which a deep conviction of immortality plays in Japanese life and progress. On Sunday next, at 11 a.m., Mr. John Lobb, C.C.; at 3 p.m., Lyceum; and at 6.45 p.m., Mr. Robert King.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie's spirit control, after a few helpful words, gave twenty clairvoyant descriptions, of which sixteen were readily recognised, to a large and appreciative audience. Many clear and definite details were coupled with loving messages which were much appreciated. Mr. W. T. Cooper, vice-president, officiated as chairman. On Sunday next, at 7 p.m., Mr. E. W. Wallis will give answers to questions written by the audience.—S. J. WATTS, Hon. Sec.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last, in the regrettable absence of Mr. W. E. Long, owing to a slight accident, the morning circle was ably conducted by Mr. Mortlock. In the evening Mrs. John Checketts gave an address upon 'Public Worship' to a large audience. On Sunday next, January 15th, at 6.30 p.m., Mr. John Lobb will deliver an address. On Sunday, January 22nd, Christian Spiritualism anniversary. At 11 a.m. Rev. F. O. Matthews will speak and give tests. At 6.30 p.m. Miss MacCreadie, Rev. F. O. Matthews, Messrs. G. Tayler Gwinn and D. J. Davis.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Roberts, of Leicester, delivered a fine address on 'Who are the True Followers of Christ?' and gave successful clairvoyant descriptions, and afterwards conducted the public circle. The Lyceum New Year's party on the 6th inst. was a great success. The church was well decorated, and Mr. Cash, dressed as Santa Claus, gave away toys and useful presents from the Christmas tree; Mr. Adams also took part in the distribution. Many friends have been so good to us that we feel we must make this public acknowledgment. Sunday next, at 7 p.m., Mr. H. Fielder, our late president, will give one of his eloquent addresses. All friends invited.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard delivered an excellent trance address on 'Spiritual Advancement.'—R.

PLAISTOW.—BRAEMAR HALL.—On Sunday last Mrs. Podmore's able address and successful psychometric delineations were much appreciated.—W.

SOUTHAMPTON.—On Sunday last Mr. J. Walker, of Bournemouth, gave an able and instructive trance address on 'The Need of Prayer,' and clairvoyant descriptions, to a large audience.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday last Mrs. Mayo, of Cardiff, gave good lectures on 'Comparative Religions' and 'Idols and Ideals,' which were much appreciated.

WEST LONDON SPIRITUALIST CLUB, 61, BLENHEIM-CRESCENT, NOTTING HILL.—On the 3rd inst. a pleasant evening was spent, when Miss Venning, Miss Wilkins, and Mr. Pettitt took part in our monthly circle.—J. P.

FOREST HILL.—99, DEVONSHIRE-ROAD.—On Sunday last Mr. Barton gave an earnest invocation and address, and Mrs. Besan gave a solo, and at the after-circle excellent proofs of clairvoyance were given by several mediums.—T.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last, at 7 p.m., Mr. Hewitt presided. After a reading by Mr. Duckworth eloquent addresses were given by the chairman and by Mr. Jones.—A. C. B.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Mr. John Lobb addressed a large and interested audience on 'Some Personal Experiences in Spiritualism.' The Rev. F. O. Matthews also gave a number of well-recognised clairvoyant descriptions. The speakers were supported by Mr. R. Boddington, Mr. and Mrs. Roberts, and Mr. and Mrs. Weedemeyer.—N. T.